The Sun Behind the Sun Behind the Sun

Talks given from 1/1/78 to 31/1/78

Darshan Diary

CHAPTER 1

1 January 1978 pm in Chuang Tzu Auditorium

Sat means truth, being, existence, rahasya means mystery, mysteriousness. Truth is mysterious. It cannot be known, it is unknowable... not unknown but unknowable, because the unknown can be known some day, will be known some day, but truth can never be known. That's its intrinsic quality. Remove one veil and you find another. Remove another and you find still more, and it goes on ad infinitum. There comes no point where you can say that the journey is finished; there comes no point where you can say that the boundary has been achieved. It is infinite.

The more you know, the more you know that knowledge is impossible. The more you know, the less you know. The more you know, the more mysterious life becomes. It is a mystery - the sun behind the sun behind the sun. You get through one mystery and you simply stumble into another, and the other is far deeper than the first. But that does not mean that one cannot live truth; one can live, one can be, but one cannot know. So the real seeker is not searching for what truth is; he is searching

to find how to live it. That's where faith comes in, trust comes in. Without knowing it you start living it first.

It is almost like a woman getting pregnant: she does not know how the pregnancy really happens, she does not know how the child is going to grow. She knows nothing about the mystery but the child is growing all the time and the woman becomes the mother. Not that she knows how life arrives, how it grows; she knows nothing. Exactly like that, one has to become a womb for truth. One just has to be feminine, open, and one day something penetrates. That penetration transforms you and you start living on a different plane; your quality changes, your attitudes change. The world remains the same, but it is no more the same because you are no more the same But you never know. You can love truth. That is the meaning of faith: loving something that you have not seen, loving something that is not provable, loving something that is almost unbelievable, that in fact should not be if the world is logical, loving something which you feel but you cannot know.

Feeling is possible. Truth enters through the heart, not through the head.

[A sannyasin asks about her problem: It's about shock. After primal, in the last days of primal, I had a feeling of anguish... I feel afraid.]

It is nothing to be worried about and you have to allow it. You have been resisting, you have been trying to avoid it. This is something beautiful that is coming very very close to exploding. It is the death of the ego that is very close by, hence the fear and anguish. You should be happy that it is coming close, but the fear is also natural.

It feels almost as if one is going to die. Because you don't know yourself; you know only the ego. You know the ego as yourself; you don't know that you are not the ego, that you are the witness of it, that you are utterly separate from it, that it is just a cloud in the sky and you are the sky, and the cloud disperses. Nothing to be worried about. The sky will not disperse because the cloud has dispersed; in fact the sky will become more clean, more clear when the cloud is gone. But for many lives one goes on thinking of oneself as the cloud, so when the cloud starts dispersing, fear arises, panic arises.

And it will always arise when you relax because relaxation is against the ego. The ego is perfectly happy when you are tense; the ego lives out of tensions, it is nourished by tension. When you are tense, occupied, engaged, doing this and that and thinking this and that, when you are in fragments, rushing all over the place, - then the ego is perfectly happy, it cannot die, then there is no fear for the ego. But when you are sitting silently listening to me or you relax or sit with closed eyes, again the tension disappears, and with the tension gone the ego starts feeling the danger. When tension disappears you have pulled out the very earth from underneath the ego. That's why it is happening in relaxation.

Down the ages masters have been teaching people to relax just for the single reason that when you really relax the ego will be gone. The ego and consciousness cannot relax together; the ego cannot relax and a relaxed consciousness cannot have the ego.

It is like ice melting: when the ice melts, the ice will disappear; the ice can remain only if melting is prevented. Relaxation is a melting, and the frozen ice of the ego cannot exist if things start melting. The ego can exist only if you remain frozen, shrunk, tense.

Something immensely valuable is by the corner.

Don't be frightened; I am with you. That's my purpose here, that is the meaning of sannyas: that when danger arises you can always ask for help, you can always trust and go ahead. You can continuously remember that I am there: if something goes wrong, I will take care.

So next time, when you relax just take hold of the locket in your hand, close your eyes and go into it. Let relaxation happen and let the fear be there. Just take note of it, that it is there, but don't be disturbed by it, don't be distracted by it. Say, 'Fear... fear,' and relax!

And you will be surprised - it cannot do anything to you if you don't get affected by it, it cannot disturb you even a little bit. It has no power. You give power to it when you cooperate with it; when

you stand behind it, it is powerful. When you slip out of it and you say, 'Okay, you be there and I am not going to cooperate any more'... when you cop out, it is impotent, it is a dead snake it can't do anything. You give life to it, you pour energy into it, because you have energy; it has no energy, it is just an idea. So allow it.

[A sannyasin whose son and grandson are here says: I've still been too much involved with my sons and grandsons and daughters-in-law this time. I hope next time I'll be freer.]

That will be good, mm? - it is time to become disengaged from everything. You have remained engaged your whole life; now it is time, mm? - you should look more and more inwards. Not that one becomes unloving... in fact, one becomes more loving, but one is no more obsessed, one is no more worried. One starts preparing for the real purpose of life. The real purpose is to know oneself, and if that is not fulfilled before death then life has been a wastage; then whatsoever you have done makes no sense.

You may have many children and children's children and prestige and money and fame, respectability, everything - but that doesn't matter. The day you die, all has to be left behind; you will not be able to take anything from that. You can take only one thing with yourself and that is self-knowledge. That nobody can take from you, not even death can take it away from you. That is real wealth. Money is not real wealth because it is borrowed and the world will take it back sooner or later. And our relationships with children and children's children are good, but the basic relationship is with existence, with god. That has to be fulfilled, otherwise all relationships are just toys to play with. Sooner or later death comes and destroys all the toys and then we are very miserable and are at a loss as to what to do.

Very few people are capable of facing death because very few people have anything that they can take with themselves and which death cannot destroy. When all that you have can be destroyed by death, you are destroyed, because you are what you have. When you have something which cannot be destroyed by death, then you know something of deathlessness, of immortality, of god. So by and by become disengaged.

Love them; but don't keep yourself focused on them; now the focus has to go inwards. Now we have to close our eyes and see what is there inside. There is the greatest experience of life and the greatest joy. Once one has tasted of it there is never any misery. Then you are never unhappy; whatsoever the situation your happiness remains intact. Even death cannot disturb it, illness cannot disturb it, old age cannot disturb it. So next time you have to be more concerned about your own ultimate journey.

... For at least one hour sit silently and just look in. In the beginning you may not be able to see anything. There is no worry; there is no need to see anything, just sit silently. Even sitting silently is in itself very valuable.

First you will see those old thoughts and things moving in the mind but by and by they all settle. Then you will see darkness, so don't be afraid of it. Because we have never gone in, our eyes have become accustomed to see only outside. So when we move in, first we feel only darkness. Then by and by you start seeing a little light and one day you suddenly see that all darkness has disappeared. And to know that inner light is to know god. Everyone is a shrine of god and the flame is burning there, but we don't look.

God goes on calling from the innermost core of your being, but it is a very still, small voice. So enough of the children and the grandchildren! And they are very noisy people.

[A sannyasin says: I'm always kicking myself for doing things wrong, and that I've always done. I'm always really tense and I can't relax at all.]

Stop kicking yourself, mm? And don't start kicking yourself because you are kicking yourself, otherwise you will think, 'Now I have to stop' and if you kick yourself, you kick yourself more.

Mistakes are perfectly okay, nothing is wrong in mistakes. Everybody makes them and everybody has to make them. Don't ask for perfection. Mistakes are good, they keep you human. Otherwise you will either become inhuman or superhuman, and both are not good. To be human is very beautiful but to remain human one has to err. And nothing is wrong in making mistakes! Why make so much fuss about it?

But you have some idea that you should not commit mistakes; then you torture yourself and feel guilty and condemn yourself. There is no need; everybody commits mistakes. Just remember one thing: not to commit the same mistake again. I'm not saying that you have to feel guilty for it; make some new mistakes! That is how one grows. Get fed up with the old and find out some new ways to commit new mistakes. Every day commit at least one new mistake. Try: find at least one thing to do wrong every day, and enjoy it!

Be human and don't keep inhuman ideals in your mind. That's the space we want to create here, a very human space where everybody is accepted as he is. Not that growth will not happen; growth will happen only then - when acceptance is there for oneself as one is.

If you have made a mistake there are two ways to treat it: one is to feel guilty. If you feel guilty, you will commit the same mistake again. Guilt is the way to help the mistake come back. You are trapped, because when you make the mistake you start feeling guilty; this is a way of looking at something else. You forget the mistake and you start focusing on the guilt. The mistake will be repeated again.

The second alternative is the right alternative: when you commit a mistake, see why you committed it, how you committed it, how it goes on happening; go into the mechanism of it. Repeat it deliberately, see why it happens, go into the very process of it. And there is no need for any guilt. Be scientific about it, go into it: 'Why do I commit this again and again?' And I am not saying that you should not commit it; just find out why, how it happens, what is the mechanism, how it takes hold of you, how it arises from the unconscious. Just go and watch the whole process... and joyously. There is no need to feel guilty at all, then you will never commit it again, because you have looked into it and you are finished with it.

Guilt never gets rid of any mistakes; it perpetuates them. Feel guilty and you will commit the same mistake again and again and again. And you will feel very righteous too, because you feel guilty - what else can you do?

You write two plus two is five and then you feel guilty. You beat yourself, you don't take food, you fast; now this is foolish! How is a fast going to correct your mathematics? How is beating yourself

or keeping yourself in a torture chamber going to help your arithmetic? It is useless, and you have changed the whole problem! You have to look into it, into why two plus two becomes five again and again. There must be some wrong association in the mind; somewhere it has become very deep-rooted. Go into it, search for it, for the cause of it, and once you have found the cause it will disappear. To know a thing totally is to be free of it.

This is not the way; kicking yourself is not going to help. Whenever you commit a mistake again, go into the process of it, see why, how, it happens. And if you enjoy committing mistakes then there is no need to change. I am not saying that you have to change it. If you enjoy committing mistakes then it is perfectly okay, because there are a few mistakes that people enjoy. Then there is nothing wrong; they are innocent. Everybody has the right to enjoy a little. But if you don't enjoy it then the very understanding of its cause will help. You will get rid of it, and without being torturous. For one month, don't kick yourself; rather go into the process.

[A sannyasin says: For fifty years I've been looking for something and now I'm here.]

Mm mm. Stop looking, and it will happen! Looking too much for it becomes the barrier, because there are things which happen only indirectly, you cannot look for them directly. All that is beautiful happens only indirectly - happiness, love, god. It catches hold of you unawares, it is always a surprise. But if you are looking for it, that means you will not allow it to be a surprise. And you have been looking too intently, hence you have been missing. Because to look intently means one becomes very tense, and for something to happen you have to be relaxed.

Forget all about it. Just be here, meditate, enjoy, for no specific goal as such but for the sheer joy of it. And then one day you will be surprised and you will not be able to believe that it has happened while you were not looking for it.

[The sannyasin answers: I read a lot of indian scripture...]

Just forget all about it. Those indian scriptures are very dangerous; they destroy people's minds, and ninety-nine percent of them is just rubbish.

[The sannyasin continues: I loved Zen buddhism.]

Love won't help, because love is also your intellect. You liked it...

Mm, intellectually it was a pleasure to you. But these things are not to be loved or liked; you have to become a Zen person. And that's what I'm trying to say - to relax and forget all about and burn all the scriptures. That's what Zen is... and zen scriptures are included. When you burn scriptures, burn not only Christian and Hindu; Zen scriptures are included. And when you destroy the statues, Buddha's statues have to be destroyed with others. Then one becomes clean. You have been looking too much, that's why you are wearing such big glasses! Rather than finding anything, you have simply harmed your eyes.

Do a few groups here.

These three groups I suggest to you; try to manage to do them. One is Intensive Enlightenment, the second is Zazen and third is Vipassana - these three. If you can manage three, good, otherwise

two, but manage, because they will give you an insight into real meditation. These are all Zen, all the three. You have been reading Zen, that won't help; you have to have some authentic experience of it. These groups will give you experience. These are not reading, these are doing. Zen has to be done, it is an activity.

[The sannyasin continues: I would like to know anything about my wife. She died five years ago, and for me she was everything - heaven and earth.]

Are you still after your wife? Let her rest in peace! Are you after her?...

You know about yourself; why are you worried about your wife? The day you know about yourself, you will know about your wife too; otherwise not. And let her rest peace! Don't dig up her grave now.

[The sannyasin adds: I'm always interested in other people... I phone and ask 'How are you doing?'

First phone yourself! You have not even phoned yourself. You have not asked yet how you are. You have to work on yourself; your wife will have to work on herself. Don't be worried about your wife. It is very good that she is gone; she is freed from the world...

You have to know about yourself; I can help you to know about yourself - about your wife I cannot. I am not interested in wives at all! (laughter) Husbands and wives, I'm not interested in. You just try to go into yourself, and then it is possible: if you go to your deepest core it is possible to have a contact with your wife. But that is secondary.

Prem means love, and digambar means naked - naked love. And that is the door to god. Naked love is pure love. Naked love is undecorated love, uncultivated love. Naked love is innocent love, the love of a small child who knows nothing of calculation, cunningness, cleverness. So become that purity of nakedness.

And one has to go to truth naked, utterly naked. All the clothes, all the prejudices, all the doctrines have to be dropped. All that clamours around you has to be dropped; that is the meaning of digambar. The literal meaning is 'sky-clad'. A nude person has only the sky as his clothes; when the sky becomes your clothes, then you are close to god.

I am not talking about dropping your clothes; I am talking about dropping your mind, because that is your real clothing. And once the mind is gone, the heart is pure. In that purity is all.

CHAPTER 2

2 January 1978 pm in Chuang Tzu Auditorium

Prem means love, devayana means the path of the gods - love, the path of the gods. It is through love that god comes; love opens the door. Love makes you vulnerable, love makes you courageous enough to die as you are so that god can be in you. It is only through love that the ultimate can penetrate you. And love needs no conditions, knows no conditions. It is a pure gift; it asks nothing. The moment it starts asking it is no more love.

Never ask for anything and all will be provided. Never desire and you will be mystified that all desires are being fulfilled, that the universe cares, that you are not accidental here, that you are welcome, that this is your home. To feel at home in existence is to be religious. To feel uneasy with existence is to be irreligious. The moment you feel uneasy with existence, remember: love is missing. The ego is coming and love is missing.

And always watch those moments when you are at home and you will find great love flowing through you and the ego absent. Just watching these two phenomena - that whenever the ego is there one becomes ill at ease - one starts feeling a kind of disease; something goes wrong, one is no more flowing with the total. Something is functioning like a block, the river is not flowing. And because of that not flowing, sadness arises, because then you are no more part of this great life; you have become small. Then your boundary is you and that is not much. You have fallen apart from the procession of the whole, you are no more part of the universe; hence unease.

The moment you are flowing with the total there is great ease, grace; things are in harmony, everything seems to be good, everything seems to be a blessing. Then there is well-being. Watch these two things: whenever you are, there is some kind of discomfort. Whenever you are not, love is; there is flow, there is relaxation. And in that relaxation, in that moment of love, god can come into you. To go into god, god has to come into you.

[A visitor says: I haven't found my way in life yet. I feel confused and...]

You are fortunate. The really unfortunate people are those who think they have found. The moment you think you have found then life is meaningless.

Life is search. Seek for the joy of seeking, not for the joy of finding.

[The visitor continues: I see that some of those people I met here have something in their heart, a strength which I don't have.]

That can happen to you, that is not a problem. It is not that they have found but that they have dropped the whole idea of finding, that's why they have that strength. Naturally, logically it seems that they have found and that's why they have that strength and that joy. In fact the reality is. . . I know the inner story! You have watched them from the outside. The inner story is just the opposite: I have persuaded them to drop their goals; they have dropped their goals. How can you miss if you drop the goal? There is nowhere to go and you are here and happy. How can you be miserable when there is no goal?

The goal is the trick of the mind to create misery. Create a goal and then you are miserable because then anxiety arises: How to achieve it? I have not achieved it yet. You go on searching and searching and you never achieve it. You remain miserable and you go on missing all the joys of life because your eyes are focused on the future. You are here and your eyes are focused on the future. I help my people to be here; I destroy their future.

Try to understand this thing: the body exists here but the mind is not here. That is the dichotomy, that is the problem. When you drink water the body drinks herenow. The body cannot drink water in the future, it cannot drink water in the past; the past is no more, the future is not yet. When you feel hungry, you feel hungry herenow. And I am not talking about the hunger that the mind can create; I am talking about the bodily hunger. The body is always in the present and the mind is never in the present, never; hence the anxiety and one being tom apart. The mind goes on rushing towards the future and the body is here. Then the mind starts condemning the body as if the body is lethargic, slow, cannot keep pace. The body is simply here, not lethargic.

And the mind has to learn one thing: to come back to the body. Get out of your mind and into your senses and you will also have that confidence, that joy. No god is needed to give you joy, no truth is needed to give you joy and significance. All that is needed is that your body and mind have to be bridged; it is a simple process. And don't make this bridging a goal. If you make it a goal, again the same problem has come in from the back door.

Just understand! Then suddenly you have - all energy available, you are confident, you are happy and you start moving with no fear. Not that insecurity disappears; insecurity remains. That is part of life, it is in-built. Those people who think they are secure are simply fools; nobody can ever be secure while alive. You will only be secure when you are in your grave, never before that. How can you be secure? Illness is there, death is there, the friend may die, the beloved may go somewhere else. How can you be secure? The bank may fail, you may go bankrupt, your job may be lost, you may lose your eyesight, you may become crippled, paralysed. A thousand and one things are all around; how can you be secure?

But the very idea to become secure creates the trouble. I help my people to start enjoying insecurity. Not that I make them secure; how can I? Nobody can do that and it is not good to do it either. Even if somebody can do it it should not be done, because when a man is secure he is dead; then you cannot live.

Life comes with death. When you breathe in, you will have to breathe out; you cannot say, 'I will only breathe in.' They both come together: breathing in, breathing out. Life is breathing in, death is breathing out. Love is breathing in, hate is breathing out. Joy is breathing in, sadness is breathing out. Marriage is breathing in, divorce is breathing out; they come together! (laughter)

Now, if you want marriage without divorce, the marriage will be plastic; it will not have any joy. You will be secure but there will be no joy, because how can you be happy with a dead thing? If you want your wife to be alive, then there is risk. An alive woman is a dangerous woman: she may fall in love again, who knows? An alive person is an alive person; love can happen again! If you are alive you can fall in love with other women. Life knows no laws, no moralities.

Only death can be controlled, so the more dead you are, the more easily you can be controlled. Then you remain a husband or a wife and this and that, and things look, at least look, secure. A middle-class home, some bank balance, a car in the garage, a woman, children, a good job and one feels one is secure. But is this security? Security is not possible; only comforts are possible. These are comforts, not security, and they can be taken back, they can be taken away.

The only security possible is to start enjoying insecurity. That looks paradoxical but all that is true in life is always paradoxical. Truth is a paradox. Love insecurity and it disappears. Not that you become secure, but when you start loving and enjoying insecurity, who bothers? There is no worry, no anxiety about it. One is really thrilled. One is thrilled; one wonders what tomorrow is going to bring. And one remains open.

Come back again for a little longer period. I will take your future away and then you will be happy. I will take the very idea of security away.

[The visitor answers: It was internal security... heart security.]

It is the same game - internal, external; we just go on changing names. There is no security, internal or external. Security exists not, that's why existence is so beautiful. Just think of a rose flower in the morning that starts thinking to be secure; then what will happen? If the rose flower really becomes secure it will become a plastic flower; otherwise insecurity is there. A strong wind may come and the petals will be gone. A child will come running and will pick the flower. A peacock will come rushing and eat it. Or anything may happen - no child comes and no peacock and no wind but by the evening it will be gone. Even if nothing happens, then too it will be gone.

But that is the beauty of the rose flower, that's why it is so beautiful, because it lives surrounded by death, it challenges death, it challenges the winds. Such a small, tiny flower and such a great challenge and it rises out of all difficulties and out of all dangers . . . even if it is only for a few minutes or few hours, that doesn't matter, time is immaterial. But it has its own day, it has lived. It has talked with the winds and talked with the sun and the moon and looked at the clouds. And there was joy, there was great passion! Then it dies; it doesn't cling. A clinging rose flower will be ugly;

only human beings become that ugly. When the time comes it simply dies and disappears into the earth from where it came. There is no external security, no internal security. Insecurity is the very stuff that life is made of.

That is the difference between my work and other teachers' work - they give you security, I take away all security from you. I make you aware of the beauties of life - its risks, dangers, its insecurities. I make you more sensitive. And in that greater sensitivity there is great challenge and adventure. Then one does not bother whether tomorrow is going to happen or not; today is more than enough. If we can love, if we can live, this day is more than enough.

A single moment of deep love is eternity. Who bothers about security? The very idea arises out of greed, the very idea arises out of ego. Call it internal, call it external; it won't make any difference. One has to look through and through and one has to see that there is no security and that it is not possible in the very situation of existence. In that very moment a great revolution has moved into your being; you are metamorphosed.

Jesus calls that moment 'metanoia'. You are converted . . . not that you become a christian or you become a catholic or a protestant. In that moment you are no more worldly. To search for security is to be worldly. Even if you call it internal, it doesn't make much difference. To live in insecurity like a rose flower is to be other-worldly.

Security is of the world; insecurity is of the divine.

[A sannyasin who has begun to help teach in the little school for sannyasins here says: In the West I was teaching art... but I became frustrated because I loved to teach but the system and everything was crazy. Here it's not.]

No, here you will enjoy. And those little sannyasins are great!..

Very good - teach them art, mm? and they will also teach you many things. Then only is the relationship good, when the teacher is also a student. Then there is great respect. It should not be one-way traffic. If the teacher has just to teach and the students have just to learn, then the relationship is not balanced. When the teacher also learns and is open to learning, there is great relationship, great flow of energy, and there is respect. So help those little children

And all children are artists, all children are born artists! We destroy them later on; that's another thing. Otherwise each child brings great creativity into the world. We don't allow it because we are afraid of creativity; we only allow it so far, and only for a few people do we allow it. We don't want everybody to be a poet and a painter because if everybody was a poet and/or a painter the world would be totally different. It would not have any structure then, it would not have any politics; no war would be possible. The politician would have to disappear from the earth. And who would be mad after money if there were many many poets and many painters and musicians and singers? Who would think of money?

So this whole structure depends on destroying creativity. This is a very uncreative society. It allows only a few creative people and that too just for entertainment; just for the change it is okay. Once in a while you can go to the concert and you can enjoy; it is a kind of relaxation from the work world. But nobody takes it seriously and sincerely. It is something aside - a side show.

Creativity has to become the main source, creativity has to become the main current of life, only then will the world be different. Then the world will be religious . . . not because there will be many churches but because there will be many painters, many poets, many singers, many musicians and many dancers. In fact, everybody should know how to dance and how to sing and how to paint. These things should not be specialisations, they are not. They should be as natural as breathing, as loving, as sleeping.

A man who cannot paint is missing something There is no need for everybody to become a van gogh, there is no need for everybody to become a shakespeare, no need. But everybody should be capable of at least writing a few poems to their girlfriends. But I have heard that even when they write to their girlfriends, people copy poetry from others; they cannot even write their own love letters. Books are available in the market, 'How to write love letters' People even learn that. This is an ugly world.

Everybody should be able to sing a song. Everybody should be able to play at least one instrument. These things should be part of life; then we can create a different kind of energy, a different kind of humanity. Help those children!

[A sannyasin asks about his relationship: I really don't know what love is. My love... seems to be a mixture of really deep emotions, and when they come they just possess me completely. It's like really dark clouds and I just can't see the light at all. We soar so high together and when she's not there I just fall to the other extreme of feeling.

The energy is moving perfectly well, don't be worried. Just go into it and be as sincere as possible to your feelings and emotions. Whatsoever it is - darkness, sadness, anger - whatsoever comes up, be totally in it. [Your girlfriend's] energy will be of great help to you.

A man needs a woman to be provoked by and a woman needs a man to provoke her. That provocation is great benediction because only through that provocation do you come to know what you are carrying within yourself. And whatsoever bubbles up, surfaces, you can be relieved of. That darkness will go; it is coming from your unconscious. But the unconscious cannot drop it directly; first it has to come to the conscious. Anything that has to be dropped, first has to come to the conscious. It is just as when you want to throw something, you have to throw it through the door. The unconscious has no other way of throwing anything out; it has to come up to the conscious first.

That's why psychoanalysis insists on your bringing your dreams to analysis so the unconscious starts revealing its secrets to the conscious. It happens naturally in a love affair: you provoke the woman's unconscious, she provokes your unconscious; things start surfacing. That is the therapy of love.

Down through the ages only good things have been allowed, and the real thing is how to get rid of the bad things. We allow only good things. We allow love, we don't allow hate. Then the hate remains accumulated inside and by and by love is dispersed. So finally lovers find one day that they don't love each other; they hate! Love has been coming to the surface and has been released and the hate has accumulated.

Let everything come up - love and hate, anger and compassion. Let everything come up, then one day you will find that everything has been released and you have become an emptiness. That

is the greatest peak of love: when two lovers meet as emptinesses. There is neither love nor hatred left; nothing is left. Both are just empty, clean, empty. Then both are meditations and when that meditation meets it gives you the greatest joy possible, the greatest ecstasy. Even love is a hindrance in that ecstasy. Hatred is a hindrance, that goes without saying, but even love is a hindrance.

So these are the three possibilities. One is: release love and accumulate hate; that's what has been done. So love disappears one day, hate remains. You can find husbands and wives all around the world hating each other through their guts. They may not be able to say it, they may be pulling, dragging on, but they hate each other. It is almost impossible to love your own wife; it is a miracle if a husband can love his wife or a wife can love her husband. They hate each other.

There are other things they have to take care of: the children and the finance and the security and the name and the family; that's another thing. But love has disappeared; love has been exposed to the conscious and it has disappeared. Hate goes on accumulating, becomes heavier and heavier every day.

The second possibility is: release hate and keep love inside. That too has been done, a very few people have done that; that is far better than the first. If you go to primitive people you can see that that is what they do. They never show much love but they show hate. The husband beats the wife and she screams at him; that goes on. You will not see love scenes, that they are holding hands and looking into each other's eyes; you will never see the primitive people doing that. But sometimes the husband is beating the wife and she is shouting and screaming and crying. That you will see many times but no love scenes, only hate scenes. That is far better than the first because hatred is released and love goes on accumulating, but they never show it. It is there, they feel it, they both know, but it is a feeling; no expression is needed.

And the third possibility is: release both and become empty. That's the highest peak.

The fourth possibility is also there: repress both - many people do that too. They neither love nor hate; they become cold; frozen, they are dead people, they are walking corpses. These are the only alternatives.

Perfectly good - go with it; let whatsoever comes, come. And allow her also; whatsoever comes to her, allow her. Respect each other's moods, even the sad moods, even the angry moods. Respect the other and soon you will see that something beautiful grows out of it.

CHAPTER 3

3 January 1978 pm in Chuang Tzu Auditorium

Deva means divine, bodha means awareness - divine awareness, an awareness that cannot be cultivated; it can only be received as a gift. Man cannot create it, man can only become a receptacle. There is another kind of awareness that man can create by friction, by struggle, by conflict! but that remains very ordinary, naturally, because man-created things cannot be very extraordinary. It is very difficult to create it but very easy to lose it; years of work can be lost in a single moment.

In the West Gurdjieff was working on those lines; that was man-created awareness. He knew nothing of prayer, he knew nothing about how god can shower awareness on you. All that you have to do is to be open - you just have to be an open door, you have to be a host - and it comes, it comes unmistakably! And I see the possibility in you.

So I am giving you the name of awareness but your path has to be that of prayer. Awareness

will come through prayer; that will be a by-product of prayer. You have to create moods of prayer. Whenever you have time, sit with raised hands, be in a receptive mood, open your heart and be filled by god! If something starts happening in the body - any moving, shaking, trembling - allow it. If some gibberish - what the pentecostals call 'glossolalia' - starts coming to you, allow it. You can become a great glossolaliac!

It is allowing tongues, speaking in tongues. In the beginning it looks like baby-talk, but by and by it becomes very intricate and complex. You don't understand the words that are coming. They may be of some language that you don't know, they may be of some language that is no more in existence, they may be of a language that is going to happen in the future, they may be of a language that exists on some other planet or they may not belong to any language at all. They may be a hodge-podge of many languages or may not be language at all; it may be just pure sound arising. You have to allow that; that will be your prayer. And don't be afraid! Because when it starts coming one feels fear - 'What is happening? Is one going mad?' But you will attain to great sanity through it

So start this from tonight. Just sit in your bed with raised hands, feel that energy is falling on you, feel it deep in your heart. Start swaying and allow anything that wants to surface in you - any words, any sound, 'Ahhh...', anything - and that is prayer. You are not to correct it, you are not to make it right, you are not to put it in any form; it has to be unstructured, a chaos. Within three, four days it will start flowing. By the time you leave you wil] have something beautiful with you.

Deva means divine, punit means purity. The purity that resides in the heart is uncorruptible; what you do does not affect it at all. Even the greatest sinner remains pure at the deepest core of his being. So even the deepest sinner remains a saint; the sin can only touch the periphery, the circumference. It cannot go to your core because doing remains on the surface; only being is at the core.

And when you start looking at people's being, then nobody is a sinner, nobody has ever been a sinner. That is impossible, that doesn't happen because it can't happen. Purity is so absolute that all that we do is not more than dreams; that is the eastern approach. The western religions have been bothering too much about the periphery, hence the idea of sin and guilt. And it has been very destructive; people have been unnecessarily condemned for small things which don't matter and they have become guilt-ridden. They have become self-condemners. And they cannot be happy because how can you be happy if you are continuously condemning yourself? They cannot permit themselves to be happy; that looks outrageous. Happiness is not allowed on earth, only in heaven where pure souls gather together.

But the eastern approach is totally different; it doesn't bother much about your doing. It says whatsoever you have done, you can simply go in and have a contact with the being which is always crystal-clear and always pure, and that source remains unpolluted. It is only a question of going deep into your own being and the nectar is always available.

On the periphery are just faces - saint and sinner, good and bad, the famous and the notorious. They are just acts, as if we are playing on a stage, a drama is enacted. Somebody has become a jesus and somebody has become a Judas. Both are needed: Jesus cannot be without Judas, and what will Judas be without Jesus? They are both necessary for the whole Christ story to happen. But behind the stage they sit together and drink tea and smoke. That's the reality. This whole world is a vast stage, a great drama is enacted.

But don't be too worried about it. Whatsoever part has been given you, fulfill it as joyously as possible and always remember that deep down you remain pure, you remain always in god. That is the meaning of 'deva punit'.

Deva means divine, dakshina means gift - a divine gift.

And sannyas is a divine gift. Don't think that you are taking sannyas but think that I am giving it to you.

Rather than taking it, receive it, and the quality will be totally different. When you take it, you take it; when I give it, I give it!

And let that be the attitude about your whole life: don't think that you are born; god has given you birth. Don't think that you have fallen in love; god has made you fall in love. Think about each

and every thing, about each breath and each heartbeat as a gift from god. Then naturally gratitude arises. And to live in gratitude is to be religious.

All is a gift; we have not earned it. Life is not a right; we cannot claim it. It is simply given out of god's abundance.

[A sannyasin says she is unhappy in her marriage to a german lawyer, but does not want to leave because of the child.]

In a better world people will be changing everything - their job, their wife, their husband, in fact even their children; that's my vision of the future. One gets fed up with the children also; why not change? Give your child to [the groupleader sitting in the front row] and you take [his] son, and again feel happy: a new relationship! Why bother to have the same child continuously? If the child is bothered, if you are bothered, exchange! (laughter)

There will be great joy and the children will become richer because they will know many parents. They will know many women and many men, different kinds of daddies and different kinds of mummies, and they will become more and more enriched. By the time they become daddies and mummies they will have known a lot of the world. lust getting acquainted with one woman is so dangerous for a child; we are not aware of the consequences and the implications.

A child knows the mother; that is his basic understanding about a woman. But his mother is only one woman amongst millions, and they are all different, but he will carry that idea in his mind. Even when he gets married he will look for his mother in his wife and he will not find her, so he will be unsatisfied.

When he falls in love he will fall in love with a woman who looks in some way like his mother or resembles her in some way. Now he has become fixated. This is a fixation; in the future it will be thought of as being a neurosis. He is not liquid and fluid.

If he had known many women, many men, as mother, as father, if he had lived in many families, if he had been mobile, not in a static structure, then he would have known much more about men and women, and there would be more possibility of his being happy.

One should be ready to slip out of things easily, so don't create any guilt or any prick of the conscience that this is not good; this is perfectly good. A relationship is good only as far as it creates joy; that is my definition of a relationship. The moment it stops creating joy you have no obligation to be in it. In fact, it is immoral to be in it. It is destructive to you, destructive to the person, and destructive to the child too, because the child will also see a stuck, dead thing.

Get out of it! Start moving and let the man also move. Even lawyers and germans have a future. One never knows! He may fall in love again and things will start flowing for him. People should not get stuck and be obsessed with things. They should be moving.

So whatsoever the problems, they are secondary; don't make them excuses to remain in it. If you want to remain in it then who am I to tell you to get out of it? I am not telling you, I am not ordering you to get out of it. I am simply saying that if things are not flowing any more then there is no point: it is simple courtesy to get out of it.

And whatsoever risk is there has to be taken. I don't think that you will repent; you will be happy. Find another man; start living again, be young again! Fall in love as many times as you can. The more times you fall in love, the more you will become young again and again and again. The moment you fall in love you again become young. lust see, watch: when people fall in love ... even an old man falling in love starts feeling young. His eyes have a sparkle, his walk has the quality of dance. He is again young; he dreams again, hopes again. Again there is meaning. Again he has forgotten about death; again life is cherished, welcomed.

Think it over. My feeling is: if you feel that it is no more a celebration then just unobtrusively, unpretentiously, without creating any trouble, get out of it. If the father wants to keep the child, let him; don't go to the court. There is no need; that is ugly.

CHAPTER 4

4 January 1978 pm in Chuang Tzu Auditorium

[Gyan anala: knowledge fire]

Knowing is fire. You can use knowledge. Knowledge is something dead in your hands; you can possess it, you can control it. But you cannot possess knowing; knowing is fire, it consumes you. In the knowing the knower disappears: in knowledge the knower remains in control.

When you are in the moment of knowing, you are not. You are watching the river flow by and you are in the moment of knowing. You are simply watching it, enjoying the flow, the joy of the river, the aliveness of it. Then you are not there. Once you see that you have known this river, you are acquainted with it, you know the name and the geography and everything, you have come back. In knowing, the ego dissolves; in knowledge it comes back.

Knowing is a fire that consumes the knower, and when there is no knower, there is great experiencing; when there is no knower all is revealed. Life allows its mysteries only to those who can come to it utterly empty. Then you become the host and life becomes the guest. But if you are there then life never enters you.

[The new sannyasin says: I find it very hard to open myself, to be open.]

You find it very hard to open? Mm mm, that will happen. That's natural - nobody finds it easy to open because everybody has been conditioned to remain closed

[Society and the family help you to remain closed, Osho continues, so on one hand you are protected, on another hand your opportunities to live are destroyed. Each generation hands on its fears to the new generation, and in the first seven years of a child's life fear becomes impregnated

in him. There is a certain boundary beyond which you will not go, says Osho; that is the boundary of your parents.]

You were open to your mother, to your father, to your family; that is your boundary - you will never open more than that. Once you reach that boundary you will automatically shut up; it is automatic. It is almost beyond your control as you are right now. You cannot do anything about it right now unless you become more conscious. With more consciousness you will be able to go a little further; otherwise it is automatic. As the boundary comes close your whole mechanism starts shutting off. It is like a thermostat: it keeps you within the boundary, and that boundary is the boundary of the love for your parents.

So a man never loves any woman more than he has loved his mother; a woman never loves any man more than she has loved her father. That limits, and that is not the limit to human potential; there is much more, much more beyond it. You are just living in a small house while the whole earth is waiting for you to come out and celebrate with the trees and the mountains and the moon and the sun. You are enclosed in a small dungeon, dark, but out of fear you don't leave it.

Right now you cannot do anything about it; you can only be aware of it, and that will be helpful. Just see where the boundary is, just see how your automatic mind works, how mechanically it closes to a certain point and then you are simply off and you cannot do anything. You are almost helpless, a victim. lust watch it.

Do meditations, do a few groups, and go on reminding me after two, three groups, of how you are feeling. Once your consciousness cames a little higher than it is right now, you will immediately be able to have a breakthrough.

And if you can go only one step beyond the parental boundary, then there is no limit; you can go as far as you can. The basic problem is the first step. You have taken one step beyond the parental boundary, then there is no problem. You can take as many steps as you want, because the automatic mechanism functions no more for you; you have transcended it. In fact that is the meaning of transcending the past or transcending the mind or what I have called knowledge, transcending knowledge.

It will happen. I will create the fire - you wait!

Deva means divine, ama means togetherness - a divine togetherness, a divine unity, a divine oneness, divine integration.

Man integrates only when god becomes the centre; without god there is no centre, man is just a hodge-podge. Man is a crowd without god, so many voices. In fact, a man is so many men without god. There are so many directions and so many desires, so many small selves all clamouring to be listened to, all clamouring to take you somewhere, all trying to dominate There is a constant fight. Man is a marketplace with a great crowd and great noise. And that is the misery, the agony.

If you watch, you will find these fragments. They are in a great political turmoil because each fragment wants to be the master. The master is not in the house and the servants are pretending to be the master. When each servant can have his time or can have the keys of the house at least

for the moment, he believes himself to be the master. And it goes on revolving. In the evening you decide that tomorrow morning you will get up early, at five o'clock. At that moment you think that the decision is total, but at five o'clock somebody inside you says, 'Forget all about it; it is just nonsense. What is the point? It is so cold today. Have a good rest.' And in that moment you also feel that it is a total decision. You fall asleep and when you get up at seven o'clock you feel repentant... and again, you think this is total.

In fact, the case is that the fragment that had decided in the evening to get up at five was no more powerful at five; it was deposed. And the fragment that was powerful at five is no more in power by seven; it is another fragment. And so on it goes, like a wheel moving: one spoke comes up, then another, then another... and life remains a mess.

The search for truth or for god or for the real self, creates a centre, and slowly, slowly all the fragments start falling into the centre, with the centre. That is the whole work called sadhana - to create a centre and to manage that all the fragments become joined with the centre.

Once that integration takes place you become individual. Before that you are not an individual because you are divided. The word individual means 'that which cannot be divided'. Very few persons are individuals. Once among thousands you will find an individual; otherwise only persons are there, and one person means many persons inside.

That's why you cannot even promise, because you don't know who will be there to fulfill the promise. You cannot say, 'I will love you tomorrow too.' How can you say that? This fragment will be gone. It is like a river flowing: you cannot step in the same river twice. You will not meet this same fragment again, maybe for years. And about tomorrow morning, one never knows; you cannot promise. A promise is possible only when the centre has come into existence. Then you can trust yourself.

Gurdjieff used to say, 'A man who can promise is a man who has arrived.' To promise is a big phenomenon. That means there is some continuity that runs through and through. All your fragments have become beads and there is a thread running inside which keeps them altogether. That is the meaning of 'ama', togetherness... the thread running through all fragments and bringing a kind of unity within you.

[A sannyasin who is leaving says: I'm grateful that I'm enlightened.]
(chuckling) That's very good! That's very good! When were you not enlightened?

[Sannyasin: Before the twenty-sixth of December.]

(chuckling) Mm, good! But now you must know that you were never unenlightened.

[Sannyasin: I knew it before but I knew it again on the twenty-sixth of december.]

That's good! When will you be coming back?

[Sannyasin: I don't know when to go and so I don't know when I will come back.]

Very good! Whenever it comes to happen, let it happen. And help other people there! Be a bodhisattva! You have to enlighten many people in Japan, mm?

[A sannyasin says she is undecided whether to living in Germany or in Poona: I might regret it one day. It might turn out to be a failure.]

It is so with every alternative. So one has to choose whatsoever gives you more possibilities, that's all. And it is not only with you; with everybody the future is unknown. One has to move in the dark; it is like groping. And there is no other way; whatsoever you do will be a groping.

So it is not a question of whether to choose or not to choose; something has to be chosen. Even if you don't choose, it will be chosen, so one has to weigh the alternatives. Remaining in Germany... You have remained there for so many years; what else do you think is possible there? You have lived that alternative. You can give a chance to this new alternative. And I am not saying that it is going to succeed; it may fail - because it depends on you, it doesn't depend on me. It will fail for a few people, it will succeed for a few people; it will depend.

I can do whatsoever I can, but the basic thing, whether you will receive it or not, is always in your hands. But my feeling is that even to fail with me will be far better than to succeed in germany!

Sometimes failure is better than success. If you fail in search of god it is far better than if you search for money and succeed. That success is worthless. This failure is immensely valuable; at least you have the joy that you tried. Even if you fail, you were searching for god. You failed in finding god; that is not a small joy. A man may succeed in accumulating money after a whole life's work, and all he can say is 'I have succeeded in accumulating money. '

To fail with great things is far more beautiful than to succeed with small things, because in searching for small things, you become small; in searching for bigger things, you become big. Failure and success is not the point.
Whatsoever you seek and search for, you become by and by.

And there is no other problem - just security, mm?

[The sannyasin answers: I depend so much on the opinion of my brother and I don't understand that. I'd be very ashamed if I failed.]

But what does he want? He wants a certificate that you have succeeded? I can give you one in advance! (laughter) We are making a university: people who need certificates to show can have certificates! And we will give really beautiful certificates! (laughter) You can frame it in a golden frame and you can put...

There are a few people who are very-much impressed by certificates. We can give you a degree, a ph.d. in meditation or something! (laughter) We will make every arrangement; we will not allow you to fail so easily! Don't be worried. These are childish things; nothing to be worried about.

[A sannyasin says she is experiencing a strong energy after the discourses: And I keep controlling. It took my body about three days to get over it.]

No. No, if you resist it will be disturbing; you create a contradiction in the energy. You have to go with it.

And it will subside when its work is done, so there is no need to be afraid. But you have to go into it and you have to go without any resistance - a little bit of resistance and the process will be prolonged. If you resist today, again tomorrow it will be there, again it will be there. If you resist too much, then you are dividing your energy into two parts and those two parts start fighting, mm? - one part wants to go and another part pulls it back. And that is very self-destructive, suicidal.

Drop all resistance. Within a week all, everything, will settle, but you have to go to the very end, then only will it settle. So just go on trusting it. It is your energy; it cannot take you anywhere wrong, no!...

Everybody controls... just because of the fear. One never knows where it will lead, where you will land, and the mind says, 'There is still time: control! If it becomes too much you will go mad or something, and you will not be able to come back if you don't control right now; then it may be beyond you. Right now you can do something, so do it!'

The mind is afraid of madness. But this is not ordinary madness; this is divine madness. And if you can go through it, you will go beyond mind and beyond madness too. Just allow it one week, mm? Good!

[Another sannyasin says: I've just been shaking for weeks and weeks and weeks, and crying.]

Nothing to worry about. Your Kundalini must be arising! (laughter) Great spiritual experiences are happening.

That's how Indians are far better than Westerners: they always find something good in everything, mm? One is shaking and trembling and they say it is Kundalini; it makes people feel good! If you call it wavering and shaking it doesn't feel so good; one feels as if one is nervous or something. Indians are far better: they say that this is a spiritual experience, your Kundalini is arising.

CHAPTER 5

5 January 1978 pm in Chuang Tzu Auditorium

[To a new sannyasin Osho says:]

This is not for the first time that you are becoming a sannyasin; many times before in many lives you have been attracted again and again and you have followed many paths... but it was never completed. You were never totally in it, so you have tried many times and you have failed many times. Remember this time not to fail. And only one thing helps you to succeed, and that is totality.

The search has to become your whole being. It should not be partial; you should put all that you have at stake. It is a gamble, that's why clever people go on missing it. Sometimes fools reach and the so-called intelligent lag behind, because the basic quality of totality is more easily possible for the fool than for the so-called intelligent. He does not reach because of his foolishness; he reaches because of his whole-heartedness. I am not saying to become a fool; I am saying to become whole-

hearted. To be whole-hearted is so significant that even a fool can reach. And to be partly involved is wastage of energy.

You have been on the path many times on and off and then you got disturbed again and again, because if you get involved only partially, then other parts which are not into it will start distracting you. That is natural. They feel suffocated; they don't feel fulfillment. They start rebelling, they start taking revenge. Truth is only for the total heart; total heart is truth. I am just telling you this so that this time you can change things a little bit. If you are alert, things can be changed; if you are not alert, you can make the same mistake again; that is more possible.

In the east we have been working for thousands of years, searching into people's past lives. Two great masters of the east, buddha and mahavir, both developed great techniques, devices to penetrate into past lives, only for this reason: so that a man can be made aware of how he has been missing up to now. Once you know that this is how you have been missing, you can avoid it. If

you are not aware of it there is more possibility that you will fall into the same ditch again, because it is a habitual pattern. So be alert.

This time let it be completed, because only completion knows fulfillment, fruitfulness, only completion brings joy. A tree is happy only when it flowers, and a man is happy only when the journey is complete, when he has arrived, when he starts feeling, 'Now there is nowhere to go, now there is no goal'... when one starts feeling, 'Now the future is not needed. If I die this moment, I will die perfectly happily, because there was nothing else to do; all else is done.' And the situation is available; it can happen. Just watch out for the ditch!...

Prem means love, and dwarka is the name of the capital of krishna. Literally it means 'many-gated city'. Dwar means gate, dwarka means many-gated: god's many-gated city. And there are many gates to god's city; many ways lead to him and all ways are true. Even opposite ways are true, because god is so infinite that he can contain contradictions. Only small minds cannot contain contradictions. The bigger your consciousness, the more contradictions you can contain and yet remain in harmony.

So from the east, from the west, from the south, from the north, there are many, many gates to god's city, but one particular gate will be good for you; one has to choose. All gates lead, all gates are good, but still one has to choose one because one cannot enter from all the gates. If one tries to enter from all the gates one will go mad. One gate is enough to enter through and that gate is prem, love. That is for you; your gate will be love.

But always remember that love is not the only gate. There are many - even some which have nothing of love in them. For example, the gates of meditation, the buddha gate, has nothing of love in it; the mahavira gate, even less love in it; the patanjali gate, no love at all. They also reach, but they move through a desert of pure intelligence. Jesus moves through the gate of love, sufis move through the gate of love, bhaktas move through the gate of love. It moves through greenery, lakes and hills and trees and birds and song and dance and people. It is the gate of the heart, not of the dry intellect but of the green heart.

In India we have a city; Dwarka is its name. That is symbolic. Krishna, one of the greatest teachers of humanity, made that town; he created that capital, he lived there. He gave it the name Dwarka, just as a symbol to indicate that many are his doors; come from anywhere and you come to him. That is his message in the Geeta too - that all doors lead to him; come from anywhere, just come! Don't be too bothered about by what path, what method. But still one has to choose because one has to follow one path.

So there are two fallacies to be avoided. One fallacy is: people who follow a path start feeling that their path is the only path. That is fallacious; that creates enmity, antagonism, conflict, and the whole history of humanity is full of blood because of that foolishness.

Then the Christian says, 'Jesus is the only begotten son'; that is out of stupidity. Buddha is as much a son, so is Zarathustra, so is Mohammed. And many more will be coming; it has not ended. God goes on coming every day, in new garbs, in new manifestations. It will be a poor god if he is finished at Jesus. It will be a very poor -god if he has only one son. All belong to him.

The Mohammedans say, 'Mohammed is the last prophet; now there will be no other prophet coming.' Why? Has god become indifferent to humanity? Has god abandoned humanity? Is he no more interested? Is he fed up and tired? Has humanity arrived so that now there is no need for help? But the same stupidity, the same claim, make the Buddhists and the Hindus and the Jainas and everybody.

Because of that egoistic approach, religions have been fighting. Rather than helping humanity to grow towards god, they put their energy in fight. And because of their constant quarrelling they have made many people feel that religion is pathological, that something is basically wrong with religion. Many people have turned away from the churches and the temples because of these people. Not that they are no more interested in god, but seeing that the people who are interested in god always go on doing wrong, it seems that something basic is missing. That is the first fallacy to be avoided.

And the second fallacy is the extreme opposite of the first - that all ways-are right so you can go one way sometimes, another one another time, you can be doing all sorts of things... but then you will simply end in a mess. How can you reach any place if you go one mile on one path then come back and follow another path one mile and then another path? You will become more and more confused, because those methods are all different; all true but all different. They fit in a certain way; you cannot use them on any other way.

If you have learned a sufi technique you cannot use it on the Buddha's way. If you use it, it will be like using a part from a bullock cart in a rolls royce. It was functioning perfectly in a bullock cart; it will destroy your car. It will not be useful at all. And not that it was not useful; in its own organic mechanism it was useful. You cannot place it anywhere else, you cannot concoct, you cannot synthesize. So the second fallacy to be avoided is the fallacy of synthesis - that one can take something from islam, something from christianity, something from hinduism, can take all the sweet things from them. You will have diabetes if you have all the sweet things from everybody; you will be in danger.

So I specifically indicate: love is your path. Be respectful towards every other path but follow love. Listen to the sufis, to the devotees, to the bhaktas; singing, chanting, dancing - that will help you. You are a heart person.

Deva means god, iksha means search - search for god. And that is there like a seed. A little help and it can grow and take possession of you. It is lying there in the heart; it has to be provoked, it has to be awakened. We go on searching for this and that because we don't know what our real search is for. That's why nothing ever satisfies. If you don't get it you are frustrated; if you get it, again you are frustrated because you see that you have got it but nothing has happened through it.

The world creates continuous frustration; whether you succeed or fail makes no difference. If you fail, naturally you feel frustrated, but even if you succeed, you feel frustrated because the basic desire is for god; less than that cannot make man contented.

It is as if a child is hungry and you give him a toy. For a few moments, for a few minutes the child becomes engaged in the toy, forgets the hunger, but then he throws the toy. He starts crying and weeping again and asking for milk or food.

All our other engagements in life are just toy-like. Money, power, prestige, family, this and that - all are toys. For the time-being one becomes occupied, one forgets, but again and again sooner or later one starts feeling that this is not life; life should be something more. Life cannot be only this, this rut and the routine; life must be something more which you are missing. Sooner or later... And the sooner it is, the better, because then one can start seeking and searching in the right direction. The seed is there in the heart and now you have come tO the gardener! Cooperate, and great happenings are possible... and with a very little effort. Just the effort to provoke the desire, to make it a little more fiery, to intensify it is needed.

That is the meaning of iksha. It is a search, not an ordinary search but a search which has fire in it, a search which has passion in it, a search which has devotion in it, a search which is a commitment; which is not only out of curiosity but which requires utter involvement; a search which if needed one can dissolve oneself into, which one can sacrifice oneself for. Then it is iksha. It is not an ordinary desire; it is all desires put together into one flame. And when all desires are put together in one flame and they start searching for god, it happens, it has to happen. Nothing more is needed, nothing more is asked and required.

[The new sannysin says: Since I've been here I wish to leave, to run away.]

Mm mm! That idea is natural. The mind always becomes afraid. If something is going to happen which is beyond the mind's control, the mind says, 'Escape, go away from here. You may be getting into some trouble, you may be trapped. You may unknowingly land into something from where getting out may become difficult.' The mind is always against the new, against the unfamiliar. That's very natural, but it happens only when something is going to happen, otherwise it doesn't happen, the mind doesn't bother. If the mind feels that nothing is going to happen it says, 'Okay, you can go on living here as long as you want.'

Once the feeling arises that something is on the verge, then the mind freaks out. You will have to be aware of that. Just doing a few groups will be helpful and will relax you.

[A sannyasin says: Before I took sannyas I was homosexual, and since then I have been able to open up and I've been with a woman through your help. Now we're expecting a baby and I feel the homosexuality is manifesting again Should I just watch it and not give in? Sometimes I think it is repression...

Osho checks his energy.]

There is nothing like a problem and that homosexuality is just your old habit. Nothing is a problem; your energy is perfectly heterosexual. It is just an old habit. You just have to be indifferent to it and it will go. It will come again and again many times because no habit goes easily and this is a deep habit. But it is just a habit; your energy is perfectly heterosexual. If the energy is homosexual then it is very difficult to change, very very difficult, almost impossible. But with you there is not a problem, mm? Just be indifferent to it. Don't in any way nourish it and it will die out of disuse, that's all.

[A sannyasin says: It happens very often for long periods that my head is very blank, even in normal life. I should like to have it go on I love it]

Mm mm, so it will go on and it will become bigger. That's how it should be - it is perfectly beautiful. That's what we are trying for, that this happens to everybody. Those blank periods are the periods when you are closest to god. Those are the periods when you are no more human, because you are no more. In those moments you are pure energy, undefined, uncategorised, without any adjective - man, woman, animal, vegetable... nothing; it is just pure energy, cosmic energy.

Enjoy these gaps. Those are the doors to god. They will become bigger, and soon you will start going deeper into them. The more you become in tune with those gaps, the further away they will take you, on far away journeys to the stars. They are the doors to the infinite. Feel very very grateful and thankful that things have started happening!

[A sannyasin says that while she was away in France she experienced a lot of fear: my life was very impotent and now it is of a different quality.]

It is a very positive kind of fear. Fear is not always negative, not necessarily negative, neither is courage always positive; things are very complicated. Sometimes courage is just foolishness, stupidity, ignorance. You just don't know what you are doing, you just don't know where you are going, so you have courage. You are blissfully unaware of the consequences so you have courage. That courage has no positive quality in it.

Fear is not necessarily negative; this fear is not. You have stumbled upon something inside you which is very significant - the feeling that you have not been living creatively, the feeling that you have lived an impotent life. This is a very positive fear because through it you will start becoming creative; through it a transformation will happen to you. It cannot happen without it. This fear is your friend; befriend it, feel totally one with it, don't repress it. Don't try to get rid of it, because if you succeed in getting rid of it you will again fall into the old pattern of life which was impotent!

Use this space that fear is creating in you to change yourself. Feel thankful towards the fear because it has made you aware of something which was missing. Now something can be done, and something can be done only when you have become aware. This fear has awakened you.

It happens many times that if you are having a sweet dream, your sleep is not disturbed; sweet dreams are more dangerous. But when you are having a nightmare there is every possibility of the sleep being disturbed. And when the nightmare really comes to a peak the sleep is going to be disturbed. That is something positive about the nightmare: it wakes you, and once you are awake, the nightmare is no more there. It was part of sleep.

So it happens that an ordinarily happy person remains shallow because he is having sweet dreams: succeeding in business, politics, making a little name and fame, making a little vibration around himself, getting somewhere, achieving something. He feels perfectly happy; what more is there? He is the happy-go lucky person, but he remains shallow. His life is a kind of merry-go-round, but it has no depth because he cannot awake. Happiness functions like a tranquilliser. It is alcoholic; one remains intoxicated.

But when you are having a real nightmare of a life, all is tumbling down, you are falling into pieces, suddenly you become aware that you have not lived, not at all, that all this has been just a sheer wastage, a wasteland, that you are hollow, that there is no depth, that you are dark, that there is no

light. Something drastic has to be done; something radical has to happen, otherwise life is slipping by.

When you are in such a painful state, feeling fear, anguish about what to do, what not to do, experiencing great anxiety... if these things awake you, they are positive, they are friends. They are more helpful than the so-called happiness and the sweet dreams. That's how a curse sometimes becomes a blessing, and vice versa too.

So take it very positively - I see it very positively. Your face is positive, you have never been so positive. You have a strength, you have never been so strong. Things are perfectly good. And this is your home - be here. I will arrange it for you so you can start taking rebirthing, mm? Good!

[A sannyasin therapist says: You're very important to me, and this creates much conflict for me because I want to go inside you and have you inside me... and I want to start now]

It is going to happen. Forget about it, because if you go on remembering it you will be obstructing its happening These things happen only when you are not aware; you cannot make them happen, you cannot force them to happen. These things are so fragile that they happen only when you have completely forgotten about them; then suddenly one day it has happened. They happen like miracles: when they happen you cannot even believe how it happened. You cannot believe whether it is true or you are just imagining things. You cannot believe that you were worthy enough... but they happen!

The longing is good because without the longing they will never happen, but then with the longing also they will never happen, so this is a complicated phenomenon. First you have to desire and then you have to stop desiring. If you don't desire, they will never happen; if you go on desiring they will never happen. So one has to desire, and then at one point one has to drop desiring. Half the journey is through desire and half the journey is through desirelessness; then they happen.

Drop the desire; that journey is complete. Just start getting absorbed in the work. My work is me. One day suddenly you will find that I am inside you.

[Another sannyasin says: I'm so tired and so exhausted. Nothing has any taste. Sometimes I feel not here. When I'm going walking around this ashram, deep breathing arises and I get drunk. Tears come from nowhere, and I'm not happy about it.]

You need a few groups. Whenever you can manage, you just ask me for a few groups. And the second thing: you are not allowing those tears, you are holding them; that is making you tired. Allow them! And when the breathing changes you hold that too. You become a little panicky, you become afraid about what is happening so you start controlling it. Allow that breathing, let it go berserk. It feels like a delirium because it comes out of nowhere and you don't see the point of why it is there.

The word 'delirium' is very good; it means 'off the track'. So something which is not expected, which should not be there, is there. Allow it; that breathing will cleanse your being and all your tiredness will be gone.

And those tears are immensely valuable. There is nothing like tears, and nothing like tears which come out of nowhere. When tears come for some cause they are not so beautiful, they are not

so innocent; they are motivated. Somebody has died and you are crying; that is not much. Your girlfriend has left you and you are crying; that is not much, it is very ordinary, mundane. But when you are simply crying for no reason, you cannot find the reason, that means it is coming from the unconscious, it is coming from your very roots, guts. Allow it; it will cleanse your whole being, it will take much dust out of your vision.

So those tears and those sudden changes in breathing have both to be allowed. For a few days just go into them. If you feel they are coming, sit and cry to your heart's content. Allow that breathing. See [a therapist] mm? She will help you with breathing. And things will be different.

[Another sannyasin says she started working in the mala shop and likes it but: I'm also feeling very lonely and having difficulty in relating to people. In my sexual life things are very strange also. I need it but when I am there it is as if I am not there; there is no more pleasure. Also I'm crying a lot.]

That's good! That's the good thing, mm? You cry! And get intoxicated... Cry as deeply as you can. And continue to work in the mala shop; those distractions will disappear.

You are in a transitory period. Something has broken inside you so you don't know who you are. Before you used to know and again you will know, but you are in the middle of it. You have lost the old and the new has not arrived, so you are completely at a loss, that's all. Let those tears come let these distractions come: you continue working. Let that working become your meditation; that will help you not to be distracted too much. Whenever you remember, come back, become present.

And those things are happening in your relationship too, because it is happening inside you. So it will happen in everything that you do - work, meditation, love; in whatsoever you do it will happen.

You are in a kind of nebulous state: the old is melting and the new is taking shape, and you are just in the middle, so it will remain so for the time being. But it is good, feel happy that it is there. But crying has not to be stopped, crying has to be continued. Enjoy crying. Tears have a beauty if you enjoy them; they have a poetry if you enjoy them and they give your spirit a bath. Just as you take a shower for the body, tears are a shower for the spirit...

But continue relating with people, don't stop it. Whatsoever is the situation, you continue: making love, meeting people, creating new friendship. Just go on moving.

[Another sannyasin says: I feel my energy's been going crazy I get very hot, and sometimes it goes to my head It's in my hands now and my face gets very hot.

Osho checks her energy.]

Energy is there and good energy. Don't create any antagonism between the energy and you; you have a subtle antagonism. You are not quite agreeing with it and this disagreement will be bad because it is your energy; if you disagree with it, you become divided. A total agreement is needed. This is your energy, and when your hands start feeling hot, enjoy the warmth; when your face starts feeling hot, enjoy the warmth. Help the energy to spread all over the body so that the warmth is spread proportionately from the toe to the head. It is not spread proportionately - a few parts are feeling, a few parts are not. That is because of you, because you are against it deep down. You are keeping a few territories in the body aloof.

You have to accept it, you have to be overwhelmed by it, and then it will disappear. Within three, four weeks, you will find instead of warmth, a great coolness arising. Because it is the same energy: warm or cool it is the same energy. If it spreads all over the body it will become very very cool. The harmony will feel like coolness. The disharmony is being felt as being hot. Disharmony is feverish; with harmony the fever will disappear.

So help it to spread, mm? Whenever it is there close your eyes and feel that it is spreading all over the body; it is moving in the legs, moving in the belly, spine, head, hands, it is going everywhere. Just feel it moving and it will start moving. It simply needs your cooperation; it is ready to move. Once it starts moving all over the body you will have a totally different concept of your being.

You are becoming alive, the deadness is disappearing. A few parts which are in your control are dead and a few parts which are not in your control have become alive, but the disparity is creating trouble for you. The disparity can be dropped in two ways: either stop these parts which are becoming alive - make them dead again, then you are one - or make the dead parts also alive. The first thing will not be good; the second thing will give you a new vision and a new dimension.

CHAPTER 6

6 January 1978 pm in Chuang Tzu Auditorium

Prem means love, and anjana literally means 'eye ointment' - love, the eye ointment: because love gives you new vision. It cleanses your eyes of the old, makes available to you the present and the future. It transforms your eyesight. In fact, it gives you eyes, otherwise one is blind. So anjana means an ointment that can restore the sight of a blind man. And everybody is blind, everybody is deaf and everybody is dead.

This life is not much of a life; unless you awake, you live in vain. Unless life becomes a conscious phenomenon one is just a driftwood, a victim of winds, and one goes on living accidentally. When consciousness enters your life, you don't live accidentally. For the first time there is meaning, significance, a kind of continuity, a kind of thread running through and through. Otherwise one is just like a dictionary: you cannot read a dictionary because there is no running thread. All kinds of words are there but words don't have meaning in themselves; they have meaning only in context. A word

is meaningful only in a sentence, the sentence is meaningful only in a paragraph, the paragraph is meaningful only in the book. Greater and greater meaning becomes possible as your context becomes greater.

One who lives in the context of god has the greatest meaning possible, because that is the greatest context. God means one who comprehends everything, encompasses everything - the ultimate meaning. And unless you start seeing that ultimate meaning in everything, you don't have eyes. When you can see a rock and you can still see god in it, then you have eyes. If you can only see the rock, that is not much of an eyesight; even a blind man can see that. When you see a tree and you see not only the tree but god in the form of the tree... And not as a belief, not that you believe that the tree is god, but it is an actual experience, you really see it that way... then you have eyes and then life is a great joy.

To attain to that eye, love is the process. Only love gives eyes; intellect only pretends. It goes on

supplying false eyes but they are all false; you can only believe in them but you cannot see through them. Rather than helping you to see, they hinder.

The more a person becomes intellectual, the less his life has vision, the less creative he becomes. He accumulates information and that information goes on collecting and becomes a barrier. It doesn't allow you to see life as it is. He has so many interpretations, so he cannot see a fact in its nudity. To see a fact as it is, is real eyesight.

Only love knows how to see things without interpretations. Love never interprets; it never imposes anything. It is pure receptivity. It is looking at life through the heart, not through the head.

So you have to remember these two things: love and a new vision, new eyes.

Prem means love, ananta means infinite - infinite love. And remember, that which is finite is not love. Love by its very nature is infinite; it knows no boundaries. Hate knows boundaries. Hate is always addressed; you have to hate somebody. You cannot just hate but you can just love. There is no need to love somebody; love can be unaddressed. Love can become your very state, it need not be a relationship. That is the meaning of love's infinity: that it can be a state of being, you can be simply loving.

Love can become your nature. Hate can never become your nature. It remains foreign, it remains separate. You can go on clinging to it but you are never it. Hate has boundaries, definitions; love has no boundaries and no definitions. Love is like health. Diseases have definitions; you can define what cancer is and what tuberculosis is, but you cannot define what health is. Diseases are many and health is only one, but those many are definable and the one is indefinable. Hatreds are many but love is one.

Love is your inner health. Just as the body feels a well-being, when your inner being feels a wellbeing there is love. Love has nothing to do with the other. It is something that happens in you, that arises in you and overflows you. Remember it. That remembering will help you infinitely. And when you are sitting silently after meditation or in the morning, evening, night, when you are feeling cool and collected, just remember, just contemplate on love's infinity, overflowing, for nobody in particular. And one day you will start feeling it. The day one starts feeling love as a state is a great day, the day of celebration! One has started becoming religious.

One does not become religious by becoming a Christian or a Hindu; one becomes religious by becoming religious.

[deva arun - divine source of light.]

Start contemplating on light. Whenever you have time and a few moments, just sit silently and start feeling a source of light in the belly, behind the navel... a red and bright sun, just as it is early in the morning when the sun is rising. And when you can visualise the sun behind the navel, feel the rays are reaching to every part of the body - to the feet, to the head, to the hands - feel full of light.

That will destroy many problems, that will destroy many of your anxieties. Light is going to be your mantra. Whenever you see light anywhere, be very respectful; light is your element. In the early

morning see the sun rising and bow down. In the night, the stars - bow down. Sometimes just light a small candle and bow down. Start getting in tune with all phenomena of light. Befriend light and light will befriend you. And soon, within three, four weeks, you will start feeling a great joy in light.

Deva means divine, anu means food - food for the divine, food for god. We have to be absorbed by god, eaten by god. We have to become an offering. Only when we are digested back into god, will our misery stop.

Separate from him, we are bound to remain in misery. We have to become part again, and to become part means to be ready to be eaten up.

One has to surrender totally. One has to almost commit suicide as an individual, as an ego, as a self, so that one disappears and only god remains. We have to disappear as the wave, then we will be as the ocean. And the whole problem is that we cling to be the wave, we want to retain ourselves, we persist, we insist. We don't want to Lose our being.

Jesus is right when he says, 'Those who lose themselves will gain. And those who preserve themselves will be lost.' It takes guts to dissolve oneself, hence only a very few courageous people become religious. All the others who gather in the churches and mosques and temples are just cowards, not religious people at all. A religious person is one who is ready to sacrifice himself; but that sacrifice brings great blessing. It is not really death; it is resurrection.

CHAPTER 7

7 January 1978 pm in Chuang Tzu Auditorium

Anand Indira. It means god of bliss; anand means bliss, indira is a name of a god. And a few things about you...

There is great potential; you can explode, but you are holding it. You have great energy but it is suffering. You have been repressing and repressing; you don't allow yourself. You have learned a very dangerous trick of control. You have become a controller, and once a man is a controller he starts losing contact with life. The more control yourself, the less alive you are; the less control, the more alive. No control and life is total. No control and there is freedom.

Bondage does not come from other people; it comes out of our own fear, a fear of life. And life is dangerous so the fear is natural. But still one has to go in spite of all fears, because life is dangerous but infinitely blissful too. The greater the danger, the greater the risk, the more is the possibility of bliss

happening. Bliss exists only for the gamblers, those who can stake their life for it. Bliss is not for the businessman. He is too clever for it, too cunning, too interested in survival rather than in living, too interested in the standard of life rather than in life itself, too interested in protecting and defending rather than being open, vulnerable, insecure.

That fear has been exploited, all parents exploit that fear. Every child brings that fear with him and out of that fear parents create a bondage. They teach you how to control yourself, how to always remain in control - in anger, in hatred, in love, in compassion. Then life becomes so-so, lukewarm, and then all the splendour is lost. That's why god is lost. God is only for those who can live totally, courageously, dangerously, who can go to the very extreme. Only at the extremes do you meet with the divine. You will not find him in the middle; he is always at the extremes, he waits there. We never go into any extreme.

This is your main characteristic: control. Relax - there is no need for so much control. Permit a little

freedom to yourself, be a little more kind to yourself. And everything is possible if you can do only one thing: put your control aside.

Great things are possible... so great that you never could have dreamt about them, so great that you will not even believe that they can happen. You are just sitting on top of them. Allow a little more of a relaxed life to yourself. And it is up to you. If you can relax a little bit, I can take you on a long way; then it is my responsibility. But I cannot take you against yourself, so cooperate!

Prem means love, aikta means unity - unity that love brings. It is not a forced unity, not anything enforced upon yourself, but something that grows from your inner core brings harmony. Love is the bridge between the polar opposites. A man falls in love with a woman, a woman falls in love with a man... What really is happening is that polar opposites are being bridged. Man and woman are polar opposites, as are negative and positive, life and death, earth and sky. Love bridges man and woman and there arises a new being which is neither man nor woman. A real couple is not a couple at all because there are not two, so how can there be a couple? real couple is a unity, a new being which has two hearts, two bodies, but one soul. And this is not only between man and woman; love helps to bridge all kinds of polarities.

Inside your being too it bridges the polarities. There are polarities inside, the positive and negative exist inside too - the left and the right hemispheres of the brain. And deep in the consciousness there is again the same division of man and woman, because every man and every woman is bisexual. If your conscious mind is male then your unconscious is female; if the conscious t mind is female then your unconscious is male. It is a must; that's how nature functions. Nature functions through dialectics - thesis, antithesis. Nature exists through opposition. Through opposition energy is created, through tension energy is released and through the meeting of the opposites something new, a synthesis, comes out.

Life is not logical but dialectical. If life were logical there would have been only men or only women; there would have been no need for the polar opposite. If life were logical there would have been no need for the polar opposite. If life were logical there would have been only positive electricity, no negative electricity. What for? There is no reason for the opposite to exist; life would have been very consistent. There would have been light or darkness, love or hate, joy or misery. If life were logical then there could not have been any contradiction... but life is dialectical. There is contradiction at each step, on each layer of being there is contradiction. And if love is not there to bridge it, life becomes an anxiety, an anguish; then you are split. If love exists then the polarities meet and mingle with each other and you become one.

That oneness means 'aikta' - when you have absorbed all contradictions and all opposites. You have not destroyed them but absorbed them; they have not been dropped they have been used. Both love and hate have been used and now a new quality of energy has arisen in you called compassion. It has something of both and it has something which is beyond both; it is both and it is neither.

My whole approach towards life is that of creating the bridge between the polar opposites, hence I have so many contradictions. I am not a consistent man; I am too true to life to be consistent. I don't owe anything to logic. My respect is not towards logic, my respect is towards life. If life is inconsistent then I am inconsistent. If life is divided in polar opposites then I am divided in polar opposites. But life also has a key to go beyond the polar opposites. You need not deny one for the other; you can accept both and use both and go beyond.

So let love become your bridge. It will bridge you with the outside, it will bridge you with the inside. It will be the outer polarities and it will bridge the inner polarities and by and by higher qualities of unities evolve.

You fall in love; one kind of unity comes in. Two persons are no more two persons; they overlap each other, they have started existing as one. Their heartbeat is no more different; it is in rhythm. They think alike, they feel alike and, when there is real love, lovers start feeling things unsaid, untold, unexpressed. If you love a man and he is ill, he may be a thousand miles away but you will become sad. You will start feeling that something is wrong... and nothing is wrong with you! your lover dies somewhere and you are not even informed, you will have a shock, you will miss a beat, your heart will almost come to a stop. If your lover is angry and he has not said anything to you, you will know. If he is happy and he has not said anything to you, then too you will know. Lovers start becoming more and more silent. There is no need to talk, communication happens even in silence. That is one unity between you and the outside; that is love. Then there is another unity that happens inside you; your man and woman inside meet. That is what meditation is; then you start feeling one inside.

When these two unities have happened - the unity of love and the unity of meditation - then the third and the ultimate unity can happen: your unity with the whole, with the total, your unity with god. To me this is my trinity: first, unity in love; second, unity in meditation; third, unity in prayer.

This is the whole of religion! [This name] contains my whole philosophy...

[A sannyasin says: You were just speaking about the opposite. In me they don't meet; I see both things together - pain, pleasure, both.]

You are on the way; don't be worried. First they will become very very clear and very very separate, that's how happens. Ordinarily people are confused; they don't know exactly what is happening. Their pain is mixed with pleasure, their pleasure is mixed with pain. Maybe they can feel that this is pleasure because pleasure is predominant in it but if they look deep down they will feel pain there also. And when they are in pain, pain is predominant but if they look deep down they will find a little pleasure there also.

People are confused. This is not unity, this is confusion. When you start moving towards unity, first confusion will disappear; things will become clear. Pain will be pain, pleasure will be pleasure, and you will st see yourself as two. This is good.

It is very very disturbing because one starts feeling as if one is split. You have always been split! Just now you are becoming aware of it, and awareness is good because it is through awareness that one day the split can be bridged. That confused state where one never knows what is going on, where all kinds of things go on together - darkness and day, all are together, everything is muddy - is not a good state. That's how people are.

If you start moving on the path, things become clear. The negative is piled up on one side, the positive is piled up on another side: hell and heaven are separate; and naturally you feel divided and you don't know who you are. This is a good step; you have to watch it. And you have to remember only one thing, that you are the watcher, neither pain nor pleasure. You are neither this nor that; you are the one who is witnessing this division. You have to be more and more concerned with witnessing.

Don't choose. If you choose you will bring back the confusion again. If you choose there will be a mess again. Remain choiceless, just watchful. Simply take note: this is this, that is that. And don't be in a hurry to put things right or to create a unity, because if you create the unity it will be only confusion. The unity has to come on its own; it comes only as a by-product of awareness.

So for you the whole work will consist of being alert, unprejudiced, neither for this nor against that - not for, nor against - just standing there aloof, detached, observing. Things will become even more clear than they are. You will see yourself absolutely clearly as two persons, and when these two persons are perfectly clear, another thing will become clear - that you are the third, the watching one. when these two are mixed you can never be aware of the third; when the two are completely clear and separated then you become aware of the third.

These are the three angles of your being. When you have become aware of the third, you will be surprised: all is bridged, suddenly bridged. And then there is no mess; there arises synthesis, unity. But you cannot bring it. All that you can do is to help it come and the way to help it come is to be aware.

So while you are away, keep only one thing in your mind continuously: keep aware, choicelessly aware. And I will follow you, I will watch what you are doing!

[Another sannyasin says: You have given me so much here and I fear that when I go back I might lose it... I might fall down somewhere.]

No, I won't allow that. I will keep an eye on you! It won't happen. In fact whenever something has really happened, you cannot lose it... and something has happened. You can only lose something which has not happened.

When something has happened it becomes part of your being. Yes; sometimes you can forget about it but you cannot lose it. You can forget in a certain situation but you will remember immediately, you will soon remember. Sometimes you will go astray but that will not be a fall. Going astray is not a fall. You will come back. In fact, going astray will strengthen you, it will remind you. Sometimes it is helpful to go a little astray; sometimes it is good to fall ill so that you can know what health is. If you are continuously healthy you become oblivious to health. So a little illness is always good; it gives you the savour of health again, you start enjoying health again. When health comes back, you are thrilled. But this is not a fall. In fact, my sannyasins cannot fall; my whole work and process is such that I make it impossible - for many reasons

First, I don't give you ideals. If you have ideals you can fall. The greater the ideal, the greater is the possibility to fall. I don't give you any ideals; I give you only insight. I don't try to make you perfect. If I try to make you perfect you will fall, because to remain perfect is impossible; the very effort to remain perfect is neurotic. Life is imperfect. I don't teach you perfection, I teach you acceptance. If you are imperfect it is perfectly good to be imperfect - that's what I teach you. Rather than teaching you perfection I teach you totality. So wherever you are, be total. If you go astray, go totally astray and you will be with me. You follow me? If you go astray, go totally astray.

For example, if a teacher teaches you never to be angry, there is a possibility of falling because he is giving you something inhuman to do. There will be moments when anger will come. And it is quite

okay to be angry sometimes; in fact sometimes it is a virtue to be angry. Mm? Jesus became angry in the temple and rushed after the moneychangers with a whip in his hand, chased them out of the temple. He was really angry, in a rage, but that rage was beautiful, that anger was good.

The so-called good people who say never to be angry, naturally become anti-revolutionaries because without anger there is no revolution. The so-called good people who say never to be angry, always become part of any kind of society... howsoever ugly, oppressive, exploitative. They become part of it because they can't be angry, they can't rebel. And rebellion has something beautiful in it; it is the very spirit of man.

So if somebody teaches 'Don't be angry', he will make you impotent. And there will be situations where you will feel that anger is absolutely needed; it is a protest. It is to say that you exist as an individual, this is your right. And if you become angry you will fall.

What do I teach? I teach totality, not perfection, not perfectionist ideals. I say, 'When you are angry, be totally angry.' If you are totally angry you have not fallen. Love, love totally and you have not fallen. In short, if you are falling, fall totally and you have not fallen. If you sin, sin totally. If you go into hell, go totally and by going totally into hell you have transformed the quality of hell. It will be heaven, it cannot be hell because a total man, wherever he is, finds ways and means to enjoy himself and celebrate.

Just think: if I go to hell, what will I do? I will turn it orange!

[A sannyasin says that he feels very tired much of the time. He received different diagnosis from different doctors, ayurvedic, acupuncturist, macrobiotic. The allopathic doctors said he was perfectly healthy.]

I think they are right; I agree with them! (Osho chuckles) You are healthy; I don't see that there is any problem with you. And don't go to these people, because there are people who are in search of people like you, (chuckling) who depend on you: the pseudo-ill. Because they are pseudo-doctors and they can only live on you, mm? They will find a thousand and one things wrong, and they will do a thousand and one things. If you are not ill, they will make you ill!

It is a mind thing. It is not in the blood and it is not in the liver; it is just an idea. So when you come next you have to take a few sessions with the hypnotist; he has to hypnotise you and uncondition you, that's all. Nothing else is there. You can do it yourself too. From tonight, try; if you can do it yourself, that will be far better. Every night before you go to sleep just repeat seven times 'This is all nonsense! I am not ill, I am perfectly healthy... and these fools!' (laughter)

Just repeat that seven times and feel perfectly healthy and go to sleep. In the morning, immediately you feel that the sleep is. gone, don't open your eyes - first repeat seven times, 'All these people are fools and I am perfectly okay!' Just go on repeating this and within three, four weeks, the fever will disappear. You are creating it. Man can create anything - the mind is such a force.

Have you not heard of people walking on fire?..

It is just a mind thing; they just have to believe it, and once you believe, the body simply follows. If you can walk on fire, why can't you create a little fever? It is simple, very simple.

One of my professors was very against hypnosis, so I tried one experiment on him. I went and talked to his wife, who has always liked me, and I told her, 'We are doing an experiment on your husband; be a little cooperative. Tomorrow morning when he gets up just look at him and say, "What has happened to you? You look so pale." And whatsoever he says you simply write it exactly. I will come and collect it.'

Then I said to his driver 'When you see him, just say, "What is the matter with you? Have you been ill? You can't even walk!" And whatsoever he says immediately write it down.'

And so I arranged things with at least twenty people on the route up to the university department. By the time he arrived at the university he fell on his sofa. I was there and asked, 'What is the matter?' He said, 'I am feeling very very tired. I couldn't sleep the whole night and I'm feverish too. Come and see! I am so hot, and I will not be able to take the classes today. I am going. When the head of department comes, just tell him that I will not be able to teach for at least two days, three days It has never been so!'

Then I collected all the twenty slips. To the wife he had said, 'What are you talking about? Have you gone mad? I am perfectly okay.' To the driver he had said, 'Yes... sleep was not good. I couldn't sleep; there were so many dreams.' And then to the postmaster on the way he had said, 'Yes, I am feeling a little feverish' and so on and so forth. Just within one and a half hours he was ill. By the evening when I went there he was under the blankets, shivering! His wife said (Osho chuckling here), 'What are you doing to him? Now it is enough; finish the experiment! He has a temperature of one hundred and three!'

When I showed him all the slips of paper on which were written what he'd said to people, just reading them he got up and started laughing and said, 'This is so foolish of me!' And the fever disappeared! (laughter)

That's what is happening to you

From tonight start this experiment and within three weeks you will be out of it. There is no need to go to anybody; you are not ill, you have simply believed it. But it has been for so long that the belief becomes strengthened every day. It is self-fulfilling; only you can drop it. If you cannot drop it, then when you come back [the ashram hypnotist] will hypnotise you. But it needs hypnosis. Or if you can find some hypnotist there (in Belgium, where he is returning), there too it will be perfectly good; go to the hypnotist.

Whenever doctors' opinions are different and whenever allopathic doctors say that you don't have any disease, it is better to go to the hypnotist than anywhere else, because that is the most scientific approach towards the body. Ayurvedic and acupuncture are good but very ancient, mm? five thousand years old. They have not been developed since then; they are primitive, crude. Insights are there but undeveloped. Just think of allopathy five thousand years ago - how crude it was. So is acupuncture, so is ayurveda.

Only one medical science has been developing - allopathy; all others have been left behind and they don't have much of a future. Even if they have any future, that will be with allopathy. For example, allopathy may come to find that acupuncture has something; then it will be absorbed into allopathy.

That's what I am intending to do in the new commune; the hospital will have all the branches: ayurvedic, homeopathic, naturopathic, acupuncture and all kinds, but all as part of allopathy.

If the ayurvedic doctors think that they can be of some help, then use them, otherwise they are like bullock carts - a kind of vehicle but no more relevant. And if you want tO go tO new york, you can't go by a bullock cart!

Go back, and there, if you feel that after three weeks things are not changing... Even if you feel a slight change then there is no need to be worried, just go on; the change will be coming. If you feel nothing is happening, you go to the hypnotist.

[For his meditation Osho tells [him] to create a womb-like atmosphere around himself - comfortably cuddled in a warm blanket and pillows - and to feel he is actually entering into his own womb. He should do this for one hour each day. Don't have any expectations about it, Osho adds... not saying what will happen. Whatever happens, note it down, keep a diary.]

[Another sannyasin says: Last night I was trying to do the technique you talk about - staying awake as you go to sleep. At three o'clock I woke with such unbearable pain in my head.]

No, don't do it. It will not be right for you, not at this moment. Don't do it; you will disturb your sleep. It cannot be done right now. It is better not to disturb the sleep. If you want to try awareness, try it in the daytime between sunrise and sunset but never in the night; it won't suit you. If you try to be aware in the night then sleep will be disturbed, your body will be tired, pains will be there and the next day you will feel shaky. That will not be good for you.

In fact, for women love is enough, more than enough. Awareness is very rarely needed. And love suits a woman very easily because it is a heart method; awareness is a head thing. It goes against the grain and is very disruptive. Don't try that.

If you enjoy it then try it in the day time but not in the night. If you don't enjoy it then there is no need. Just be loving and things will happen. Love will go deeper and will be easier

[A sannyasin says: I don't know if I should be really in the relationship, attached, watching and waiting to see what happens, or if I should break out and be not so much focused on one person.]

Be in relationship but there is no need to be attached. People find both easy: either they will not be in relationship, that is easier, or they will be in relationship but then they become attached. Both are not good. If you are not in relationship you will feel alone, you will feel meaningless, you will feel empty. If you are in relationship and get attached, then you will feel jealous and angry and nagging and a thousand and one things, so in both ways you remain miserable.

What I am saying is: be in relationship and don't be attached...

It is such a simple thing! There is nothing much to it; just float! Just have a few more love-affairs; why one?

[She answers: I don't know - I don't feel like having more!]

That's just a trick... just a trick, because if you have more then you cannot be attached and without attachment how will you be miserable? You can be miserable - either with attachment or with no relationship. You are set for either because you cannot drop your misery. Your misery is your soul. So if some misery is possible you are perfectly ready. And you find it very easy to do because you are saving your misery.

What I am saying is: be blissful. That is impossible, that feels difficult. What is wrong in being in a few relationships? There are so many beautiful people; why become focused on one? With that focusing comes attachment; then you are afraid: if he is gone then what will you do?

If you have twenty friends and one is gone, then there will be only one-twentieth of the misery. If you have only one friend, then one hundred percent misery. If you have one hundred friends and one is gone, nothing is gone, only one percent. If you have one thousand then not even one percent! Then it becomes more and more diluted and then it disappears.

If we want to create a world without misery, we will have to teach people to have as many relationships, as many involvements, as many loves as possible. The old human mind has remained miserable because of focusing, fixation: 'I will love only one person.' Then the person dies; you are utterly in misery.

If you want to remain miserable, both these things that you are suggesting are perfectly good: either attachment or no relationship. These are perfectly right means to attain to misery; they are sure, you will never miss. If you follow what I am suggesting you will never be miserable.

Just think of a man who can eat only one thing and cannot eat anything else and that thing goes out of market. He will die; he will be miserable, he will say, 'I have got attached.'

I had one friend who was a fanatic Hindu and he would only drink white cow's milk. It had to be a white cow. Once he travelled with me. It was such a problem: if he could not get cow's milk then buffalo milk wouldn't do, goat's milk wouldn't do. Even if he could find a cow if the cow was not white he would not take the milk. He would remain miserable and would create trouble for me because he was sitting there continuously miserable. You laugh at him but that is the situation in which you are; that is the white cow!

He says he only likes cow's milk. He has some fear of a black cow, as if with the black cow the milk becomes black or something; something evil or something devilish enters into it! Now you will think he is neurotic. He is, but that is the situation of the whole of humanity.

And I am not saying to have many relationships, I am not forcing you. I am simply saying if you can have one relationship without attachment perfectly good, but you cannot remain unattached if you have only one relationship because you start leaning and depending on that person too much. You invest too much, you invest your whole being in it. Then you are afraid: if this man leaves, then where will you be standing?

If you can remain unattached, one relationship is good, but remain unattached. If you cannot remain unattached then it is better to have a few relationships so you can always fall upon others. And it is not a problem; a problem arises only if you don't want to drop your misery. And you are dramatic

about your misery; you enjoy it. Whenever you are not miserable, you are not so happy. I have been watching you: whenever you are happy, you are not so happy; whenever [you] is miserable, she is great! (chuckling) Then she has some problem to solve and something is happening.

Be a little kind to this poor [boyfriend] and share your love with people. Love should be like friendship; you can have many friends, you can have many lovers. It is your life; to enjoy and to be happy should be the only thing to be thought about. Anything that creates misery has to be dropped.

But if you don't want to drop misery, then don't ask again and again how to drop it. Then be perfectly happy, happy in your misery! Think about it.

[A sannyasin says: I became disturbed about one of the groups you assigned for me, rebirthing... When I first started doing groups about a year ago, the first thing that happened to me was rebirth... I thought, 'Well, Osho doesn't know what I'm doing... I feel like I need some kind of trust.]

There is no need, because what can you do about the trust? It will arise only slowly, slowly. And don't make conditions, otherwise it will never arise. You have certain conditions; that's why you got disturbed. You were thinking that I should know this about you and I should know that about you and I should decide this way and I should decide that way. You can't have any conditions about me, otherwise you will be continuously disturbed. I go on on my own. Sometimes I do things just to disturb you and if you don't get disturbed, then only will trust arise. But I have my own reasons and I never talk about my reasons because to talk about them is to miss the whole point.

I am an absurd man. And if you want to have rational explanations as to why I suggested this and that to you, then you will never get in tune with me; then you will be in constant difficulties. Every day something or other will happen and you will start doubting. In fact to say 'start doubting' is not right: you are doubting - any excuse and it will bubble up in your consciousness. Otherwise why should you doubt? You should have thought that rebirthing must be needed.

If you know what is needed and what is not needed, then you can decide about your groups; I will not decide. If you think that I have to decide about your groups and think about you, about what you should do, then even if I say to do the rebirthing three times, you have to do it! What are you going to lose by doing it? You can only get trust that way.

Trust does not mean a rational thing; it is not. It you want a rational trust then you will never attain to it; trust is necessarily irrational. There is no reason to trust me. It is a love affair.

So don't be worried about it. That doubt was inside you. It has been just brought to the surface and it will be coming again and again. Simply watch it and go on doing what I am telling you to do.

[The sannyasin answers: I think the main doubt was that I didn't think you had read my letter, at least...]

Don't be worried about that. I never read anybody's letter; let it be finally settled... not yours, nobody's. I have not read a letter for many years!

[She asks: Somebody reads them to you?]

Don’t be worried about these things! This is a very mad thing that goes on here (laughter) and I cannot give you the trade secret! (laughter)...

So you just become part of this mad thing. And those doubts are okay. Leave them aside; they will go by themselves. Don’t feed them, that’s all. And don’t make any conditions on me, otherwise you will never come in deep contact with me. And only deep contact can create trust. It will happen; just wait!

CHAPTER 8

8 January 1978 pm in Chuang Tzu Auditorium

Shubha means good, virtuous; anand means blissful, happy - goodness and blissfulness. And virtue is virtue only when it brings happiness; if it brings sadness and seriousness then something has gone wrong. Then it is the worst kind of sin. And that's what generally happens: it is very rare to find good and happy people. They are too burdened with their duties, moral attitudes; their puritanism is too heavy. They live according to the commandments too much, and because they are not spontaneous they cannot be happy.

In life you will see that happy people are not good and the good people are not happy. Sinners you can find laughing and enjoying, and saints are always sad. This is a very ugly state; it should be exactly the opposite. That is the meaning of your name: you have to be good but you have to remember that goodness is goodness only if it brings happiness. To be happy is the basic virtue; everything arises out of it.

So don’t impose any commandments on yourself from anybody. Rather listen to your instincts, listen to your heart, and wherever the heart says happiness is, go there. And by being happy you will start becoming good. A happy person cannot be bad because a happy person cannot make anybody unhappy. We give only that which we have. So this is the whole philosophy for you to live.

Anand means bliss, kailash is a name for the Himalayas, a special name. The Hindu mythology believes that everything that is on earth is also in heaven - of course, far more beautiful. The Ganges that flows on the earth is only part of the Ganges that flows in heaven, and the Himalayas that are on the earth are part of the kailash that is in heaven. It is the ancient adage: ’As above, so below; as below, so above.

It is significant, because heaven cannot be a discontinuity with the earth. Wherever you are, whoever you are, there will be a continuity. The tomorrow will out of today and the other life will arise out of

this life. That is the significance of the myth, that this world is a miniature of that world. Everything exists here too, maybe in a lesser quantity, but we are not abandoned by god and the other world is not against this world. That's to be remembered: the other world is just a prolongation of this... more glorified, more hallowed, but still a glorification of this.

Kailash is the Himalaya of heaven. Blissful kailash... And there is a message for you in it: meditate more and more on coolness, on the mountainous silence, on nature, on peaks, and that contemplation will be of great help to you. think of trees and rivers and mountains, get into the spirit of nature, imbibe nature more and more, relax more and more with nature. and then there is no need to find any other temple: nature is god's temple.

Deva means divine, mada means wine.

Wine! (laughter) One has to be drunk with god - less than that is never effective; less than that is bourgeois, middle-class. One has to be utterly intoxicated. The english word 'mad' comes from the sanskrit word 'mada'... but it has lost its beauty. In english, it has lost its beauty. In sanskrit it was used for someone who was mad for god; then it became an ordinary word in english - just madness, any kind.

All other madnesses are tiny, very small. Only the madness that happens when you fall in love with god is real, authentic, incurable. And I teach that madness which is incurable.

[The new sannyasin says: I'm a therapist; I live in California I used to call it primal therapy but I use it as a clearing process; I do other things with people. Mostly it's growth work.]

Now you have to do my work too!..

Help people towards me... because cleansing in itself is not enough. It is the beginning; that is one of the things to be understood. It is as if a man wants to create a garden he uproots, weeds, he throws stones from the soil, he prepares the ground but never sows the seeds. The weeds will start growing again, the stones will gather again. In time, that always happens. Anything that you have cleaned can't remain cleaned forever; it will become unclean again. The very process of time makes it unclean. Again there will be blocks and again there will be garbage. The very process of living gathers dust, just as dust gathers on the mirror. You had cleaned it in the night; in the morning when you see the mirror, the dust has gathered.

Cleaning is a necessary process but not the end; one has to sow the seeds. And that is where growth groups are lacking. They do great work of uprooting weeds but then everything stops, and weeds will again come. Before weeds come up you have to plant roses. That's where religion becomes relevant. Religion alone is not enough, that too is true, because there are people who go on planting roses anywhere and everywhere and they don't think of the weeds that are there. Those weeds will suffocate the roses, they will kill the roses. The roses cannot exist long; those weeds will exploit the whole soil.

So a religion planted in a man who has not gone through group processes is a wastage, and a group process in itself is good but is just the beginning. That's what I am doing here: trying to bring the whole humanistic psychology into close affinity with religion. Once humanistic psychology becomes

part of religion and religion becomes accepting of humanistic discoveries, man will be immensely benefitted.

Primal is very good. The agony has to be released, but what about ecstasy? That's where again something goes wrong; one gets stuck in primal. Primal is a good thing but Janov is not a mystic! It is very good that the primal should happen, that the primal scream should come. When it has left you the weeds are uprooted - now the ecstasy, now meditation. Otherwise, sooner or later you will gather the scream again. This can become a vicious circle, and you can go on moving in a circle but you don't grow. And once the ecstasy is sown, the scream will never gather again because the energy will be taken by the ecstasy.

Ecstasy is also a scream, but a blissful scream - not of agony, not of pain, but of joy. It is hallelujah! Once the roses have taken in a place, the soil has accepted them and they have accepted the soil, the weeds won't grow because they will be nourished by the soil and the soil will be blessed by their presence. Then the soil itself will reject the weeds because now the soil knows that roses exist; then why have weeds?

Once you know that ecstatic exclamations are possible in life, then why scream? So introduce me into your groups. You do the cleansing and I will plant the roses!

[A sannyasin says she's been in some difficulty lately since trying to be conscious of the present: The first time I consciously stayed in it, I wasn't too afraid of it, I didn't know what I was doing and it lasted a couple of hours. Then it started again yesterday and today and it's been going on and off, on and off I'm afraid because I don't know if I'm just going insane or...]

Nothing to be worried about. You are already mad, so you cannot become mad! (laughter) You can drop all fear because there is nothing else that can happen to you anymore; it has already happened. It is perfectly good - you stay in it, mm? But just make it a point never to stay more than one hour. For one hour go into it intensely and totally. Put on an alarm and when the alarm goes, pull yourself out of it, so you will remain in control.

Or when you are going into it, just repeat three times very deeply, '... you will come out of it after exactly sixty minutes.' Repeat it three times and then go into it, and after sixty minutes you will automatically come back. So the fear will not be there because you can go in and can come back. And the more you go in and the more you come back, the more you will become aware of the whole process of what is happening and the fear will disappear. The fear always disappears when you know a thing; when it remains unknown, fear exists.

Some beautiful space is growing in you. But it is scary because it is so new and is so out of the boundary of the mind. The mind knows only one thing which is out of the boundary - that is madness, so it immediately becomes frightened, apprehensive. But once you have become capable of going into it and coming out of it - consciously going in. consciously coming out - the fear will disappear. It is perfectly good. You go into it. But make it a point to do it for one hour, mm? And you will be able to; one hour will be enough. All that happens, happens between forty to sixty minutes, so more than that is just useless. It can linger on for hours but all that , happens always happens between forty minutes and sixty minutes. Then it can remain but nothing will happen out of it, so there is no need to waste time.

Just make it a point. go in it for one hour then come out. And when it is only for one hour you will go deeper because you will go more intensely. When it is spread over four, five hours, naturally you will not be so deep in it. Rather than making it lengthy, make it deeper; make it vertical rather than horizontal. But it is perfectly beautiful - I am happy!

[A sannyasin who leads the T'ai Chi group. She says she s been listening to the voices in her head and seeing how ugly they are. She reacts to them, feels disgusted and finds herself freaking out because of it.]

You are paying too much attention. It is rubbish and everybody is having that rubbish. If you pay it too much attention you will feel as if you are going mad. It is not worth paying any attention; ignore it. You are focusing on it too much, so it seems so big because of your focusing. It is as if you are looking at an ant with a magnifying glass. It looks like an elephant and it is just an ant. It is rubbish; there is no need to pay any attention to it. Simply ignore it.

My suggestion is: pay more attention to the world outside. There are so many beautiful things; why be concerned with your small head and the small things inside? It is such a beautiful world - so many stars and so many trees and so many people... You are losing balance, you are becoming too introverted. And for a few people introversion is dangerous. It is dangerous for those people who are not really introverts. You are not an introvert; your basic type is extroversion. You are not the one who closes his eyes and contemplates on the navel, otherwise you will see ghosts and you can go mad!

Forget about this. Get lost in things outside: dance and sing and meditate and meet people and forget about it. The extrovert has to find a different kind of way to reach truth; it goes through the other. The introvert does not go through the other; he has a short-circuit, he simply goes into himself. But even for introverts it is a difficult phenomenon to just be oneself and watch. Even for a natural introvert, for one who is a born introvert, it is a difficult phenomenon because you are left there alone. And the mind becomes so big, out of all proportion. because you pay attention and the whole world is forgotten; so you lose consciousness of proportion.

One can become moribund, morbid. And then it is very easy to fall into all kinds of hallucinations. That's why the so-called mystics, monks, who go to the mountains, start hallucinating, because they go on looking inside themselves and there is no judgement, no possibility how to judge what is just a dream and what is real. All is a dream there. You have lost contact with reality; you don't know how to decide. Sooner or later one becomes hallucinatory, one loses distinctions between reality and dreams and then there are dangers. Then a person can believe anything, that he has seen god or he has seen this and that and heaven and hell - and those are all just your projections, your creations.

This is so with a natural introvert and you are not a natural introvert at all; you are a natural extrovert. So it will be very very difficult for you. It will create tensions and anguish... and you can go mad! Don't do it! Just forget about yourself. There are so many beautiful people; why bother about yourself? Get lost in others.

For six months just be an extrovert and then I will see. For six months forget about yourself; that is not important at all. Everything else is important except you; for six months that is your method and then we will see.

[A sannyasin ma asks: Why do all my lovers beat me?]

Start beating them! This is not good... this is not fair! You start beating them! No need to be worried about why they beat you; the problem is why you don't beat them. That is their problem, mm? - let them come and ask! You start beating them.

(to Vivek) You have the whip? Tomorrow find a whip and give it to her. (to the sannyasin) I will give you a good whip! Nothing to be worried about. It is good; it is part of love. It brings a little spice into love.

You are with somebody right now?

[She answers: Yes.]

So you give him a good beating (much laughter) and he will enjoy it. It is really... it is worth experiencing! And I will find something for you - a whip or something. Good!

CHAPTER 9

9 January 1978 pm in Chuang Tzu Auditorium

Prem means love, gireesh means a mountain - a mountain of love. And we carry that much love in our hearts, that's why love always remains dissatisfied. It is always hankering for something bigger; nothing seems enough, everything falls short, because we have as much love as the whole universe can contain and unless we start showering our love on the whole of existence it remains dissatisfied. That is the whole meaning of religion: to love the whole existence so that your whole heart can be spent. In that very spending there is joy. In that very pouring forth, in that very emptying of the heart you are full. It looks paradoxical that when you empty yourself utterly, you are full. It is like the tree when it has bloomed: it has emptied itself of all colour, all joy, all song. It has been carrying it all along - it was in the seed, it was in the root, it was in the trunk, it was in the branches, it was in the leaves, it was in the foliage, it was all over it. All along the way it was carrying a celebration in the heart. Now that celebration has exploded: the flowers have come, the fragrance is released, the tree is happy.

And so is the case with man. All along we have been carrying infinite love; an infinite object is needed to pour it into and we go on finding small objects for love.

Money is such a small object, how can you be satisfied? Nothing is wrong with money itself but it cannot help you empty your heart; it is so tiny, so trivial Or power or prestige - all are very small. Even people are small - a man, a woman. They are far better than money and power and politics but still limitations are there.

Unless you love all unconditionally - that is the meaning of loving god - you remain dissatisfied with yourself, you go on feeling something is missing, something essential is missing; life is not as it should be. You can succeed and still you remain a failure. You can have as much money as possible and still you remain poor. You have loved many women, many men, many friends and still you are there, unspent. And to be unspent is to be heavy, heavy of heart; that becomes burdensome.

Life knows celebration only in being spent, utterly spent with no holding back. And that is the message of sannyas: be spent, don't be a miser; empty yourself completely into existence. Give back whatsoever has been given to you by existence - all, roots and all, and in that very giving up, in that very sharing, you will feel fulfillment.

Yes, when one empties oneself, one becomes full. When one is lost, one has arrived, when one is no more, one is for the first time.

Prem means love, goloka means paradise: love is paradise. There is no other paradise. If you are in love, you are in paradise. Paradise is not something geographical; you cannot find it in space. It is a quality that you can allow to grow in your being. So is hell: when you are in hate you are in hell. And a man goes on moving between hell and heaven continuously. In the morning you may be in heaven and by the afternoon you are in hell, and sometimes within seconds one goes on wavering.

If one starts being more and more in love then a stability arises and one day it happens that love has become your very nature; then you are paradise. That's what jesus means when he says, 'The kingdom of god is within you,' and when he says, 'God is love.' He has given the keys: god is love and the kingdom of god is within you. So if you are in love, you are in the kingdom of god.

[The new sannyasin says: I finished my studies in economics and now I study political science. I don't think that I will continue my studies any more.]

It is better not to! First, politics is not a science, and second, no more politicians are needed in the world. Drop out of it - why waste time? Do something worthwhile. Learn something which will be more beneficial to your growth. Political science is ugly; there is no need to bother about it.

Learn poetry rather; painting will do, dancing, music. There are a thousand and one good things in the world.

[Another sannyasin says she doesn't really know why she took sannyas and that in her country she feels she will want to be on another trip... I want to see friends... from my past.]

So that has nothing to do with... there is no problem in it. And they will be very happy seeing you as a sannyasin, mm? They will think at the most that you have gone crazy... but they must have always known that! Only crazy people become sannyasins, but crazy people are the beautiful people, they are the very salt of the earth. Only they have courage; they have courage to change themselves, they have courage to go against public opinion, they have courage to be themselves. It needs great courage. So don't be afraid; just go and let them laugh and participate in their laughter; you also laugh at yourself.

Laughter is my basic message. If you can laugh, then nothing else is needed. And if you can laugh at yourself then you have become wise. Only fools laugh at others; wise people laugh at themselves.

It is said that angels can fly because they take themselves lightly; they can laugh at themselves so they don't have any weight. That's why they can fly. So have a good laugh!

... And sannyas is a journey; by and by you will come to know what it is. Every day it will take new colours and new shapes and new forms. It is not like a dogma that you can say what it is. It is an

unfolding journey. Every day you will find new things happening and every day you will find a new definition of sannyas. But you can remember a few things, that sannyas is a love of life. Sannyas is a search for god in life and not against life. Sannyas is a celebration of this moment... for no other reason, just for the sheer joy of it, without any motive. Whenever you bring any motive into it you belittle it.

Sannyas is exuberance, an overflowing... the dance of a peacock, the call of a bird or just the laughter courageously with no fear, without holding anything back. It is going into each moment totally, it is loving whatsoever happens. Even if death comes, a sannyasin will be ready to embrace it, to kiss it. Sannyas is not a philosophy but a very radical vision: of living life in a totally different way from what people have become accustomed to. But definitions will go on changing and there will be as many definitions as there are sannyasins. And who am I to define it?

You will define it by your living, by your experiences, by your insight, but again, that definition will be applicable only to you and to nobody else. So I cannot give you a definition as people can about a Christian or a Hindu or a Mohammedan; I cannot give you that kind of definition. I cannot tell you 'These are the beliefs that a sannyasin believes in'; there are none! I give no rules, no discipline. I simply give you freedom because I believe only in freedom. And then wherever it takes you... I help you to be courageous and fearless, to go into it wherever it takes one to go with the river. It will take you into dangerous situations, it will take you into the mountains, into the valleys, into the ocean. But that is the only way to live! I exalt life. Life is god to me and because life is god to me, love is worship, love is prayer.

But you will have to find the definition. I send you on the adventure; you have to discover. Every day you will find something happening. Just remain courageous; don't be afraid of public opinion, that's all. Public opinion is very destructive; it paralyses people, it cripples them. Remain free and remain yourself. And next time when you come you will bring a few definitions of sannyas!

[A visitor says he was nearly killed in an automobile accident which started him thinking about god again: I was philosophically grounded in god through a strong background in metaphysics and that sort of thing... and as I think that you have mentioned in your discourses, knowledge, logical systems and this type of thing lead you away from god rather than towards god. I'm trying to search and I think with time I will come to.]

It is time And knowledge is a hindrance only to people who are not really intelligent. If you are really intelligent you will be able to see through the knowledge and then you will be able to see that knowledge only pretends to know; the mystery remains the mystery.

In his last days Albert Einstein started feeling much about the mysterious that surrounds one. In fact it should be so, because how can a man of such intelligence avoid reality? And for how long? No mystery is ever solved. And if we look deeply into the explanation we again find that the mystery is hiding there. Sooner or later it again surfaces and destroys all our knowledge. And modern physics particularly is in total chaos because that is the only really developed science which has come face to face with reality. A thousand and one problems have arisen and all the old certainties are gone. Those stupid, stubborn ideas that developed in the eighteenth century are no more relevant.

Now the physicist knows perfectly well that knowledge is impossible, that things are not as they appear, that there is no longer any matter, that things we are talking about - electrons and protons

and neutrons - are as mysterious as the holy ghost, god and the son, or even more mysterious, that the more we are penetrating into reality, the more aware we are becoming of how ignorant we are and how helpless.

Mystery has deepened through physics. The effort was to destroy it, the effort was to de-mystify existence, but just the opposite has happened. Those who are really deep in physics know that there seems to be no possibility of ever knowing; that it is not only unknown, it is unknowable. At the most we can manage a certain kind of knowledge for our utilitarian purposes but that knowledge is not real knowing. We don't know anything about electricity, all we know is how to use it. But to know how to use it is not to know it.

I know how to move my hands but nobody knows how I manage to move them, because the decision to move happens in the consciousness and then the hands follow. It is a miracle: matter following consciousness. And there seems to be no link; it is an absolute miracle. A woman gives birth to a child but she does not know how. We can only use our knowledge, that's all. But the mystery is not destroyed; in fact, if one has enough intelligence one will see that the mystery is more mysterious than ever. In the middle ages stars were not so mysterious as they are today!

The theologians and the professors and the philosophers of the middle ages were living in a very cozy and snug world, a very small world. Now the world has expanded to infinity and it goes on expanding; it is an expanding universe, all boundaries are lost. It is time that you started searching... and sometimes it happens that the beginning is when you start feeling the first footsteps of death.

Many times a man has become religious through accidents. Ordinarily we slowly die, so we go on becoming accustomed to death. Slowly, slowly you become old, slowly, slowly... one dies in parts. Your teeth are removed: one part is dead; then one eye is removed: another part dead. Then the kidneys go, then the appendix goes and things go on... You don't go wholesale you go retail! So one never becomes aware of when death is coming. One goes on believing that everything is okay; just the kidneys have gone. But in an accident you go wholesale; suddenly death is there in totality. It is not only a question of an operation or a disease or removing the teeth; you are suddenly there and you see nothingness facing you. And if you survive the accident you can't be the same man again, and if you can be the same man then you are utterly stupid. Otherwise you can't be the same man again. Even a little bit of intelligence will be able to see the whole futility of life and the plans and the dreams and the desires. And then something new starts becoming attractive; one has to know what is beyond.

One day, sooner or later, you will die; you have survived this accident, how much longer can you survive? We can escape a little bit and play hide-and-seek but finally death wins... if not around this tree then around another tree, if not in this car then in some other car. But it is almost like a cat playing with a rat: it gives enough rope for the rat to enjoy and the cat knows whenever she wants she will jump and catch hold of it, mm? - that's how we are. From the very moment of birth we are in the hands of death; it can suffocate us any day.

So accidents sometimes come as a great blessing. They shock you, they disturb you, they confuse you. For a moment your mind stops and you have a glimpse of your own non-being. And that's really what god is: your disappearance, your non-being is god's being, your presence is god's absence, your absence is his presence.

So be here. Do a few groups if you can, meditate.

Deva means divine, manu means man - divine man. The english word comes from ’manu’. This is the sanskrit root of the english word ’man’; the english word ’mind’ also comes from the same root. Man is man because of the mind and if man can drop the mind he becomes a divine man. Animals have no mind, not at least in the sense that - man has. Man has a mind; the divine man has, again, no mind. He is similar in a way to the animals... not exactly, just similar, but with a great difference too. The animal is below the mind. has not yet evolved the mind. The divine man is beyond the mind; he has evolved the mind to its uttermost capacity and found that it is no more functioning, it is no mole needed. Its work is finished so it has been dropped. It was a ladder from the animal to the divine; it has been used, now it is of no use. It was a boat, a raft, from one shore to the other. Once you have reached the other shore it is no more needed. You don’t carry the raft on your head, you leave it there.

Animals are without the mind, hence they are so happy, so blissful, so innocent; they are still in the garden of Eden. The divine man again has no mind; he has again entered the garden of eden. Only man is astray, and the reason that man is astray is his mind, his thinking, his continuous inner talk. Once that inner talk is dropped you become part of eternity.

In the dead sea scrolls, in one fragment, a new statement of Jesus of immense value has become available. A disciple asked him, ’How should we be able to enter into the kingdom of god? Tell us, master.’ And Jesus said, ’Follow the beast and the bird and the fish and the flower, and you will enter into my kingdom of god.’

A strange statement: ’Follow the beast and the bird and the fish and the flower...’ He is saying exactly what I am saying to you become a no-mind again like animals and you will enter into the kingdom of god.

CHAPTER 10

10 January 1978 pm in Chuang Tzu Auditorium

[veet artho - beyond meaning]

Truth has no meaning; all meaning is in man's imagination, it is man's projection. Reality simply is. There is no why and there is no way to find its why. But the mind feels very much disturbed by this meaninglessness, because it cannot exist without meaning, it lives on meaning. If there is meaning then the mind is exhilarated; it has something to explore, it has some work to do, it can live. So even when there is no meaning the mind goes on projecting it.

Truth is like a rose flower or like a cloud: utterly meaningless. That's why the mind cannot meet truth: it searches for meaning and truth has no meaning; it is pure is-ness. So the mind can never find truth. It will go on inventing meaning, it will go on spinning, weaving meaning. It is perfectly at ease in philosophy. In religion it simply feels suffocated, it cannot breathe in religion.

If this is understood, then life starts taking on a new form, a new shape, a new dimension. Then you don't look for meaning, you start looking for truth. Whatsoever is, is. We have to be with it, we have to accept it. There is no way to escape from it and there is no need to either; we have to be utterly in tune with it. In that attunement with a meaningless existence, bliss arises. Bliss is a by-product of falling in tune with existence .

That is the meaning of your name: veet artho - beyond the meaning. Search for that which is beyond the meaning, and it is not far away, it is very close by. Once you stop searching for meaning, you are bound to find it; you cannot miss it

Much has to be done to destroy your mind. And once the mind is gone, there is only joy, only love, only life.

Prem means love, idama means this - love this. That is futile, that is illusory, that is a mind trip. Reality knows only this, it has never known that. This is existential; that is just intellectual. That is a word; this is a reality.

Go on falling into this in every way and then there is no need to do anything else. This is your meditation. The mind will rush and run, will seek and ask, but the moment you remember, relax. Always fall back to this, whatsoever it is: taking a bath, then this is the reality and the only reality; eating your food, then this is reality and the only reality. For that moment nothing else should be allowed.

And I am not saying to start fighting with the-mind that starts running here and there; fighting won't help. The moment you remember, simply relax, and you will be surprised; in that very relaxing mind stops.

The mind lives only in tension; relaxation is its death. A relaxed person has no mind and a person who has a mind knows no relaxation. That's why, as man has become more educated, more intellectual, more of a thinking animal, sleep has disappeared from the earth, because sleep needs relaxation. People have completely forgotten the language of let-go. So I am not saying to start fighting. If you start fighting with the mind, it is the mind again, because all fight is of the mind. Let me repeat it: all fight is of the mind because all tension is of the mind. So through the mind one can never come to a state of peace, silence.

One has to relax. The moment you find your mind running, just relax. Take a deep breath, relax the breath, and collapse into this as many times in the day as possible. Soon you will start feeling the reality of this moment, of this place. It is a small moment but it is the door of reality, the door of god.

The sufi vision is one of the deepest visions, so drink out of that well as much as you can and you will be benefitted by it. And never create any problem between me and sufism. I will make you a sufi, so never for a single moment create any trouble inside the mind. My sannyasins are absolutely free to do whatsoever they feel like doing and to get light from anywhere they can, because all light is the same and all paths lead to the same reality. So wander, search, and whatsoever you can gather from anywhere, all is acceptable to me.

[A sannyasin says: I don' t feel any love.]

Mm mm. It will come... this understanding will help it to come. Millions of people go on thinking that they love and they don't, and because they go on thinking that they love, they will never love. First one has to realise the fact. It is painful to realise that you don't love, that you don't feel any love, but once you have realised this, then things start changing; this very recognition is the beginning.

To realise this fact, that one has no love, is to come upon a truth. The false idea that you are a lover, that you love, has disappeared. Half the journey is already finished, now the other half can begin; and the other half can begin only when this first half has been completed.

It is a good indication, because how long can one remain without love if one goes on feeling that one doesn't love? Love is such an inner necessity; it is the food for the soul. Now you will be very hungry for it. You will cry and you will weep, and there is going to be great turmoil, but that turmoil

is good; it will help you to seek and search. And don’t be worried, it is going to happen, because no man is without love. We all carry that oasis somewhere in the desert; we just have to find it.

CHAPTER 11

11 January 1978 pm in Chuang Tzu Auditorium

[deva jyotsna - divine moonlight.]

The moon and its light is very symbolic. When one comes to one's own inner light, it is not like the sun: it has no heat in it. It is like the moon, it is cool. The inner energy is not a hot energy. All heat is on the circumference; at the centre there is just coolness, pure coolness. All fever is on the periphery, all passion is on the periphery. At one's deepest core all fever, all passion, all excitement disappears; it is calm and quiet, it is like moonlight.

Devadas means servant of god and bharti means one who belongs to India. And when I say 'servant of god', it is indicating a certain path. We can be related to God in many ways, in as many ways as we can be related. One can relate to god like a son. Jesus did that; his relationship with god is that of a son and father. When he says 'abba', the word is alive, throbbing with his heart.

Sufis have related to god as if god is their beloved, their woman. That's why Sufi poems are so beautiful.

They have been written with such love, they are love letters. One can understand that a freudian is bound to misunderstand sufi poetry. It will look too sexual, too human, it will look as if it is addressed to a woman; god seems to be just an excuse. But Freud is not right about it. Sufis have related to god as man relates to a woman; it is a love affair.

In India just the opposite has been done: people have related to god as if they are the woman and god is the man. Then again a different kind of love poetry has come into being, a different art.

Man can relate to god in as many ways as man can relate to man. For you, this will be the best: relate to god as your master and feel yourself to be the servant. It means dropping the ego utterly,

becoming a slave. No more of your will; his will is all. You withdraw your will; you say, 'Use me. Do whatsoever you want to do through me and if you don't want to do anything, that too is okay with me. I am just at your disposal; your order will be my life.' That will help you immensely, to drop the ego. To different people different paths are helpful.

...'Bharat' is the ancient name of India; 'India' is not its name. It has been called India by foreigners; bharat has its own name.

The name comes from a very strange mystic, bharat. He was one of the people most intoxicated with god, so intoxicated that he was almost mad... and he was an emperor also.

When Persians came to India, they came across the river Sindhu. They cannot pronounce 's'; they pronounce it as 'h'; so they pronounced the river Sindhu as Hindu. And from Persians it reached to Egypt and from Hindu it became Indu, and then it reached to Greece and there from Indu it became Indus, India. Just for a purely accidental reason, a linguistic reason, but it is not this country's name.

... bharti - one who belongs to bharat - because to me bharat or India is not just its geography; it is a spiritual metaphor. It stands for religion as no other country does. For example, greece stands for its logic, roman civilization stood for its law, the west stands for its science. India stands for its religion; that's its contribution to world consciousness. And to me all those who are religious, wherever they are, belong to India; it can't be otherwise. They are Indians in their deepest core of being.

So become a servant of god and start realising that you are part of a religious metaphor, a religious symbol.

And work on those two things. Start feeling more and more part of India; that will help immensely. And start dissolving your will. It will be difficult, it is always difficult to drop one's will because that seems our very soul. It is not - in fact because of it, we are unaware of our real soul.

Once you don't have any will of your own then you have no anxiety, no frustration. Then all is good and life starts moving very smoothly; it grows wings.

[A sannyasin yoga teacher says: When people talk about chakras I always say, 'It is shit and I don't want to listen to it.' But in another way I'm... yes, I'm also attracted.]

Mm mm (a pause) It is just a useful map - neither wrong nor right. For example, if somebody shows you a map of India, it is not India. Still, it can be used to find where India is. Those are just arbitrary maps to help people to search for their innermost core. Many maps have been used down the ages. They are not facts, they are utilitarian. For example, we divide space into directions: south and east and west and north; but where is East? Go on searching for East and you will never find it. Wherever you go people will say, 'That side is East; go on moving.' And if you go on moving - the world is round - you may reach denmark one day after much searching, searching. You will say, 'But this is west.' But still it is utilitarian. We say 'up' and 'down'; there is no up and no down. It makes sense, because if sitting here, we say 'up', up means on the terrace, in [the upstairs] room. But in space itself there is no up because there is no end of space; there is no terrace and there is no bottom to it. It is unending from every side, it is infinite, so how can you say what is up and what is down?

Sitting here you can think that you are up and America is down. If you dig a hole here, now, and you go on digging and digging, you will reach America. But people who are in America will think they are up and you are down. They are not in any way different from you; they w ill think they are sitting on top of you. And if you look from here they will look upside-down and you will look upside-down to them; These are just utilitarian maps. There is no up, no down; there is no east, no West. Exactly like that, there are inner maps.

Many maps have been drawn and all are different. There are a few maps which talk about six chakras, there are a few which talk about seven and there are a few which talk about nine. Who is right? It is just a question of an arbitrary division. You can make nine divisions from your sex energy to samadhi. You can make nine divisions, you can make six, you can make five, you can make four; it is all arbitrary. You can make sixty or seventy, but this thing is certain: that sex energy is at the lowest and samadhi is at the highest. When I am saying lowest and highest, again remember, those are utilitarian... just like up and down. If you stand on your head, your sex energy is up and your samadhi is down! (laughter) But there is a space between these two points, that is true, that much is true, and that space has to be covered. Now, a map can be drawn of how it should be covered, how we should reach from where we are to where we should be, where we are meant to be.

If you draw the map of the world you will not find poona on it. That doesn't mean that poona doesn't exist; the world map is a big map. You will find new Delhi, you will find Bombay but Poona will not be there. If you make a map of India then Poona will be there but Koregaon Park will not be there. It doesn't mean that it doesn't exist. If you make a map of Poona then Koregaon Park will be there.

So there have been different kinds of map-makers. Those chakras are simply indicators that things can move this way. There are many religions that have not talked about chakras at all; christianity knows nothing about those chakras. It doesn't mean that they never reached samadhi. You can walk a road without looking at the milestones, there is no need really. In India also, Jainas have never talked about chakras, they have not talked about Kundalini either; they have followed a different map.

These are all maps, arbitrary but useful, so neither call them nonsense nor call them great truths; they are neither. If you want to use them, you can. If you don't want to use them, throw them; then they are rubbish. You follow me?...

Don't become too much involved in these things They are neither true nor false but certainly they can be of help and some kind of help or other is needed.

For example, you see an apple Now the word 'apple' is just arbitrary. There are as many names for the fruit as there are languages. No name is true and no name is false; all names are the same, but we have to call it something. An apple is not the word 'apple', but some linguistic map will have to be used.

So is the case with your inner reality: you can use a Christian map or a Buddhist map or a Hindu map or a Tantra map or a Yoga map or a Tao map; these are all languages. You never fight with anybody saying that the word apple is the real word. You know that the word has no truth in it but it is utilitarian; it indicates something. If you are in england then it is better to use it.

If you are teaching Yoga to people it is better to use that map, but if you are teaching Zen then there is no need. If you are in Japan you can forget about the word apple; you will have to find some Japanese word for it. If you are following Tantra then there is no need; they have their words and their language and their whole jargon.

These are different languages and reality is confined by none, defined by none; the reality remains indefinable. But still, by saying 'apple' you are not defining the fruit; you are saying nothing about it. The apple word is in your head. You can eat the apple without using any language. If you give an apple to a cow, she will eat it and she will not bother about what it is called. She will enjoy it as much or even more than you do! She will know the taste of it but she will not know the name of it. She will digest it, it will become blood; the name is irrelevant.

If one can remember that about religions, a great insight arises; then you don't start arguing. If people take sides, both are fools. One who says, 'This is the truth: there are seven chakras, neither eight nor six,' is a fool. He thinks the map is the country, the word is the thing. And somebody can be just on the opposite pole. He can start fighting and say, 'This is all nonsense; these chakras don't exist.' He is also a fool, both are foolish. The wise man will simply smile. So if you are teaching yoga, you can use yoga maps. That's what I go on doing: if I am talking about yoga, I use yoga words; if I am talking about sufis, I use sufi words; if I am talking about zen, I have to talk in their terminology. Those are evolved languages. People have used them down the ages; they have become very refined. They are very useful, but nothing is true about a language. It is just that it is a tool, an instrument. Wise people will use it and will be benefitted and fools will be used by it and will be harmed. When will you be coming back?

[A sannyasin asks the meaning of her name, Prabhu maya - 'god's powers'; and also: how to be more loving? I find myself very often in envy and jealousy, especially of people having relationships.]

All power is god's power. Power is from god, and when we start thinking that it is our power, we fall in the ditch. It is given to us; it is a gift. It doesn't originate in us; we cannot produce it. It only comes; we are the receivers. But man is a pretender and starts pretending 'This is my power.' You say, 'This is my intelligence, this is my love ' Nothing is yours. In fact you are just a false entity; there is nobody like 'you', you don't exist. That is just an idea and a very wrong idea, but once that idea is there everything starts going wrong. Then you start seeing everything from a wrong perspective.

Life is given to us. You have not earned it; nobody has ever asked you whether you would like to be born or not. It has been a sheer gift, for no reason at all. And everything goes on happening but we go on imposing ourselves. People even say 'I am breathing'... as if one can breathe! If one can breathe, then there will be no death: when death comes, maya will go on breathing. But you can't even breathe, the breath is also coming and going on its own. You can try it for a few seconds and you will know. Stop it; if you are in control then stop the breath, stop it inside you and within seconds you will feel you cannot. It wants to go and you are helpless. And it will go. Stop it outside and it will want to come; it will come, and you will have to relax. Even breath is not our own. Still the ego goes on playing games. Intelligence is not our own, the heart is not our own, consciousness is not our own.

We are god's, in toto; that is the meaning of prabhu maya: start thinking in terms of your belonging to god, that you are not separate, that it is all his, that nothing belongs to you, not even 'I'. And once

that starts deepening in your heart, that vision, great will be the changes. And the second thing will automatically happen: you will become more loving, because when you see that so much is given to you, you will start giving; that's what love is. Love is a response to existence. It is a response of deep gratitude. Because god has loved you, you love god in as many ways as possible. He is the tree in your garden, so you water it; and he is the man in your house, so you love him, you cook for him. He is the son who has come through you, you take care of him. He is the friend, he is the neighbour, he is the bird calling and he is the cloud. It is one reality. How to express our thanks? So much is given to us; how to repay it? Feeling gratitude, love arises.

Love is a by-product of gratitude. But the problem is that the same ego that pretends 'This is mine, this is mine,' also pretends 'This is my love, this is my husband, this is my child'... and there is possessiveness, domination, and through possessiveness, jealousy, and through domination, conflict, violence, anger. Then everything goes sour and life becomes a mess.

But the basic problem is the same. If you can start living not as separate from the whole but as part of it, as a wave of the ocean, then the second problem will disappear on its own accord. Then you can't be possessive. And when possessiveness is not there how can there be jealousy? Then you love for the sheer joy of love. It has been given to you, you share it; what else can you do about it? And once you start sharing, you come to realise that more is given; the more you share, the more goes on coming. God opens all his treasures to those who are ready to share. You get back one thousandfold. Who wants to be possessive when so much is coming just by giving? Then the whole approach is different: you feel thankful to this man who has taken something from your love because now there will be more coming. You don't clutch and cling to this man. You don't say to him, 'Where are you going? I have given you so much love and you are going? Why are you looking at that woman so lovingly? What about me and my love?' No, you don't say anything. That is not the point at all: you give because you get so much out of it.

And that reward does not come from this man; that reward comes from god. So don't hold this man, don't cling, don't suffocate him; give him total freedom. It is not a question of him having to repay you; you are always being paid a thousandfold, a millionfold. You are thankful that he accepted your love, and there it is finished. If you can give so much freedom to the one you love, then there will be no conflict. Conflict arises out of something ugly.

And it is possible that the man will love you more than ever. Because you don't possess he will feel even more grateful to you. He may stay with you forever. Where can he go? Where will he find a person who loves and does not cling? Everybody is searching for that person who will love and who will not possess. In fact, people start moving from one to the other just because that one started possessing.

In the beginning we keep our possession repressed. In the beginning we show a different face, because to show an ugly face in the beginning will destroy the whole thing from the very start. So in the beginning lovers show beautiful faces, and when they are trapped with each other, involved, committed, and things have become settled, their ugly faces start surfacing. Once your lover has seen your ugly face, you have turned him away. It is because of you that now he will find some other. You had given him great hope and you have destroyed that. Now he will seek his hope somewhere else. And this thing will happen again and again.

Everybody is searching for one who will not deceive, who will not cheat, who will give and will not

ask, and who will feel grateful that you have accepted. Then there is no need to go anywhere; you have arrived home, you have found the person for you. Give freedom to your lover, to your friend, and he may never leave you. But I am not saying that he will not leave you, because if you give freedom only for that - so that he does not leave - that is not freedom. You have used even freedom as a servant for your possessiveness; it is not freedom. You have given a little longer rope, that's all, but a long rope or short rope, both are slaveries. Allow god to happen to you... and the second thing will disappear.

[A sannyasin says of his relationship with his girlfriend: We're now giving each other freedom to be with whom we want to be... and it's really beautiful.]

It is always beautiful with freedom. People don't know, that's why they suffer unnecessarily. With freedom things are really beautiful. Then a relationship is extraordinarily deep-going. So don't cling, don't possess and just whenever you feel like meeting, meet. You remain free and she should remain free. Freedom should not be destroyed. Love can exist only between two free persons; between two freedoms only love can exist. And because people in the world have made slaves of each other, love has disappeared. Love needs the two banks of freedom to flow between like a river.

And if a real relationship is there, it will change. Everything alive changes; only dead things don't change. So don't ever be afraid of change; change simply shows that you both are alive. Your relationship is alive so things are changing.

Your face goes on changing, your body goes on changing, your mind goes on changing. Her body, her face, her mind is changing, and naturally whatsoever exists between two evolving persons, two alive persons, will also change. A relationship only becomes unchanging when the persons are dead. That's why people try to kill each other; they become husbands and wives. Once you are husbands and wives you have killed each other, poisoned each other, stopped growing. Now nothing will change: it will be a repetition of the same rut every day.

But what joy can there be with a dead routine? You will be repeating impotent gestures, you will go on repeating words that you used to say in the past. But then they were meaningful; now they are no more meaningful. You will say, 'I love you,' and you don't mean anything; she will say, 'I love you,' and you know she doesn't mean anything. These are empty words. Life becomes stale.

Never allow life to become stale. Remain alive and flowing and wherever it leads is good. We are not searching for a particular goal. This is our goal: to live moment to moment, flowing, alive, changing, taking the challenge as it comes and responding.

CHAPTER 12

12 January 1978 pm in Chuang Tzu Auditorium

... That's my whole teaching, celebration; not worship but celebration. When you worship, you start making a hierarchy; the lower and the higher. When you worship you put something on top of other things. When you worship, something becomes sacred and something becomes profane. When you worship you divide, you split existence. Then something is praised but in the wake of it, something is condemned too. So worship is not religious. The god of the worshipper is not the true god, because to exist it needs a devil. Without a devil the god will not be possible. The more you praise the god, the more you have to condemn the devil. Then the world is tom apart into two enemy forces, and when you divide the world, you are also divided in it, you become split and schizophrenic. A part of you becomes evil and a part of you becomes holy, and then there is constant conflict, repression, and all joy is lost. A worshipper is basically ill-at-ease; he is dis-eased.

Celebration is a totally different dimension. When you celebrate, you celebrate all, you don't divide. For

a celebrator, prayer is as beautiful as drinking tea. The tea is not profane and prayer is not separate; all is one. The church, the temple, the mosque and the pub are all one. Making love to a woman or a man or praying to a god is the same.

Celebration does not divide. It unites, it brings things together; it creates a togetherness in the world. The duality disappears and there is unity, and with unity there is joy because there cannot be any conflict. There is no struggle, nothing has to be overcome. All is overcome in the celebration itself. The worshipper has a goal; he has to attain it. The celebrator has no goal; he has attained it already. Worship is always future-oriented; celebration is present-oriented. You celebrate this moment, you worship some other moment.

You worship Christ; now two thousand years have passed. You worship the past - Krishna, Mohammed, Rama - or you worship the future - heaven, god - which is going to happen. But the celebrator worships this moment, he lives this moment. That is his worship; he lives it totally.

It happened once: a Christian theologian went to see a Zen master who was a painter too. Celebrators are always creators; worshippers are non-creative. The master was painting. He was just going to do something, he was in that moment of waiting when something descends, when something takes possession. The Christian said, 'I would be very happy if you can paint Jesus Christ for me. ' The master said, 'Okay, I will paint Jesus Christ.' And he painted a bamboo!

When the bamboo started coming up, the Christian was a little puzzled; had he forgotten what he had said When the painting was completed it was one of the most alive bamboos ever done. The Christian asked, 'I am sorry; the painting is beautiful, but you had promised to paint christ.'

But the master said, 'This is Christ! Can't you see Christ in it? The fragileness of it is exactly the fragileness of Christ. The wind is moving it; can't you see it? It goes with the wind: thy will be done. It is exactly Christ. And it is so alive and so beautiful; it belongs to god! What more can you expect? This is Christ...this moment this is Christ; Christ has taken the shape of a bamboo. And Christ was a bamboo, a hollow bamboo. He was not there, that is his beauty. He allowed god to exist in him, he allowed god to come through him, he allowed god to have a contact with the world; he became the connection.' But the Christian could not understand. He can only understand a jesus on the cross; how can he understand a bamboo as christ?

Christians have been very much puzzled by the Zen attitude towards life, because it has no worship in it; it has celebration.

A Zen master was asked, 'What is the essential secret of Buddhism? And the master said, 'The cypress tree in the courtyard,' because in that moment that was the only reality for the master.

I have heard another story

A man came, a monk, not belonging to the Zen people. He wanted to be initiated by the master, a Zen master. He was asked, 'From where are you coming?' He said, 'I come from a monastery which is called "the monastery of spiritual light".' The master said, 'Spiritual light? Never heard about anything like that. Strange! I am ninety and I have never heard anything about spiritual light; what do you mean? In the day there is sunlight, in the night there is the lamplight. From where comes this spiritual light, what is this spiritual light?'

The man was at a loss, he couldn't answer. Then the master answered for him. He said, 'Don't be worried. In the day, sunlight; in the night, lamplight. This is what spiritual light is; there is no other spiritual light.'

This is a different vision of life - as it is, in its suchness, and enjoying each and every moment of it. So don't just remain contented with the name celebration; become celebration!

That's what sannyas is all about: it is a celebration of god, not a worship. And celebrate in your own way, because celebration cannot have any form. Worship becomes petrified into forms; celebration remains alive. And all is divine; there is nothing profane.

Prem means love, homa means offering - offering of love. And that's all we can offer to god; anything else will not be worthwhile, will not be worthy. We can only offer our heart; that is our flower. In the

East they say, 'Never offer a bud; always offer a flower'... because the bud is incomplete. When something is complete, only then can it be offered to god. So never offer a heart which has not loved totally, otherwise it will be a bud.

When the heart has loved totally, it opens, it blooms, it releases the fragrance that man carries within, and that is the time to offer it. Love prepares man as an offering to god. So love as intensely as possible, abandon yourself in love. Get lost in the dimension of love, because that is the only way to find yourself. Don't go on holding yourself, otherwise you will miss.

Life is very illogical. It requires risk, it requires leaps where the mind cannot help, because the mind can always help in things it knows, it can help about the past, it can supply answers for questions that you have already solved, but when a new phenomenon faces it, it is impotent. In that moment it shrinks back, it closes itself; it tries to deny the problem because it feels impotent in front of it. That's why so many people go on denying love, because it imposes great risks the mind is not capable of coping with.

So many people deny the existence of god. Not that they have searched, enquired and known that god doesn't exist. They have not searched, they have not enquired; in fact they are afraid to search. The only way to protect themselves from the search is to believe that there is no god. If there is no god then there is no question of searching and enquiring. They are afraid to take the leap. So whenever there is a moment where the mind feels inadequate, put it aside, go ahead. That is the only way to grow and open.

Love gives great challenges. It brings all that is inside you to the surface; it provokes, it goads. And it is not all joy. There is much suffering involved in it because growth is not possible without pain. So when pain comes, accept it; when pleasure comes, accept it. Whatsoever comes, accept it and go on. Go on finding more and more ways and means to pour yourself into existence. That's what prayer is for me.

And one day when your love flower has bloomed, it will be accepted. Only then can one contact god, not before that God is just around you; he is your around and he is your surround, he is within and without, but our eyes are blind.

A great poet, Paul Edward, has said that the other world exists but the other world exists in this world. The other world is, but it is hidden in this world. My own suggestion is that there is no other world. This is the only world and nothing is hidden in it. All is unhidden, but we are keeping our eyes closed, hence it looks hidden. There is no secret about god; god is not hiding in the caves, he is spread all over, but we go on keeping our eyes closed. Love opens you eyes, and only love can open them because love is unafraid, fearless. Logic is very very afraid.

Remember that, and as you go deeper into love, you will come closer to god.

[Osho suggests a visitor takes sannyas. The visitor replies: I think I'll feel it.]

That's more or less a device to escape. It looks very very relevant when one thinks that first one should feel. But have you ever felt anything? The whole life goes by without feeling; you live through the head: you think. Even when you are in feeling, it is more or less a thinking about feeling. So the

faculty of feeling does not function at all, and it will not immediately start functioning for sannyas. It has not functioned for lives, so the sources are blocked. In fact it is like putting the cart before the horse. Sannyas will help you to feel, that is the purpose of sannyas: to remove the blocks from your feeling sources so that the fountain starts flowing again and you can start feeling.

Now you put the cart before the horses. You say, 'First I will feel, then I will take sannyas.' That is impossible; from where will the feeling come? It is making an impossible demand upon yourself.

And it looks very very logical that one says, why should one do anything unless one feels to? I understand it, it is very very intelligent, but deep down it is very dangerous because our whole training is against feeling. The school, the college, the university, the world, the politics, the priests, the politicians are all against feeling. They train you only to think, and that too in a very limited way... not to think to the very end, because if you think to the very end you will jump into feeling again. So they allow you to think according to particular rules, in a particular direction, with particular conditions: only go so far and stop, because if you go far enough you will fall into feeling again. They have created a small island of thinking in the ocean of feeling. So they give you a little rope. Move on the island, but don't go too far otherwise you will fall into the ocean. Sannyas is nothing but making the ocean available to you again.

Now, what you are saying is like saying 'I will not step in the river unless I first learn how to swim.' Where are you going to learn to swim? You cannot learn it on your bed. You can throw up your hands and you can do a few gymnastics but you will not learn swimming. You will have to go into the river. You cannot make that condition.

Feeling will come, but one has to dig for it, one has to search for it. It is lost in the rubbish of the mind; it may take years to reach that source of feeling within you. It is like digging a well: it depends on what kind of things are in between you and the water. There may be rocks, the water may be very very deep, it may be a hard land... it depends.

But I am not saying to go against yourself. I am simply making these suggestions so that you can think again, you can reconsider. Doing these few groups will be helpful. If the idea arises, then don't make the impossible demand that it has to be a pure feeling; it will be an idea but the idea is also yours. Catch hold of the idea; that will be the thread, a small thread, and from there, slowly, slowly move and you will come to the feeling too. Sannyas will certainly bloom when it comes to the feeling; that is true.

So in fact there are three initiations: the first is when you take sannyas from the mind. Almost always, out of one hundred people, ninety-nine take sannyas from the mind. Then the second initiation will happen some day when sannyas has penetrated deeply into you and has become part of your feeling; but that too is second. Then one day, the third thing will happen: when it has penetrated even more, to the very core, and has become your being, the real sannyas happens. The first two are just preparatory; even the one that happens through feeling is preparatory.
Think! - I will not say feel - you think! (laughter) And then...

[The visitor decides to take sannyas!]

Anand means bliss, neehar means chaos. Bliss is a chaos, misery is very orderly; that's why people decide to remain miserable. It is manageable, it has a certain pattern, you can rely upon it. It is predictable; you can trust it. Bliss is a chaos. It is not predictable and it is not manageable. When bliss comes, you simply disappear into a chaos.

There is no more any controller left. Hence people go on talking about bliss and they want to become blissful but they don't take a single step towards it. Deep down they are frightened. They know that it is better to live with misery; it is familiar and at least it is within their control.

Bliss is bigger than you. It is inviting the whole into your being, it is inviting the ocean into the drop. Mm? just think: the ocean falls into the drop. There will be chaos, utter chaos, but that chaos is creative. The whole world has come out of that chaos. Everything that exists comes out of chaos and one day again relaxes into it, disappears into it. God is chaos. God is not a law, god is love. Gd is freedom, god is utter licence.

I am giving you this name, neehar, to keep you alert that you have to invite chaos into your being. With the entry of chaos you will become religious, with the entry of chaos you will start feeling. Feelings bring chaos, that's why people repress feelings. It is good to live in the head, everything is clear cut; there is a clarity in the head. Two plus two are four. Not so about feeling and the heart. Sometimes two plus two are only three and sometimes five and sometimes no one knows what; everything is possible. Enter into the heart and you enter into the world of the uncertain. The principle of uncertainty is absolutely of the heart.

It seems to me that the physicists have entered into the heart of matter; that's why they have stumbled upon the principle of uncertainty. Up to now they were playing around in the head of matter; now they have reached the heart. If they reach the being, then there will be utter chaos, not even uncertainty, because uncertainty also has a few certainties about it; that's why it is called uncertainty. Certainty is there, loose, liquid; but when all certainty disappears... Clarity is like a solid thing, uncertainty is like liquid and chaos is vaporous. Then one falls into one's own being.

Just keep this in your awareness, and while you are here invite chaos more and more. In the groups you will come across it; don't shrink back, go headlong. And you will be able to because you have taken the first step of becoming a sannyasin. You have taken the risk, you have taken it without thinking about it. The horse is already in front of the cart; now everything can settle!

Anand means bliss, himen means snow. That's why Himalaya is called Himalaya. It comes from the same root 'hima'; hima means snow. And snow is a metaphor for two things: one, its coolness, its utter coolness.

Bliss has to be utterly cool. If it is feverish, if there is excitement in it, then it cannot be eternal. No excitement can ever be more than momentary, because excitement is such an unnatural state; you cannot prolong it. So we have to find a bliss which is cool, which is calm, which is not feverish, which knows nothing of excitement and passion... and that bliss is possible. Mm? the buddha statue symbolises that bliss. They have chosen marble to give you the feel of coolness.

And the second thing about the snow is its purity, its whiteness. Bliss has to be cool and pure. Bliss is cool when it doesn't depend on anybody else. When it is simply an inner journey, when you stand

at your centre and look at the world detached, when you are just an observer, a witness, when you are not involved, a watcher on the hills, and when you are not dependent on anybody, then it is cool.

In the final stage you also disappear, because the 'I' exists only in reference to 'thou'. It cannot exist alone for long; it needs the 'thou' to continuously feed it. When 'I' also disappears then the bliss is pure. Cool, when you don't depend on anybody; pure, when you have completely disappeared into it.

That is the uttermost vision of what a human being can become, what a human being needs to become. And it is not impossible. Once the seed falls into your heart and you start searching for it, it becomes possible. It has become possible for a few, it can become possible for everybody.

Prem means love, parama means ultimate, unconditional, absolute, total; those are all the meanings of parama. It is a very very potential word. Literally it means 'of the beyond, transcendental', and of course, the transcendental can only be unconditional. And love hankers to become unconditional. The deepest urge in love is to become absolute, and when it cannot become absolute it suffers, when it cannot give itself to talk without any motive it feels hurt.

Love is joyous only when it is a sheer sharing, a gift, for no motive at all, no idea of getting anything. When it is not a means but an end unto itself it is joyous, then it celebrates. And for our whole life we search for a person, a situation, a place where love can bloom in utter nudity, in its totalness.

But it does not depend on the situation and it does not depend on the person; that's where we are wrong - it depends absolutely on you. It does not depend on your finding a perfect person whom you will love totally; it depends on you. You can love totally and the person may be a devil and be as imperfect as possible. In fact if you love an imperfect person totally you help him to move towards perfection. And it happens unawares, he never becomes aware. An unconditional love provokes unconditional love in others too. So love for no reason at all. Love for the sheer joy that one is, and don't confine your love: let it remain liquid and flowing.

Only three things are to be transformed by man. One is love: it should be unconditional. The second is life: it should be utterly involved in the herenow. And the third is death: it should be a guest, a welcome phenomenon. If these three things can happen, then god has happened to you. Forget about god, there is no need to remember him; god will remember you. Love has to become unconditional, life has to become timeless, in the present moment, and death has to become a welcome guest.

Then there is no need for anything; no church is needed, no bible, nothing is needed. You have found... you have found the temple.

[The anatta group are attending darshan. One participant says: I feel very much hate inside myself. I fought the whole group... I don't know what to do with that hate inside, because I think it has to come out.

But it is good. You tried and risked; it is good

The hate is coming up and it will be gone. First it has to come up, only then can it leave you. It has been deep in the recesses of your being, now it is coming out. Once it has come to the surface it will evaporate

Don’t do anything. If you do anything whatsoever, you will repress it. Even in the effort of bringing it out you will repress it. All effort is unnatural. One has to allow things. It is because of your effort that it has gone deep. You have repressed it your whole life. You have never allowed yourself to be in hate, in anger, in rage. You have always controlled yourself, you have been a gentleman. Now, please, no need to do anything.

Simply wait and watch and enjoy when it comes. It will be gone. Suddenly one day you will find that a cloud has disappeared, a great burden is no more on the head, and you will be light of step. Suddenly you will find that you have become weightless. Hate is the weight that keeps people down. It is the very gravitation that does not allow them to fly in the sky.

Just enjoy, and no need to do anything. I can see it - it is surfacing. It will be gone; those bubbles have started coming up

It is easy. Life is easy; you make it difficult!

CHAPTER 13

13 January 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: In the last group, leela, the leader told me that I have a lot of energy in my head and in my sexual centre, but there is no connection between the two. I have another question: I am too identified with my emotions.]

It is true: energy is there and the connection is not there. But the energy is trying to rise, it will make the connection; you need not think about it. It is not dormant; it is flowing, it is rising. It is trying on its own so if you do anything to connect it, it will be a disturbance.

There are things which happen only when you are unconscious of them. For example, if you eat food and then you start thinking about whether it is digesting or not, you will disturb the whole digestion. You will have either constipation or diarrhoea, but something or other will go wrong. If you start thinking about sleep - whether you are going to fall asleep or not - you cannot fall asleep; the very thinking will

be the disturbance. There are things which happen on their own.

If the energy were not moving then I would have done something, but it is on the move. Forget about it, it is not a problem at all. It will reach on its own when the time is ripe. And it is always good for things to happen when they are needed; sometimes a premature connection can be very disturbing. Nature moves very wisely.

It can be forced. For example, you can start standing on your head, and then you will be taking the support of gravitation and the energy will naturally fall into the head. That's what so many foolish people have been doing down the ages. But that is an enforced connection and your mind may not be ready to absorb that much energy. The only way for the mind will be either to go mad or to become completely stupid. And that's what happens to so many people who go on standing on their heads: either they go berserk - they cannot imbibe that much energy into their being - or they become very very hard in the head, thick-skinned, so that they can protect their nervous system;

they become stupid. It is very rare to find a yogi who is not stupid. Enforcement naturally brings that ugliness.

My whole approach is for spontaneity, for naturalness. The energy is moving. Go on meditating, loving people, dancing, singing, and one day, the contact. And then it will be a great moment, because meanwhile the mind will be getting ready, so it will not be premature.

And the second thing...

That is a by-product of the same problem. Because your sexual energy is not in contact with the head, it goes on pouring itself into the heart, so the heart becomes overflowing. Once it starts reaching to the head too, it will be balanced. These are the two wings, the heart and head. Your head is not getting enough and your heart is getting too much, hence you feel identified with the emotions. Nothing to be worried about. Once the contact happens you will simply see that the other problem has disappeared.

[A sannyasin asks about feeling depression, rejection and fear after breaking up in a relationship; and whether it has something to do with his childhood.]

[You are close to something very beautiful, Osho tells him, but you will have to pass through this agony; this fear has to be lived. If you escape from it you will miss the beautiful space that is just behind it. Nothing is wrong with fear; that too is part of growth. He goes on to say at the sannyasin needs to learn to accept the fear which he has been denying, rejecting. Fear is not painful, Osho says; pain arises because you reject it.]

If you hit a buddha's head with a stick he will have pain, in fact more than you can have because he will be more sensitive, he will be more fragile. But he will not have any suffering; he will accept it. He will say, 'This is so.' He will be with it, with no antagonistic attitude. He will see it, he will watch it but he will not for a single moment think that it should not be there, why is it there? It is there, so there is no question of why. A fact is a fact is a fact. By denying it you cannot make it disappear; by denying it you can only repress it. Then it will come again whenever it has an opportunity to bubble up.

Accept this fear, it is there, and don't go into reasons why it is there, because that too is again a trick of the mind to find some explanations so that one can feel at ease. That too, deep down, is a rejection, mm? - because of the mother, because of the father, because of your childhood, because of the birth trauma. Somewhere you want to find some explanation. Once an explanation is given you are at ease; you say, 'Okay, I am not responsible.' But just by saying 'I am not responsible' you are not getting rid of it; you have only found an explanation for it. It is there; an explanation is not going to help so there is no need to look for the why. Western psychology is too why-obsessed; it goes on searching for 'Why?' The real point is not why; the real point is that it is.

Be there and let it be there, co-exist with no antagonism. This is what I mean by going through the night. And within one month you will be surprised that the problem is almost gone. Do these two groups so that if anything has remained somewhere in the unconscious it will surface.

[Another sannyasin says: I take things too seriously.]

Start laughing a little more. You just need a little more laughter, bring a little more laughter to your life. Don't think about seriousness, because thinking about seriousness will bring more seriousness. If you want to drop seriousness you will become more serious about it. Ignore it. Just do the opposite; start laughing a little more, smiling a little more. Create a sense of humour. And life is so full of opportunities to laugh. It is really a miracle how people manage to remain serious in such a ridiculous life. It is so absurd! And there is no need to prove it; you can go to the zoo or to parliament and you will find enough proofs. It is utterly absurd and everything is ridiculous. There is no reason and no rhyme, and things go on. It is a tale told by an idiot. Just start watching and it is everywhere. And then you will not be able to remain serious even if you want to. Whenever you feel it is too difficult you can go to [the tantra groupleader]; she will touch your navel and immediately it will start happening. It is very difficult for her to keep serious, that's why. You can go to her sometimes, mm? She has to sit here seriously, because I don't allow her laughter (the whole crowd roars). It is really difficult [for her]... but I have my own ways: when people don't laugh, I tell them to laugh; when they laugh, I tell them to be serious. Nothing to be worried about, mm? Good!

[A participant of the Tantra group says: I felt suicidal when I finished the group and I wanted to jump from the balcony... Before I took sannyas I had this feeling to die, but when I took sannyas it went away. Now it is there again and I feel so alone... And my heart is so full and crying; I want to cry all the time.]

It has always been there in your unconscious. You have a suicidal instinct. Tantra brought it up; it simply forced your unconscious to release its secret. So suddenly you were in the grip of your suicidal instinct and you wanted to destroy yourself.

You have something against sex too; sex is synonymous with life. But the culture, the civilisation, the church, all go on condemning sex, not knowing that they are helping people's suicidal instinct. Women become victims of that conditioning more because their sexuality is passive. It is very difficult to convince a man that sex is wrong. Even if he is convinced, he goes on feeling that aggressive energy. It is very easy for a woman to be convinced that sex is wrong because it is a passive energy. And when sex is contaminated, poisoned, then you have nothing left to live for; then why live? For what?

Sex is the basic joy; all other joys are secondary. You can watch it: if you are interested in sex, you will be interested in beautiful clothes, you will be interested in tasty food. You will be interested in a beautiful house, you will be interested in a beautiful car, you will be interested in people. You will be interested in a thousand and one things if you are interested in sex. The advertisers know it perfectly well; that's why even with a car advertisement they have to put a naked woman. They make it clear; that car is desired only when you desire a woman, otherwise who bothers about a car?

People desire a thousand and one things because of one basic desire; that is sex. Once sex is poisoned, you are against it, then your whole life loses meaning. One feels like committing suicide; why go on living? For what? You don't know anything else other than sex. There are things but you don't know them and those things can be known only if you go through sex. Then god can be known. One day, sex disappears and one starts living for god, in god, as god. But that can happen only if you have gone through sex.

Sex is a training ground; reject it and your whole life is cut from the roots. Because of that rejection the second thing continues in your mind, that all love affairs are only on the periphery. What is wrong

if they are on the periphery? That too is part of your inner condemnation. You want to say that if they are on the periphery, then why bother? But anything that is on the periphery can reach the centre. You will have to allow it to reach the centre; you don't allow.

You say you feel that you are standing behind. You are forcing yourself to stand behind. You don't come into the involvement of the moment, you go on holding yourself. The man may be making love to you; you are simply watching, you are not making love. And then it looks very stupid. The man looks stupid; what is he doing and for what? You are standing behind as a witness. Then of course nothing will touch the centre and you will see that things only reach to a certain point. Then there is no point in it; you remain outside of it, you remain uninvolved.

Love can penetrate to the very core but you have to get involved in it; you have to be madly into it. You are not to be a witness, a spectator; you have to become a participant. You have to be wildly in it. You must be remaining very cold, unaffected, as if you are doing some favour to the man. That poor man is still suffering from sex and you are just obliging him as a gesture of kindness Many women are doing that stupidity.

That's why women always say, 'He made love to me'; they never say, 'I made love to him.' Why? Why is he always making love to you? You are both making love to each other, but women go on saying, 'He made love to me, he wants to make love to me.' You are just there, like a thing; he is the doer. And all women deep down think that men are foolish and stupid. How ridiculous they look while they make love! That's why women close their eyes, not to see this whole nonsense! (much laughter) They are just waiting there (Osho leans back, closes his eyes): 'Ram, ram, ram... hare krishna, hare ram'... Soon it will be finished and they will be... You are not getting involved in it and without involvement no love can penetrate to the centre and then you will feel unfulfilled.

Rather than committing suicide, jump into love. Rather than jumping from the balcony, jump from your ego! That is your balcony; from there jump into love and go wild and shout and shriek, and... make the man afraid! (laughter) Try it: tonight make the man afraid!...

You simply go into it deeply! You make love to the man!

He will be afraid because of your coldness. He will be afraid because you are aloof, he will be afraid because you are standing there like a policeman, that's why! People are afraid of policemen (much laughter), and when you have a policewoman, of course, even more! (more laughter)

You just go into it like a child, relish the joy of it, and you will not think of committing suicide. Why? There is no point. Death is coming on its own; why be in a hurry? You cannot avoid death; it will be coming. Let it come naturally. And meanwhile, make as much of this life as i you can.

[Another sannyasin says: For two days after doing the gourishankar meditation I came into a space I don't know, and I came in contact with so much fear I'd like to stay here but sometimes after this experience I become so frightened.]

Don't be worried. That experience has to be accepted. It is not fear; you are misinterpreting it. It looks like fear because you don't know any other word to label it with. It is not fear. It is just the unknown opening itself to you, and it looks like fear. It looks as if we will disappear into this abyss,

as if this abyss will take us to some place from where we will not be able to come back. So the mind interprets it as fear. But the mind is always unwilling to go into the unknown, and meditation only starts with the unknown.

Because you have been happy and joyful you have come close to that point where meditation can start. It must have happened in gourishankar that suddenly the sky opened, unbounded, infinite. One feels so small, hence the fear. One feels so lost, hence the fear and the fear that maybe this is death. It is a kind of death, the death of the ego.

Go into it, and whenever it comes again just remember me and go into it. That's my whole purpose of being here: to push you into that abyss. Once you have entered into it, all fear will disappear. It is not fear. You just need the taste of it and then you will hanker for it again and again and again. Just one step into it and you will never look back!

[Someone tells Osho he does not enjoy life. Osho says: Tell me the things that you enjoy. And he replies: sleeping, music, dance and eating.]

That's great. I think that is enough - four! These four things are all!

You are not a workaholic, so that's perfectly good. You are a born lazy man, so it is good! Enjoy, and don't fight with your laziness.

The problem arises because we start going against our own grain; then the problem, then you feel tired. If you are not enjoying anything, stop! That simply says that your nature is not fulfilled there.

If you enjoy lying on the bed it is a great spiritual activity.

Then dance and eat and sing! Do things that you enjoy. It is your life; it is nobody else's life. Play on the guitar, play the flute, listen to music, create music. Just choose things that you like. There is nobody else to decide for you. And that's where you are creating the problem: you are listening to others' opinions. If they say that you are lazy, say 'So what? I am lazy and you are not. So enjoy your thing and I will enjoy mine. I am not going to tell you to sleep for twelve hours. You will be in trouble if you can sleep only six hours and you try to sleep twelve. Don't tell me!'

Don't listen to anybody. And remember that whatsoever you enjoy, enjoy it and accept its consequences, because there will be consequences. You cannot become a very rich man. If you enjoy sleeping you cannot become a very rich man; only people suffering from insomnia can become rich. What should those do who cannot enjoy sleep? They count money and calculate and plan and... You will not be a rich man. You cannot become a politician, because much work is needed. One has to rush from this place to that continuously, always hurrying, reaching nowhere and always going, always on the go. You will not be a politician, you will not be a rich man. But you will be rich if you can enjoy the things that you like.

My approach is to listen to your being, to your nature. That is your destiny; nothing else is important. Accept yourself in totality, don't condemn. What is wrong in it? But because we have ideas from others, we go on comparing. Somebody is working eight hours and earning money and a name and fame and his bank balance is growing and growing, and you are asleep.

I myself enjoy sleep. In my university days I enjoyed it so much that my teachers were always afraid about whether I would make it to the examination or not. One of my professors was so concerned that whenever there was an examination he would come to pick me up. Only when he had left me in an examination would he be at ease; now I couldn't escape.

But if you enjoy sleep, it is far better than any examination, any education. Just accept the consequence of it, then there is no problem. Don't hanker for things which only other people who are not lazy can get; then problems arise. You want all that workaholics are getting but you are lazy and you are not getting them. Then you are worried, you are pulled apart. That tension will be very destructive.

Relax. If you can work two hours, good; three hours, good. A man does not need much. And everybody is capable of earning that much which is needed - food, clothes, shelter. Palaces you will not be able to make.

This is my basic formula: accept and love it and you will not feel tired. You will be more full of energy than anybody; you will be overflowing with energy. Continue meditating; meditation will change things.

CHAPTER 14

14 January 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: I feel very vulnerable and my emotions keep changing. I feel happy and then it changes and I feel sad. I don't know how I'm going to cope when I get to the West.]

When you become more sensitive, naturally you can either be made very happy by small things or you can be made very unhappy by small things; people can hurt you. That's why millions of people have decided not to be sensitive. They have grown thick skins around themselves just to avoid having anybody hurt them. But it is at great cost. Nobody can hurt them but nobody can make them happy either. The enemy cannot enter but the friend cannot either.

When you start becoming open, both things become available: sometimes it will be cloudy and sometimes there will be sun. But if you remain closed in your cave then there is no cloud and no sun either. But then you live in a stale air, you live death, you live in your grave. It is good to come out, to

dance with the sun, and yes, sometimes to feel sad with the clouds too - and sometimes it will be very windy. All things are possible, when you come out all things are possible, and one of the things is that people can hurt you... but that is only one of the things.

And don't think about it too much otherwise you will become closed again. There are millions of things; think of those things too. You will be more happy, you will be more loving, you will be more available, people will be more available to you, you will be able to laugh, you will be able to celebrate. Think of a thousand and one things. Why only one thing? Why choose one? That is masochistic. Why choose only one thing? - that people will hurt you.

When you go outside the room, why think only of infections and diseases that can be caught by you? Why not think of the sun and the birds and the trees; the whole universe is there. You don't think of the moon and the stars you think only of infections. Then you become afraid out of all proportion.

Yes, infections are there. When you go outside, you go outside; the sun will give its vitamins and the wind may bring some infections. Everything is possible, but that's what life is.

If you think of the whole, of the whole plenitude, of the whole magnitude, of all the dimensions, then being hurt is a very small thing, not worth worrying about. And everybody is not sitting there waiting only to hurt you; people have other things to do, mm? They are not just waiting, the whole of england is not waiting for [you to come, to jump upon you and to start hurting you. They themselves are very afraid people; they are hiding in their caves. They are also afraid, afraid of you - you may hurt them. So nobody comes out of his cell. But what is the point of living? It is pointless; you have committed suicide.

Yes, when you go trekking in the mountains sometimes you may fall, sometimes you may get hurt sometimes you will be very tired and sometimes there is danger to life too. But still, the beauty of the mountains and climbing higher and higher and reaching to new heights has its own benediction.

All other things are not worth being concerned about. And in fact, going up a mountain is beautiful only because death is very close by. You can slip, you can be lost, you can fall into an abyss and you will be no more. Because of that you become absolutely alert; each step is risky. I will not say, 'Don't go to the mountains.' I will say, 'Go! Choose the highest mountain possible. Take risks, live dangerously!'

But the fear is right. I cannot say that the fear is not right. It is just out of all proportion, you are magnifying it. It is as if there is a rat in your room and you only think of the rat and of nothing else. Your lover is there, your children are there, your treasures, your beautiful paintings on the wall, the coziness, the snugness and all is there, and you only think of one rat. You become too worked up. The rat is there but the rat is so tiny. Just because of the rat you won't go into the room.

Accept it! The fear is true; I cannot say it is not true. You can be hurt more than you were ever before, but this is a good indication that you are more alive, hence you can be hurt more. Can you hurt a dead man? You can't hurt a corpse. There is nobody to hurt; all is dead. You can hurt a child more than an old man because a child is more vulnerable. He is just like a rose flower: you can crush him; he is delicate, vulnerable. But have you watched a strange phenomenon? - just seeing a child, everybody feels like protecting him. Nobody wants to hurt a child; even the murderers feel compassion for a child.

The very vulnerability, the very delicateness of the child creates some desire to protect. that's my experience: the more vulnerable you become, the more there is the possibility of being hurt. But the other possibility also opens that people will be more and more protective towards you. Out of nowhere you will find people turning into friends, protecting you... strangers suddenly risking themselves for you, for your sake. Just your vulnerability, your openness, your softness, your childlikeness creates something in them. They would like to cover you up and protect you. See that too!

And the second thing is also true: people will not be able to understand you. But that's a great challenge! Make them understand you, help them understand you. Explain it; they need it. Just seeing you, watching you, communicating with you a few may be turned on. Why be worried that they will not understand? That is a challenge; open your heart about what is happening to you. It is

a good opportunity to make contact with them, to commune with them, to have a dialogue. I am not saying that all will understand, but a few will, and those few are the salt of the earth. The greater mass consists of stupidity, stubborness, dullness, unintelligence; who bothers about it?

When a poet writes a poem, he does not bother about how many people will understand it. And how many can understand e.e. cummings or a poet of that quality? How many can understand Ezra Pound? Only a rare few, but for those who can understand, Pound opens a totally new vision, a new vista; a new perspective is given.

The greater truth you have, the fewer people will understand it; the lesser truth you have, the more people will understand it. And if you want everybody to understand you, you will have to drop the idea of truth completely; then you have to be a liar; then only can a lie be understood. Lies everybody can understand because it needs no intelligence to understand them. Everybody is skillful enough in lying, so when you speak a lie everybody will understand. But just for that will you speak a lie?

And what is the point of being understood by foolish people? They will only think that you are a leader of those fools, that's all. It is better to be understood by one who knows, by one who is wise, by one who is alert, aware, conscious, than to be understood by millions.

I am not creating my sannyasins to be like politicians; they will not be understood. That's why the politicians have to go on lying, continuously lying, because they need to be understood by everybody. They have to come down to everybody's level, and that is the last thing; below that there is nothing. So they have come to the lowest point.

Never be concerned that everybody should understand you, otherwise you will have to compromise; you will never be able to live your life truly. If somebody understands, good; make every effort to help him understand but never compromise. Remain where you are; if they can understand they have to come to you, not that you have to go to them. Create the challenge so it becomes haunting in their minds that they have to understand, 'What has happened to this woman?' Let them start coming upwards towards you, let them grow. Only when they grow will they understand, but if a few people can understand, that's enough.

Live for those chosen few and then there is joy in life. Don't be too worried about the masses; they have not understood, they are not going to understand. But that is their freedom: if they don't want to understand why should we force them to? Leave them to themselves.

[A sannyasin says: I feel it's very easy for me to block the sexual energy coming up. I don't know if you can say something about it.

Osho gives him an 'energy darshan']

No need to be concerned about it. Those blocks will disappear; the energy is powerful enough. The problem arises only when the block is powerful and the energy is just very tiny. But the energy is more powerful and the block is tiny. You need not be worried; the flood of energy will take those blocks away. Just forget about the blocks. Your thinking about them is a constant nourishment for them. Simply forget about it. They will go because the energy is so much it will take them away on its own; you need not do anything. Simply enjoy energy, celebrate energy.

Energy is god, in whatsoever form it comes - in sex, in love, in meditation. Whatsoever form it takes, it is divine. Be in great reverence for it. Whenever you feel energy in you, feel that god is close by, feel god is very very close by. You are in the temple; behave that way. Feel great trust, prayer, thankfulness, and the energy will take its own course. Your help will be a hindrance. If you do something, that very doing will help the block, not the energy. Because energy cannot be helped by doing; energy can only be helped by let-go. But things are perfectly as they should be.

[The sannyasin says: I feel a little guilty about leaving totally and coming back forever... I have brothers and parents and an old girlfriend who is also very close to me.]

Then for one or two years continue going and coming and by and by they will get accustomed to the idea.

Don't be in a hurry: just come whenever you can, then go again, come again. By and by stop going back. That will be okay; do it slowly. And before you decide to be here forever, turn them all into sannyasins! (laughter) Then there will be no problem. If they want they can come too. Help them first. Good!.

[A sannyasin says: You told me to do Kundalini in the West and the first time I did it again I was about to explode. I got frightened, so I stopped.]

Yes, it is to help you explode. There was no need to be frightened. I am with you; you could have gone as far as you were able. Start it here again. Start meditating and do a few groups; they will open you up, mm?

[The sannyasin adds: I am so afraid when all these things start happening. Many times when I wake up I have my hands around my throat...

Osho checks her energy.]

Nothing to be worried about. You cannot kill yourself in your sleep, so you can drop that fear; there is nothing. Your hands simply move to your neck, not because you want to kill yourself but because your energy is stuck there at the throat. It needs expression. It is stuck there so in sleep your hands move to that point because it gathers there too much, becomes heavy. In unconsciousness your hands go there, but it has nothing to do with committing suicide or killing yourself or suffocating yourself. It has nothing to do with that; it is just your energy is there too much in the throat centre. If you can dance, sing, enjoy and express it, it will disappear. You are not living as intensely as you should be. But this time things will happen; I will make them happen. Just don't start fighting with me!

[A sannyasin says: Last year I did the Vipassana group and during it I felt that I was pregnant, but it was not true.]

It can happen sometimes. You are pregnant with god! It is not ordinary pregnancy and nine months are not enough to complete it...

Yes, it will take many lives but it will happen. But sometimes that idea can get into the head and once the idea gets into you, you will feel that your stomach is heavy and the belly is becoming bigger. You

will start feeling all the symptoms of pregnancy... and it is all bogus - just air, hot air and nothing else! But the idea can take root.

The idea that one is getting pregnant with the divine in itself is very significant. It has happened even sometimes to men, who ordinarily don't think of becoming pregnant. But it is good. Zazen may give you the idea again So watch it!

[The shraddha group is present at darshan. One participant says she has been feeling closed sexually and during the group: I came to something sexual connected with my father. I don't really see what it is but I feel he has hypnotised me so that I don't remember it and I can't tell anybody. Somehow I feel that I'm still in this hypnosis.

Osho gives her an 'energy darshan']

Your feeling is right; it has something to do with your father... not that he has hypnotised you, but you are hypnotised, and these are two different things. He has not done anything but you have become hypnotised.

Many children become hypnotised. Many girls become father-fixated, and once a girl is father-fixated this will happen: whenever she is in love with a man, trouble will arise because every man will remind her of her father, and how can you make love to your father? You close up immediately; it is automatic. Not that you try to do anything; you cannot do anything. It is almost like a mechanism: the moment you start making love to man you will close up, because every man will remind you of your father.

Many women cannot feel orgasm because of father-fixation and many men cannot love a woman because of mother-fixation. Whenever they approach a woman, fear arises, guilt arises, because every woman is a mother; how can you make love to your mother? If you make love it is half-hearted, guilt-ridden; if you don't make love you are repressed. Both the ways you suffer.

But it is coming to your consciousness. You are on the right track; just wait. Do these three groups and then tell me again, remind me again. It is going, it will go. Once you have become alert about what it is, it will become more and more definite. One day it will be so absolutely clear to you that you can drop it; only in clarity can it be dropped. Knowledge is liberating. The first glimpse has come to you. You are on the right track, the search has started moving in the right direction. Somewhere you will find your father.

And remember, your father has not done anything to you; it is just that you became too much impressed by your father. Every girl does; every man carries the idea of the mother. It is natural, it is very natural. But we will destroy it; don't be worried. How long will you be here?

CHAPTER 15

15 January 1978 pm in Chuang Tzu Auditorium

Anand means bliss, guha means secret - the secret bliss. Happiness can be shared, it is always in sharing; bliss cannot be shared, it is utterly private. Happiness happens in a relationship, in love. When you are feeling in tune with somebody there is happiness. When you feel in tune with yourself there is bliss; it happens in utter aloneness. It is not part of a relationship. It is meditation, when only you are there - not even the concept of god, because that will also be a disturbance. When there is nobody else, you are utterly empty of everything else - the whole world, the ten thousand things - then bliss arises in your being.

Your being is bliss but those ten thousand things are hindering it; they are there too much, occupying too much space and bliss cannot flow. When those ten thousand things have been thrown out, when you are clean and clear and empty, bliss arises. It is a secret phenomenon, it is not public.

You can come across a buddha but you cannot see his bliss. You can hear a few echoes. The way he

lives will be peaceful, the way he walks will be graceful. The way he relates with people will be compassionate, the way he looks at people will be of immense love. But still, these are only echoes. Something which you cannot see has happened at the innermost core of his being. You can feel a few hints here and there, vague; you can suspect, you can assume, you can infer. But you cannot see what actually has happened inside him; there is no way to his innermost core.

Bliss remains secret and even if a buddha wants to share it, he cannot; it is untransferable. He can show you the way he achieved it but he cannot show you what it is. He cannot exhibit what he has achieved. He can show you the way and the method. He can lead you to your own innermost core and then you will know. But before you have reached to your own core there is no way of knowing about it; it is so secret. The secrecy is absolute.

That's why down the ages there has always existed by the side of the established religion, a secret religion, the occult. It is occult not because those people want to keep it secret; it is occult because

it is secret and there is no way to make it public. The established church is a public thing; it is part of the marketplace. Side by side, parallel to it there always runs a secret church. Only a few belong to it because only a few can rise to those heights. Only a few belong to it because only a few can risk that much.

By becoming a sannyasin you are becoming part of an occult atmosphere. That's why I have called it the buddhafield.

I cannot give you what I have come to know, to feel, to be, but I can show you the way. And you will understand me when you have understood yourself. Keep that always in your consciousness, that there is a joy which is not of relationship, there is a joy which nobody can give you, there is a joy which cannot come from the outside. That is exactly what is meant by having a soul: having something so secret that you cannot share it even with your beloved. If you don't have anything so secret, all you have is public. You are not! Then where are you? You are just a collection of public things. Where is your soul?
The soul starts arising only when the secret bliss has started happening. [To

a sannyasin leaving for the West:]

Travel and spread my word!

Every sannyasin has to do it now. Let it be your joy to share me with people. You have something immensely valuable to share, you are fortunate; don't be a miser and don't hold it. And it is needed immensely; people are in a desperate search for something, and because they are in a desperate search they become victims. There are many people around who are exploiting the spiritual urge of people.

The urge is so new: for many centuries there has not been such an upheaval in human consciousness. This upheaval comes only after twenty-five centuries; it is a cycle. The highest peak of that cycle was when buddha was alive. In India was Gautam Buddha, Mahavira and many other great teachers. In China was Lao Tzu, Lieh Tzu and Chuang Tzu and many other great teachers. In Iran was Zarathustra and in Greece was Socrates and Heraclitus, Pythagoras and many other great teachers. The world has never known a moment like that. It was a great upsurge of human consciousness. That moment is again coming close by; twenty-five centuries are complete.

This age is going to touch its climax, hence so much search, particularly in the young people because they are the first to herald a new age. They are always the first to understand and to receive the new. The churches are dead and the people who go to the churches are dead. They don't belong to the future and the future does not belong to them. They cannot understand what is happening. They go on reading their Bible or their Gita and they don't understand that god is penetrating the world again, that a great climax is coming. And after that, humanity will enter a totally new kind of space, a new age.

It entered a new age after Buddha. Religion was completely transformed: a new quality was brought to it, the quality of love. Before Buddha, religion was very cruel; that's why prophets who preceded Buddha look a little primitive. Their god was very vengeful, jealous, envious, angry, unforgiving. After

Buddha, religion became soft and feminine; it became more aesthetic. It was no more masculine, aggressive, primitive, barbarian. God was no more an angry god; god was love. That's what Buddha and Christ brought to the world.

Now again, a new step has to be taken and humanity will have to prepare before it can take the jump. This time it is going to be celebration that will enter into religion. Love is good but unless it is a dancing love and a celebrating love, it is mild, it has no passion in it. Now religion has to become celebration: celebration of life, reverence for life.

First god was masculine, then god became feminine. Now god will no more be separate; god will not be a creator as opposed to creation. The next step in human evolution is that god will be creativity, not separate, not a person at all, neither male nor female. God will be simply godliness - no more god... a fragrance, not something concrete, very elusive and mysterious.

Celebration is going to be the virtue. The non-celebrating person will be the sinner. So help people to become more celebrating. That is the message of sannyas - spread it!

[A visitor talks at length about his childhood problems, his pain, his catharting, his need for love. Osho gives him an 'energy darshan']

It is not much of a problem. You have been enjoying it, it has become your ego trip.

You want it to be there. You love it, you are fascinated by it; through it you feel special. You are creating it: it is not there in your inner core at all, it just on the periphery. You are managing it and maintaining it, and of course it is hard work so you are tired. It is ugly work, destructive, suicidal, but you have invested in it too much. You can drop it immediately if you want.

That's why those therapies have not been of much help. If it were a real problem those therapies would have been of help. Therapy can help only real problems.

When there is an unreal problem nothing can be done.

When you go to the doctor, if you have a real physical problem they can help. But if there is no problem and you are a hypochondriac they cannot do anything; they are simply at a loss.

You are enjoying it. You are enjoying the very idea that you have gone through all the therapies and you have failed all of them.

You are beyond their reach: your problem is so deep that nobody can touch it and nobody can change it. It is not a problem at all. Just an insight is needed, a simple insight and you can drop it right now. Not even a single moment's delay is needed. Because as I see your energy, it is not heavy, nor is there any pain in your heart.

Your body is certainly in a gesture of pain. That is a practised gesture; you have cultivated it. It happens to a few people; it is an accident in childhood. This is the way the child learns how to attract attention. Whenever the child is unhappy, the mother comes running arid holds him; the father looks after him. When the child is ill, the neighbours and the relatives come and sit by the

side of the bed. The child feels like a king: everybody is concerned about him. He is important, he is significant. Without him the world would not be running; he is the centre of all.

Once the child has learned that trick, and sometimes it happens, then it is very difficult - to drop it means to drop your joy.

When misery becomes your joy naturally it is very difficult to drop it... because it is a double-bind. On one hand it is a misery, so you want to drop it; on another hand you have a subtle joy in it so you don't want to drop it. So, to be or not to be; that remains a constant wavering of the mind.

If you want to drop it, try my suggestion. Simply drop it. And when I say 'simply', I mean simply... no 'how' to it. There are so many people here, so many women here; make friends, start moving. Just get out of it; and it will be easier here than anywhere else because nobody will help you in this, nobody will pay any attention to you. My people only pay attention to those who are happy; a miserable person is left aside, left by the road. I don't teach them to be sympathetic to miserable people, because to be sympathetic to a miserable person is to increase his misery. Help him, but don't be sympathetic and don't pay any attention. Here we pay attention only to those who are happy. And if you have decided to be mad, then why not be happily mad? Why this misery?

I will suggest a few groups which you have not done - something like Tantra - in which you can move and in which your sexual energy can reach to a new experience. Do a few like this and see what happens, mm?

The first group you go through is individual primal. Two women take that group and they will be taking you as an individual, not as a member of a group. So they will work hard; and the feminine energy is all that you need. The second you do is healing and the third is tantra. Then I will think about something else.

Start mixing with people. They don't know about your past. They don't know anything about your past and they don't expect you to be that way. Just start living something new from tomorrow morning. Laugh a little more, dance a little more. Talk to people, hold hands, hug people, fall in love. Be a little foolish! You look too serious and too wise, and the world belongs to the fools. Blessed are the fools, for theirs is the kingdom of god! (laughter)

Just drop this; it is meaningless. Why waste your energies and your life? And because this crust of misery is there you cannot enjoy love, because to enjoy love you will have to be foolish...

A wise man cannot enjoy love. He feels frustrated. He thinks of a thousand other things and later on he thinks, 'How much energy I have wasted.' He feels it was not good, it was a sin, and this and that.

When you have invested too much in being miserable, you will shrink away from all the things that can give joy; you will avoid them. And love is one of the ways to attain to natural ecstasy.

But it will happen. I don't see the problem. Really, I am not giving you these groups for your problem; you don't have any problem. I am giving you these groups just to enjoy; and they will help you to come out of it.

Decide this moment to be out of it and see how the decision starts changing you; it simply changes the whole vision. In fact, that's what you need: just a decision, a commitment to be joyous. And I see that it will be possible

You have lived a certain kind of language in the past and you know only that language. But my people will force you out of it; they will drag you out!

[Another sannyasin says: it's as if I'm resigned. It's not quite acceptance, it's more resignation.]

Mm mm. Resignation is not a very good thing, it is not very okay. Acceptance is beautiful; resignation is defeat, acceptance is victory. There is a great difference between the two. Existentially they don't mean the same. One becomes resigned when one feels all is hopeless, nothing is possible. Not that the desire has dropped; the desire is there. You want to go, you want to become, you want to be this and that, but seeing that great mountains are on the way, you feel it is not possible. So you console yourself. You say, 'It's okay; there is no need to go, there is nowhere to go.' But you know that the need is there and there is somewhere to go, and the desire is there, lurking behind. No defeat can ever destroy desire. It will wait for the right season, and whenever you are feeling more energy again, are more positive, more dreamy, the desire will come back and the resignation will be gone.

Acceptance is a totally different thing. Acceptance does not mean that you have accepted defeat. It simply means that there is no defeat and no victory. The whole idea is stupid! Against whom are you going to be victorious? It is your world: you are part of it and the world is part of you. There is nobody as an enemy against whom you have to fight. You are fighting with your own shadow.

Seeing this - that there is no enmity in existence. that existence is not alien to you, not opposed to you, that it is your home and that you are not an outsider, that you can be perfectly at ease with it, that its victory is your victory and there is no other victory - there is relaxation and then there is acceptance. With that acceptance, things start changing. With that acceptance transformation sets in. Nobody can change themselves. but if one can accept, change happens. It is not through you, not by you. When you are not, it happens.

That is one of the secrets of life: fight and you will be defeated; surrender and all victory is yours. So I will not say that this is a good state, to resign. It is better to fight because one day through fight you may come to the understanding that you are fighting with yourself - the left hand fighting with the right hand and both hands are yours. Victory is not possible, neither is defeat. It's up to you: you can make the right victorious, you can make the left victorious. The whole of existence is one, we are part of one energy.

If you go on fighting, one day or other the light will come to your mind; your consciousness will be full of that understanding and you will relax. With resignation that J will never come; resignation is repression. So if you have to choose, choose between fighting and acceptance. Resignation is worse than fight because underground a fight continues. It simply becomes unconscious, subterranean.

It is better to fight consciously so that one day, if acceptance comes - and it will come if one fights...

You have to fight! It will depend on how intensely you fight. Put all that you have into the fight, risk all and soon it will be coming. There is never any radical change from the middle; the radical change happens only from the extreme. Resignation will keep you in the middle; it will keep you bourgeois

It is not painful but it will never allow you any bliss either. It is not painful, that's true; that's why many people accept it. It is not painful, it is very convenient; that I know. But convenience is not life; convenience is a name for death. It is comfortable, it is cozy because it has no adventure, no struggle, no journey - but no growth and no joy either. Pain makes pleasure possible too. They both come together and they both go together.

This is a kind of suicidal attitude. I cannot bless resignation; my whole effort is against it. A resigned person is a very sour person, bitter, angry... angry against the whole. Out of pride he has resigned, but he keeps his pride. He says, 'I am okay.' He does not want to say to people 'I am not okay', because that will be humiliating.

Look into it again. Resignation won't help; either acceptance or fight - those are the only two ways. And fight, naturally and inevitably, brings you to acceptance. That's why I would like you to choose that. Resignation is only delaying. it is postponing. It is saying, 'We will see tomorrow or the day after tomorrow. Why be in a hurry? Everything is comfortable right now; why bother. why bring any discomfort?'

Think it over again.

[The sannyasin answers: It's temporary.]

It is temporary, so it is better to drop it soon because that time is wasted; that time can be put into fight! (laughter) Be a warrior and only then will you understand what acceptance is. It is only after you have given a good fight to existence that you come to your senses - otherwise not.

[A sannyasin group-member of the Enlightenment Intensive says: I have difficulties to live playfully and I have a tendency to indulge in negativity and self-destruction.

In primal therapy I had the experience of being aborted by my parents... I'd just like to know if this is all bullshit or what.

Osho checks his energy.]

It is bullshit! (laughter) No need to get into things like that. Your problem has nothing to do with your birth trauma, no. But about this you have always to be aware, that if you go to a naturopath, he will find some disease that he can treat; if you go to the allopath, he will find some disease that he can treat... naturally, because to find a disease which he cannot treat will create problems. So if you go to a primal therapist he will find a problem about which he is supposed to be the expert.

Experts sometimes can be very dangerous because they have a very very narrow vision. They reduce everything to their expertise. They have only one small vision of life; that if there is a problem there is a birth trauma, problems cannot exist without the birth trauma. And problems don't know anything about primal therapy! They come in all sorts of ways, from all dimensions. Experts are

good and helpful because they know something about a certain aspect of human life. But in the same package they are dangerous too because they only know about this small aspect. The expert is defined as one who knows more and more about less and less. If you want to know more you will have to know about less and less, otherwise there are limitations.

You cannot know more about more and more. You have to define, confine; you have to make your vision very very concentrated, then only do you know more. So by and by a point comes when the vision of the expert becomes so narrow that he becomes almost unaware of the totality of life. Experts are almost always becoming blind. Listen to them but don't believe in them too much.

Your problem has nothing to do with your birth trauma; you need not solve it there. You can solve it now; there is no need to go backwards. Your problem is that you have become very skillful in creating the negative. And of course when you become too skillful in creating the negative you go on finding it. We go on finding that in which we become skillful. We only find that for which we look. The world is vast, it contains all, infinite alternatives are there and the reality is an open reality; but we choose.

You have become an expert because it gives great food to the ego. The positive is a death to the ego; the negative is nourishment. The egoist will always be critical, always criticising. He cannot say yes, it is very hard for him to say yes; he will rather die than say yes.

If you bring him to the rosebush he will start counting the thorns. He will not see the rose. And even if you show him, he will say, 'So what?' The real reality for him is the thorns, and naturally when you count thorns you may be hurt by them; then you become more negative. Blood may come to your hands; then you become even more negative. Thorns start looking so big, out of all proportion to the real, because your anger and your blood, everything, gets involved in them. When your blood has come, you are hurt and wounded, then it is impossible to see the rose. You become oblivious to it; it no more exists.

We are taught to be egoists. The family, the society the school, the university, all teach us to be egoists and the basic need in being an egoist is to be negative. Here, we are trying just the opposite. Here I am teaching you to say yes to life, to love, to people. Yes, there are thorns, but there is no need to count them; ignore them. Meditate on the rose. And if your meditation goes deeper into the rose and the rose goes deeper into you, thorns will start becoming smaller than they are. A moment comes when the rose has possessed you totally; there are no more any thorns in the world.

So it is not a question of your birth. It is not a question of heredity, past life; it is simply a question created by the culture, the society. And because it is created by the society, it can be very easily dropped. You are simply a victim of it. Your only responsibility is this, that you go on accepting it and cooperating with it. You are not responsible for it; your only responsibility is this much, that you cooperate with it. Don't cooperate and it will die on its own.

Start putting your energy into yes; make a mantra of yes. Every night before you go to sleep, repeat, 'Yes, yes...' and get in tune with it. Sway with it, let it come over all of your being from the toe to the head. Let it penetrate; repeat 'Yes, yes, yes,...' Let that be your prayer for ten minutes in the night and then go to sleep and early in the morning again, at least for three minutes, sit in your bed and do it. The first thing to do is to repeat yes, and get into the feel of it. In the day whenever you start

feeling negative, just stop on the road, anywhere. If you can say loudly 'Yes, yes...' good; otherwise at least you can say silently 'Yes, yes...' For three weeks practise yes.

[A sannyasin couple ask for a name for their school of 'psychic opening' in America]

This will be the name: madhu. Madhu has many meanings. One meaning is wine... but not wine of this earth, divine wine. The second meaning is honey, which is symbolic of love, sweetness - which is symbolic of the feminine. And only the feminine energy can open, the opening is feminine. The feminine is the womb. When the psychic energy opens, it becomes feminine; when the psychic energy is closed, it becomes masculine.

People are so tense and closed because the masculine pattern has been imposed upon them too much. Each man and each woman should be capable of being both. No man should only be capable of being a man; he should be capable of being a woman too. And vice versa: no woman should be only able to be a woman; she should be able to be a man too. Then only is a being a human being - when the polarities are both there, available, and there is freedom. Because there are moments when one needs to be a woman; love needs, meditation needs, prayer needs. And there are moments when one needs to be masculine; otherwise life loses zest, becomes placid. Life loses rebellion, because the feminine cannot be rebellious, it can be religious but not rebellious.

That's why in India there has not been any rebellion. The religious consciousness became feminine. In that way Christ is far more balanced than Buddha. Buddha is utterly feminine, has lost track of his masculinity. Jesus is still capable of becoming masculine if it is needed. He can drive the money-changers from the temple, he can shout, he can fight; and he is very soft, he can relax. He can talk about love, and he can say to people 'I have come to destroy, I am fire. If you come close to me, beware!' He is a lotus flower too. When a man is capable of becoming a lotus flower and fire, can swing from one to the other, this is freedom; there is no other freedom. This freedom has to be brought to each person.

Madhu means wine. One can be intoxicated with god. So in the ancient days, in india particularly, spiritual science was called 'madhu vidya' - the science of getting intoxicated. It means love too, or sweetness. And when you really open to the world, to existence, you actually taste sweetness. Something sweet starts flowing in your being. No other word than sweet can express it. Even sweet is a very far-off echo, a distant echo. So call it this small name, madhu...

And you will be with me there and I will be with you. Much has to be done. Now it is not only your work. Many many more people will be coming to you, so help people; let that be your prayer.

CHAPTER 16

16 January 1978 pm in Chuang Tzu Auditorium

[A sannyasin mother says: I've had a really hard time with the children here... If I want to go to meditate, they don't want me to go and then I feel very torn.]

Children can be very very manipulative. And one has to be very alert not to be a victim of one's own children, because that way you don't help them; that way you destroy their future. They learn wrong strategies and then they will repeat those strategies for their whole life: with their wife, with their husband, with their children. Once they have learned that there are tricks which can be played upon people and that people can be forced to do things that they don't want to do, they have become politicians. It is for their sake that you should not yield.

I'm not saying to be hard on them, be very loving to them, but make it clear to them that these strategies won't help. If they cry and weep, nothing is wrong in it. Soon they will understand. And

children are very sensitive - they know, they know when to stop, they know how far to go; they have immense common sense. Later on they will lose that common sense but when they are children they have immense common sense. Trust their common sense.

Once you allow them to manipulate you, next time they will do even more. They know that you are under their power. And everybody wants to enjoy power, everybody wants to be the boss.

You should have told me before.

They can weep, they can cry. Let them cry, they have to be left alone. And they will learn something out of it: the respect for others' freedom.

A mother is also a woman, an individual. The motherhood is not all, it is only a part of you. That's why many women in the world, particularly in the west, have become very afraid of being mothers.

It seems almost like a slaughter. A woman is killed the moment she becomes a mother; she is no more herself. She has no more freedom. She is finished once she becomes a mother, entangled, and so burdened by the problems of the children that she cannot have any space of her own. And children want to possess; possessiveness is very inborn. That disease we bring from the very birth, to possess and grab and to hold and to cling.

Many women are afraid of becoming mothers. This is ugly, but the reason is there. This is not the way to solve the problem. The way to solve it is to see that motherhood is part of you. It is not synonymous with you; you remain an individual. So is your being a wife just a part of you. It is not synonymous with you; you remain an individual. And the individuality should not be sacrificed for anything, whatever it is - motherhood, wifehood, husbandhood, fatherhood; the individuality should not be sacrificed, because there are great implications in it.

Once you sacrifice, you will take revenge with the children later on because you will always be angry; you will never be able to forgive. You will know that these are the people who murdered you, and now you are old, you cannot live. Now you are free - the children have gone to the university, you are free and you can live - but life is gone. While you were alive and young and wanted to meditate, paint, dance and sing, the children were there and they wouldn't allow it. Now they are gone, and with them your life is gone. You don't have long life, it is a very short life, and by the time they are strong enough to stand on their own, you are finished. But then you will never be able to forgive them; you will remain angry. And they will not be able to forgive you either, because they will know your anger, they will feel your frustration, and deep down they will feel guilty too. These are the implications.

It is better to be very clear-cut from the very beginning. Make it clear to them: 'I am going, this is what I want to do. Now it is up to you - if you want to cry, you can cry but I am not going to change my decision.' And my understanding of children is this, that once they know that it is going to happen, they simply start playing; then there is no point. Their common sense should be trusted; they should be respected. You don't respect them when you yield to them. You think, 'They are children.' You don't respect them as grown-ups. They are far more sensitive than the grown-ups.

My understanding is that they are very very alert about things that are happening around them and they are practical people, very practical, because they are primitive. They are not speculative; they don't go into the head. They simply see what works; whatsoever works they grab. Don't allow them to learn any strategy that will be harmful to them in the future.

Next time you come, or at home, make it a point that when you are meditating you are simply meditating. Then you don't have any children, you are no more a mother. Motherhood is not a twenty-four hour job. Tell the children 'When I am mothering, I am mothering, and when I am meditating, I am meditating. And I don't want these things to overlap.' You will help them to become strong and to see 'the point. And in their life, when they are grown-up, they will feel grateful to you and you will never feel angry. That was something wrong that you did; you should have told me. But start working on those lines slowly, slowly. Children are fragile but very very strong too. And they will insist, they will not easily give way, because they know you - you have been surrendering to them, so they will not easily give way. But within two, three weeks they will understand that this woman has changed; this woman is no more the same. Make it clear to them.

Prem means love, omkar means the sound of aum. And the sound of aum is the most significant

sound, the most fundamental, the most elemental; it is the source of all sounds. It consists of three sounds, a, u, m, and those three sounds are the basic sounds behind all sounds.

It is very symbolic in the east; it is the trinity. A, u, m: those three sounds are the three energies in life. Christians call them father, son and holy ghost. The whole life consists of three energies: scientists call them electrons, protons, neutrons. Whenever you go deep you will always find a trinity and behind the trinity you will find one; that one is the sound of aum.

It is a very strange sound; it has a few special things about it. For one: it is the only sound that can be uttered with an open and closed mouth; no other sound can be uttered with a closed mouth. Or, if you try to utter any other sound with a closed mouth, from the outside it will be heard as aum. One can try any word, any letter, any sound, but from the outside it will be always heard as aum. So it is the sound that joins the outer and the inner. It is the sound that joins the body and the soul. And those three - a, u, m - have been used as metaphors for many things. The east cherishes metaphors very much.

The first use that has been made is that those three sounds represent respectively: the state of wakefulness, a; the state of dreaming, u; and the state of dreamless sleep, m. When all these three sounds, the whole aum, becomes silent, then arises the fourth sound, the soundless sound called turiya, the fourth. That is the sound Zen people call 'one hand clapping'. When aum has become silent you hear silence. That is the beauty of aum: if you repeat it, if you hum it and you become completely absorbed in it, when you stop for the first time you will know what silence is.

Before that experience, whatsoever you call silence is not positive silence. It is simply a negative state, an absence of noise; that's what people call silence. When there is no noise they say, 'It is very silent here.' That is absence of noise, this is not positive silence. Positive silence is when you have hummed aum, the aum disappears and you are left in soundlessness; then you hear something positive - the still small voice of Christian mystics. That can only be experienced, that cannot be expressed.

These three have also been used as three bodies: the physical body, the psychological body, the spiritual body. And when you go beyond the third you have the cosmic body: the body of god or the body of Buddha.

This sound will be of great help to you to find your path, to move towards the unknown. Ride on this sound. This is your mantra, and this is your name. Let this become your constant companion. Whenever you have time, simply repeat 'aum' - sometimes loudly when it is possible; when it is not possible, silently. Befriend this sound, and immense will be the benefit.

[A sannyasin says: I'm a poet... in fact a mystical poet. But I'm sick of it... I want to stop and do something else but I'm not sure what that something else is.

Osho checks his energy.]

I don't see that you are a born poet. No, not at all.

You have chosen something which is not your vocation, and to be a mystical poet is even more difficult. Out of thousands, one is a born poet. And out of a thousand poets, one is a mystical poet;

it is a very very rare quality. If it is there, it is there; you cannot produce it. If you try to produce it you may succeed in making a few poems but you will not be satisfied; you will feel you are wasting your time.

Choose something else; it is time. And you have felt that it has to be changed; choose something else... anything will do. Don't be in a hurry, don't be in a hurry to choose. Wait. Otherwise it happens sometimes that you can simply choose out of a reaction. Start playing with a few things. Not that you have chosen - just playing around something may click. But mystical poet, you are not. Don't waste your time.

You may become a mystic but a mystical poet you are not. And to be a mystic is totally different. All mystics are not poets and all mystical poets are not mystics either. There is a possibility that you may become a mystic, but it will be your experience; expression will not be possible. So don't unnecessarily drag yourself into any direction that is not happening spontaneously;

I have a feeling that you love poetry, but you are not a poet. You love mystical poetry too but you are not a poet. Out of love, you have started doing it, but these things cannot be done out of love. They happen only when you are possessed by them, possessed by the demon... when the demon drives you mad. It is almost feverish; a real poet is possessed. There are moments when he is possessed by some unknown energy. He suffers, he goes into great agony, because something is using him as an instrument. No great poet has ever lived happily; that is not a poet's fate. Every poet's life is tragic, and the reason is that he has to surrender to some unknown energy. That unknown energy possesses him and goads him and forces him to produce something which he is not even aware of exactly what it is and for what it has to be produced. Very rarely will you find a poet ecstatic. Mad, in anguish, thinking of suicide, going insane - these things happen to poets. And the greatest of them ail almost live in hell; they are not happy people.

So don't be worried about that; simply forget about it. Rather be a mystic; meditate and be a mystic. And start playing with a few things - painting, music, anything that you have any fancy about. But try many things and whatsoever clicks with you, go with. For at least two years completely forget poetry and for two years wander into other fields.

First become a mystic... and that is the real thing, because that will give you the taste of mystery. If out of that taste something starts flowing, that is another thing. But then it will not be an anguish to you; it will not have any effort, it will be effortless. And one never knows... because that mystical experience can be expressed in a thousand and one ways. Zen people have been expressing it through painting, through poetry, through writing, through dancing, through pottery; one never knows! But one need not decide about it.

It is good that you have not succeeded, because sometimes it happens that something may not be your vocation but you succeed in it; then your life is gone. You can become famous and then there is investment; then you cannot change it. I know a poet who hates poetry. Whenever he comes to me he is always condemning poetry. I asked him, 'Why don't you stop?' He said, 'I can't, because I have become famous. Now this is the thing for which I am known, and I cannot stop; that's why I hate it even more. This is not what I wanted to do in the first place! Slowly, slowly, I got into it; slowly, slowly I became skillful in it. I have succeeded too, but deep down it is not flowing.'

It is a good insight that you have come to, that it is better to stop and change. It is never too late. How old are you exactly?

[The sannyasin answers: Forty-six.]

This is the time - forty-two to forty-nine - when people come to this insight, when people take a backview of their life, when they start looking at what they have been doing with their life. Great changes happen between forty-two and forty-nine; one considers things again.

One phase almost ends by forty-two, the phase that was created by the age of fourteen, the sexual phase. And by the time one is forty-two, the drive, that phase, starts cooling down. Another type of consciousness arises, the religious consciousness; one starts thinking of different things. One may have been in money, in business, in power trips, in poetry, in literature, in this and that. But by the time one is forty-two one has to reconsider. Now half the life is gone, and the other half... the downhill part, mm? This was the uphill task; now one will be going downhill; now one has to prepare for death.

People become interested in meditation at this moment. They become interested in prayer, in religion, they become interested in the beyond. And all that they have been doing starts looking childish; they were toys. Find something else!

[The vipassana group is attending darshan. One participant said that during the group he saw himself inside a coffin: I was so afraid...]

Yes, it can be frightening, but it was a good experience! You should make a meditation out of it. It has happened naturally to you; it is an indication. That's the way to find one's own meditation. Now every night before you go to sleep, just close your eyes; again start seeing those people, the grave, the coffin, and yourself inside. And then inside the coffin, fall asleep. Soon you will be surprised to see that great changes are happening in your energy: you will become very calm and quiet.

Death is beautiful if you can go into it on your own. And something very very significant has been broadcast by your unconscious to the conscious - that death is to be your meditation, that what you are doing through vipassana will happen only through death meditation. That was the message.

But fear is natural, I understand. Whenever it happens one becomes very much afraid. Nobody wants to die, although everybody has to die. And if you can accept death joyously, with no disturbance, then you will never die; the body will die but you will never die. Start it from tonight.

Just five to ten minutes will do. Visualise it and go slowly, one step at a time, so every day things become more and more clear. And there is no hurry, take your time. When you have entered the coffin, lie down there, feel you are in the coffin. Feeling that, fall asleep.

CHAPTER 17

17 January 1978 pm in Chuang Tzu Auditorium

Anand means bliss, kadamba is a name of a tree - bliss tree. Kadamba is also very symbolic. There are two trees in India which are very symbolic. One is the bodh tree, because Buddha became enlightened under a bodh tree. So the bodh tree became a symbol for meditation.

Kadamba is the other tree which is very symbolic, because krishna used to dance under a kadamba tree. So that became the symbol of love. And these are the two paths towards god: meditation and love. Either one has to go under the bodh tree or under the kadamba tree.

Love is going to be your path, hence the name.

[Veet upchar - beyond the formal, the ritual.]

Religion brings that freedom into your being. That freedom is meaning. Religion is a rebellion; a rebellion against the formal, against ritual, against the routine. And remember, religion is not revolution, because revolution is always a reaction. You immediately move to the other extreme and again you create another formality; it has happened again and again. For example, one kind of formality is the catholic church. Another kind of formality is the Japanese Zen. They are opposite to each other and Zen looks very revolutionary, but the revolution is dead. It has become a formality. One man can worship a scripture, another can bum it, and the burning can become a ritual. One Zen master burned the Buddhist scriptures. That was a spontaneous act, it was rebellion. But since that time, the people who have followed him and burned the scriptures have been following the ritual; it is no more rebellion. It is revolution, certainly, but it is no more rebellion. It is repetition. It is as much repetitive as the catholic church; there is not much difference.

Zen masters have said 'If you meet the Buddha on the way, kill him.' That is a great rebellious statement, one of the most profound, but you can turn it into a ritual. There are people who worship

Buddha and there are people who kill Buddha, but both are formal. The really informal approach will not be this and will not be that. Hindus have the right word for it; they call it 'neti-neti' - neither this nor that - neither worship nor condemnation, because both are the same, deep down they are the same.

Then what will be the informal attitude? I say if you meet Buddha on the way, say hello, shake hands, sit underneath a tree and gossip, invite him to a pub or have a dance with him! There is really no need to kill him. Be informal. That is the meaning of veet upchar - beyond the formal. One can create anti-formality; that is not beyond the formal. Beyond the formal simply means non-formal, spontaneous, whatsoever happens in the moment. There is no dead dogma to be followed; you don't have any script in the mind that you have to follow. When one lives without any scripture:, one lives a real life. That real life is religion, that real life is rebellion.

I want my sannyasins to be rebellious, not revolutionaries. The revolutionary goes to the opposite extreme and becomes the same. It has happened down the ages again and again; that's why all the revolutions have failed and all the revolutions have finally proved anti-revolutions. In russia it happened: the revolution came with much noise and fell flat. Joseph Stalin proved more dangerous a man than the czar himself. He followed exactly the same pattern as a czar; he was the greatest czar ever. This has happened all over the world again and again.

Don't become a revolutionary; become a rebel. A rebel is one who has no ideology, no ideals, who has nothing to impose upon himself, who takes life as it comes and takes it easily, who enjoys it, dances it and sings it. This spontaneity will give you the flavour called meaning. Otherwise life becomes just a repetition of the past. It is no more alive - just formalities and rituals; it becomes burdened.

[A sannyasin who is an air hostess says: I have no more energy and enthusiasm. Sometimes I'm afraid of being dull.]

You are becoming wise!

Enthusiasm is part of stupidity. The more stupid one is, the more enthusiastic. Enthusiasm is part of foolhardiness. fanaticism. Enthusiastic people are always unintelligent people. The more intelligent one becomes, the more things become calm and quiet. So the old enthusiasm has to go. That is part of a dreaming mind. That's why every young man is enthusiastic, because youth has a certain quality of foolishness in it. The more you experience life, the more you know life, the more you understand that there is not much to do and in fact, nothing can be done. Then one starts relaxing, accepting; a kind of contentment arises.

But in the beginning that contentment will look as if you are missing something, because that fever of enthusiasm will not be there any more. That excitement will not be there, that great things are going to happen and you are going to do great things. All that is gone down the drain. One feels, 'Am I becoming dull? Am I losing interest in life?' No, you were dull; that's why the enthusiasm was there. Now you are becoming a little wise.

Wise people are not known to do much. History belongs to the foolish - the politicians, the adolf hitlers and mussolinis, people like that. Buddha in fact is outside history. What history has he? Just

sitting under a tree can you create history? You don't create history; you create consciousness, certainly but you don't create history. Only bad people create a stir, that's why bad news is news. Have you ever heard about good news? It doesn't exist!

A good man has nothing to say, a good man has nothing to do, a good man lives silently; there is a kind of passivity. That's why Lao Tzu says 'I am a fool. My mind is as empty as that of a fool.' Where he says 'fool', read 'wise', because only a wise man's mind is empty. Only a foolish man's mind is full of thoughts and desires and plans and ideas.

It is absolutely good that your enthusiasm is disappearing. Life will have a different quality now. Don't condemn it, otherwise you can go on clinging to the past and can go on creating artificial enthusiasm. There is no need. Relax! This dullness is intelligence and that intelligence was dullness.

And certainly you will become a little lazy, because all calm and quiet people are a little lazy. Not that they become absolutely inactive, but their action has the quality of silence, non-feverishness. Even if they do something, they do it so silently. They don't make much fuss about it, they don't create much noise around it. And they do only that which is necessary; they don't go into the unnecessary. I am happy! Become a perfect fool, become lazy, and don't be worried!

[Another sannyasin says he does not feel close enough to Osho.]

That's natural, that's natural. The more you love me, the more you will feel that you are not close enough. The greater the love, the greater the feeling of distance. That's a good sign: love is growing, and with love by and by, slowly, slowly, you will go on coming closer and closer. It happens very very silently, unawares, and the process is so slow that you don't take any notice of it. It is like a tree growing: you don't take any notice of when it grew. The child is growing and becoming young. You can't demarcate when the childhood ended and the child became a young man; there is no way.

Growth is slow, and so is coming closer to me. You are coming, and the closer you will be, the thirstier you will feel. But it is good. Continue the way you are; things are going in the right direction. This thirst will become fire; this thirst will consume you utterly. And when the ego is consumed totally, then only will you be close, because I am close to you; only you are not close, the hindrance is from your side.

But it is happening: the ego is collapsing. It is going, going, going, and one day it will be gone. Good.

[Another sannyasin says he is feeling restless and disinterested in anything he does: like I'm entering a long, long tunnel. I feel suffering more than before.]

You are becoming more aware of suffering. It has always been there; it is just that you were unaware. A little light of awareness is coming, so you can see things. That happens to everybody. You live in a dark room, you don't know what exists in the room; then a little light penetrates and you start seeing the dirt and the dust. A snake is sitting there coiled up in the corner, a scorpion is dangling and you become afraid. You think 'I was never in such a misery as I am now. ' But the snake was there, the scorpion was there, the dust was there, the dirt was there, everything was there all the time. Once I used to live in a village which has a very small river, so small that to call it a river is

not right. It was so dirty because the whole village - men, women, animals - were using it; it was almost mud. So whenever a guest came to me, I would take him to the river early in the morning, at four o'clock. He would enjoy it perfectly because you could not see anything! (laughter) I would make arrangements so in the day he couldn't go and see what type of river this is. People would simply go mad in describing the beauty of it, and only I knew what was there! Sometimes it used to happen that the guest would come to see in the day and he would say 'Where have you been taking me? I have never seen such a dirty place in my whole life!' But in the early morning, under the stars, in the dark, it was really beautiful.

And that's the case: you have lived in this tunnel for your whole life, maybe for many lives, but everything was dark. Now you have a small candle, and you can see things around you a little bit; hence you know that you are restless, you know that you have no interest in anything. These are the snakes and the scorpions. But you will have to accept it; this is how you are. In fact to say 'I am restless,' is wrong. Say 'I am restlessness'; that will be right. Don't say 'I am not interested in anything'; simply say 'I am disinterest.' These are your qualities... and what can you do about them? This is you!

Accept it and relax into it. In that very acceptance and relaxation things will start changing, because something new enters again. First you were unaware; now you have become a little bit aware. Bring a little bit of acceptance and you will see that the tunnel starts becoming interesting again, more interesting than ever. Then you don't see only the scorpions and the snakes. You accept them; you start playing with them, you start befriending them. You start learning to live in darkness and you start exploring the tunnel. One never knows where it is leading, but that's how life is. And it is so intriguing, because nothing is known. You have to explore to know; only by exploration do you come to know. Still the future remains unknown, always unknown.

So now, take another step: bring a little acceptance. When the acceptance and the awareness are of the same proportion, the problem will disappear. If the acceptance is more than awareness, then you will become utterly interested in this tunnel that you are. Don't fight restlessness; accept it. It is your energy. Maybe you have too much energy and not enough work for it; that's why you are restless. But that is another thing. First, start accepting it: be restless and enjoy restlessness. And you are disinterested? Great! Become utterly disinterested, enjoy your disinterestedness.

In India they call it vairagya - renunciation, non-attachment; they have given beautiful names to it. In that way India is superb: it gives such beautiful names that things start looking beautiful. Call it 'disinterestedness' and it looks ugly; call it 'non-attachment' and it looks like a spiritual quality!

[The sannyasin answers: I am going to do zazen and vipassana.]

Perfect. Those are the things I was going to suggest. They are meant for this moment; when one feels disinterested in life, fed up, and everything is useless; then vipassana fits.

[A sannyasin who completed the rebirthing group says: When I feel a lot of energy... it becomes boiling and I stop breathing... and I get really scared.]

Sometimes it happens: when energy is too much, breathing automatically stops. You will feel that you are stopping it because we cannot lose our ego in any way (a chuckle); whatsoever happens we are doing it...

[Osho checks her energy.]

It is stopping on its own. It is just that the energy suffocates you. It comes all over the chest and it is too much: breathing is not possible. Start doing a small breathing meditation; it will help immensely. The energy is perfectly good; you have to cope with it, you have to learn how to cope with it. Breathing has to be continued, otherwise you will feel suffocated, you will not be able to use the energy and you will become frightened of it.

So do this breathing meditation: sit on a pillow so that your buttocks are a little higher than your knees. Then make your spine straight, erect. Wiggle your body first and feel where it comes to feel perfectly balanced, and there you stop. Start moving in small circles, smaller and smaller and smaller, just to feel the right place, where you should be. When you have come to feel that this is the most erect position for the spine, the most balanced state, and you are in a straight line connected with the centre of the earth, then move your chin up a little so your ears are in a straight line with the shoulder.

Close your eyes and start watching your breathing. First, the inhalation: start feeling it is going in from the nostril. Go down with it to the very bottom. At the bottom there comes a moment when the inhalation is complete: just a small moment, where inhalation has come to a completion and there is a gap. After that gap exhalation starts, but between the inhalation and the exhalation there is a little interval. That interval is of immense value. That is the equilibrium, the pause. Again come up with the exhalation, go up the whole way up. And the same moment comes again at the other extreme. Exhalation is complete and the inhalation has to start. Between the two, again the gap; watch that gap.

For one, two minutes, just watch a few breaths coming, going. You are not to breathe in any way - just natural breathing. You are not to breathe deeply or anything. You are not to change the breathing at all; you have just to watch. After one, two minutes, when you have watched it coming, going, start counting. Count one - the inhalation - and don't count the exhalation just the inhalation has to be counted. Go up to ten and then come back; again from one to ten, again one to ten. Sometimes you may forget to watch the breath; then bring yourself back to watching it again. Sometimes you may forget to count or you may go on counting beyond ten - eleven, twelve, thirteen; then start again, come back to one.

These two things have to be remembered: watching, and particularly the gaps, the two gaps - at the top and at the bottom. That experience of the gap is you, that is your innermost core, that is your being. And second: go on counting, but up to not more than ten, and come back again to one, and only count the inhalation.

These things help awareness. You have to be aware, otherwise you will start counting the exhalation. You have to be aware, because you have to count only up to ten. These are just props to help you remain alert. This has to be done for twenty minutes; you can do twenty to thirty minutes once a day. And within three, four weeks your problem will disappear. But if you enjoy this meditation, continue it; this is of immense value.

CHAPTER 18

18 January 1978 pm in Chuang Tzu Auditorium

[veet subpta - beyond words.]

Truth is beyond language. That which can be said is necessarily untrue. Truth is inevitably beyond words; at the most we can indicate through words, but we cannot express it. It cannot be contained in words; words are too small, and the truth is like the sky - it is infinity, unboundedness. And all words have a definition. They have to have, otherwise they won't have any meaning.

Truth has no definition; it simply is. It has no meaning either; it simply is. One can enjoy it; one can live it, but one cannot come to know its meaning. All the meanings are given to it by us, they are projected meanings. It is an empty screen. And to know its emptiness is meditation, to know its meaninglessness is meditation. To know its indefinability is meditation.

We are too occupied by the words; occupied too much with too many. There is a constant traffic going on inside the mind, words upon words. Not for a single moment does the traffic stop, not even in the night when you are asleep; it goes on moving. It takes a new form, the dream; instead of words, pictures start moving, but something goes on moving. Because of that constant movement you cannot know the eternal. One has to look between the words to go beyond; one has to find a way between the words and between the lines. The real message is there.

So while sitting, walking, always remember that the words are insignificant but the intervals between the words are immensely significant; that will change your gestalt. Emphasise the gap, look more into the gap, enjoy the gap, and neglect the words. One word comes, I another comes; ignore them, just don't pay much attention to them, keep your back to them. But when a gap comes, jump into it, nourish it, cherish it, delight in it. Through your delight, it will come more and more, through your delight it will become bigger and bigger. And that is the door to the divine

[A new sannyasin says she is a university lecturer in chemistry.]

That's very good! So now start teaching alchemy too! (laughter) I teach alchemy - that is the higher form of chemistry, although chemists go on writing that chemistry is born out of alchemy. That is true. But alchemy is not a primitive form of chemistry; it is a higher form of chemistry, because chemistry only deals with the material and alchemy deals with the spiritual. Alchemy is the chemistry of the divine! So that's good, mm? - I will make you an alchemist.

[She adds that she has to work with mathematics a lot, which is not where her love is.]

It can be transformed. It is just your attitude, you have taken a certain attitude. It is not mathematics that disturbs you, it is your attitude. Change your attitude. Numbers also have a poetry and precision also has great beauty. Enjoy it like an art; don't think about it as a job. If you think about it as a job, then it is heavy. Make it a love affair! And this is just a question of attitude. One can fall in love with numbers and can start playing around; then much becomes possible. Mathematics need not be always dry and neither is poetry always necessarily juicy.

The modern poetry is very dry, and you will be surprised to know that in india there are ancient treatises on mathematics written in poetry - even books on medicine written in poetry, great poetry. The poetry is also great; if you don't look into the subject matter, no need; even the poetry has beauty. Those were great people who wrote mathematics and medicine in poetry. One cannot conceive of how to write chemistry in poetry, but it can be done.

Start changing your attitude: when you are back home start playing with the numbers. Drop the idea that it is a job, that you have to do it... no. Within just two, three months you will be surprised that things look different.

[A sannyasin who is leaving for the West has an 'energy darshan'.]

The energy is beautiful; nothing to be worried about. Enjoy it. You must be preventing it. That has not to be done, because if you prevent it you create a contradiction

Don't stop it! Go into it - it is beautiful, it is something valuable arising in you. But you stop it and then you create a contradiction; then there will be trouble. Celebrate it. Shake and dance and go into it, and it will bring you great experiences; it will become orgasmic. You will have such joy arising out of it as you have never known before.

So you are on a threshold of a great change; the energy wants to take a jump, it wants to change its plane. It is ready, it is getting ready. It is just like an aeroplane: before it takes off, it runs on the runway to gather momentum. It goes on gathering momentum, and there comes a moment when the momentum is enough for it to take off against gravitation. That's what is happening: you are growing wings!

And it feels strange and weird.

[The sannyasin answers: Yes, painful too sometimes.]

Painful because you stop it, otherwise it will never be painful. Stop any pleasure and it will be painful. Pain arises out of the energy being stopped.

Once the whole of humanity was in this state: the primitive people were all shakers, and every night they would all dance and shake. It was an accepted phenomenon. Even if on the street somebody would start doing it, there was no objection; people would be very respectful towards the person. But now that has become difficult - people think you are abnormal, neurotic or something is wrong. And because people think something is wrong, of course you also think something is wrong: 'I should not express it before others; if somebody comes to know, they may hospitalise me.'

You are going to the west, so remember it: don't allow it somewhere on the street before people; allow it where sannyasins are together. That's why I am creating sannyasins, so you can have a support everywhere, wherever you are. You can have a few people who will support you, and who will say, 'This is absolutely right and there is no abnormality in it.'

Sannyas has to do so many things of which sannyasins are not aware, because so many things will start happening; then you will need support. You will need a group where you will be totally open, where everybody will be simply respectful towards your energy and nobody will be condemning.

So every day at least twice, sit in your room, once in the morning, once in the night, and allow the energy. And sometimes when you sit with sannyasins, allow it. But if you come across the energy somewhere with strangers, just hold the locket in your hand and it will go; you will not need to stop it. If you stop it, you will create trouble for yourself, so let me do that. You simply hold the locket and I will do it; it will stop, it will subside...

Twenty minutes, thirty minutes, will do at one time. Just sitting and allowing it and going into it totally. It will be a release twice a day so you will not come across this energy somewhere where it can become a little awkward, embarrassing to you.

[A sannyasin asks whether she should start a centre in a place where there are only two other sannyasins.]

I will give you a name; you start a centre. Three sannyasins are all that is needed. The whole trinity is there - you start! This will be the name: triveni. It means where three rivers meet, mm? (a little chuckle) And in India, wherever three rivers meet it becomes a sacred place for pilgrimage. Because the meeting of the three is the birth of the ultimate. The concept of trinity is really very valuable; it exists in all the religions. In India we have statues of god with three faces, called 'trimurti'. Man is also a trinity or a trimurti or a triveni: the body, the mind and the soul. These three are meeting in you. If they really meet, one becomes illuminated. Right now they are only potentially there; they can meet but they have not met yet. Two are visible, the body and the mind, and the third is invisible. The greatest place in India for pilgrimage is Allahabad; it is called triveni. Three rivers meet there; two you can see, the third is invisible. You can see the Ganges and the Yamuna, and the third is Saraswati; it is invisible. That represents the soul, or call it the holy ghost.

Each individual has to find the unity between the three. And the moment you start feeling the unity between the three, you become a sacred place, you become a saint, you become a place of pilgrimage. So each saint in India is a place of pilgrimage. People start going towards the saint

because the three have met in him and he has become one, integrated. Now those three aspects are only aspects, only faces of one unity.

So this will be good, mm? - my three sannyasins are there; that's perfectly good!

[Another sannyasin says he gets sensations in his heart and is scared of having a heart attack... especially when he goes to the movies and when there is something stressful.]

You will give him a heart attack! (laughter) That will do.

Nothing to be worried about, but no need to go to the movies too much. (much laughter) It has something to do with your eyes: you must not be moving your eyes in the movie, and that creates strain. If you have to go, if you have to sit and watch the tv - and in america it becomes almost unavoidable - then remember one thing: go on blinking your eyes, and then it will not happen.

What happens is that when you become too interested in something, you stop blinking. And whenever eyes stop blinking there is a strain, and that strain can be too much. Your heart is opening, so it is becoming more vulnerable, more fragile; you are losing the hardness of the heart. That was protective before; now that protection is no more there, so you have to be a little more careful.

Soon things will settle again and there will be no difficulty, but meanwhile, in the transitory period It is as if you lose old skin and the new skin comes. The new is very soft, can be hurt very easily, can be bruised very easily. You have to be a little careful. Soon it will not be so soft and there will be no trouble. So for the time being, avoid anything that creates unnecessary stress... and those are unnecessary stresses; people pay for them!

America will be far more happy without movies and tv; fifty percent of illnesses will disappear. Continuously looking at that much light is a great strain, and now there are suspicions that it creates cancer, because never before has humanity looked into a direct source of light for so long. Nobody looks at the direct source. If you are reading, you look at the book; you don't look at the bulb. Now, looking at TV you are looking at the direct source of light. Eyes are not meant for that, the strain is too much. It starts wearing on your heart, on your nerves, it starts poisoning your system. And whatsoever place is more fragile, is affected first. Your heart is opening, so avoid movies; at least while you are here, avoid. And even sometimes if you have to go... I don't give you any absolute rules, because absolute rules become slavery. If sometimes one finds oneself in a movie, it is okay, but keep alert and go on blinking your eyes, and then it will not happen.

CHAPTER 19

19 January 1978 pm in Chuang Tzu Auditorium

Prem means love, keshava is a name of krishna - it means god - god of love. But literally keshava means 'the long-haired one'. Krishna is the first hippie! Long hair has always been a symbol of rebellion... a symbol that one wants to go back to nature. Long hair has always stood for nature, for naked nature, against the so-called culture, nurture, civilisation, society, education.

The long-haired one means: one who is simply against all kinds of impositions on man, who does not want to obey, who is in rebellion. Obedience is one of the most unfortunate things that has happened to humanity. It is because of obedience that slavery exists, it is because of obedience that wars exist. It is because of obedience that millions of people go on living mechanically. Adolf Hitler could do so many ugly, anti-human acts, just because germans are obedient, they have a long tradition of obedience; they simply followed. The world needs the disobedient ones now. That does not mean that disobedience becomes your character, no; it simply means one has to decide

when to say yes and when to say no. Just because one is ordered one doesn't necessarily have to obey, because the order may be wrong, the man who is ordering may be wrong. The long hair has always stood for the non-authoritarian, and Krishna is one of the most rebellious persons ever. He rebelled against the whole civilisation, because civilisation is a kind of rape on nature. It makes people phony, it drives them into artificialities; it makes them arbitrary, synthetic, plastic. It takes away their innermost qualities and replaces them with outer things, cheap things. It creates a man, manufactures a man; it does not allow man to be his own self. Krishna stands for that, hence he has the name keshwar: 'kesh' means the hair, 'keshwar' means the long-haired one.

And love can exist only in a rebellious heart. With the conformist, love cannot exist, because love is such a dangerous phenomenon. So these two things you have to remember - that you are the sole authority for your being. Never lean upon crutches, and always decide what you are doing with full awareness... not because it is said in the bible; not because I say, not because it is said by Buddha, because if your innermost conscience says yes, then only is it said by the Buddha; Buddha cannot

say something which is against your innermost nature. And if you find sometimes that your inner nature says something contrary to Buddha, then listen to your innermost nature. That is Buddha's voice in you; that is from where the real bible arises. And you will not be really disobeying; you will be obeying in a very profound sense though on the surface you may be disobeying.

So be a rebel and be in love: in love with life, in love with yourself, in love with people, in love with all that is available. That is god! A rebellious person necessarily becomes religious, and a loving person cannot miss god, because love is prayer.

CHAPTER 20

20 January 1978 pm in Chuang Tzu Auditorium

Veet means beyond, sangati means consistency - beyond consistency.

Life is a paradox, the mind requires consistency, hence the mind can never meet life. The mind is death. Life's very existence depends on contradictions, it exists through the contradiction. The contradiction creates the challenge: day and night, man and woman, love and hate. Love cannot exist without hate; there is no possibility. The day hate dies will be the death of love too. Compassion cannot live without anger, god cannot live without the world and the soul cannot live without the body. That's how things are.

Lao Tzu has called it 'the way of things'. Tao simply means the way of things, how things are. There is no choice in it; we cannot change it. We can either accept it or we can start denying a few things in it which don't go with the mind and the mind's requirements.

The mind is incapable of accepting the paradox; it says 'either/or'. Life says 'both/and'. Hence the mind becomes a barrier. That's why poets are closer to existence and truth than philosophers. Somebody said to Walt Whitman, 'You contradict yourself too much.' He said, 'I contradict? So I contradict! I am big, I am huge, I contain multitudes.' That can be said only by a poet, but it is so true.

Consistency means that you go on living according to yesterday. You go on forcing your yesterday on today and on tomorrow. Going beyond consistency means living the moment, living it utterly fresh, not bringing any-yesterday into it. If it is inconsistent, then it is inconsistent.

There is a famous saying of Emerson: 'Say what today wants to say and then tomorrow say what tomorrow wants to say, and don't be bothered about consistency.'

This is what I call sannyas: living joyously in infinite inconsistencies, without trying to choose, without trying to impose a pattern on life, living moment to moment, not with a plan but ad hoc. Whatsoever this moment demands accept the challenge and respond. Don't say 'I have to behave in this way'; there is no 'have to'. You are free to behave in this moment as this moment requires you to... not according to the past, not according to any character, not according to any mind, not according to any plan. That's what I mean by ad hoc: improvise in this moment, for this moment. It has no message for tomorrow. When tomorrow comes we will respond again. This is a life of responsibility. A responsible man can only be inconsistent, an alive man can only be inconsistent. Consistency creates mediocre minds. And when one can get free of that imprisonment, one starts growing the great mind, mind with capital M. That's what other religions call god: mind with capital M. The mind with a small 'm' has to go...

Start from this very moment and you will find great freedom. Only free people live, only freedom knows the taste of life.

[To someone taking sannyas Osho says:]

Raise your hands, close your eyes and feel as if you are crucified. Feel one with Jesus, and whatsoever expression comes to the body, to the face, allow. If you feel like being pulled upwards, then be pulled. Just imagine you are crucified, then let the body take over.

This is your new name: Swami Anand Yeeshu.

Yeeshu is the indian name for Jesus. I am giving you this name for a certain purpose; because you were one of those people who witnessed Jesus's crucifixion.

That memory can arise any day; it is there in the deep unconscious. Whenever that memory surfaces to the conscious there will be an explosion in your being, a great transformation. So your name will continuously remind you of Jesus.

And I am not giving you the name Jesus, because in the West that has become too much associated with christianity. It has lost meaning, it is used too much. Whenever something is used too much it loses all significance. One starts taking it for granted. So I will call you Yeeshu; and it is far sweeter than Jesus. Keep this name in your heart, and whenever you have time just raise your hands and feel as if you are crucified. That will bring your resurrection. One day suddenly you will feel absolutely one with Jesus, and in that very moment you will feel a metamorphosis happening: the old is going and the new is coming. You can really become a Christian, and a Christian with a different emphasis than it has in the West; not one who belongs to the christian church, but one who belongs to christ-consciousness.

There are a few people coming who have been in deep relationship with Jesus, a few have already come, and once the group has gathered, then I will start sorting out and making small groups of people who can work on their old methods again. For example, when I have enough people who have been with Jesus in some way or other, then I can make a small group and I can give them methods to work on. The ancient teaching of essenes can be again brought up, and that is the only way to bring it back. Records are lost, or even if a few fragments of records are available, interpretation is impossible; the language is lost.

It is not just a coincidence that so many jews are here; they may not be aware of why they are here. And in that way many more people are coming. Mohammedans and Buddhists will be here and other kinds, other schools. Then we can start working on ancient methods and those methods can be brought to surface from your unconscious. There is no need to go into the scriptures; in fact, that is the only way to recover them. Many beautiful, ancient methods are lost, or have become covered too much with tradition, have lost their shape and their form. Their truth is dead; that truth has to be infused again.

So this is going to be your meditation. Do all the meditations but when you are sitting alone, just raise your hands, sometimes standing, sometimes sitting, sometimes lying down, but make it a point to feel one with Jesus and feel crucified. Some day, something is going to happen. When it happens, just tell me.

Prem means love, sudeep means light, a lamp - light of love. And there is no other light. Life is a darkness; all that we have is the heart. If it can start becoming a flame of love then you have a little light around you, otherwise all is darkness.

Unless your heart becomes luminous through love, no other light can be of any help. But the heart can become luminous, the heart is meant to become; the heart is there only for that purpose. It can become a great flame, and then you become luminous. It is not only that your path is lighted, you start lighting others' paths too.

Become more loving. The more you love, the more lighted you will be. And when love is absolute, one is enlightened.

CHAPTER 21

22 January 1978 pm in Chuang Tzu Auditorium

Deva means divine, bija means seed - divine seed. God exists as a seed in every being: in the being of man and the being of a rock too. Whatsoever is, is a seed of god. God is the innermost core of every being and every thing too. And the whole life process is how to help it unfold, how to help the seed to become a sprout and a tree, how to help the seed to come to its realisation. The seed remains in anguish unless and until it is realised, unless and until it evolves to its uttermost, unless and until it attains its destiny. Then there is fulfilment, then there is joy.

The anguish of man is more than the anguish of animals, because the animals are not even aware of the seed. Man is aware of the seed, of the possibility, of the potential. Man is always aware that something more is possible; what it is may not be so clear, but whatsoever has happened is not the end; life contains something more. That feeling exists in everybody, everybody remains on the threshold of it. That's why dreams exist; dreams are glimpses of the future. That's why poetry exists;

poetry is the imagination of that which is possible and some day may become actual. That's why search and seeking exists.

Nobody can be contented. How can one be contented? The seed can never be contented. Only a tree when it comes to bloom is contented. You can see the fulfillment in the flowers. You can see the joy around a tree when it has blossomed, but a seed is bound to be sad.

Animals are not in so much pain because they don't know what is possible! So there is no hankering, no search. It is a kind of deep ignorance about one's possibilities. Man is fortunate and unfortunate too. Unfortunate in the sense that he cannot be as happy as animals, he cannot be as happy as a cow or a buffalo. But he is fortunate too because he can be as happy as a buddha or a christ. The cow cannot become a buddha although the cow is happier than any ordinary man, but that happiness is below consciousness. Buddha is happy beyond consciousness; that is a transcendental happiness.

... Allow it into the heart, let it sink into the heart deeply, and start thinking in terms of your still being a seed. Much is needed: the right soil - let sannyas become the right soil - the right water; let meditations become the right water - the right manure and nourishment from the earth; let me be your nourishment. And things will start growing. Once the seed has broken then everything starts growing on its own; we just have to put the seed in the right situation. Sannyas is a situation for this seed.

I am not here to help you to become anybody else other than whom you are meant to be. I simply help you to become yourself. I don't propose any idea, any ideology; I simply help. If a rose comes to me, I help him to be a rose; if a lotus comes to me, I help him to be a lotus. No imposition, no structure is given to you. Sannyas is utter structurelessness. Soil is given to you, nourishment is given to you, but then you have to take it from there. You have to start moving in your own way, towards your own destiny. Everybody has his own destiny to fulfill and everybody is unique.

[A new sannyasin says: I feel very deep sorrow... I don't know why.]

That I can see; it is there. And really there is no cause for it; it is existential sorrow. There are two types of sadness. One is causal: you have lost a friend and you are sorrowful, somebody has died and you are sorrowful - but time will heal that. It has a cause, and anything caused cannot be permanent. You will find another friend, you will have another lover, and you will forget about it; only time is needed and it will be healed. There is existential sorrow which has no cause. It persists, there is no reason for it; it is simply there as part of your growth.

You have become aware of the meaninglessness of life. You go on doing things but you have become capable of seeing through them; you know that it is pointless, hence the sorrow. You know that it's okay, it keeps one occupied, but it is just okay, nothing much; it is an occupation. You are no more in deep illusion, hence the sorrow; you are disillusioned.

You have seen through things about which you had hopes, but now you can see that all hopes are baseless. that nothing is going to happen, that one can go on hoping and one day one dies. And everything fails: money fails, relationship fails, friendship fails; everything, sooner or later. Everything comes to a dead end, to a cul-de-sac, and then one is stuck. Just somehow, to go on, one drags oneself and starts doing something else. One has to do something, otherwise life will be too much of a burden, so one keeps oneself occupied. But one knows deep down that all is futile, that it is a tale told by an idiot.

That's what has happened, and it is beautiful. It is the beginning of transformation. You are a disillusioned being, and only a disillusioned being can search. When the world has no hope for you, you can go inward - when the outside has failed utterly, and I say utterly... even if a slight hope is there then you will go on searching, then some illusion remains.

So your sorrow is existential. It has no cause in particular; it cannot be pinpointed that a certain thing is the cause. The whole of life is the cause. You need a totally radical change in life, a different kind of life - a life which has some other dimension, some other kind of flow to it, where you can experience meaning, significance, where you can again feel the joy... not because of new illusions, because if they are illusions then again one day you will be disillusioned, but because of reality -
not because of your dreams, but because of that which is.

You have come here in the right moment. This is the time to approach a master, when you are disillusioned with the world. Then the work becomes very easy. You have done half the work; the first part you have finished, so the second part is very easy. Otherwise first I have to work to make people disillusioned; that is a kindergarten type of education. That has to be done, pre-school. So I have to put them into situations where they can become disillusioned. When you are utterly disillusioned, when the outer has no more attraction, when you have seen it and found it lacking and now you have come to the point of realising that there is nothing, that it is all desert and there is no oasis, when you see that all oases are only illusions - you can create them but when you come closer they disappear - then the quantum leap into the inner.

This is good. Your sorrow will become the jumping board into blissfulness. Just start meditating, do a few groups, and within six, seven weeks, things will start taking a new form; your energy will have a new shape to it. And one day not only will sorrow disappear... because that is not much of a gain if sorrow disappears; the real gain is when bliss comes. Even if sorrow disappears, if bliss does not come it will not be much of a gain. Even if the desert disappears and there is no oasis, what will you do? The oasis has to happen. But respect this sorrow, don't try to destroy it, because the only way you can destroy it is to create another illusion. No need to do anything, simply let it be there. Now let me work on it. You simply allow it and be respectful to it, because this is going to help you immensely.

[A sannyasin says that when he sits in meditation he has a sensation of moving to the right... he does not actually move but only feels it.]

You continue. Energy is moving, not the body. But when the energy moves inside we don't have separate experiences of the energy and the body; they are separate, but the energy is your deeper body. When the energy moves you will feel that the body is moving. Sometimes it happens that the energy moves up and you feel your body has left the ground, that you have levitated. When you open your eyes, you are sitting where you were and nothing has happened, but the inner body has moved. Don't interfere in any way, because that energy knows what to do, how to move. If the mind interferes... The mind is a lower phenomenon than that energy, so no interference; allow it. Later on you will sometimes start feeling that it has moved completely, that you are no more sitting the way you were; you have turned about. The final experience will come when you will see that you have moved three hundred and sixty degrees. the whole circle, and then it will stop. So don't stop it before that. You have to cooperate, enjoy it; it is good.

The energy is getting into right adjustment with the body. Ordinarily it is never adjusted; everybody's energy is in maladjustment with the physical body. Because of the mind, the maladjustment is there. The mind never allows anything to adjust. The mind depends on maladjustment so it can go on playing the mediator. When everything is in a chaos the mind is the master.

When everything is perfectly in harmony the mind is no more needed. The mind is needed only because there is chaos, so it has a great investment in the chaos. It keeps the chaos, it goes on creating new chaos. It never allows anything to settle. It becomes very very apprehensive if something starts settling, it becomes frightened.

Allow it, and when you allow, you will see that now it is moving one hundred and eighty degrees, then more, then more, then one day, three hundred and sixty degrees; the circle is complete. That day

it will stop. The adjustment has happened. and that day for the first time you will feel how beautiful the feeling of being in the body is, what a joy, what celestial silence. Then one feels grateful to god: he has given us such a beautiful body but we have not been able to use it. He has given us such a beautiful instrument and we have not played upon it.

And just to make you alert: some time you may start feeling that you are going up; you have to allow that too. Don't become frightened that you are going crazy or something. And it will look crazy, because when you open your eyes you will be sitting on the ground. Sometimes the inner energy moves so strongly that it can even take the body in a kind of hop. Sometimes the energy can move so fast and so strongly that you may really turn. The physical body also may go with it. That too has to be allowed, all has to be allowed.

[A sannyasin who is returning to the West to earn money says: I have realised that all that I am thinking in my mind happens somehow... but I hate that also. I was playing a lot with that power and I thought when I'm all in my mind I'm not in the now and here. I got really confused when I was in some groups here.]

First finish this money thing (chuckling) then any day that you tell me, I will stop it; then the power will leave you. But first finish with the money thing. otherwise the power can leave right now! So I think you can keep that power for one month more.

Yes, it happens: if you can think deeply, intensely, thoughts become things, they materialise. So only remember one thing - nothing is wrong in it, only remember one thing: don't think ill thoughts, don't think ill of anybody, that's all. That has to be remembered, otherwise they will materialise. Just keep that much awareness. And you can do things - continue. Think good thoughts for people. There is nothing wrong in it. It will disappear. It comes; it is a phase in meditation. That is the last allurement of th mind, the last trick of the mind to keep you in the mind. It says, 'Look! I am giving you this much power; you can do many things.' This is what in yoga is called 'siddhi', a power... the mind's last bribery so that you remain in it and don't go beyond it.

Right now do only one thing: don't think of any negative thing, don't think ill of anybody. And whatsoever good you can think, think; let it happen. When you are back, we will change it. You will soon go beyond the mind. This is the last outpost on the territory of the mind. But use it! Don't be afraid.

[The sannyasin answers: But I also get bored when I see that everything I want, happens... There is no time lapse in it.]

That too is true. That's why it is said that in heaven everybody is bored, because whatsoever you think in heaven is immediately materialised. You think of a beautiful woman and she comes; you think of a beautiful man and he is there; you think of food and it comes. You need not go to the Blue Diamond (a hotel, five minutes away from the ashram) or Vrindavan (our ashram juice bar) or anything. You simply think and it is there; this is the process. So everybody is bored in heaven. You will not find such bored people anywhere else. In hell people are very very intrigued by everything; there is no boredom in hell. Ordinarily one thinks in hell people will be bored. Nobody is bored; there is so much excitement and so many things, and so much gossip and news and things happening. In heaven nothing happens! That's true - I understand your point - hut keep it for one month. And it is only for one month, so use it as much as you can for the good.

... For one month you can keep this power, and after one month it will be taken away.

[A sannyasin asks about experiences of fainting. The first time it happened it was pleasant but the second time he was frightened It also happened a few times when he was serving mass.]

You need not be afraid; allow it. It is something from the beyond, it is a window opening to the beyond. It is the beginning of your disappearance. Slowly, slowly, you will be gone. You will go in installments, slowly, slowly. There is no need to be afraid; on the contrary, you should be happy. Rejoice that god is merciful to you, that prayer is happening to you! This is a state of prayer - it is not a fit or a swoon. If you don't think of the beyond, then it is a fit. If you go to the psychiatrist he will say it is a fit. But he would have said the same to Ramakrishna; doctors used to say to Ramakrishna that it was hysteria. But if Ramakrishna's state is of hysteria, that is far better than the so-called sanity. Welcome it and feel grateful, because if you become too frightened it may stop; you may close to it, and that will be really a great loss.

So allow it and enjoy it. This is the silence, the beginning, the beginning of something sacred. But whenever it comes, it comes like a shock; it shakes you to your very roots. But if you allow, soon you will start feeling that it is not a fainting. On one hand you are being emptied of the mind, on another, something greater than the mind pours into you. But that realisation can come only later. So please don't make it a problem!

CHAPTER 22

23 January 1978 pm in Chuang Tzu Auditorium

Ananda means bliss, ida means now. Bliss is never then; it is always now. Bliss is never there; it is always here. Bliss knows only one space: the space that is created around the here, and knows only one time: that is created around now. If you think in terms of then and there you will remain miserable; that is the way of misery. And people are miserable because they go on living somewhere else. The present is the only time to live and to be. So start falling more and more into the present. That's what meditation is. Because thoughts take you astray, meditation techniques say to drop thinking. The moment you drop thinking you cannot go anywhere. To go anywhere you have to ride on a thought. If you want to go into the past, you will need a horse to ride: the horse of memory. If you want to go into the future, you will need another horse; the horse called imagination. But they are all thought-horses. Once you drop thinking you cannot move even an inch; there is no way to move. In that unmoving movement is the point called now. Now is eternity; it is not part of time. Time is thought to consist of three things - past, present and future. In fact, it consists only of two;

past and future. Present is not part of time; it is timelessness. It never comes, never goes - it is always there. Only we go on moving, shunting between past and future, and the present is always here. But we cannot stop, we are like a pendulum: it goes from one extreme to the other extreme and then gathers momentum to go to the other extreme; it never stops in the middle.

To stop in the middle is meditation, neither going this way nor that, not going at all. When one is not going anywhere, not even going into meditation, not going at all, one is in meditation. That stillness is called ida; it is one of the most beautiful words. That utter silence is called ida; that immenseness, that eternity, is called ida.

Sometimes it happens unawares: seeing a sunset you are in it. Deep in love, sometimes it happens that you are in it. Lovers tend to forget time. They tend to enter a different kind of world where there is no movement, all is still and quiet, not even a stir, not even a wave. And sometimes in deep love you are there. That is the reason why love has such appeal, because it gives you a few moments of

now; that is the only natural way. That's why beauty has appeal, because when you are fascinated by beauty - a flower, a woman, a man, a child, a star - suddenly time stops. You are so fascinated by it that you forget thinking; for a moment you stop in the middle and the clock of time stops.

Cherish those moments, nourish those moments, and create occasions for them to occur. They cannot be brought directly but we can create occasions. All religions are nothing but occasions to create those moments. For example, if it happens always in the early morning when the sun is rising, the air is pure, the world is still silent, the birds are singing and the earth is awakening - if it happens in that moment, then make it a point not to lose that moment. Just watch and see when it happens naturally. Then those are occasions which can be created. You cannot directly bring that moment but indirectly you can persuade the moment to happen.

For example, when you sit in a closed room with incense burning and it happens, then that is just an occasion. That's how religions discovered prayers, techniques for meditation. Those were all discovered just as occasions. There is no guarantee that when you bum incense before a buddha it is going to happen. There is no guarantee, but there is slightly more possibility, that's all, just slightly more possibility. When you bow down to Jesus, slightly more possibility. When you are in a church or in a temple or in a mosque, slightly more possibility - because the church and the mosque and the temple are no ordinary things like the shop, the restaurant, the cinema hall and the house, where there are so many associations. When you move in a temple you move out of your ordinary mundane relationships, associations, and there is more of a possibility of seeing the cross and the crucified Jesus or a Buddha statue sitting silently, of feeling the silence of the temple, the purity, the cleanliness and the incense. They all help just as occasions.

I am also just an occasion. Sannyas is an occasion. There is no guarantee that by becoming a sannyasin you will attain, but it is slightly more possible. Just looking into my eyes there is some possibility; it is an occasion. Just feeling me, being here with me, being in this commune of orange people, things lean a little more towards that happening, that's all. But that is much, it is not small. That will make all the difference.

[A sannyasin asks about a sensation of being blocked in the chest. The block has been there for some years, she says, but over the last two years it has been getting worse.

Osho studies her energy for a few moments.]

It is not getting worse - it is really becoming perfect, mm? (a chuckle) - but when anything is becoming perfect it looks like that. It is coming to a point where it will explode. In fact you need not do anything, because anything that you do may be a kind of delay; anything that you do will be a disturbance. Simply allow it. Just one thing which will be helpful, and it is not much of a doing, is: every night, ten minutes before you go to sleep, just lie down in the bed and start feeling that you are dying.

Just do this. Feel that you are dying, dying, dying, dying... and fall asleep feeling that. Shrink and die. Let the sleep come while you are still thinking. And in the morning when you feel for the first time that sleep is no more, again think of death for ten minutes before opening your eyes, then get up. That death will be the medicine; that will help it.

Something deep in your heart wants to die. It is the ego, but it is deep in the heart. From the periphery it has disappeared, on the periphery it is no more, but it has become very concentrated at the centre, it has become accumulated there, and now it is very heavy, like a stone. That's why you want something to happen so that it opens. It wants to die, and only death can help. Once the ego is completely dead you will have your flow, you will have your opening.

So let death be your meditation for at least six weeks, night and morning. Those are the most precious moments, because when you are falling asleep the mind changes gear: from the conscious it goes to the unconscious. So while you are changing the gear, if the persistent thought continues, 'I am dying. I am dying,' it will enter from the conscious to the unconscious, and once it enters into the unconscious it has great impact. Just the conscious idea has not much potential, but once it enters into the unconscious it is like a seed falling into the soil. You can put it on a road, it won't sprout. First it has to go deep into the soil.

In the conscious mind we carry great ideas but they don't work; they have no power. The conscious mind is an impotent mind. The real power belongs to the unconscious; the unconscious is the dark soil, the womb. Once the seed enters into the womb, then there is no problem; it will work. If the conscious gets some idea from the unconscious, then it follows it absolutely, totally. If the idea comes from the conscious itself then it is hesitant.

So it works both ways. First, let the conscious drop the idea into the unconscious and then let the unconscious drop the idea back into the conscious; it becomes a circle. Do this for six weeks continuously and it will be gone; don't be worried.

CHAPTER 23

24 January 1978 pm in Chuang Tzu Auditorium

Deva means divine, Pralaya means dissolution, uncreation, disappearance, moving back to the source and disappearing into it. Creation is coming out of the source; uncreation is going back into it. Creation is the seed becoming the tree, uncreation is the tree becoming the seed. The world is creation, nirvana is uncreation. The whole process of religion is how to disappear, how to dissolve, how not to be. Ordinarily the mind wants to be. It hankers to be, it wants to remain for ever and ever. That is the desire of the ego: to persist, to preserve itself, to become permanent, to defy death. The ego is continuously fighting death. Of course, the fight is in vain - death comes, but because of the fight we remain miserable. It doesn't change anything - nothing is ever changed; all is as it is - but meanwhile we can create much misery. It is like trying to make two plus two five. It cannot be done, two plus two remains four. We can go on and on and on, and we will be always failing; there will be frustration. That's what the mind is trying to do: to be forever. Immortality is the goal of the mind and mortality is the nature of things, mortality is the way of things. Death is as natural as life and death

is part of life.

The mind tries to be. Meditation tries to understand that to be is a state of tension and not to be is a state of no-tension. Death is relaxation, death is let go. So a meditator lives while alive and dies when dying. He lives totally and he dies totally. He never wants anything to happen against the nature of things. He has no desire of his own, he has no private desire. Whatsoever is, is good. If death comes, it is good; if love comes it is good; if love disappears, it is good. The meditator knows only 'yes'. In that yes pralaya happens. In that total yes, uncreation happens. Then the mind is no more significant; it loses its grip on you. In total acceptability the mind dies on its own accord and then there is great j oy, great benediction, because then nothing can frustrate you.

Once death is accepted joyously nothing can frustrate you. The whole problem, the crunch of all the problems, is death. Because we don't accept death there are a thousand and one rejections, then there is a great queue. You have to reject many things, because anything that reminds you of

death has to be rejected. Anything that takes your security has to be rejected, anything that makes you insecure, you become frightened of. But those are all just echoes of death, far away echoes of death.

You hoard because you are afraid of death; you cling because you are afraid of death. You cannot leave a woman although the love is finished, although there is no more any joy, because the very idea of leaving... and death. How are you going to live alone? Now the woman or the man has become the habit. If the woman leaves, something in you will die, because you have learned to live with the woman. The woman has become a part, warp and woof, of your being. Some parts will fall, some chunks of your being will disappear, and that is fear, that is death. Once death is accepted, everything is accepted; then there is no problem.

And that is my message to you: start learning how to accept death. neath is as divine as life. Meeting is as divine as departing. To be together is as divine as to be alone. To be young is as divine as to be old. To be is divine, not to be is also divine, and both balance each other. Creation and uncreation both balance each other, and the whole game continues because of the two.

In the western mind there is no concept like pralaya. God created the world, the christian/jewish god created the world, but they have no idea when he is going to destroy it. There is a fear in it. Why has the idea not happened? We know that everything that is created will, one day. on its own, die; nothing remains forever. The world cannot exist forever. Everything tires, exhausts itself, disappears into oblivion, is born again; it is part of the wheel. But the christian/jewish mind has not thought of it... not that the problem was not there; it has been avoided. God created the world, but it is there that the story ends. Then the novel begins but it never ends.

The eastern mind has always been thinking in great symmetry: if man is born, then man dies; the world is born, the world will die. How long it will be there is not the point - maybe millions and millions and millions of years, but that is not the point. Pralaya, uncreation will come, has to come. It has to be accepted, it has to be given its right place, then there is balance. The christian god is only the christian fear. The eastern god is both the creator and the destroyer, he is life and death. You are also both, everyone is both: life and death. Don't cling to life too much, don't grab! Allow things, and when death comes, dance, celebrate, welcome. In that very welcoming of death, you will see that all worries have disappeared. The mind starts relaxing and a totally different quality of consciousness arises. That is what meditation is all about: meditation is total acceptance..In total acceptance is meditation.

[A sannyasin returning to the West says: Over the last months when I've been here I felt that slowly my softness is coming. Now I feel afraid that that shell will start building up again as I go away from you.]

No, I will not go away from you. You can go away from me but I will not go away from you. It will not be lost. Just remember two things. One: don't try to control it, don't try to keep it, don't try to be greedy about it, otherwise the very greed will destroy it. When beautiful things start happening, allow them and don't try in any way to make them go faster or stay longer. No, simply allow them, and you will become more and more soft by allowing things. Softness is always a kind of let-go. You become hard when you start grabbing; you become hard when you become aggressive. You become hard when you become afraid that something may be lost, then you start protecting and defending and

creating an armour around it and always being on guard. But you have already become hard! One cannot protect softness because the very protection brings hardness. So you have to see that; it is a very essential thing to be understood. I was reading a story. . .

The second world war is happening and a very dangerous fight is on. A pilot says that he cannot go and fly the plane because he is insane. But the general decides he has to go, because if he was insane he would not have been able to say it. If he was sane enough to say that he was insane and he would not go, then there is no problem: he can go. This is called catch-22: you say something and the very saying proves the opposite.

For example, the moment you become interested in remaining soft, you have started destroying it: catch-22. You need not be worried; it is coming on its own. Let it come. Go on doing other things; don't think about it and it will go on growing. It has nothing to do with you, it is not in your control. You cannot manage it; it is happening from above. Enjoy it while it is there. If it is not there. enjoy that too; but don't start running after it, otherwise you will become hard. That is the first thing.

The second thing: if you want something to happen, you have to go on creating situations for it. For example, listening to music will make you softer; it is an indirect way of provoking softness. Dancing will make you softer, swimming will make you softer. Loving will make you softer; hugging, holding hands with people will make you softer. Going into nature, talking to trees or to the river will make you softer. You cannot go directly to softness, but you can create indirect situations for it. So don't miss any indirect situation, and then you will find, suddenly, that it is there; it will overwhelm you. And I will keep an eye on you!

It will go on growing, don't be worried.

[A visitor taking sannyas says: I just wanted to look into your eyes. He is given the new name Anand Purodha.]

Anand means bliss, purodha means a priest - a priest of bliss. Bliss is my religion and my sannyasins are my priests of bliss. There is no other teaching, there is no other scripture. Man just has to become blissful. In that very blissfulness god descends. There is no need to spin doctrines and become a doctrinaire. there is no need at all for speculation. Dance is enough, song is enough! God comes when you are singing, god comes when you are dancing. And there are moments in dance when you disappear and only god dances in you. Those are the moments everybody is searching for.

And if you can be blissful you will be able to see into my eyes, because only bliss can see. Misery is blind, because misery is too clouded; the sun is not shining. When you are blissful the sun is shining, the clouds are not there; everything is transparently clear.

This is going to happen: you will be able to see into my eyes, you will be able to see through my eyes. That's exactly what sannyas is: I give you my eyes to see so you can have a different vision of reality.

Once you have seen it, soon you can see it through your own eyes; but the first vision has to be through the master's eyes. Once you have become aware that 'Yes! It exists!' then there is no

problem; then you can grope and find your own eyes. The real problem is the first glimpse. If the first glimpse has not happened then there is no trust, there is always doubt. and with doubt one cannot go very far. One goes a little way, hesitating, and comes back. It seems pointless. Once you have seen the star, howsoever far away it is, once you have seen it you can go on searching for it.

To become a disciple means to be ready to see into the eyes of their master and through the eyes of the master.

CHAPTER 24

25 January 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: Help me to surrender.]

How to surrender? You need not do it; it will happen, it is happening. The question arises because it is happening. You would like to have it happen fast but that cannot be done; it comes in its own time. One has to wait and be patient. There are things which cannot be done at all. Surrender is one of those things. It is like love: what can you do to love? When it happens, it happens; when it visits, it visits. You cannot manipulate it. There is no way to control its coming and going. One is utterly helpless, and wherever we are not helpless, things are mundane. One can manage money, power, politics. prestige, respectability; all these things can be managed - they are small things. The ego is perfectly capable of doing those things. But there are things which are beyond the ego, beyond the mind: love, surrender, prayer, god. You can simply open yourself and wait. When it comes, be thankful; when it doesn't come, don't complain.

It is coming. I can see its first rays reaching to you. Soon it will be there. In fact a person only asks how to surrender when something has started happening, and one feels it, one enjoys the delight that it brings and one wants more of it, one becomes greedy. And that's natural. When you feel the serenity that comes through small surrender, partial surrender, a fragmentary surrender, the joy that it brings, the peace that surrounds it, one naturally thinks 'If it is there totally then I will not be lacking anything, nothing will be missed. There will be fulfillment.'

[A sannyasin says: So much has happened to me in London. I seem to go through so many different things each day that everything is just really confused. Then moments of clarity come and...]

Stop calling those moments, 'moments of confusion'. That is a condemnation, and that very condemnation creates the problem. There are moments of clarity, moments of unclarity, and both are good, both are needed. A few things grow through clarity and a few things grow only through

unclarity. And you will be surprised to know that things that grow through clarity are not as valuable as the things that grow through unclarity. Unclarity is the mystery of life. Clarity is tiny; unclarity is infinite. Clarity is just like this small lighted place (of Chuang Tzu Auditorium), unclarity is the whole cosmos and its darkness. Clarity is just like a clearing in a forest: you can manage a small clearing, but beyond that is the forest. And the real life is there in the forest. The child needs the womb to grow, because the womb is dark and mysterious. The seed needs the soil to grow: it has to go deep into the soil, it disappears into the darkness. Keep it in the light and it will never grow; the clarity will kill it.

Those moments that you call 'moments of clarity' belong to your conscious mind, and those that you call 'moments of confusion', and I am calling 'moments of unclarity', belong to your unconscious, and the unconscious is vast. If you call it confusion, you are already against it; you have made a judgement. Use words very carefully; they mean much. Even meaningless words mean much, because they decide the trend, attitude, approach and vision. Just think: if you call it unclarity, you are not against it. You have not taken any standpoint, you are simply stating a fact. Call it confusion and you have already decided that this is something bad, a kind of illness, something that has to be got rid of; you have to be free of it. You have chosen!

And be careful about other words that we use, because those words carry the taboos and repressions of centuries. Confusion is a condemnatory word invented by the logical mind, and the logical mind is a very small, mediocre mind. The real belongs to the illogical. Love will come out of the illogical. Calculation is of logic, but love is not. Cleverness, cunningness is of logic, but tears and laughter are not of logic; they come from within beyond.

Remain open to it. And be in deep acceptance, cherish it. When those moments of unclarity are there, enjoy them. They make life mysterious

That resistance has to be understood and dropped. And I am not saying to repress your resistance. If you repress your resistance it will not go, it will grow. I am saying to try to understand it. In that very understanding you will see.

And be very particular about words. Watch what words you use and what connotations the words have. Start using more and more words which have no connotations, which are non-judgmental, and great will be the pay-off. Non-judgmental words have to be used, factual words have to be used, not loaded with emotion and conditioning. Just call it confusion and it is one thing; call it unclarity, it is another. Call it mysteriousness and now the whole quality has changed; now you would like it to come more often. It is your poetry, it is your dance, it is the very source of your life.

It is from that unknown that life springs and one day again moves back to. The seed is deep underground, then the tree comes and blooms. One day the tree is gone, the blooming is gone, and again everything has entered the womb of the earth. So is our life: we come and go. From where we come, we don't know; to where we go, we don't know. One can never know, and it is good that one can never know. If all is known then life will be just a boredom; if all is clear, all is meaningless. Then all becomes obvious; there is nothing to explore.

It is going to happen - just be a little more watchful.

[A sannyasin asks: How do I get respect from other people?]

The desire is not a good desire; it is a wrong desire, and if you follow it your whole life will become a desert. Ask how to get love from people, not respect. Respect is ugly, love is beautiful. And there is a world of difference. When somebody loves you, he is not humiliated; he stands equal to you. When you ask for respect that means you are higher, holier, and he is lower, a sinner. Never ask for respect.

Even if people give respect to you, you will never feel nourished by it, because respect is a synthetic food; love is real food. The need is for love, not for respect. You are misunderstanding your desire, you are misinterpreting your heart. You need love, just as one needs food. The body depends on food, the soul depends on love; but love is risky and respect is non-risky. Love is dangerous, because to get love you will have to give love; there is no other way - you will have to be loving. A loving person is always in danger, insecurity. Love is a kind of madness, it is a kind of intoxication. Where it will lead, nobody knows; it is a wild phenomenon.

Respect is controllable, and in respect you need not give love. You have just to create certain qualities which people think are respectable. You have to be true to your word and people will respect you. You have to be consistent in your character and people will respect you. You have to be dependable and people will respect you. In short, you have to be predictable and people will respect you. Now these things you can do on your own; you need not get involved with anybody. You can develop your character, you can create an armour around you, you can be very consistent, although consistent people always remain mediocre. But mediocres get respect. The more mediocre a person, the more possibility of getting respect.

The genius is always in danger. Jesus was not respected by people, otherwise why should they crucify him? He was insulted, not respected, because he had no desire to be consistent, he had no desire to be respectable. He was non-calculating, he was uncunning. He simply lived his life lovingly and got into danger, into trouble. He was just thirty-three when he was crucified; he had not even lived his youth, he was just growing. But he lived the life of rebellion. Love is rebellious! Socrates was not respected. He was loved by a few people and hated by many, but not respected. Otherwise why should they have poisoned him?

Down the ages, whenever there is an intelligent man, people don't like him, because his very intelligence brings the future and people cling to the past. His very intelligence disrupts the social order. The confirmed, the conventional, the traditional is in danger because of his presence.

If you want to be respectful, you want to be respected, you will have to settle with the past. You will have to do what people want you to do. Then you cannot do your own thing. If you want to do your own thing, then nobody knows... But only by doing your own thing will you be happy. Respectable people are never happy they are a miserable lot. How can they be happy? - because they have never been true to themselves. They have always been looking into people's eyes and following hints: if people want this they will do that. That is the birth of a politician. The politician is continuously thinking of how to be respected by people. He has to commit suicide, he has to die to his own being, he has to become a hypocrite, he has to pretend.

No, please don't ask this question. That question will lead you into death, not into life, and I help people towards more life, abundant life. Love is a value; respect is not a value at all. And I am not saying that if you love, people will not respect you; I am not saying that. A few people will respect

you, people who are really intelligent will respect you. But that is not your desire, that is just a spin-off. That is not your motive, you were not searching for it.

A few people respected Jesus, respected him as a god, and a few people respected Socrates also, as they had never respected anybody else. A few people will respect you but that should not be your motive. Just see the point: if you are loving, if you live your own life, then only a very few people will respect you. But those are the few whose respect is valuable, because they will be the intelligent, the rebellious, the artistic, the talented. People who are really alive will respect you. Their respect means something. And if you ask for respect then many people will respect you, but their respect means nothing, because they don't mean anything.

So simply cancel that desire, kill it in the bud, otherwise you are moving towards becoming a politician. And that's the distinction I make between politics and religion. A religious person lives his own life. If people feel it is good, they respect him; if they feel it is not good, they disrespect him. But that is no more a consideration; that is their problem. 'I live my life; now it is your problem whether you respect me or not, whether you love me or not. That is secondary.' A few people will love you. Don't be concerned with respect, otherwise you will be too worried about your character, otherwise you will start imbibing qualities, traditional qualities.

I teach rebellion, I teach characterlessness, I teach freedom. A really free man has no character. Each moment he responds anew. He does not carry a character in the head, he does not carry a programme, he does not consult the programme. A situation arises - he responds to it. He is responsible, he responds with his totality, but not according to a certain idea that he has been carrying of how one should behave. He has no how. He behaves in this moment. Next moment will decide again. He has no permanent decision, he does not live out of conclusions. Each moment is given freedom. Life decides. He has not a blueprint that he should do this and should say that and should be like this. He has no shoulds; he has burned all commandments. He looks into life and lets things happen. And there is no repentance, he never feels guilty, because there is no idea to make him feel guilty.

I can make you joyous, I can make you loving! But respect is a dirty word.

[A sannyasin says she is feeling scared of aloneness. She is not in a relationship: I like it and I don't like it.]

That time when you will be able to be alone will also come, but that time has not come yet. So like or dislike it, you will have to be with somebody. Aloneness is possible only when one is really mature, and nothing can be done for that maturity immediately. Maturity comes by and by, when you live with people and you suffer and you enjoy also. By so many experiences of relationship, one day it dawns in one's consciousness that one is enough alone, that there is no need to depend on others, that aloneness is not a kind of negative space but a deep fulfillment, that aloneness is beautiful that there is benediction in it. But that comes only after you have passed through many hells and purgatories... then only. You cannot jump to heaven; the way to heaven goes through hell. You have to pass through hell; that is the school - it trains you for heaven. So don't be in a hurry, otherwise you will be in misery.

It is better to be related and miserable than to be miserable and alone. That is the only choice right now: miserable alone or miserable together. But when you are miserable together it is better; at

least you can throw the responsibility on the other! (laughter) When you are absolutely alone, where to throw the responsibility? You carry the whole burden... not even somebody to share it! When you are miserable with somebody you can find causes, explanations why the misery is there. When you are alone there is no reason and no cause, so the mind feels very very unoccupied and the misery looks so on-going, eternal.

Right now choose that misery, the other kind, mm? that people call relationship. It is a necessary evil to pass through. And one day you will be able to pass beyond it but right now the moment has not come. When it has come you will not feel misery at all in being alone, you will feel on top of the world. There is no joy compared to that, no relationship can bring that joy. A relationship always remains a mixed phenomenon: a few moments of joy and many more of misery. That is the cost one has to pay for those few moments of joy. But if you are alone right now, even those few moments will not be there; it will be just misery and misery and one feels monotonous. When you are with somebody, at least misery changes colours, shapes, forms. In the morning it was one thing, in the evening it is something else. It is misery all the same (chuckling) but it changes! So you find some poor fellow (much laughter) Mm? Start looking!

[A sannyasin groupleader says he is disturbed about a suicide which occurred early that morning: I asked myself today, 'Was I not with you? Were you not with me?' I don't know.]

I am with you continuously, but sometimes you lose track of me. But that is natural, that's very natural. Sometimes you forget about me. Sometimes you become so engrossed in a problem that the whole consciousness becomes narrow, focused on a problem. And the mind is always searching, searching, for something that can become an excuse for misery. Sometimes it finds such beautiful excuses that you cannot see through it - for example, this suicide. Something has to be understood about it.

One thing is: life in itself is not intrinsically a value; neither is death in itself intrinsically a disvalue. Just as man is losing the taboo about sex, man has to lose the taboo about death too; that too is a taboo. Suicide is not a sin. It is just part of human freedom. It should be, one day or other, part of every constitution of every nation. It should be part of one's birthright, that a man has a birthright to commit suicide. Nobody should be forced to live, because that is ugly. If I don't want to live, then that's how it should be: I don't want to live! No law should be there to prevent me; that is interfering with my freedom. Then life is also an imprisonment; one is not even free to die! Death is part of human freedom, and man is the only animal who can commit suicide. It is a very very evolved quality. Dogs, birds, trees cannot commit suicide; it is only man who can commit suicide. That means it is only man who can take such an ultimate decision.

And there is nothing especially beautiful in dying a so-called natural death. There is nothing especially beautiful about it. A natural death is as much a death as a suicide. In some ways the man who commits suicide has said one thing - that in birth he was never asked; now he doesn't want to die like a machine. At least he can choose his death; he will choose. He wants to assert his freedom. Birth was an accident; now he does not want death also to be an accident. And dying on a death bed in a hospital through an illness has nothing intrinsically beautiful about it. But we have been taught down the ages that something is wrong in suicide... and we are afraid of it.

In fact the fear comes from deep down in our unconscious, because sometimes we also think of suicide and whenever somebody commits suicide it stirs our whole being. It is very rare to find an

intelligent man who has never thought about committing suicide, very rare. I don't think you can find an intelligent man who has never thought of it. There are moments when everybody thinks of it. When somebody commits suicide, suddenly, you are shaken: 'So he has done that!' You are afraid to accept and respect his action, because if you respect and accept his suicide, then there is every danger that tomorrow you may decide to commit suicide yourself. So to be on the safe side, you reject, you condemn, you feel sorry. Something bad has happened; it should have been prevented, something could have been done! Why should this man die? Why should this man die on his own? He should have lived!

Suicide is part of human consciousness and human freedom. Sex is becoming acceptable; one day suicide will also become acceptable. The day both are accepted totally will be a great day of liberation.

And ultimately nothing dies. Chidananda also is not dead! Nobody ever dies. People go on slipping from one body into another, from one house into another. So no need to be worried.

Have an acceptance of all things. All these things will happen, and if you get disturbed about these things it will be difficult for you to cope. It became more of a problem to you because he had talked to you. Guilt must have arisen deep down in your heart that you could have helped him, you could have said this, you could have talked to him more.

No need to ever feel any guilt. Help people to understand. In fact, if somebody comes to you and says he wants to commit suicide, don't try to persuade him not to. Just make him aware of what he wants to do, why he wants to do it, with no judgement, with no hints about what should be done. Just let him see the whole thing, his whole map, and then whatsoever he decides is his decision. We are no more to interfere, we are nobody to interfere.

And that should be the attitude about every problem that people bring to you. Make it clear to them; bring in aspects that are not in their consciousness. Let the whole problem be brought to them, let them see it from every side. Bring a clarity, a transparency, and then leave it to them. A conclusion is not for you to make. Then whatsoever they do, we respect. Otherwise sometimes the work of a psychoanalyst or a therapist can become very very dangerous. It is not accidental that four times more psychotherapists commit suicide than any other profession because they have constantly to deal with these people. Helping, helping, helping, by and by the idea starts settling in their own being, and seeing so many people commit suicide, unconsciously they become fascinated.

So just make it clear. If anybody comes make it clear, help him. By helping I don't mean that you have to persuade him not to do it. That is none of our business. Ry helping is simply meant that we bring to light points which are not clear to him. So if he decides to commit suicide, he decides knowing fully well what he is going to do; if he decides not to do it, he decides knowing fully well what he is going to do. And for us it is the same, whether he does it or not; in every way we respect his freedom.

And when you get too concerned about something, naturally you forget me; but that's natural. It will happen less and less; more and more you will find yourself in tune with me, available to me. But it takes time; nothing to be worried about.

[A couple, who just finished the couples' group, both say they are feeling very negative. The woman says: what to do with this total no?]

Nothing to be done! Listen to it and follow it. Our problems arise because we don't listen to our being. Your being is saying no, and you want to somehow manage it and make it yes, so the problem. Your being is saying no, his being is saying no - such a perfect situation!...

So say goodbye. Say good-by right now and be finished. And that doesn't mean that it is finished, because tomorrow you may start feeling yes and...

But right now it is finished, and who bothers about tomorrow? At least tonight be free and enjoy your freedom! If you again start feeling that you need a cage, search for it again tomorrow.

The problem arises only because we want to do something which is not coming from our being. The being says yes and you want it to be no; the being says no and you want it to be yes. Then the problem; you create contradiction. Otherwise things are really simple. In fact I have never seen any complex problem, not yet; all problems are simple. But people can't see the simplicity. They enjoy complexity because it gives a great egoistic feeling that you have a great, complex problem, unsolvable. You have defeated all the therapists; amitabh and asha and all are finished, and your problem is still there! One feels very good! (laughter) Otherwise problems are very simple.

Love happens, love flows; one day it is there, one day it disappears. It is like a flower in the morning, and by the evening it is gone. It does not mean that the no was always there; it simply means a thing has come to a completion. You have loved each other, you have enjoyed each other, you are fulfilled with each other, hence the no.

No is not necessarily negative; I don't see that your no is negative; it is a very positive no. You are fulfilled with each other. You have known each other, you have explored each other, and now you don't see that there is any point in further explorations. So you are ready to move into another journey.

There is no need to cling. Just with the very idea that there is no need to cling, one feels unburdened and all weight disappears. And if you need weight, tomorrow we will be there. By that time we may again start thinking... But right now, listen to your no and say yes to it. It is your no; it has to be respected.

CHAPTER 25

26 January 1978 pm in Chuang Tzu Auditorium

Pashupatti - lord of the animals.

It is a name of shiva. The idea behind it is that the animal part in life has not to be rejected but to be absorbed. The animal part has not to be repressed, otherwise one loses vitality. If the animal part is condemned in any way, you become split, you become two, and then there is constant conflict within you, a constant inner war, and that war is a wastage of energies. The animal part has to be absorbed, has to be transformed, has to be transmuted. This is the only country in the world which has given such a name to one aspect of god - that god is the lord of animals. When the animal is absorbed, you become lord of all the vitalities. Then there is energy. Then the saint is not a dead man, but more alive, abundantly alive. So remember that.

It is very deep-rooted in the western mind to condemn the lower, to reject it, to avoid it, to deny it and to pretend it doesn't exist. Those pretensions never lead to transformation. In fact they lead

you into deeper conflicts, problems, anxieties, because the repressed part takes revenge, and it is more powerful than the head. Always remember: the higher is more delicate than the lower, and the higher can be crushed very easily because it is softer, it is feminine; the lower is masculine. The lower is like a rock and the higher is like a flower. If there is a conflict between a rock and a flower, the rock is not going to lose anything; only the flower will be destroyed. The flower can pretend that it has defeated the rock but the rock is there and any moment it can crush the flower.

So a sainthood that depends on rejection is always fragile. Its real part has become its own enemy; the animal, the lower, the base. You are a building without a base and without a foundation. How long can one stand without a foundation? How long can a tree exist without roots in the soil? How long can a man exist without accepting and absorbing the animal?

The animal is our roots, it is our past, it is our earth, our soil. The flower is very far away from the roots, but it is part of the roots. It is the root energy that is flowing in the flower, that has become

transformed in the flower. It is the fulfillment of the root. The root is hidden and the flower is there in the high sky. The flower may pretend that it has nothing to do with the roots but that pretension is simply a lie. It depends on the roots.

So always remember that sex, anger, jealousy, hatred, greed, all have to be used; they all have to be domesticated. They can become great sources of vitality. They just have to be put in the right place and to be used consciously. To use your animal consciously is to become a pashupatti - lord of the animals. And there are many animals. hence the plural. In your unconscious there are animals and animals, because the whole past is there. Scientists say that once man was a fish, and since then there has been constant evolution till monkey became man. All those animals exist in you, their footprints exist in you. There are times when a man looks more like a dog than like a man. Those things exist in you. Everybody carries the whole past of humanity; that is our collective unconscious. Rightly used it can become a ladder to god. Not used rightly, used in a mechanical unconscious way, it can become one's doom.

[A university lecturer says she feels stupid, closed, lost. Osho says that these are all good indications. First, there is nothing to know. Here we don't impart knowledge; we help people to become idiots... because idiots are very close. The ignorant person is innocent, Osho continues. The ego feeds on knowledge. The ignorant person is childlike, liquid, mirrorlike... My observation is that you have to start enjoying small things, he says, and gives her a special meditation.]

Just sitting silently, create a giggle in the very guts of your being, as if your whole body is giggling, laughing. Start swaying with that laughter; let it spread from the belly to the whole of your body: hands laughing, feet laughing. Go crazily into it. For twenty minutes do the laughing. If it comes uproariously, loudly, allow it. If it comes silently, then sometimes silently, sometimes loudly, but twenty minutes laughing. Then lie down on the earth or on the floor; spread yourself on the floor, facing the floor. If it is warm and you can do it in the garden, on the soil, that will be far better; if it can be done naked that will be even better. Make contact with the earth, the whole body lying down there on the earth, and just feel that the earth is the mother and you are the child. Get lost in that feeling.

Twenty minutes laughter, then twenty minutes earthing, deep contact with the earth. Breathe with the earth, feel one with the earth. We come from the earth and one day we will be going back to it. After those twenty minutes energising - because the earth will give so much energy that your dancing will have a different quality to it - dance for twenty minutes, just any dance. Put music on and dance.

If it is difficult, it is cold, then you can do this inside a room, or when it is sunny, do it outside. If it is very cold, cover yourself with a blanket. Find ways and means but continue to do it, and within six to eight months you will see great changes happening on their own.

[Osho gives a centre name.]

This will be the name: indu.

It means the moon. And I want to create the moon energy in people, because I want people to become mad. The moon is the source of all madness, that's why the word lunatic. So help people to become 'luna-tics'!

[A sannyasin asks if she should start acupuncture. Osho gave a sannyasin some groups to do and the sannyasin says she feels disappointed: I must have wanted something else.]

Then it is better to say so. Never leave it to me. It is always better to say 'This is what I want.' First people leave it to me and when I say something they feel disappointed because they have a certain desire. and they are waiting for me to fulfill their desire. If there is a desire and you want to do acupuncture, this or that, you should say it! If I feel it is not right I will say no or I will say yes. But this is a very cunning way. You have a secret desire. If I say to do it, then you feel very happy and you say 'Osho has said to do it'; you will never say to anybody that it was your secret desire. So first you say that whatsoever I say you will do, but that is not true, that's why the disappointment.

And in you that is there, continuously. You have been here but you have not been in deep contact with me. You go on protecting yourself, you go on defending yourself; you keep a certain distance. But that is at your own risk. You are a loser in that. And I wanted that disappointment because I wanted you to know this, that if you keep this distance finally you will be disappointed.

You are not being innocent with me; you are being calculative, and that is a hindrance. If you enjoy it, it is perfectly good, there is no problem in it. But you will not enjoy it either...

If you go with disappointment into them, then much won't happen. Things happen only when you go totally into them, when you go joyously into them, when you go with a great passion. Then things happen. If you go lukewarm, so-so, just because you are being sent, you are going like you are going to a school - parents are sending you so you go - then nothing happens. When nothing happens, it becomes a vicious circle. You will say, 'I knew beforehand that there was no need but Osho insisted so I went, and now nothing has happened.' It becomes a self-defeating thing.

CHAPTER 26

27 January 1978 pm in Chuang Tzu Auditorium

Deva maitri - a friend of god.

There is nothing more valuable than friendship; that is the purest kind of love. Love knows no other greater height. All other kinds of love have some motive in them, some desire: one gives but only to get. Friendship is the only pure love: it simply gives for the sheer joy of giving. So become a friend of god. Give for the sheer joy of giving. And when you think in terms of friendship with god, you don't put yourself in an inferior situation. Once you start thinking about yourself as inferior, you cannot love, because the inferior person is bound to take revenge; sooner or later the vengeance will come. That's what happened in Nietzsche's case: two thousand years of christian condemnation of man -
that man is inferior . and god is superior - became accumulated like pus in the heart of man. That pus declared through Nietzsche that god is dead and man is free.

The superior god cannot be tolerated long, should not be tolerated, should be killed, because a

superior god creates inferiority and inferiority is a disease. So don't think in terms of being inferior to god. Think in terms of being a potential god, then friendship is possible; on equal terms, friendship is possible And friendship does not mean that you are ungrateful; only friends can be grateful. An inferior person cannot be grateful - whatsoever he says notwithstanding. An inferior person is waiting for the right moment to take the revenge.

And this whole existence is yours god is yours and so are the mountains and the stars and the rivers. It is a family affair - man and god. It is a human phenomenon. God is not there far away in the heaven, and man down on the earth creeping, crawling, like a worm. They belong to each other, they belong to one existence. God is not a person but a quality . . . better to call it godliness. And each is on the way towards it. It is only a question of time, a matter of time and nothing else.

Even the insect is on the way to become a god, so is the tree, so is the rock; we are all pilgrims, wayfarers on the same road. Somebody is a little ahead and somebody is a little slow; that doesn't

matter much. The road is one, the search is one, the desire, the longing is one. And the whole existence is becoming more and more divine every day. Whenever a single individual becomes divine he imparts new godliness to existence! Just think of a humanity which has not known Jesus, not known Buddha, not known Lao Tzu, not known Mohammed; just think of a humanity which has not known these few people. Where will man be? These few people have imparted so much godliness. So when a man becomes a buddha it is not only that he becomes a buddha; through him the whole existence takes a jump, a leap to a new place of being. A few go slow, a few go fast; that's the only difference. Nothing is wrong with going slow; everybody has to go at his pace. So think of god as your friend, and then there will be no vengeance, there will be no hurt, no wound. Then you will not worship but you will love. Love is true worship and worship is false love.

[The leader of the couples group is experiencing 'roller coaster feelings' partly following from the suicide a few days ago. His girlfriend tells Osho: I feel I could help him more if he would let me in more.]

That's why I have called you. He needs more love, that's all, he needs more love nourishment. Otherwise I would not have called you, because it was his problem, but I have called you specially for this - that this death has stirred him so much only because he is not getting as much love as he needs, as his requirement is. Only then does death affect one so much, otherwise not. I read things in a different way.

Whenever a person becomes too much affected by death, that simply means one thing, that he has not enough reservoir of love energy. When you are flowing with love energy, death means nothing; one can accept death very easily, death exists not. But when life is missing, life means love, when love is missing and you are just living day by day, day to day, you are just living at the minimum, you don't have any reservoir, if anything accidental comes up you are shattered; you don't have energy to face it.

He became more shattered than Chidananda himself. Chidananda is already born! He is freed of the nonsense that he was living. But Amitabh is in more trouble. So just shower more love on him and don't wait that he should ask because he is proud and he will not ask. he will not show that he needs. And he is like a child: he needs it.

Every man is like a child, and every man is searching for a mother. In the East it is more fulfilling, because every woman is motherly. The West has dropped that idea; no woman wants to be the mother, not at least the mother of the husband. These are superficial things that go on changing but the deep structure of man remains the same. It is not accidental that I call my women sannyasins 'ma'. I want to give them the idea that to be a mother is their intrinsic quality; they even have to be the mother of their husband. And it will be a great fulfillment for you too.

When love is given unasked it is more fulfilling. When he gets only if he asks it is not so fulfilling for you or for him. Then he thinks, 'Wait a little more - I can pull on. Why show such helplessness, such dependency? I should stand on my own feet; now I am mature'... and all that. You think, 'When he doesn't ask for love, why give it? He should take the initiative: if he needs, he should ask.' This goes on and on. Time is wasted. Life is wasted. Give whether he asks or not; don't wait for his initiative. Just shower it naturally; it is always needed. Then he will be giving more. Then a point comes between two persons when love is no more a question of asking or giving or getting; it is just

a natural communication. Whenever you two are there you are simply showering love on each other in a thousand and one ways. Then these small accidents won't affect.

Death becomes too significant only when love and life are not as they should be, when one is simply faced with an emergency. One simply doesn't have any reservoir, one doesn't have any energy to face an emergency. One simply falls flat on the floor. Then one can find rationalisations: 'These are the reasons why I am disturbed. '

(to the group leader) All that you have been thinking are rationalisations. [The person who committed suicide] is not the problem; [your girlfriend] is the problem. [The person who committed suicide] has simply provoked the situation. Out of your pride you were not saying it; he has simply destroyed your pride. He has simply put you face to face with your situation. His committing suicide has made things clear to you, that life is meaningless. Here is a man who has committed suicide, and what meaning is there in your life? You have not raised the question so clearly but it has been lurking in the unconscious. 'What meaning? If life can be destroyed like this, then what meaning is there?' And you don't have that meaning yet; that's why you started feeling like a black hole. You started feeling afraid of coming here because you know I may disturb you even more, because I do things like that! (some quiet laughter) By the time a man is settling, I disturb him again! (a chuckle) It is a love problem; death is always a love problem.

(to the girlfriend) So just shower on him; don't be miserly and don't hoard it. It will give you a new life-energy. Whenever love is given, more energy is created: by sharing it grows. And why bother about the formalities? Forget about whether he needs it or not and you go on giving to him. And it is never more than enough, never. It is always needed; as much as you give is needed. It will be absorbed and he will feel more strengthened. For one month, simply give to him as if he is a small child. See how he starts blooming, and how you start blooming. Come close, both of you.

[A visitor says: I would like to take sannyas but I feel very impatient because I would like to go and eat. I'm always feeling, thinking about eating. My fixed idea is eating.]

But you look undernourished! (laughter) Eat perfectly well and drink too. Don't make a problem out of it. We have ways: when you have enough weight and fat we will reduce it, but first have it. (laughter)

Close your eyes and become a sannyasin!
This is the license for you to eat as much as you want. (laughter)

This will be your name: Swami Anand Rajendra.

Anand means bliss, rajendra means a king - a king of bliss. And behave like a king! Why have you turned into an ascetic? Eat well, and forget about this problem, because you are creating it. It is not to do with eating, because you want to control it, you starve yourself. When you starve you think of food, when you think of food the problem arises. Eat well, chew well, and soon you will be finished with food.

CHAPTER 27

28 January 1978 pm in Chuang Tzu Auditorium

Anand means blissful, nataraj means a god of dance - blissful god of dance; that will be the meaning of the whole name. And let dancing be your meditation here: dance as much as you can and get lost in dancing. The whole point is to get lost, and this is the right age to dance and to get lost. The more grown up one is, the more difficult it becomes to dance, because one becomes more and more serious. And life is fun - it is not seriousness.

Veet means beyond, vidhau means structure, discipline, methodology. Truth is beyond structure. It comes only when you are in an unstructured state of consciousness. It comes only when there is no expectation for it, not even preparation for it, because all preparation is expectation. Truth comes unawares, truth comes as a surprise. You cannot manage and manufacture it; it comes when it comes.

There is no way to truth. This is one of the most fundamental things to understand, that there are no ways to truth. All ways lead astray, because having a way means that you have already decided what truth is. You have decided the direction, the dimension, you have decided how to approach it, what discipline to follow, what doctrine to adopt. Wherever you reach will just be a projection of your own mind. Not that you will not reach anywhere; you will reach somewhere, but that will be just your own mind playing a game with itself. There is no way to truth, because the mind is the barrier and it is the mind that creates the ways. The mind has to go. The mind has to cease for truth to be. The mind is structure.

Truth is not a discipline either, because truth is freedom. Truth is a bird on the wing, not a bird in the cage. The cage may be of gold, may be studded with diamonds, but a cage is a cage and it cannot contain freedom. Truth can never become a prisoner, its intrinsic quality is freedom, so only those who are capable of being free attain to it.

People go on changing their slaveries - from one slavery to another slavery, from one prison to another prison. The moment they are out of one they get into another. They don't lose even a single moment; one chain broken and they have already prepared another. So one goes on from one discipline to another, one school to another, one method to another. That is just postponing, this is not the way to truth. One has to understand that there is no way to become worthy of truth; that one has to be utterly humble, unworthy, that one has to know: 'On my own nothing is possible.' In that helplessness, in that utter hopelessness when the mind knows no movement and everything has stopped, truth comes.

Jesus has said 'Truth liberates', because truth is liberation; it is freedom and it frees you. But the people who discipline themselves are the prisoners and they themselves are their prison. Immorality creates one kind of prison, morality creates another kind. There are secular prisons and there are religious prisons, but prisons all the same. Truth comes to a consciousness which is neither moral nor immoral, which is neither good nor bad, which is neither religious nor irreligious... a consciousness which has no prejudice, no ideology, no doctrine. In that utter silence when ideologies have disappeared, disciplines have been dropped, methods are no more meaningful, truth comes.

Man cannot reach truth, he can only wait for truth to come. So don't be a seeker; that is my message in your name. Seekers never find. If you want to find, drop seeking. Just be, enjoy being. Don't hanker for any goal, spiritual or otherwise; forget about the future. Live the moment as totally as possible, as joyously as possible, and wait. Let this word 'wait' become your prayer. Keep it in your consciousness that one has to learn waiting, patience, infinite patience, and then one day the benediction! It comes suddenly, it comes without warning. One moment it is not there and another moment it is there and you are transformed. It is not something that you can grab. The seeker is a grabber, the seeker is greedy; so I say 'Seek not and find.'

[A visitor says he is confused about the master-disciple relationship. He doesn't know if he is ready for the spiritual path.]

Mm mm. A few things First: there is no purpose in life. All search for purpose is bound to fail. To live purposelessly is the way of being religious; religion is not a purpose. Politics is a purpose, business is a purpose; religion is not a purpose. What is the purpose of a rose flower? What is the purpose of a song? So is the case with religion: it has no goal. Life is not goal-oriented. Logic is goal oriented. Your problem is not that you don't have a purpose in life; your problem is that you want to have a purpose in life.

That is your problem: you cannot allow this non-purposiveness of life; you want to enforce some purpose on it. You can't allow this directionless flow. You are a coward! Cowards always want to narrow things down into a certain purpose, into a certain direction, into a certain goal, then they are at ease. It needs great bravery to live without purpose, it needs great heart to live without any direction, just to live for no reason at all, to live without any motivation, for the sheer joy of living!

If you search for purpose then this is not the place for you. But one thing you should keep in mind: there are many people around the world who will say 'We will give you purpose', but you will be deceived again and again.

... Because what can they do? They are promising something which is against life. Not that they are deceiving; they may just be trying to help you. They may be good people, they may not be cheats, charlatans; I am not saying that. They may be do-gooders, but they do harm... not that they intend to but they do, because they keep on helping your illusions. This is a place where we destroy illusions. I don't give you any hope, because there is no hope possible. I can only make you alert enough to live without any hope and then there is great joy, because with hope comes future. with future comes anxiety. With hope you start losing the present and you start postponing life. And this whole idea that there has to be a purpose is utterly meaningless. Even if somebody says 'This is the purpose,' then again the problem will arise, 'What is the purpose of this?' Somebody says 'To attain to god is the purpose'; but why? What is the purpose of attaining to god? The question remains the same; ad infinitum. A thousand and one answers can be given but the question is not solved. You simply go on pushing the question a little further away, but it is there and sooner or later you will be encountering it. Why not encounter it right now? Why waste time? There is no purpose in life, and that's why life is beautiful. If there were purpose, life would be American and would not be beautiful at all! (some laughter) It would be a business.

So one thing: if you want to be here, within seven days you will get into trouble. So if you want to be here, be alert that this is a place where we destroy purposes. We don't give any consolations, we don't give any securities. We are not helping people to improve, no, not at all; I am the last person to help you to improve. Those improvers have poisoned you so much. I simply make you alert to enjoy whosoever you are. There is no condemnation, there is no evaluation, there is no judgement. Good or bad are not the words that we use here in this place. Open and closed are the words that we use instead of good and bad. Alive and dead are the words that we use instead of good and bad. We don't divide humanity into saints and sinners. We only divide humanity into people who are aware and who are not aware.

The second thing: I am not a perfect man. Nobody can ever be perfect, nobody has ever been perfect. Life does not allow anybody to be perfect, because in -imperfection there is growth, and life is a growing phenomenon - it is evolution. Perfection is a dead-end, there is no going beyond it; then you commit suicide.

You have some idea of perfection and if you look at me with that idea, you will be puzzled. I am not a perfect man; nobody has ever been, nobody will ever be. Life is not an opportunity to become perfect. Perfection is foreign to life. Again, we use the word totality here, not perfection. One can be total, each moment one can be total, but totality is not perfection. Totality is wholeness and holiness. If you are loving somebody, love totally. I am not going to say to love perfectly; that is stupid. How can you love perfectly? That is goal-oriented. Then you have an idea 'This is perfection and this should be fulfilled. If it is fulfilled, then love is right.' Then you put something higher than love - perfection. I simply say be total in it, be utterly lost into it. While you are in love, why not be total? Why go half-heartedly? If you are eating, then eat totally; drinking, drink totally. If you are angry then be totally angry. Do things totally.

There is a very famous anecdote about Mulla Nasrudin; Mulla Nasrudin is a sufi device. When he was old he was made justice of peace. The first day he was in court a man was brought to him. He was crying and weeping and he said, 'I have been robbed! All my clothes have been taken, my money has been taken. And this has happened just on the boundary of this town, so the thieves must belong to your town. You have to look, sir, and you have to find those thieves.' The man was

only wearing a pair of underpants, and Mulla said, 'But you are wearing this underwear?' So he said, 'Yes, they have left only this.' He said, 'Then they cannot belong to this town; things are done totally here. (laughter) Go somewhere else!'

And that's what we do in this place: we do things totally. If you are here even underwear will be gone!

So, so it is very natural that you are feeling puzzled, disturbed, divided, confused. I can understand that in five days you must have gone through many trips. That is consciously, deliberately managed here. The whole process is to confuse you utterly, because only in that confusion can you drop your mind; otherwise you go on clinging. My statements are contradictory and I am a very absurd man; I'm not trying to hide it, this is how things are. But if you decide to be here... Be here totally!

[A visitor says: I feel you are my friend and my teacher but I feel sannyas is not for me right now.]

That is just defending yourself but those defences won't work! They won't work. You can wait for a few days, but if you are really dancing it is going to happen.

It is not something external, as people think. It is something very internal, it is something very intimate; it is a love affair. The outer symbols are just a declaration to the world that you have gone mad, that's all. But it is something very very inner, and once a person becomes a sannyasin then he starts feeling my closeness, intimacy, because then there is no reason to defend. You can remain a non-sannyasin and do things here and it is perfectly good, but the difference will be great if you are a sannyasin and do the same things. Immense is the difference, incalculable is the difference, because without being a sannyasin you remain a visitor, an outsider. Once you are a sannyasin you become part of the family; things start flowing in a different way. And sometimes small things help so much. That is part of the mystery of life... very small things.

Somebody in deep love gives you a handkerchief. Now, it costs only four annas; nobody else can see that it is in any way significant - an ordinary handkerchief, but to you it is significant. It has no price, it is so valuable that it cannot be reduced to value - it is beyond value, but that is only to you. To anybody looking from the outside it is an ordinary handkerchief, but there is a subjective value in it.

When I give the mala there is a subjective value in it; something has been bridged. Dance for a few days and it is going to happen, mm? Good!

[A visitor has brought her reluctant husband to Poona. Now they are here he loves it and she is afraid. They say that things have not worked out so well since they have been here.]

Mm mm. It happens, because this place simply exposes you, so hidden fears surface, masks fall (she nods). You start becoming more authentic and sincere and then trouble arises. But that trouble is not a curse, it is a benediction. If you can dare a little more, things will start flowing again; then they will be really flowing.

In Zen they have a saying: Before a man starts meditating, mountains are mountains and rivers are rivers. When a person goes deeper into meditation, mountains are no more mountains and

rivers are no more rivers. But when one has come home, arrived, when the meditation is fulfilled, mountains are again mountains and rivers are again rivers.

So you are in the middle: mountains are no more mountains and rivers are no more rivers. This confusion is very creative. Courage will be needed to face it, and it is better to face it, because if you escape from here you will not be able to tackle it. Your mind will suggest to you to escape, your mind will say 'Escape from here - this is a dangerous place!' I am not saying it is not, but it is only through danger that one learns to live.

I understand: you have been together for four years, you must have lived many pretensions, you must have lived many falsities; that is natural. Now if you are here those things will start slipping, chunks of your falsity will start disappearing. You will be able to see more deeply, and naturally you will have to come to a new understanding between you. You will have to be remarried. And before that remarriage, a minor divorce is natural. This is what is happening - a minor divorce - and that creates fear, naturally, and more in you than in him because the feminine mind hankers more for security.

So the natural tendency will be to escape, but if you escape this confusion will remain; you will not be able to tackle it. You can tackle it here. It will disappear; it is momentary, transitory. It happens to every couple that comes here. Just a little daring is needed, and once it has gone, your marriage will come to a higher place of friendship. There will be less fear, less deception, more truth, and great joy.

My suggestion is: be here, do a few groups. Alone it will be difficult to get out of the storm that you have created. If you had not come it would have been okay, but now you have come!

Mm mm... but now it is too late! (chuckling) It is better that you be here, both do a few groups. And within a month the storm will be gone and there will be great silence. But it is up to you: if you decide to go, go knowing that at home you will be in great trouble. because now he wants to stay; that will create trouble. It is you who have brought him here; now you want to escape and he wants to stay.

... And don't be afraid; I am here, mm? This will go, this will pass away. Because I can see deep love between you; that's why I am so certain it will pass away. There are couples who don't have any love between them. Then it is very difficult to say to them that it will pass; they can live only through lies. If I see that there is no love and that once you start drifting away from each other there will be no coming back, then I always say so. But you love each other so it is worth going into the trouble. Love will come to a higher peak, to more clarity, more purity.
... And don't be worried; let the turmoil explode. Your love is great and it will not be destroyed.

[Osho gives them sannyas.]

This will be your new name: Ma Prem Nandana. Prem means love, nandana means a garden - a garden, a garden of love. And that's what you have to become!

This will be your name: Swami Prem Sudheer. Prem means love, sudheer means patience - loving patience. And that's what is needed. Love is destroyed because we don't have enough patience for it. Love needs great patience to grow. It is not a seasonal flower; it takes time and very loving care.

So just keep these two words in your consciousness: be loving and be patient, and everything will be as it should be. Good, Sudheer. God, Nandana.

CHAPTER 28

29 January 1978 pm in Chuang Tzu Auditorium

[A sannyasin says he will be away one year because he has to go in the army.]

Finish it, mm? And it is good in a way. Don't take it like a burden, rather enjoy it... and it makes a lot of difference. The same thing can be a great misery if you go into it reluctantly, if you go against yourself, if you go unwillingly. When you go unwillingly, reluctantly, naturally it turns out to be a very bad, bitter experience. Then your reluctance is proved right so you become more reluctant; you become more reluctant, it becomes even more ugly, horrible, nightmarish. Then you go on self-fulfilling your own-prophecies. You will come out with the idea that you were perfectly right, that it was not right to go. But you created it. It has nothing to do with the experience itself; it was your interpretation. When something is happening, rather than being reluctant, flow with it. What is the point of fighting? Flow with it. Try to learn something through it if it is possible, and there is a possibility.

You may come to learn many things about yourself, because the army has existed on the earth as long as man has existed. It must relate to something deep in human kind. It is our violence manifested on the outside. It shows something about the inner status of man, that man is not yet at peace; there is war inside. that's why the war outside. The outside only reflects the inside.

So let that one year become a great experience.

Watch, observe yourself, others, and the whole structure of army - because that is the structure of slavery. If you watch it well you will know how slavery is created and you can avoid creating it for others, you can avoid being a slave of others yourself. Then you will come out of this one year's experience wiser. It will be a long group, a therapy group. You will learn how people are tortured, how people are manipulated, how people are humiliated, how their minds are programmed and conditioned. Watch everything.

If you are reluctant, you will not be able to watch it. If you are fighting with something you cannot observe it, you don't have the perspective; you are antagonistic from the very beginning. Remain impartial, without any opinion, just to see the whole process. You will come out feeling thankful that you have been in it, because in a different way, this is the whole structure of the society; the army is a miniature.

That's what is going on in the society; in different forms, of course, in a more civilised way, with more polish, culture, sophistication. In the army it is raw. But if you want to see something you have to see it in the raw. When it is too polished it is very difficult to know what it is, because it has so many layers around it, so many curtains. If one wants to see something he should go to the very roots, should see it in the raw. The army is the raw society, the law of the jungle. And that same thing goes on vibrating in different forms.

The boss in the offices is the same, the politician the same - the pecking order, mm? from the president to the policeman, everybody is dominating his own inferior and buttering up his own superior. On the one hand everybody butters up the superior and on another hand takes revenge on the inferior. who has nothing to do with it! From the president to the policeman that continues. When the policeman cannot find anybody, he goes and beats his wife; the wife cannot find anybody so she beats the child; the child cannot find anybody and he destroys the toy, and it goes on and on.

Just for that one year be an observer, be a witness and meditate. Use all opportunities - the more you use, the better. Don't avoid, don't try to slip out of something. Just go into it,.and that one year will be a very very enriching experience. And let that be a fundamental principle of life: when you are going into something, when you have to go into something, don't go reluctantly; go happily, with the attitude that this is something to be done, something to be learned, then why not do it perfectly? Why not do it well? Why not squeeze something out of it? Then a person can go on learning and learning. And that kind of person learns even while he is dying; he squeezes truth out of death too. He does not die unwilling. He has forgotten the language of reluctancy; he goes whole-heartedly into everything. Even if death is coming, he relaxes, goes into it, sees what is happening, and in that very relaxation, he transcends death. To transcend anything, the fundamental, the golden rule is, to go into it in a very very relaxed attitude, in a kind of let-go. Then nothing can destroy you, not even death, so what to say about the army? Nothing to be worried about. But whenever you find time continue to meditate.

[To the girlfriend of the sannyasin going to the army:]

Women are still fortunate - they don't have to go to the army. But sooner or later they will be going because the lib movement will manage it. To be really equal to men you will have to go into all kinds of nonsense, so meanwhile you can enjoy! Continue to meditate...

[A sannyasin says: I'm staying at home all the time and just doing little things, not going out and just being...]

Perfectly good! Mm? that's how a meditator should be. Enjoy small things, that is real life: real life consists of small things. It is only the mind which thinks of great things. Great things don't exist. God and nirvana and paradise don't exist, they are just mind creations! What exists are small things: cleaning the house, cooking the food and taking a shower. These are the real things, and if

you can enjoy these, you are enlightened! But don't become enlightened, because right now a few people are becoming enlightened! Mm? (laughter) This is not the right time to become enlightened, otherwise you will be thought crazy.

[She adds: Since the sufi dance darshan, I feel a hole here (indicating her throat). At the beginning it was like burning... I've become used to it.]

Let it be there, mm? It is just an opening of a passage. Nothing to be worried about - something good. Just accept it and it will become part of you and you will forget about it.

Our passages are closed, our energy passages are not open. When one passage becomes open and the blocks disappear, it looks like a hole, like a tunnel, because before it was full and now the block has disappeared, the tunnel is open. So you will feel it like a hole. But it is good; it is a way for the energy to move more easily. Your energy is going perfectly well.

So if sometimes a few more passages open, don't be worried. A moment comes when you feel your whole body like a hollow bamboo, the whole body becomes just hollow. But that is the greatest moment; then god starts flowing into you. You become a flute. Then all that happens in your life is a song, a divine song, a bhagavatgita. But this is the beginning. Many more passages will open, and then one day the whole body will be nothing but an empty passage. Then god can move into you, out and in, with no barriers. Accept it, enjoy it. Go on doing small things and make them meditations, prayers. Respect small things. There is no higher religion than respecting small things of life, because life consists of small things. And god is very interested in small details. Good!

[A sannyasin wonders if she should return to Germany; she is in the middle of a sculpture and pottery course.]

That is worth studying - I will not disrupt it, mm? Go and continue your studies. Whenever you can come, just come and then go back, but finish your studies because I will need a few potters and sculptors. In the new place we will be doing many things and sculpture will be one of the most important things. So get into it as deeply as possible. Iust don't go so-so, go whole-heartedly into it so we can create something out of it Your skill will be very very useful to the new commune. We will have guilds there; guilds of potters and guilds of carpenters and sculptors and artists, so there will be different dimensions to creativity.

[A visitor says: I come from Japan to see you and to know myself. I want to be more sensitive.]

Mm mm. That will be possible, that is not difficult. The easiest thing in the world is to know oneself... because you are already that! You are not to go anywhere to know yourself; you have just to look within. You are the knower and you are the known. The only thing that one has to learn is how to close one's eyes. That is a little difficult (chuckling) because our eyes have become focused on the outside. We have forgotten how to look within, we only look without. It is a kind of paralysis of the eyes; they cannot turn back. Be here, we can loosen them. They can become liquid and you can move any way you want.

[Osho gives him sannyas.]

This will be your name: Swami Atmananda. Atma means self, the innermost self, the supreme self, and ananda means bliss - bliss that arises out of one's own being. And there is no other bliss. One can go on seeking and searching for lives together, but all is in vain. and you look inside for the first time and it is there.

[A sannyasin said he has had several injuries to his feet and face since taking sannyas. Osho gives him an 'energy darshan']

I don't see that the problem is in the face or in the feet. It is just that you are vulnerable over the whole body. And this vulnerability can be used in a creative way. If you don't use it in a creative way it will bring much harm to you; that's what has been happening. You don't know what to do with it.

You are simply vulnerable, you have a very delicate energy.

It is not wrong; in fact, only after many groups do people come to this vulnerability. You are very sensitive. And the feet and the face are the two polarities, the two extremes, so you experience it there; otherwise you are vulnerable on the whole, but on the extremes it is always more exposed. You are in a good, a very good situation; you just have to learn how to use it. For example, a vulnerable person, if unaware, is bound to be more accident-prone than others. But a vulnerable person, if aware and conscious, can become a great meditator, can become a great poet, can become a great painter, musician, dancer. If he is not aware then only will something like accidents, infections, illnesses, evil influences enter him. If you become aware, you can allow good, wholesome impressions to enter. Your doors are open; now it depends on you whom to invite, the friend or the foe. You have not invited the friend yet. And this is something to be understood: god comes only when you invite him; devil comes uninvited. All that is great comes only when you call for it, when you are thirsty for it, and all that is lower comes on its own; steals into you.

So I don't see that this is a problem. You need not have any grounding or anything; you need more creativity. And once you look in the right direction things will start changing. Start doing something with this vulnerability. Lie down and absorb the sun, look at the trees and absorb the greenery, listen to music and absorb it. Be filled by all these beautiful things that are available. Then you will not be empty and these things that are happening will not happen.

You have a very aesthetic energy, a very feminine energy, and you have ideas of a male mind; that is creating the trouble. You want to be very strong. Strength is vulgar. You need not be a mohammed ali; it is vulgar. Become a buddha! This is not a problem; just start enjoying. Great things are available, good music is available - Beethoven, and Mozart and Wagner and classical music. Enjoy these things; don't listen to jazz, mm? - that will be jarring to your being. Look at great paintings. Don't look at Picassos; that will be bad for you. Read great novels, poetry; go into nature, and absorb.

CHAPTER 29

30 January 1978 pm in Chuang Tzu Auditorium

Prem sandurga - love context.

Man is the opportunity for love to happen, the occasion for love to happen, the context. And if love does not happen, the opportunity is lost. Then you didn't use it rightly; you were not creative in it.

Love is the flower of human consciousness. A tree is unfulfilled if it doesn't come to fruition and flower. That is the sadness you see in people's eyes: they live but they have not flowered. There is deep anguish, something is continuously missing. They feel it; the feeling is very unconscious but it surrounds them. They know that something has to be there which is not there; what exactly it is they are not aware. That's why they go in search of god: they seek religion, they go to church, to the temple, to meditation, to prayer. But the real thing that is missing is love. That is the most essential thing in prayer, god, religion, meditation, yoga. The thing that joins them all, the thread, is the thread

of love. If love is found, all is found; if love is missed, all is missed. So think about your whole life in terms of love. Whatsoever you do make it in context, in reference to love, then your life will have growth. Otherwise life energies dissipate. It is like a river lost in a desert in a thousand and one streams; it evaporates, it cannot find the ocean.

There has to be one essential thing upon which everything else hangs. Then there is a kind of inner direction; then one moves from one point to another, from one plane to another. Growth is only possible if your life has an inner connection, if things are not fragmentary - one thing being done in this context, another in some other context. Then one can go on doing a thousand and one things but one never arrives. One can do a little poetry and a little painting, a little meditation and a little prayer, a little this and a little that; there are millions of attractions and one can be lost in the desert of those attractions. But if one thing is remembered, that whatsoever you are going to do, one thing has to be part of it... eating, sleeping, talking, listening, moving, doing, not doing anything, one thing has always to be there as a kind of inner presence; that I call 'love context'.

Anand means bliss and purana means ancient - ancient bliss. And bliss is ancient, it is not part of time. It has always been there. It never changes, it is the constant factor in existence. So really one has not to achieve it, one has only to start non-achieving it. It is not to be invented but only rediscovered. Not for a single moment have we lost it, there is no way to lose it. Because it is you, how can you lose it? But still one can fall asleep and forget; that's what has happened to everybody. The misery is just a kind of sleep. It is an invention of the human mind. It exists only in your dreams. The moment you awake you will not find it at all; instead you will find eternal bliss. Then one really laughs at the whole ridiculousness of it, that one has been searching for something which has always been with oneself.

[To a visitor who says he is unable to speak now.]

And you are on some kind of search, you are groping in the dark. You may not be exactly aware of what you are groping for, why you are groping, but I can see the groping. And this place can become a fulfillment for you; things can become clear. That's all we do here - work towards clarity. The whole work consists of bringing clarity to you, so you can see things as they are. And once you see things as they are, things start changing. The very awareness of them brings transformation. We remain hooked into habits, mechanical habits, because we are not aware of them. And we cannot change those habits because there is nobody to change them either. Those habits are there and at the most you can change one habit into another habit. That's all that can be done, but that makes no sense; the other is as mechanical as the first, it is the same rut.

So the emphasis here is not on changing you; the emphasis is on making you alert and aware of where you are, what you are, what things are surrounding you. In that very awareness, in that very light, you start changing. That very awareness becomes a new phenomenon in your life; you are already changed by it. You start seeing things in a different light, with a different vision and then things become very easy: if you see something is wrong, in that very seeing, it disappears. It is dropped, not that you drop it. If you see something is beautiful, in that very seeing you adopt it; in fact it adopts itself, it adopts you.

[A sannyasin who had declared himself realised and threw his mala in the river, asks: I just wanted to know what happened, because sometimes I was sure but then I wasn't sure at all.]

It was just a mind trip - because when it comes you don't feel that you have become enlightened. When it comes you simply know that it is all nonsense - being enlightened and unenlightened. Then you simply laugh and are finished. You don't go around declaring it; there is no point in declaring it. And you don't become enlightened when it comes because it is not a point of becoming; it is just a recognition that nothing has ever been missed. It is not that you have attained anything; just a dream is lost. In the morning you don't go declaring to the people 'I am awake and there is no more any dream.' If you do, people will think that you are crazy, that you must be dreaming.

It is a very simple phenomenon. It need not have any recognition. And then there is no question of certainty or uncertainty. If you feel that you have become enlightened there is a problem, the uncertainty will be there: Who knows? Are you simply imagining? Who knows? Are you simply pretending? Then you will look at others, at what they are thinking. They will create suspicion, because nobody is going to accept that [you] is enlightened so easily!

... because they themselves are trying to become enlightened before you! (laughter) There is a great competition. When you became enlightened, two more people immediately became enlightened (more laughter) because naturally they can't lose that race. So if you ask them, they will create suspicion in you. And you ask them only because it is a mind trip, so you need some support from the outside.

Enlightenment is nothing like an achievement; it is not something to brag about. When it happens you become simple. Nobody may know about it, you may not even say what has happened; there is no point. You will enjoy it. And there will be no need to throw the mala away or to change the dress; there will be no need. That very need shows that it is a mind trip. You will be simply as you are; whatever you are, you will continue; you will not make any stir about it.

This is going to happen some day... but wait a little! Don't be in such a hurry.

[The sannyasin says: about twenty days ago I exactly had that feeling of simple and unbelievable ordinariness when I all of a sudden... I lost my humour and I said 'No, this can't be...]

... But then you became extraordinary because of this!

... Yes, that's where you missed. The thing was coming close. Next time don't miss it. When you start feeling ordinary, immediately relax into it. Don't make any extraordinary ego out of it, otherwise you will miss it.

It happens many times: the glimpse comes and you jump upon it, you start making something out of it, and in that very effort it is gone. People continuously come close by... because it is your nature, it can come any moment. Any morning that you are feeling fresh, you have slept well and the stomach is functioning okay, suddenly you are close to it. Just talking to friends, suddenly it is there; sipping tea and it is there. But the moment you jump upon it, the ego has come back. That has to be learned: when you are feeling ordinary, just feel ordinary. There is no need to make anything special about the fact that now you have become ordinary. A declared ordinariness is not ordinary. It has to remain undeclared. And I am not saying only 'declared to others'; even if you declare it to yourself, you have missed the point! So it will be coming soon, mm? Good.

CHAPTER 30

31 January 1978 pm in Chuang Tzu Auditorium

Prem means love and veeta means that which transcends - love that transcends all - conditions, demands, expectations. It is not only that love transcends those things but finally love transcends itself too. Only then does it arrive, because unless love transcends love itself, it remains mingled with hatred. It remains poisoned with anger, possessiveness; it carries the colour of violence. So the ultimate flowering of love is very paradoxical because in that flowering it transcends itself too. I say paradoxical because in transcending itself, it becomes itself.

Then it is no more a relationship; it becomes a state of being... not that you love somebody but that you are love. Your love is no more addressed to anybody in particular; you simply diffuse love by your being, wherever you are. If there is nobody and you are alone, the love is still there. It vibrates around you unaddressed. It is like a lamp burning in the night: nobody is there but still it goes on throwing light. Or it is like a flower in the wilderness: nobody is going to pass, nobody will praise the fragrance, it

will not touch anybody's nostrils, but the fragrance is released.

When love becomes like a fragrance, when it is no more a relationship, it has transcended. In that moment, love is god. That's what Jesus means when he says 'God is love' - this going beyond, this transcendence.

[A sannyasin says she has a pain in the liver area when moving. Osho checks her energy.]

Just take acupuncture; it will go, mm? It has something to do with your body energy. Some energy channels which have not been functioning before are functioning now. It is a good indication: you are becoming more energy-full. But when the energy moves into a channel which has not been used for long, it creates pain. So there is no need to be worried; just take acupuncture.

[A visitor asks why, in the last six years, she has problems relating: I don't feel accepted by anyone.

Osho assigns her some groups.]

And this is not a problem that only you are having - almost everybody has it. It is a paradigm of the modern mind, the whole modern mind suffers from it. It simply shows that you are modern!

The modern mind has been taught to be very egoistic and two egos are always in conflict. When you are in relationship with somebody he has his ego and you have your ego. Each is trying to dominate the other and nobody can accept domination, everybody hates it. And because domination is rejected, you feel you are rejected. You are not rejected really; only your behaviour is rejected and that behaviour is unconscious. You have to become conscious of the behaviour and then things can be changed. If you are rejected then nothing can be done because you cannot be changed. You can be reprogrammed. And we all have wrong programmings.

One thing that must be there is a very great desire that the other should accept you; that very desire is a disturbance. There is no need to bother about it. Enjoy being with the other; you need not accept him, he need not accept you, and still you can love each other. But we think that love is possible only when we are accepted totally; love is bigger than acceptance. In fact, if the other accepts you totally, love will disappear because in that acceptance you will no more be separate from him; you will become a shadow, you will lose your individuality. Each has his uniqueness. That uniqueness need not be accepted by the other and still that uniqueness can be loved.

[Osho gives her sannyas]

This will be your new name, and with this new name miracles will start happening. People will immediately accept you and many will fall in love. (chuckling) A few have already fallen! (laughter) This will be your name: Ma Prem Raja. Prem means love, raja means kingdom - kingdom of love. And the basic thing that I would like you to understand is for you to love yourself. That is the basic thing, because if you don't love yourself then nobody else can. And I have a feeling that somewhere deep down you reject yourself. If you reject yourself then everybody is bound to reflect it. Think of people as mirrors. What you see in them may not be in them, it may be just your reflection. Don't destroy the mirror if the mirror says that you are sad; change yourself. The mirror is innocent. All relationships are mirrors. My feeling is that you reject yourself, you don't love yourself totally, you have many things against yourself. You are a perfectionist: you want things to be perfect and they are not, so you feel a deep hatred... and that will be reflected in everybody's eyes.

First accept yourself totally as you are. Every morning say 'I am beautiful and I am lovely. This is the way god wants me to be and I need not improve.'

[Osho asks a smiling visitor about sannyas. He replies: I want to wait till I feel it.]

You are feeling it right now. You can't deceive me! (laughter) If you want to wait to think about it that is another thing. As far as feeling is concerned, you are feeling it right now. Your heart is saying yes; only your mind is a little shaky. It is not a question of feeling; it is just a question of thinking. The mind wants to be convinced, wants to rationalise, wants to decide, pros and cons. It is the mind, it is not your feeling centre. The feeling is there; in fact, only when the feeling comes do you start thinking, otherwise nobody thinks. The feeling has already entered, the heart is already throbbing.

The mind is holding back. And you are saying just the opposite. You can think - that is not a problem; you can think for a few days but it is not a question of feeling at all. And there is every possibility the mind may destroy this beautiful feeling that is there.

My own suggestion always is that if you are going to do something wrong, think about it as much as you can. Then you will never do it because thinking never allows anything to be done; thinking is impotent. That's why thinkers have never done much in the world. Mm ?... this is a misfortune: the non-thinkers do everything and the thinkers don't do anything. That's why the world is m such a mess.

If you are going to do something wrong - you are getting angry; violent, wanting to kill somebody or commit suicide - wait and think about all the pros and cons too, and you will be saved from the trouble. If you want to do something good - falling in love, sharing some joy with somebody, singing a song - then don't think about it, go into it. There is no point in thinking, because thinking is not a higher centre than feeling and the lower cannot decide about the higher. You are asking the servant to decide for the master. The heart is the master and the mind is just a servant. As a servant the mind is great. But as a master, if it pretends to be the master, it is very dangerous.

But if you want to think you are free to. My problem is if I look at your heart then the signal is there: 'give sannyas'; if I look at your head then the head says 'no' - so you are confusing me!...

That's everybody's problem. There is a disparity between the heart and the mind, a gap, and it seems an almost unbridgeable gap.

[Society neglects the heart and trains the mind, Osho says. It prepares you for the struggle for survival. You survive, but your soul is lost.]

Jesus says, 'What does a man gain if he gains the whole world and loses his soul?' Nothing is gained. Alexander dies a poor man, utterly poor, like a beggar. Buddha is a beggar and dies like an emperor. It is so paradoxical. Yes, I see that that is the problem but there are two ways to go beyond it: either do something so it becomes a breakthrough, or go on solving it. But if you go on trying to solve it you will again be supporting the head, because that very effort will be of the head; it will be strengthening the head.

This is what sannyas is all about: it is a breakthrough. You simply put the head aside and jump. It is a mad decision; it is deciding by the heart, not listening to the head. In that very decision, something changes in you, something is no more the same. The heart has regained its glory. At least you have done one thing according to the heart. Fall in love and you have done something according to the heart. But even when you fall in love you think about it, about whether this will be financially okay, whether this love affair will be stable. You think of a thousand and one things - security, finance, prestige and other things - anything except love.

Start doing things which have nothing to do with the head, and slowly slowly you will slip into the heart. From there things have a different vision; the whole vantage point changes, the angle changes. It remains the same world but you are no more the same, hence the world also is no more the same.

So what should I do? Should I allow you to think or should I give you sannyas?

You can close your eyes and say yes or no and that will finish the thing. Just close your eyes...

[The visitor says: My head is very strong.]

But then you have decided no. That is how we remain the same. If you don't decide, I will not give you sannyas, so you have decided in favour of no. But why not decide it deliberately and consciously? At least one thing will be conscious, that you have said no. And you are deciding.

There is no way to avoid decision. In life you have to decide each moment; even when you decide not to decide, that is a decision. Now you are simply befooling yourself that you are not deciding because it is a battle. But you have decided indirectly, and when you decide indirectly, you are in the hands of the unconscious. Then you are a victim. Be more conscious!

If you think that fifty-one percent is saying no and forty-nine percent is saying yes, then say no! Nothing to be worried about. The yes will be coming; we will wait.

Say no! But say it deliberately and taking in the whole implications of no, that you are deciding in favour of the head. About all these implications one should be alert. On one hand you want to get into the feeling par and on the other you go on deciding with the head part. That's why many people go on destroying themselves with confusion. But good: wait and think.

[A sannyasin says: It's as if my feelings get caught up in my head; I feel really bound by my head.]

Just do a small thing: Whenever you see that there is any conflict between the head and the heart, always follow the heart and you will never be wrong. Although the mind will say that you are always wrong, you won't be. Wrong and right are head categories. The heart knows nothing of wrong and right. It is a natural, spontaneous response. Nothing is wrong and nothing is right at the centre of the heart; all is okay - there is no division.

You have to shift your energies towards the heart, and in small things, but those small things become of great significance. You are going to do something; your heart says one thing, the head says another thing. Immediately put the head aside and go with the heart. It will not be easy because the head will shout at you and will drag you, but simply don't listen; simply go with the heart whatsoever the consequences. Suffer, but go with the heart. The head will say, 'Look, I told you. Now you are suffering.' But then too, it is better to suffer with the heart than to be comfortable with the head.

To be comfortable in the head is to be dead. To be uncomfortable with the heart is to be alive. Life belongs to the heart, the head knows nothing of life. It is a mechanical thing, it is just a bio-computer. And it cannot decide about anything new. It can only decide about the past; it can decide about old experiences. It is repetitive. Only the heart can decide for something new. The heart is creative, the head is repetitive. The heart is innovative, explorative, adventurous; the head is very very orthodox, traditional, conventional. The head is never rebellious and life is a rebellion. Only those people live who live moment to moment in rebellion. So just listen more to the heart, that's all, and go with it.