What Is, Is, What Ain’t, Ain’t

Talks given from 1/2/77 to 28/2/77

Darshan Diary

CHAPTER 1

1 February 1977 pm in Chuang Tzu Auditorium

This will be your new name... and the end of the old life and the beginning of the totally new. Let it be totally new. Sometimes a thing is new, but not totally new - then it doesn't work. Then it is just a modification of the old, a continuity with the past. Only the discontinuous works - absolute discontinuity with the past; only that is radical.

Sannyas is a radical change from the very roots... a decision to commit suicide as far as the past is concerned, and a decision to be born again as far as the future is concerned. It is a vital decision of tremendous import - but everything depends on you.

So be very understanding about it - that from this very moment your past is dropped, that it doesn't belong to you any more, that it was fictitious, that it was a dream you were passing through, that it was a projection of the mind, that you are awakened from that dream.

And the new has to be totally new. Totally new means that which you cannot recognise. If you can recognise it, that means it is something of the old - otherwise from where will the recognition come?

So from this moment be a stranger, an outsider, as far as this world is concerned. Move in the world but don't be of it. Remain aloof... remain alert.

And I am giving you a very significant name: Swami Veet Kalpu.

It means beyond imagination. Veet means beyond, kalpu means imagination. And it has to be understood, because it is not only a name - it is a code message, and your whole life will be needed to decode it.

Imagination is the only barrier. Because of imagination we cannot see that which is. But it is needed in a way Without imagination also we cannot live because life is so miserable. If there

were no imagination man would have committed suicide long ago or would have gone mad. It is through imagination that we create buffers, shock absorbers. It is through imagination that we go on hoping against all hope. It is through imagination that we become capable of tolerance. Otherwise everything is ugly and. all is suffering and all around there is nothing but misery - what buddha calls 'dukkha'.

Absolute misery is there all around - within, without. It is only through the trick of the imagination, the magical trick of imagination, that we don't see it. Or even if we see it, we project something beautiful onto it.

For example, a man, a beggar, is dying on the road and he is hungry, but hindus are not affected by it. They have a theory, an imaginative theory of karma.

When a hindu passes by he is not aware of the misery that is happening just by the side of the road - a man is dying, hungry. He has a theory, a buffer. He says. 'It is because of his past karmas that he has to suffer.' He has an explanation - a very imaginative explanation - but because of that explanation india could survive. Three thousand years of poverty, slavery, of great sorrow, sadness and all sorts of diseases - but india has survived. It is through that imagination, it has created a buffer.

Each society creates its own buffers... and each person also. It is needed in a way, because otherwise the unawakened man will not be able to live at all. If you suddenly become aware of what is happening all around - of all the wars going on, the violence, the murders, the suicides, the neurosis, the psychosis, the madness - you, you will not be able to even breathe. You will die immediately, instantly. Your imagination creates a screen, it does not allow it to enter your being.

Now scientists say that only two percent of information goes in - ninety-eight percent is debarred. Only two percent of reality enters in you - ninety-eight is debarred. Imagination is needed in the unawakened state of the mind.

It is a friend in a way, but the friend becomes the enemy if you start growing. Then the very buffer becomes the barrier. For a man who wants to grow spiritually, for a man who wants to know what truth is, imagination is the only barrier. He has to break that barrier by and by, slowly, slowly. So a moment comes where you don't have any hope, you don't desire, you don't have any dream to project... you simply see whatsoever is the case.

To become capable of that, to see reality as it is, without dodging in any way, to encounter it as it is, is the meaning of your name, 'veet kalpu'. And once you have come to see that which is, without any imagination interfering in it, then there are two possibilities. If it happens accidentally you will go mad; if it happens through a certain growth method you will become enlightened, awakened. That's why Nietzsche goes mad, Buddha becomes awakened.

Hence the need for a master and surrender to a master. If all alone you drop imagination, there is more possibility that you will go mad - it will be too much. A master is needed who helps you to become stronger, integrated, centred, and helps you to drop imagination only in the right proportion. It should never be dropped more than you can bear. It should be dropped very slowly, gradually, inch by inch. If it is suddenly dropped you will lose all control - you will not know who you are and where you are and what is happening. So a person working on his own is in a very dangerous state.

And that is what sannyas is all about: to be with a master who has passed through this dangerous point of either becoming mad or becoming enlightened... who has travelled on this hilly and dangerous track where there is greater possibility of losing the way than finding it.

Veet kalpu means - and it has to be remembered by and by - that you start dropping your imagination. What is, is, what ain't, ain't. Let that be your mantra.

Do all meditations that are available here, but I am giving you a special meditation too: a zazen method.

Every day at least for one hour, sit silently anywhere - go to the river, or to the garden, or here in the ashram, somewhere where nobody is disturbing. Relax the muscles of the body; don't strain. With closed eyes, tell the mind, 'Now go on. Do whatsoever you want to do. I will witness and I will watch.'

And you will be surprised - for a few moments you will see that the mind is not working at all. For a few moments - sometimes just for a second - you will see that the mind is not working at all, and in that gap you will have a feel of reality without imagination. But it will be only for a moment, a very small moment, and then the mind will start working.

When the mind starts working and thoughts start running and images floating, you will not become aware immediately - only later on, after a few minutes, will you become aware that the mind is working and you have lost your way now. Then again hold your attention; tell the mind 'Now go on, and I will be just a witness' and again the mind will stop for a second.

Those seconds are tremendously valuable. Those are the first moments of reality... first glimpses of reality, first windows... very small. Just small holes and they come and go, but in those moments you will start having the taste of reality.

So continue other meditations, you have to do a few groups, but this is a special method that you have to do on your own. And slowly, slowly, by and by, you will see that those intervals are bigger and bigger. They will happen only when you are tremendously alert.

When you are tremendously alert the mind does not function, because the attention itself functions like a light in a dark room. When the light is there, darkness is not there. When you are present, the mind is absent - your presence is the mind's absence. When you are not present, the mind starts functioning. Your absence is the mind's presence.

So when you are present there is no imagination. When imagination is there, you are not there - and you both cannot be together. That has never happened and cannot happen by the very nature of things.

So just do this method on your own, and as I told you, this name will take your whole life to decode... because if you can come to know reality as it is without imagination, you have come home! Then there is nothing else to be achieved

Geet means a song, and abha means light - a song of light. So these two things to be continuously remembered: create a singing quality to your energy... let your whole life be of the quality of a song. Don't allow it to become prose - help it to remain poetry. And these are two different dimensions

There are a few people who have the quality of prose - prosaic people, logical, systematic, clever, calculating, cunning, the worldly, the extroverts. They succeed in the world... but they miss the inner. They miss the really valuable.

The really valuable is available only to the other type - the poetic, the non-logical, intuitive, feminine, the introvert.

So let that quality of poetry be spread all over your life, and when I say that I mean exactly, precisely, what I am saying. A person can walk in the way of poetry or can walk in the way of prose. When you go to the office your walking has the quality of prose. When you just go for a walk it has the quality of poetry. The appearance may not be very different but the inner feel is totally different.

The poetic is significant but may not have any utilitarian purpose. Its significance is intrinsic - it is not a means to some other goal. It is not a means to some other end... it is its own end in itself.

So when a person has just gone for a morning walk he is not going anywhere. Whether he goes to the south or the north does not matter; whether he goes one mile or two miles does not matter. From where he turns back does not matter. These are irrelevant things, because he is not going anywhere - the whole purpose was just to enjoy the walk. Mm? that is the quality of poetry.

Poetry does not mean anything; its meaning is not that of prose. In a way it is meaningless. It is beautiful, it is significant, but it is meaningless.

I have heard about a great poet whose wife was studying in the university. There she had to read one of his poems. It was a difficult poem and the professor could not explain it to her exactly.

So she said, 'Don't be worried - I will ask my husband. '

When she asked the husband, he said, 'Yes, I will tell you... Let me go through it.' He went through it... and the wife was puzzled, because his face became absolutely blank.

He said, 'Now I have to tell you the truth - when I wrote this poem two persons knew the meaning; now only one knows.'

The wife said, 'You must be the one!'

He said, 'No, I am not that one. (bhagwan chuckles) God and I knew the meaning when I wrote - now only god knows! I don't know what it means. It is absurd - but it is beautiful!'

Because of university courses many poems are destroyed - because the professors try to show you the meaning and they don't have any meaning... or even if they have any meaning, that is the very third-rate approach towards them. Their highest possibility is not that of meaning but of significance. They have a taste of the mysterious

So each activity of life can be either like poetry or like prose. You can greet a person in a very matter-of-fact way; you can hold the hand of a person in a very calculative way. In a very calculative way it has to be done - he is your husband or your friend and you have to hold his hand; then it

has no significance. So duty is fulfilled but there is no contact and no warmth; there has been no communication, there is no communion.

But then suddenly one day you feel to hold somebody's hand. You are throbbing with some unknown message. Language cannot deliver it and there is no way to say it, so you hold the hand and you say it that way - then it is poetry; then there is communion.

So whatsoever you do, remember that it has to be in the way of the poetry. Significant, certainly, but don't bother about its meaningfulness in the ordinary, mundane world. In the world of utility it may not be of much use.

Lao Tzu says again and again, 'Truth is known only by those who have come to know the usefulness of the useless.' Mm? that's what poetry is: the usefulness of the useless. And that is what a song is, so let singing be your very climate.

And the second thing is 'abha'. It means a very diffused light - as it is sometimes seen around an enlightened master. It is not ordinary light.

In sanskrit we have many names for light, connotating different qualities. 'Abha' is a special name for that light which is shown around the face of one who has come home - the peace, the serenity, the tranquility, the stillness... something like nectar showering. One needs to have certain qualities to feel it; one needs to have a certain receptivity to see it; one needs to have a certain type of vision to see it. Everybody will not be able to see it - it is no ordinary light.

And you will always find that whenever somebody is in a poetic mood, the light will be there.

A master is continuously in that mood - a poet, sometimes; a mystic, always - a painter, sometimes; a saint, always - a singer, sometimes; a buddha, always - a dancer sometimes. That's why I have great respect for arts - maybe painting, dancing, music. I have great respect for them, because they come closest to religion.

Science is farthest... the arts are very close. And arts like music and dancing come very close. Dancing comes to the very threshold. A dancer is almost a saint... just on the threshold. A little jump, a little push, and he will be totally floating in a different world.

'Abha' means that light which comes around the face and the body of a man when he is in tremendous poetry, when he is a harmony, when all his parts have fallen together into a whole, when there is no conflict and no friction and everything is fused into oneness, when all your energies, inner energies, have fallen into one whole and you are not a crowd and not falling in all directions. Then you will feel a light arising around you, surrounding you - that is 'abha'. It is a very diffused, subtle light; a spiritual light you. can call it.

So let the quality of singing and poetry and painting and dancing be your climate. And whenever you see somebody in that moment, look for the light. Soon you will start having the eye, because it comes to be seen only when we start looking for it - it is very subtle. Unless you are really looking for it, you will miss it. While listening to me every day, look for it - that is more important than what I say. The day you are able to see it there will be a great transformation... and that day will come soon.

Whenever you can see it surrounding me tremendously - almost as if I have disappeared and there is only light - that day you have to come immediately... That day you will enter into a different world. This name will function as a key, so go on looking for this light.

And sometimes when you are in that poetic mood yourself, just close your eyes and feel the light around you. Soon you will feel the warmth of it. It becomes so real one can almost touch it

[A sannyasin says that is she is with somebody who's in ecstasy, she feels very destructive and if she sees someone in misery she feels more comfortable. She asks Osho to help her.]

A good insight That is the situation of almost everybody - maybe more or less, degrees differ; but that is the situation. People feel very happy when somebody is miserable. They may even cry with the miserable person but they feel happy because now they are superior and they can do something to help the other. The ego feels very good when it is helping somebody. Your hand is upper and somebody is in the situation of being a beggar.

So whenever somebody is in a state where sympathy is needed the ego always feels very good... and there is a subtle enjoyment - that at least you are better. You may not say so verbally but that is the inner experience.

Whenever somebody is really happy you will feel jealous. You will feel a sort of put-down, inferiority. You would like to destroy his ecstasy or to prove that this is all nonsense, or that this is madness, or that he is just pretending, because it is very difficult for the ego to concede that something is happening to somebody else which is not happening to you.

Friedrich Nietzsche says, 'I cannot allow god to be there, because if god is there, who am I?' If there is any possibility of there being a god, friedrich Nietzsche is the first person to be that - nobody else can be that! And he is very honest - he says it clearly: 'I cannot concede that god exists, because then I am number two... and I will never be number one! So all doors are closed!' Hence he says, 'God is dead, and from now man is absolutely free. The freedom of man depends on the death of god.'

Very peculiar logic, but he is honest, sincere: 'Man cannot be free if there is god; you will always be secondary. You can never be the creator; you will always be the created. So the first thing is to destroy god so that you can be free.'

In destroying god, he destroyed himself - he went mad! The day he declared, 'God is dead and man is now free,' he lost control. He went mad... he destroyed himself.

So when you are destroying somebody else's ecstasy, deep down you are destroying yourself, your very possibility - it is suicidal.

In fact, if somebody is ecstatic, you should feel happy that ecstasy is possible and that it is humanly possible. It is happening to this man - it can happen to you! Now there is no barrier; this man is a proof!

Then your whole outlook and attitude will be very creative. You will not try to prove that this man is wrong or insane or pretending or a hypocrite or something You take the hint that it can happen. It can be found so it is not impossible. You will feel great joy arising in you.

If somebody else can laugh, you can laugh. If somebody else can sing, you can sing. We are not so different... deep down, at the very innermost core, we are all one. So if buddha can become a god and jesus can become a god. You can become a god! There is no problem now. Other human beings have arrived at that stage so the door is open and the way is clear - you are not groping in the dark.

But you will have to change your attitude - and it can be changed deliberately and consciously. Then next time you see somebody unhappy, miserable, try to destroy his misery... and see the difference.

Ordinarily, the so-called do-gooders are not interested in destroying the misery - they are more interested in being a help. They are not interested in destroying the misery; in fact, they have great investment in it. They would like the misery to continue so that they can always help and they can always remain the do-gooders and the great saints.

There is a chinese parable A great crowd had gathered on the shrine of a saint; it was the annual fair. A man fell in a well and started shouting from there, 'Save me!' but the crowd was so big and it was so noisy that nobody would listen.

Then came a buddhist monk, and of course he was a meditator so he could hear. Mm? he was more sensitive. So he looked in the well and the man was there, crying and saying, 'Save me!'

The buddhist monk said, 'What is the point of being saved? Misery is everywhere. ' Mm ? he gave a great sermon: 'Misery is everywhere. Birth is misery, life is misery, death is misery, and you will have to die anyway, so what is the point? Why are you shouting and making so much fuss ? It must be your past karma - that you had to fall in the well. So it is okay, accept it!' And he walked away

He delivered a great philosophical sermon, but he walked away. The man could not believe it: 'Is this the moment to give me a sermon?' But the monk was a great preacher and he knew only one thing: how to preach.

Then came a confucian monk. He looked into the well and the man shouted, 'Save me! I am dying and nobody is hearing me!'

The confucian, the follower of confucius, said, 'Don't be worried! This will never happen again. I will go to the king. Bigger walls should be raised around the wells. This well has no wall around it - that's why you have fallen in.'

Now, confucius believes in society, structure, improvement, progress. The monk said, 'Don't be worried - nobody will ever fall again! We will make a great movement and great protest.'

But the man said, 'I will die!'

He said, 'That is not the point! The society has to be saved; individuals come and go.'

Then came a christian missionary. He immediately took a rope out of his bag, threw it into the well and brought the man out.

The man said, 'This is real religion! But how come? How is it that you were carrying the rope in your bag? The buddhist came, he talked great things and the confucian came and he said he would create a great revolution in the world, but they were not interested in me. '

The missionary said, 'I am also not interested in you. My master has said, "Serve humanity," because that is the only ladder that goes to heaven. You did well that you fell in the well - I have earned great virtue. That's why I am carrying... I carry everything in my bag - one never knows what is needed, where. And remember to teach your children also, so that they can fall in the well and missionaries can come and take them out - otherwise nobody will go to heaven!'

They are not interested really in destroying others' misery - they are enjoying it; it is a subtle pleasure. And they are enjoying the hell that they can give, that they can afford.

Next time, don't be sympathetic - rather, try to destroy the misery. And don't enjoy the effort that you are doing. Start from this, then you will be able to do the other. When somebody is ecstatically blissful, hold his hand, dance with him, laugh with him. Ask him, 'Brother or sister, how have you attained? Tell me something about it - give me the good news! Allow me also to become part of your happiness, your ecstasy... let me dance with you!'

Participate... feel joyful that somebody has a glimpse. Just a few times effort will be needed and the old pattern will be broken. It is just an old habit that you had imbibed. Mm? just do the reverse. Always remember: habits can be broken only by doing the reverse. Create the reverse habit and they will negate each other and you will be free.

Try it. It will go - nothing to be worried about.

CHAPTER 2

2 February 1977 pm in Chuang Tzu Auditorium

[The Enlightenment Intensive group is present. One member says: At first I didn't like it, bu the second half of the group I liked very much.]

Always remember that even if you don't like a certain thing, it is not necessarily bad. Liking and disliking makes no difference. Sometimes the thing that you like may be harmful, and vice versa: the thing that you don't like at all may prove a great transformation. In fact that is more likely.

The thing that you don't like is more likely to help you, because liking comes out of the past, liking comes out of your mind. The mind likes that which hts with it, and anything that fits with the mind is never going to change you. Anything whatsoever that fits with the mind will strengthen the same mind, will make it even stronger.

So something that the mind feels repelled by has to be explored. There is a possibility that it may prove a radical change in your life. And right now you misunderstand because you are identified

too much with the mind. You don't know what is really beneficial and what is not. Whatsoever you decide, you decide through the mind. You don't know yet how to look at things without the mind interfering.

Now for example, this: if you had listened to the mind, the mind was telling you, 'Leave! It is pointless, and why are you wasting your time? I don't like it!' That mind tries to say that you don't like it, and you are so identified that you don't make the distinction that this is the mind saying, 'I don't like it. ' But the mind's liking or disliking is not your liking or disliking. You are separate from the mind, different from the mind.

So sometimes try that which the mind does not like, and sometimes don't try that to which the mind feels attracted and likes. Go on playing with this game. By and by the mind and you become loose,

and then you have a tremendously new perspective. Then sometimes it happens that you can see a thing without the mind coming in, because now you are loose, not so tightly attached to each other.

This loosening comes only when you sometimes go on trying the thing that the mind does not like, and sometimes not trying the thing that the mind likes.

Gurdjieff used to use this technique very much.

Somebody would come who was a vegetarian and who was absolutely against meat-eating and non-vegetarian food. Gurdjieff would force him to eat non-vegetarian food. Now it was repelling - to a person who has never touched meat and to a person who has always preached vegetarianism there cannot be anything more repulsive. Suddenly this man says, 'Eat meat, otherwise I don't allow you here... otherwise leave me!'

Now he had to choose between Gurdjieff and vegetarianism - and that is too much! When you have come in close proximity to a person like gurdjieff it becomes very difficult not to choose him. To eat meat is nauseating for a person who has always been against it, but gurdjieff would force him.

Sometimes, to a meat-eater, Gurdjieff would say, 'Stop meat-eating completely. Become vegetarian.' For somebody who never drank he would go on forcing him to drink more and more till he was completely lost. To somebody who drank he would tell them to stop it. That was a way of loosening the mind from the person.

To somebody who hated manual work Gurdjieff would give manual work. He had a great insight into finding what people hated - and he would immediately find out what it was And sometimes very surprisingly.

Just a few days before, I was reading a memoir A doctor - Gurdjieff's doctor, his own private physician - has written in his memoirs that the first time he came in contact with Gurdjieff the thing that impressed him was his tremendous insight.

A woman had come with this doctor to Gurdjieff for the first time. Gurdjieff used to see people only at the dining table every evening - thirty, forty, sometimes fifty and sometimes one hundred people in a small room, crowded. This woman had come with the doctor for the first time - a young beautiful woman - and she was sitting by the side of a very old woman... must have been like our bhakti (italian and elderly, she is an ashramite), white-haired.

Gurdjieff used to prepare plates, and he would say to whom a plate should go. He prepared a plate and said, 'It goes to the mum.' So the people who took the plate thought he was indicating the old woman - naturally, because she was the oldest woman there and he had said, 'This goes to the mum.'

But when the disciple took the plate to the old woman, Gurdjieff said, 'No, the other one.' The young woman was by the side of the old woman and nobody could believe why he was calling her 'mum'. That young woman started crying! The doctor was also puzzled.

Only later on did he come to know that that woman was really a mum - she was a mother to her children, she was a mother to her husband too! She was mothering everybody... she was even mothering her own father. Her whole life was concentrated on that point.

Gurdjieff had an insight into where people were. In fact a master can work only when he has that insight, otherwise there is no work possible. And he will immediately bring out the thing that you don't like. The woman started crying because that was the one thing she never liked to be told. Mm? that was one thing that used to hurt her very much. She knew it - it was like a wound. She had come for the first time and this man had caught hold of her!

Gurdjieff would always give just the opposite. To somebody who likes physical exercise very much, goes for a morning walk, evening walk, horse-riding, this and that, Gurdjieff would say to just sit silently and not to do anything. He would feel restless and would boil inside.

But this is the way the mind and you become loose.

When you don't listen to the mind, a distance arises. So learn this one thing from this experience - don't decide in a hurry.

Sometimes you don't like a woman and she may prove the best companion. Sometimes you like the woman at the first sight - you 'fall in love' as it is said - and she may prove the worst enemy to you. That's how it is happening all over the world: people fall in love at first sight and then they suffer their whole life. Because this is decided by the mind... and the mind is blind!

The mind has no awareness. Awareness is a totally different thing, far away from mind, and awareness becomes available only when the mind is no more making its chattering, its noise, so you can hear the still, small voice, from somewhere beyond the mind.

Keep it as a key, and sometimes go on trying something against the mind. Enjoy it, and you will be benefited tremendously.

[A sannyasin asks: I feel a little confused about what I call the will and surrender. It is something very difficult for me to find the right attitude towards surrendering.]

Don't make a problem out of it. Surrendering is really nothing against the will. The moment you start thinking that surrendering is against the will, it looks like a problem.

Surrendering is not against the will at all - in fact it is a flowering of the will, it is the culmination of the will. Only a person who has tremendous will can surrender. A weak person cannot surrender. A weak person may say that he has surrendered, but he has nothing to surrender. He is hiding his impotence behind a beautiful word - surrender is a beautiful word, and you can hide behind it. But he has nothing to surrender! What will you surrender if you don't have the will?

So to me, surrender and will are not opposites. Surrender is the final crescendo. So nothing to be worried about. With me, opposites are not opposites but complementaries - that has to be always remembered. Whenever you are creating some division and thinking in terms of opposites, always remember that my insistence is that there are no opposites, everything is complementary. It is only great will that makes it possible for surrender to happen. They are not against each other.

So don't create any conflict and don't start thinking, 'What is my way: will or surrender?' Wherever you are and whatsoever you are, learn to accept it. If there is will, good - you have to grow your will.

One day when a grown-up will is there, a mature will is there, you will see - now the ripe will wants to fall like a ripe fruit.

Only unripe fruits resist - a ripe fruit simply falls of its own accord. When a real man of will comes to me he immediately surrenders. There is no problem about it... he does not hesitate at all. But when the will is not ripe, then the hesitation... natural hesitation. And there is nothing wrong in it - it Simply shows that you need a little more mature will. So wherever you are, go on moving in the same direction.

I am not interested in changing your directions and I don't want to give you something towards which you were not growing on your own - no, not at all! Whatsoever your goal, wherever your natural movement, I help it that way. If you find that will is the thing that goes naturally with you, go into it deeply, go totally. Then that is your discipline and that is my teaching for you. Go into it as deeply Get in tune with your will. And one day you will find that now the fruit is ripe and the fruit wants to fall to the earth. The ripe will, of its own accord, changes its quality and be-comes surrender.

And this has to be the basic key for all opposites in every path wherever people divide. Somebody comes and says, 'What is my path - reason or love?' Unless you have a very grown-up reason you will not be able to fall into love. You will always be afraid, hesitant, reluctant; you will go only so far, because the reason will not be able to decide totally. Only a very mature reason can decide totally.

Somebody comes and asks, 'What is my right attitude: belief or faith? Reason or faith? Action or inaction? Feminine or masculine? Yin or yang?' And my approach is the same: that wherever you are finding yourself naturally, go in the same direction. If you can go into the same direction far enough, you will turn in the other direction automatically - because it is a wheel and everything turns into its opposite. That's the whole secret of life. The day turns into night, the night turns into day

There is no need to be worried about what to choose - day automatically turns into night and night automatically turns into day; life turns into death, and death turns into life again. That's how it moves, one has simply to accept!

The buddhists have the right word for it - 'tathata'; one has to accept the suchness of things. Whatsoever is, is - accept it, and don't hanker for the opposite. Go headlong into it, to the farthest end of it, and suddenly you will see that it has turned into its polar opposite... a miracle. And then you know that life is one.

Will and surrender are two polarities of one energy, like negative and positive electricity. The positive electricity cannot exist without the negative - neither can the negative exist without the positive.

So will and surrender both exist in your being and both exist together. But will is more primary, so one has to go through the will. Surrender is more ultimate, so one has to go into surrender one day... but there is no need to force it, there is no need to cultivate it, because all that is cultivated is false. Only the natural, the spontaneous, that which comes on its own, is beautiful and true!

So simply accept your being, whatsoever, wheresoever it is - accept it totally. Let its suchness be welcomed - that this is where you are, this is how you are. You cannot be anywhere else and you

cannot be anybody else. This is the way you are and this is the only way you are. This is the only way you can be in this moment. I am not talking about other moments, you will change, but in this moment this is the only way you can be. So why create anxiety ? Why become divided, split?

Live the moment! Live the suchness of it and live it totally. And out of this lived moment, out of this lived suchness, the other will come - it will arise on its own. And when it comes on its own it is tremendously beautiful.

Surrender will come, but that is the flowering. Will is like the seed and surrender is like the flower. Wait... nothing to be worried about. It is on the way, mm?

[A sannyas couple ask about their relationship. The woman had had a car accident which caused many changes in her. The man said they had opposite temperaments; he felt blocked in expressing love.]

I understand. It is something very fundamental to be understood. First, we are always attracted towards the opposite person, the opposite type. People fall in love with the opposite type, because if you are in love with somebody who is just like you, you will feel as if you are in love with your twin - and that will be monotonous. It will be as if you are in love with your own picture, with your own mirror-reflection.

Only very egoistic persons fall in love with the same type of person - very very egoistic people... narcissistic. They fall in love with a person who is just like them, a carbon copy. But then they have other problems, their ego creates the problem.

They don't allow the other any freedom whatsoever, because any freedom seems to be a betrayal. The other has to be just a replica, exact and precise. The other should not be allowed nay individuality. If the other asserts any individuality there is conflict - and how can the other be just a replica? Then there is pretension, hypocrisy. People wear masks and pretend, but then love disappears; love is not possible.

In that way there is a problem, because the person is only in love with his own ego and he wants the other to fit exactly with his ego - that's not possible. Either the other is killed - then there is a dead person, and you cannot love a dead person And if the other is alive you cannot love, because you want him to be just a replica, just a copy to your being; so you are asking the impossible. Either way there is frustration. But this happens in only one percent of cases.

In ninety-nine percent of cases the other type of problem arises - we fall in love with the opposite type of person. In fact that is real heterosexuality. It is not only a question of a man falling in love with a woman; it is really two polarities falling in love with each other.

That's why I am not in favour of homosexual tendencies - because they are egoistic. You are falling in love with somebody who is just like you - a man or a woman: a woman falling in love with a woman or a man falling in love with a man. That is very egoistic and juvenile, immature.

Heterosexuality brings another type of problem, because it brings great challenges. The first challenge is that the other is other - you are a man and she is a woman - and from there

temperaments are different. And not only that, in other ways also, we always love the person who is really opposite to our temperament in every way.

It almost always happens that a very intellectual person will fall in love with a woman who is completely non-intellectual. Miller fell in love with Marilyn Monroe. Mm? she was just a cow. She suffered very much because she wanted to be an intellectual. This man, Miller, was a great intellectual and she felt inferior. That created conflict. She tried but she could not do anything because she was really a totally different type - a body type who lives through instincts... and that was her beauty; that was her charm. That's why Miller had fallen in love with her.

Miller's intellect was a great attraction for her, because she always felt that she should have gone to the university, should have great degrees - and she never even went to school, even to high school; she was not even a matriculate.

So Miller was a pinnacle of intellect - a great, intelligent person, very argumentative. She had fallen in love with that intellectual and miller had fallen in love with that instinctive, intuitive being.

But now there is a problem. They have fallen in love - that's okay - but they are so different that they never meet anywhere. She lives a very instinctive life, temperamental; in one moment she is angry, in another moment she is loving; in one moment she is ready to kill or to commit suicide. And this is very difficult for an intellectual, because he moves through reason, step by step. His working is that of syllogism and he cannot understand what type of things are happening. This looks nonsense, insane, but that's why he has fallen in love.

Now this woman cannot understand what this logic and this mathematics and cleverness is, why there are always calculations and why one should be rational. Why not irrational? What is wrong in being irrational?

Marilyn Monroe committed suicide. Before she committed suicide she wrote a letter to a friend and in that letter she writes, 'I could not make it with Miller, and I know that there was no possibility of finding a better man.' She left - she divorced, she married thrice - but every time it was a failure, because she would always be attracted to something which was against her temperament. The people who would be attracted to her were attracted to the opposite, and then there was conflict.

Now this is the problem: attraction and conflict come out of the same reason - attraction out of the opposition and conflict out of the opposition. So lovers continue to fight... they remain intimate enemies. That enmity can only be dropped if you really become very understanding.

So my suggestion is that this is not your case in particular, this is the case in general. All love affairs, more or less, come to this point - they have to come, because from the very beginning the affair is doomed. The attraction is towards the opposite - how can you avoid the conflict? The conflict is implied in the attraction itself. This is the trouble, it is in-built.

So once two lovers have settled, the attraction disappears - because now you have become familiar with each other; the attraction is bound to settle. Now there will not be honeymoon peaks - you will live on a plain ground. Once the attraction settles there are only peaks of conflict. When the honeymoon is there and the peaks of honeymoon are there, the conflict is not apparent. Mm? it is

deep in the valleys far away. You can forget about it, you may not even think about it, you may not even dream about it. All honeymoons are beautiful but one cannot live in the honeymoon forever. That will be like flying in the aeroplane, always and always and always.

You have to land and settle, because you cannot live on that honeymoon height. The altitude is too high and it is difficult to breathe on that altitude for long. One has to come down and settle - and one has to settle on the earth.

Once you settle and the marriage has come to the normal, there will only be peaks of conflict; they are the compensatory peaks. With whomsoever you had the honeymoon you will have these peaks also. That's why in the east...

The east is very cunning and clever - they dropped the whole phenomenon of love completely. Seeing this problem, and the problem is such that it cannot be avoided, the east completely dropped the love affair. Marriage has to be settled - love is not to be allowed. Once love is not allowed there are no honeymoon peaks. If you can destroy the honeymoon peaks there are no conflict peaks. That's the whole logic of the east - very cunning logic - but then there is no romance left.

In fact, the woman and the man who are going to marry are not even to see each other; the parents will settle the whole thing. The whole thing is settled on the plain ground. Their finances have to be reckoned with, the family's status has to be reckoned with, the health, the health of the last two, three generations of the family - whether somebody has been mad, had cancer, tb, this and that - all these things have to be taken care of. Just one thing has to be left out: love, because that is dangerous.

So from the very beginning, in the east, the marriage starts on the plain ground; they don't allow any peaks. Then there is no conflict either... but that, too, doesn't seem to be good. It is as if just because of thorns you destroy the roses. Seeing that the thorns always come with the roses, the east has destroyed the roses completely so there are no thorns.

The western love affair is more hectic, more dangerous, more maddening, because the west has decided to keep the roses, but then those thorns are there, and sooner or later they hurt.

So what has to be done is to first think of it as a general case. I insist on that - to think of it as a general case. Why do I insist? Because once you see something as general, you become more objective. Then it is not something in particular for you. It is not that something has gone wrong between [you both]; [you] are irrelevant. It is something that always goes wrong between every [couple].

Once you have seen that this is a general case - degrees may differ but the basic thing does not differ - you have a more objective observation and things can be easily solved. Then you are not personally involved. You have a little distance.

Whenever things go well, enjoy - whenever they don't, don't pay too much attention to them. So whenever you can be in a good mood and together, be together, otherwise be separate... because we are not here to cripple each other. If we cannot make the other happy then it is better that we should not come into the picture at all.

So whenever you are both feeling good, happy, meet, commune, love each other, but when you feel that now your temperaments are asserting themselves, there is no point in living together; leave each other alone. That will help much, because when you are left alone there is no point in being angry and sad. And there is no necessity to go through all torture - it is not worth it. What is the point of continuously torturing each other? Then you are some sort of a masochist or sadist; it is ill.

Once you understand and she understands that this is the thing - if we can be happy, we have to be together, if we cannot be happy, then we separate Once that thing is decided, things will change, because I don't think that you want to be separate. Once that dagger is there, hanging over you, things will settle.

And don't try to change each other, because that never, never happens. People go on hoping and waste their whole life. You will try to change her and she will try to change you - that is nonsense! Why bother? If you can love the person as he is, love. If you cannot love the person as he is, leave! If it is difficult to leave, make an arrangement, have an agreement, that whenever you both feel good, invite each other, be together, but the moment that you feel that something is going wrong just say good-bye, be separate.

So first start by a provisional arrangement - be together only when you are happy. We should only be with somebody when we are happy, otherwise not. Why? It is better to be happy and separate than to be unhappy and together.

If you really love each other you will sacrifice your madness, your anger, for your love. Love needs sacrifice - and we don't sacrifice anything! We are ready to sacrifice love for other things: for small things you become angry and you never think that you are sacrificing love for it! It is trivia. When you look at it you know that it is foolish. But small things put together, one day destroy the whole love. There are not big things.

If you ask a couple, 'For what things are you fighting?' they feel shy, awkward - they can't say exactly what things. They say just 'such and such', but to exactly put those things on the list, they feel foolish, stupid, because these things are not worth anything.

So let it be very clear that either your love is sacrificed for your small foolishnesses, or your small foolishnesses have to be sacrificed for love. Now it is up to you! If you want to save the love, sacrifice your foolishnesses. Otherwise I don't see the point of why you should be together. Even if you love, that is not enough excuse to torture.

That continuous saying, 'I love, I love,' seems to be a trick of the mind, because if you love, really love the person, you would like him or her to be happy. Otherwise what is love for? It should be a blessing, but it doesn't seem to be a blessing. Out of one hundred, in ninety-nine cases it is a curse. The greatest curse that can happen to a man is love!

But the problem is that people cannot live alone. They are not capable of being alone, so they have to be with somebody. They have to settle and accept all sorts of nonsense that grows out of it. Because people cannot stand on their own and they are children and they need somebody to lean on, this whole nonsense continues.

But you are both growing, and you both have to take more courageous steps. If there really is love then love wants that everything else should be sacrificed. Make it a deliberate, conscious effort of sacrifice. If you cannot sacrifice those foolish things please don't say that you love, because then it is meaningless. Only your sacrifice will prove that you love.

And what am I asking that you sacrifice? Anger, hatred, jealousy, this and that - all nonsense! If you cannot sacrifice even these things, then what else can you sacrifice? People say sometimes that they are ready to die for the other, but they cannot drop a little thing like anger... and they are ready to die! It doesn't seem possible. They are just fooling around with the idea, because who is going to ask you to die?

So make it a point: sacrifice all nonsense. And if you cannot, sacrifice love. Be courageous either way.

For one month both try to sacrifice all nonsense. And if you cannot, after one month tell me how things are. Then separate. It is not good to destroy each other continuously. Let her be with somebody else - she may be happy - and you may be happy with somebody else. Why destroy both lives?

But I don't see that there is any need to separate. I am making it clear so that you know what you have to sacrifice, so you don't hope in a wrong direction. I am making the situation completely hopeless so things become clear. For one month both sacrifice for love.

And remember, I am not saying that you have to ask him to sacrifice, or he has to ask you to sacrifice, because that is not sacrifice. You are not to ask him to sacrifice. You are not to say to him, 'Osho has said - now sacrifice.' (laughter) That is for him! [He] will do his work - you have to do your work, otherwise you will go home and you will say, 'Now...!' (laughter) I'm not saying that!

After one month, come again, then we will see, mm? Good!

[A sannyasin says: Every afternoon around two o'clock I feel I need to lie down and all my energy feels very very strong, at a point here (indicating head) I want to die!]

That very desire prevents you. That very desire comes from your ego. Who is this 'I' who wants to die? That is going to be your last achievement, the last ego-fulfillment - that you want to be egoless. Why ? When the whole world is so full of ego, only chidvilas wants to become egoless. That is very egoistic, isn't it so? (laughter) When the whole world is so full of ego you have also to be with the ego. Why should you be egoless? When the whole world is ignorant why do you want to be enlightened? There is nothing else to do about it. This is the whole game, the same game: chasing your tail again and again! Now egolessness is the goal. A great spiritual something has to happen to you - you cannot be satisfied. This is greed! Why can't you accept things as they are?

Now your whole effort is creating anxiety. Accept - in deep acceptance the mind disappears. Accept the ego and the ego will die, because when you accept there is no point in the ego being alive. How can it be alive? It lives through ambition, it lives through desire. Something has to be achieved: power, prestige, spirituality, nirvana. Something has to be achieved; an object is there.

The ego lives through projecting new goals. If you accept that whatsoever is, is, there is no projection and the ego disappears. There is nothing to project - nowhere to go: chidvilas is chidvilas! When one has accepted, one accepts so totally that there is not even a slight effort to be somebody else.

This is real transformation - not to desire transformation.

[The sannyasin says: I see it as being a wall. I would like it to be broken.]

So let it be there... let it be the wall! Everybody is facing it. You want something special which is not happening to anybody - that's the trouble. You want to become a buddha, fast and instant, and that is not happening, so you become very much disturbed. That will never happen - it was not happening even to buddha himself. When he was trying he was in the same mess as you are!

For six years he was trying everything - standing on his head, fasting, mantram, kundalini, and chakras - and nothing was happening! He knew that nothing was happening, and he was chasing it like a mad dog. Then one day he recognised the fact that this was the whole ego effort - in a new direction but it was the same game!

In that moment of recognition he dropped all projection, all ambition; he rested under the tree. For the first time in millions of lives. he rested... because a mind can rest only when there is no ambition - otherwise, how can you rest? You are after it in the day, you are after it in the night, you are after it awake, you are after it asleep - how can you rest? An ambitious mind knows no rest.

For the first time he was really relaxed. There was nowhere to go and there was nothing to do, so how to create restlessness? Everything simply collapsed, all projections dropped, all dreams simply disappeared.

That night he slept in absolute stillness, in great restfulness; the relaxation was total. And in the morning when the last star was fading, he opened his eyes - for no reason; there was no motivation now. There was no motivation to even open the eyes.

Every other day, every other morning, he was awake with the motivation - now again he has to do this and that and meditate and do austerities and go to this teacher and read that scripture; there was motivation. That morning there was nowhere to go and there was no motivation. Just try to comprehend those eyes without motivation

He opened the eyes because now the sleep was over - not that there was any motivation to open the eyes; there was no need to close them, that's all; it was negative. He opened the eyes and with the last star disappearing he became enlightened. The wall you are talking about disappeared, because now there was no motivation.

The motivation is the cause of the wall. It is your own motivation that is hindering you! So drop all motivations!

And I am not saying to create a new motivation, because when you are nodding your head, I know why you are nodding! (laughter) I know! I exactly know why you are nodding your head. You are saying, 'Right, bhagwan! So now let this be the motivation! So now I will try! Here is your [sannyasin]

- I will try! I will try my best to drop all motivation.' But again you have created a motivation, and you have missed!

This is just an understanding - not something to be done... just pure understanding - that motivation is the cause of all suffering. Understanding this, motivations disappear... not that you drop them! Understanding this - that motivation is the cause of all suffering - motivation disappears. It is no more in your being, because your understanding becomes a light and the darkness disappears.

It is not that one day you become enlightened, one day you suddenly find that you were always enlightened, but because of this continuous motivation - to do this, to do that, to be this, to be that - you were not able to see what you are, what you have always been! You have been missing your reality because of your desires.

Those desires are creating so much smoke that the flame of your being is lost. When the smoke is not there the flame burns bright, clear and bright, sharp, and then you know who you are. Then there is nothing to do, achieve, nothing to be desired. All is herenow, in your own being

The problem is very basic, because whenever such things are said your mind immediately translates them into the language of desire, and again you miss! So again and again you will bring the same problem and again and again I will explain to you, hoping that one day your mind will be tired of translating it and you will be able to listen directly.

I was reading the diary of an old indian man. He is ninety years old and still alive. He was a small raja - Raja Mohendra Pratap Singh - and a very great revolutionary.

He is very old, so he has been in contact with all sorts of people - lenin, stalin, mao and ho chi minh - all the revolutionaries of the world. He has been travelling continuously... a very eccentric man.

I was reading in his diary that when he went to see lenin, the translator - the person who was translating - later on told him, 'Whenever you said "religion" I translated it as "communism". ' He said, 'What nonsense! But that makes the whole thing absolutely wrong!'

But the man said, 'That's what translators are ordered to do in russia. If somebody says "religion" we have to translate that as "communism"!' (laughter)

So when his talk was translated and people were clapping, then he knew later on (with a chuckle) why they were clapping! - because he was praising religion and they were hearing communism being praised. He was saying that man cannot live without religion and the translator was saying that man cannot live without communism, and people were clapping!

But the translator said, 'Only one word I have changed - nothing else! (laughter) And that much you have to allow, because communism is our religion,' he said. 'So we are not doing anything wrong; commun-ism is our religion and marx is our prophet.'

This is how things go when you translate - and your mind continuously translates everything. It immediately turns into a desire; that is the basic trick of the mind. Talk about desirelessness and the mind says, 'Okay, now we will have to create this desirelessness, so I will desire desirelessness.' Tell

somebody, 'Don't think and in a state of no-thinking meditation will happen,' and he will say, 'Okay, I will try not to think. ' And now he continuously thinks not to think, that's all! It is a very vicious circle.

So just watch it, mm? Good!

[A sannyasin says: I have been alone or on my own now for ten days or so... I felt so incomplete or I saw myself as incomplete, and always needing somebody else to comfort me. I just saw that.]

But what is wrong in being incomplete? And what is wrong in being in relationship just to be completed by somebody else? That's how things are. As far as the body is concerned we are incomplete. As far as the mind is concerned we are incomplete - not as much as the body, but we are still incomplete. The mind can exist alone more easily than the body. As far as the innermost being is concerned, the self is concerned, we are not as incomplete as the mind - very little, just a little incomplete... ninety-nine percent complete, only one percent missing.

The deeper you go, the more complete and more independent you will become. As the body, one is incomplete - a man is a man, the woman is a woman; the woman needs the man, the man needs the woman. Every day food is needed otherwise one will die. Water is needed, air is needed. One can live without food for three months but one cannot live without air for more than eight minutes. We are incomplete at the level of the body. The mind is a little more independent but not very much, because the mind is still divided into man and woman. And the mind also depends on the body and through the body depends on everything else that the body depends on.

Beyond the mind and body is your soul - that is far more independent But that too depends on god. So there comes a moment in the innermost core when you are no more, only god is; then only independence is. Only god is independent,

Sufis say, 'Only god has the right to say, "I".' Everybody else is just pretending to be an 'I' but is not, because everybody is just a fragment. Only the whole can say 'I', because the whole has the centre.

I can understand your problem, but accept that all these levels are your levels. Your body is yours, your mind is yours. Accept them, and by and by understanding will arise through more experience.

You will become independent one day but that independence will happen at the very core of your being. And right now there is no hurry... because these things are also needed: experience of love is needed - it helps. The misery that comes through love is needed - it helps. Good and bad, all that happens, is needed; sadness, happiness, is needed. They are all climates. In these climates one becomes more and more seasoned, and one day one becomes really independent; then nothing is needed. But don't be in a hurry, because nothing happens in a hurry. One has to go very slow-ly, very patiently.

So even if you want to hurry, hurry very slowly! (laughter) It will change - nothing is to be worried about. But accept every level of your being, don't reject anything.

CHAPTER 3

3 February 1977 pm in Chuang Tzu Auditorium

[A sannyasin reports on doing the nadabrahma meditation for nine months, including during his job as a pilot. He finds it a great source of energy.]

It is... it is a great source of energy. We don't know our own sources and we don't know how to connect with those sources. When you are humming a sound you fall into harmony. The sound becomes a vibration in your body/mind and by and by, slowly, the body and mind fall into a rapport. Their conflict ceases; in that cessation of the conflict, energy is saved.

Energy is being wasted continuously, because there is continuous conflict. The body wants to do one thing - the mind wants to do something else. One moment the mind wants to do this - another moment it wants to do that.

The body and mind are almost like two enemies, and the so-called religions help this antagonism. They have not dissolved it - in fact they have created it more and more. They have made it almost

unbridgeable, because they all condemn the body; they are all against the body. They think that the body is the sin, so the body has to be crushed, controlled, disciplined. The body has to be forced to be a slave and the mind has to declare its mastery. The mind is the real culprit - the body is innocent; the body has never done anything wrong.

It is the mind that has led humanity into wrong paths, but the so-called religions are in favour of the mind and against the body. They have created a conflict inside and that conflict is continuously on - waking, sleeping, the conflict continues. And that conflict, naturally, dissipates much energy. Great energy is wasted and nothing is achieved out of that friction, because man can achieve only when there is a unity.

United you are victorious. Divided you fall - united you stand.

Humming is one of the basic secrets to bridge the body/mind, because sound is the basic element of both. When you are humming, the body is humming - subtle layers of the body vibrate and the mind is humming. By and by they both start falling into one step, into harmony, into a deep love affair - a sort of orgasmic state between body and mind. Then energy is saved and that energy is great. When this energy is saved you have the right to ask for more.

Jesus says, 'Those who have, more shall be given to them, and those who don't have, even that which they have will be taken away.' So when you have the energy and you are saving the energy you become capable of receiving more and more. When you are losing the energy you become incapable of receiving, so whatsoever you have is lost and you don't get any more.

The universe supplies only when somebody is using it rightly, creatively using it - then the universe is tremendously compassionate. It gives you as much as you need, more than you need; it is very extravagant. If you are destroying its energy, it is very miserly: it will not give you, and whatsoever you have - even that will be taken away.

This saying of Jesus is one of the most important sayings ever uttered by any man anywhere... very paradoxical, very significant.

So when this harmony happens in your body and mind, or in a state of song, rhythm, rapport, you are showing that you are capable - more can he given to you. You deserve more, and more will be flowing.

You have the source of the infinite, deep hidden in your core, in your centre. When the body/mind are flowing in a rhythmic harmony, from your own innermost core energy is supplied. The innermost core is happy and wants to give many gifts to you.

And more will be coming Continue. You will forget what tiredness is. You will never feel exhausted – sometimes maybe spent, but never exhausted, and these are two different things.

The feeling of exhaustion is of great frustration, futility; something has been wasted without any purpose, without any goal, without any meaning and significance.

When you feel spent that is a totally different feeling - beautiful. After one has done a good job one feels spent. The energy has been used, creatively used; one feels happy. A painter when he has painted, a poet when he has written the poem that was haunting him for months or for years

It is said about gibbon, that when he completed his history - the great history of the world which took thirty years for him to complete The night he completed it he wept... out of joy. His wife could not believe what he was doing why he was crying and weeping. She thought he was unhappy or something. He was tremendously joyful. He said, 'I feel spent, but I am happy. My energy has been used - it has not been in vain. '

Your work is of a tremendous import. There are very few pilots who really understand their work. It is the most adventurous work... it is one of the most poetic, one of the most aesthetic. So don't do it just as a job. It is not a job at all - it is a great creative activity. Mm? just to be on the winds in the vast sky is a tremendous joy - it has a certain spiritual quality in it and the beauty of the sky and

the clouds, and the sun and the sunrays, an ;l the rains, and the stars in the night, and the oceans below, and the infinite blue It is very meditative. To be a pilot is to be fortunate.

And the more you enter into meditation, the more you will enjoy. There is risk but all joy has risk. In the risk is the thrill. The pilot is always between life and death - and that's the beauty of it. The pilot cannot become dead and dull. If he becomes dead and dull it is his own responsibility; he has forgotten what he is doing.

It is a great adventure; take it as an adventure and start loving it. Make it more and more meditative.

It is one of the experiences of all the meditators of the world that the higher the altitude, the easier is the meditation. That's why so many people used to go to the himalayas: not for the mountains - for the altitude. The higher you go, the less is the pull of gravitation. The less the pull of gravitation, the less you are a body. You start feeling a little bodilessness... you become more weightless.

As I conceive it, sooner or later spaceships will become the most useful places for meditators. They are completely out of the grip of gravitation, and man has no weight; he can float like a balloon inside of the ship. Those will become great experiences for meditators.

So the higher the altitude, the lesser is the grip of the earthly, the earth, and you are closer to the sky. You are less tethered to the instinctive, to the heavy, and you are more open and available to grace.

So down the centuries meditators have travelled to the Himalayas. It was risky, very risky, but once they started meditating there it was difficult for them to come back - it was so easy there. Just the very altitude changes the whole chemistry of your body, and the changed proportion of the oxygen makes a lot of difference.

The more oxygen that goes into your being, the more pure the atmosphere, the less the carbon dioxide, the lighter you will feel. The same happens through fasting - it changes the quantity of oxygen. The same thing happens through Dynamic Meditation - it changes the quantity of the oxygen. All yoga breathing is nothing but an effort to change the chemistry, but on higher altitudes it changes naturally.

If some day it becomes more and more possible that more and more people can go into spaceships, there will be a great explosion of meditators in the world. The first space explorers all felt this. Their diaries, their memoirs about their experiences, are tremendously religious. They all felt a certain religious quality happening to them... and they were not religious people.

One explorer wrote in his diary, 'I have never been in the church and I have never been interested in god, but out here in space it is so silent, so eternally silent that I suddenly feel god exists. The very silence clicks something in me.' And he wept out of joy: God is!

Another explorer wept out of joy because for the first time he could see the earth as one: no Russia, no America, no India, no China - just one! With the very feeling that the whole earth is one, at that moment he became a universal man: neither christian nor hindu, nor white nor black - simply a dweller of the earth. That too is a great experience of religiousness.

My feeling is that these experiences came because of the state of no gravitation.

So start loving your work. Make it a meditation - go on humming, be meditative. Love your work: it is one of the best that one can happen to have.

[To a sannyasin, recently arrived:]

Begin to mix and melt with the orange people, mm? You will lose your separateness and then things become very easy.

The greatest problem is how to lose the ego. That's why my insistence so much on orange, the change of the name. Then you lose your personal identity: so many orange people - [you are] one of them. Mm? the personal, the distinct, is no more meaningful; the similar becomes the meaningful. With the changed name, you forget your past by and by. The name does not echo anything of the past, it is fresh and new.

Dancing, the sufi dancing, will help you to melt more and more. For this month, simply melt and mix and mingle, and then the work starts. Then the work is very simple. Otherwise in the groups the whole problem remains how to shatter your ego - and much energy is wasted in shattering that ego. When the groupleader or the group tries deliberately to shatter your ego, naturally you start defending... and that is very unconscious.

That's why groups become so meaningful here: because before a person enters a group he has already lost that problem; he is available and open. So ninety percent of the work is already done - now the real work can start, and immediately - there is no need to go into the primary things. So just forget yourself here, mm?

To forget oneself is the way to remember oneself. If you can lose yourself, you will gain yourself; there is no other way. The people who cannot forget themselves cannot remember.

The only way to become, is to be lost. Then all that is wrong is lost, and all that is true is saved. All that I accidental is lost, and all that is essential is saved.

Right now the case is such that ninety-nine percent of the accidental has accumulated around the essential. The essential is completely lost in the accidental.

This is just an accident that one is born in a christian family or a hindu family. This is just an accident that one is born in a white family or one is born in a black family. This is just an accident that one is a chinese and one is an indian. These are accidents of birth, of culture, civilisation, religions - but all accidents; nothing is essential in them.

These become very important. They become such a hard crust around you that your essential being is completely lost. This crust has to be broken. When this is broken and the essence starts opening, has space to flower, there is great joy... and that is the search.

Unless that is attained, never rest satisfied - go on moving, go on moving

[A visitor says: I just don't know why I'm here. And at the moment I just feel very confused about what I want to do, or even if I want to be here. I just feel very blocked - in my body as well as in being myself.]

That happens to everybody - that's very natural - because it is such a change, and the mind is very orthodox. The mind is never for change, the mind is never revolutionary, cannot be. The very nature of the mind is to be conventional - it moves in the old rut. Whatsoever you have done, the mind is ready to do it again and again and again. It is like a broken gramophone record: it can repeat the same thing again and again; it is never bored with it. In fact the more it repeats, the more skilful it becomes. The more skilful it becomes, the more it wants to repeat it. Anything new and the mind feels afraid - for so many reasons.

First, with the new the mind feels inadequate. With the old the mind is adequate. It can tackle it - it knows what to do. With the new it does not know what to do - hence the block. The mind is simply at a loss. It cannot say yes, it cannot say no, because how to say yes and how to say no? - because nothing is known.

With the unfamiliar the mind goes into a shock. It wants to recoil back into the old pattern. Then it is relaxed because it knows what is to be done and what is not to be done.

Sometimes it happens that the mind even clings to misery if it is old and may not be ready to go into a new bliss because it is new. At least the misery seems to be familiar. One belongs to it, it belongs to one, and there is a sort of understanding. But the new? A trembling and nervousness arises. This is natural - this happens to everybody. This stops immediately a person becomes a sannyasin, because then you have taken the jump - then there is no problem. You start looking in a totally different way... you start exploring the new situation.

This problem remains only when you are outside the gate, so once you have entered, the mind becomes interested. Now what is the fear? You have taken the jump - whatsoever has to happen has happened - so why not explore? Then one starts exploring.
This is my experience with everybody. So take a jump into sannyas!

[She answers: I have this feeling of not being ready...]

Nobody is ever ready! People become ready only when they go into it. How can you become ready?... If you want to learn driving you have to take the wheel in your hand. You are not ready and you will be trembling and you will be shaking and you will be nervous. If you look at the road you will forget the accelerator, and if you remember the accelerator you will not look at the road, and all sorts of things will happen - but that is the only way to learn! And I am by your side! I am a teacher who teaches how to drive, so you need not worry... you need not worry at all.

Just take the jump. Difficulty is there, even in taking a jump there is difficulty, and particularly for the modern mind it has become very very difficult. The modern mind has forgotten a few things.

The one thing is - how to be an apprentice; the modern mind has completely forgotten that. The modern mind has completely forgotten how to be a disciple. The modern mind wants to be the

master before becoming the disciple. The modern mind wants to teach before ever learning. The modern mind wants the answers even before it has been able to ask the questions. This is happening all over the world - this is nothing special to do with you.

This whole generation is in a very difficult situation. The situation is that nobody wants to learn. Learning gives a very deep fear, because learning means learning the new - so people are dropping out from all sorts of learning.

And this too is a learning, and one of the most significant. You will never be the same again once you have learned this that I am teaching here!

But the problem is that you can know what it is only by going into it; there is no other way to be convinced about it. You can think about it and you can drive yourself crazy - that is not going to help. It is not a question of thinking about it, it is a question of tasting it.

So if you have a little courage then let the nervousness be there... in spite of it go into sannyas. Do a few groups, meditate, and within two, three weeks all nervousness will disappear. You can see - so many people are here and they are all just like you, and they were in the same fix once. Then they took courage; they said, 'Okay, let us see what it is.' And they have never repented for it - and they will never repent for it.

But you can think - if you want to think and want to become more nervous you can do it! I am here to relieve you of nervousness. The mala will simply take away your nervousness.

You can close your eyes and think about it a little here now. Close your eyes and think about it.

[The visitor answers: I feel that before I do something like this I should be just completely wholehearted about it.]

How can you put your whole heart and your whole being into it? Have you ever put them into anything?...

I have never seen anybody putting in anything, but still you do things. You eat without putting your whole heart into it; you take your bath; you go to sleep without putting your whole heart into it. Sometimes you fall in love also without putting your whole heart into it. You have been doing a thousand and one things and you have not put your whole heart into anything Just for sannyas?

But you can think - I'm not pushing you. You can think about it... but those are the ways to avoid. The whole heart - how can you do it? It is humanly impossible to put the whole heart into anything.

One day it becomes possible but that day is far away - when you can put your whole heart... not only in sannyas, in anything. You eat and you eat only, and in that moment there is no thought - your whole heart is there in eating. You become the eating. You look at a rose flower and you become just the look, nothing else, everything else disappears. You are just eyes and eyes and eyes and nothing else. You hear a bird singing and you become just the ears and the ears and the ears. All over from toe to head you are just a big ear, listening.

That's what total heart means: being total in each moment whatsoever one is doing. That comes one day That is what meditation is all about - an effort to bring it. It is a cherished goal but you cannot fulfill it in the first step. It will be the last step of your journey, and you cannot make the last step the first step. If you try, you will never take the first step.

The first step has to be taken in hesitation, in confusion, in unclarity. The first step has to be taken half-heartedly. At the most you can think only that the greater part of your heart is with it, that's all - but the whole? Impossible - just the greater. Maybe fifty-one percent is for and forty-nine is not for, but that's enough - that will do; that's enough. And that too will not be always so.

In certain moments you will feel yes, and certain moments you will again relapse, and again the 'no' part will become big.

In one of the oldest Indian scriptures it is said, 'Whenever you want to do certain good things wait for the moment when the yes comes, then don't hesitate a single moment. Do it immediately, because it will not be so for long. And whenever you want to do something wrong, wait for when the no moment comes, then take the decision - otherwise the no moment will disappear. When something good has to be done - you wanted to give a gift to somebody - then when the yes is there, do it immediately. Don't rely on the mind; a moment gone and the yes may go.'

I was reading Mark Twain's life He says he went to a church to listen to a priest and the sermon was tremendous - he had never heard anything like that. He heard just ten minutes of it and he thought, 'I am going to give one hundred dollars to this church.' Then he listened for ten minutes more and his mind said, 'Why? One hundred is too much, fifty will do.' He had not said anything to anybody, he was just thinking in his mind.

Ten minutes more, and he said, 'But why fifty? I have no obligation to fulfill, ten will do ' And then five... and then one

He writes in his autobiography, 'Then I escaped, because I became afraid that I might take something from the plate if things are going like this: from a hundred to one I have come! (laughter) So before I decide to take something from the plate, I should escape from this church. It is dangerous to stay here!' This is how the mind goes.

But you can think for a few days if you like, mm? that's for you to decide. My feeling is that you are ready... and you will never be more ready than you are right now: less you may be - more you will not be.

What should I do? Mm?

[The visitor finally nods.]

This will be your name: Ma Deva Bhadra.

Deva means divine, and bhadra means grace - and this is my hope for you. Become a divine grace and let grace be the key. Walk gracefully, look gracefully, sit gracefully. Make it the point of your awareness - be graceful in everything that you do. If you can remember gracefulness, within two, three weeks you will see a subtle meditation arising in your heart, and a great silence.

Everybody has to work in a different way. This is your meditation - grace. So whatsoever you do, remember to be graceful. Even if you are angry, remember to be graceful; be gracefully angry. If you want to shout, shout gracefully. Even if you are fighting, fight gracefully.

So remember grace as your key, and it will work miracles for you

CHAPTER 4

4 February 1977 pm in Chuang Tzu Auditorium

[A sannyasin told Osho about a centre sannyasins were starting in Holland.

Osho encouraged Niketana to go back and help the centre in holland, saying that wherever people are doing his work, he is there]

It is the greatest creativity possible when you help people to grow. Nothing else is more creative - because you create consciousness. It is good to create a beautiful painting, good to create a beautiful song, but nothing compared to when you create consciousness, when you create awareness in people, when you create the possibility of joy, celebration. These are the greatest artists - who help people to be, to be authentically, to be in the true sense of the word 'being'.

Ordinarily people are asleep. It doesn't matter much whether they are or are not - they will live as if they are dead. They don't make any difference in the universal consciousness; they don't add anything to it. They come, they are here, and they go, and the universe has not been enriched by

them.

Unless you enrich existence you are never rich. The moment you start enriching existence you start becoming rich... every day richer and richer.

A man is not rich because he has many things. That simply hides poverty, that does not make you rich. That’s a pretension of richness - having so many things. Having is not being. Having certainly gives a false sense of being - you have a big house, you have a big car; you feel you are important - but deep down you are just crawling on the dunghill in a way. Deep down you are immensely poor... deep down you are just empty. If your car and your house and your money is taken away, nothing is left.

When everything is taken away and nothing is taken away from you, you remain the same, then you have something. And that is a totally different thing. It is not having things - it is having being.

There are only two types of people: the first, the ordinary type who goes on collecting, having - have this, have that, have all that is possible: all the gadgets, shiny gadgets; have everything that is shiny, and surround yourself with shiny things

And then there is another type - a very rare type, the spiritual type - the religious man who is not interested in having things, who is interested in having himself. Then being is important, not having. Then a man may be a beggar and yet an emperor. But that type of kingdom, that kind of enrichment, comes only when you start enriching the world. And then you can sec the diametrical opposite: a person who wants to have, will make the world poor; he will exploit. He will not give - he will hoard. He will oppress; he will take away from people, only then can he have it!

So when in the dimension of having, a person becomes rich, many people become automatically poor; he makes the world poor. For one rockefeller to exist millions of people have to live half-starved lives. For one country to be rich many countries have to exist almost in a condition of famine. This is a very bloody type of richness.

The richness that comes through being is totally different. It comes only when you enrich the world, when you pour down your heart into others' hearts... when you become love, when you share, when you give, when you start overflowing... when you start enjoying giving itself and you feel grateful to all those who allowed you to give, who allowed you to share, who were ready to receive, who didn't reject you, who welcomed your energy.

When you enrich the world you become tremendously rich, really rich. You may be poor in the sense of having, but you will be rich in the sense of being. That is the meaning when Jesus says 'Blessed are the poor in spirit'. Now this is a very contradictory saying

The poor in spirit are those who are spiritually rich, but he uses the expression 'poor in spirit' because he wants to say 'People who don't have any ego are poor in spirit'. Ego comes from having things. A person without ego is a poor person in Jesus' saying, but he is blessed because he shall inherit the kingdom of god. In fact he has already inherited the kingdom of god - he is the kingdom of god! He's already a king... uncrowned. Maybe his kingdom is not visible to others - only visible to himself, or visible to others who are like himself

A spiritually rich person is poor in spirit because he has no ego, because he has nothing, because he possesses nothing. He knows nothing, he possesses nothing, he is nothing! In that sense he is poor, but because he is nothing he becomes capable of receiving god. Because he possesses nothing, he possesses all And only that life is the life of beauty and beatitude.

So good! Go happily and help people to grow.

[Osho said that one's growth can be helped indirectly through helping other people with their growth problems.

See 'Be Realistic: Plan For A Miracle' page one, where Osho talks at length about this.]

[A sannyasin said that she was concerned about her six-year-old daughter. The child said she was happy being here but she felt that she wasn't; she said she felt she just couldn't make her happy]

You seem to be too much concerned - too much concern can be dangerous. The idea to make somebody happy never succeeds... never! It is against the laws. When you want to make somebody happy you make him or her unhappy. Because happiness is not something that can be given by somebody else. At the most you can create the situation where happiness may flower, may not flower; more cannot be done.

It seems that you are too worried about making her happy, and because you fail you become unhappy, and when you are unhappy, she will be unhappy. It is very easy to make somebody unhappy - it is impossible to make somebody else happy.

This has to be understood: it is very easy to make somebody unhappy. If you are unhappy that is enough to make anybody who is around you unhappy. But just by being happy you cannot make anybody happy. Happiness is something very positive - the person has to earn it himself. Unhappiness is very negative, unhappiness is very infectious - it is like a disease. If you are unhappy, all those who are connected with you, related with you, particularly children, will become very unhappy. Or, the person who loves you will become very unhappy And children are very sensitive, very fragile.

You may not say that you are unhappy but that doesn't make much difference - children are very intuitive; they have not yet lost their intuition. They yet have something deeper than the intellect, which feels things immediately.

Intellect takes time and intellect always wavers; it can never be certain. Even if you are unhappy and a person thinks about you, he can never be absolutely certain whether you are unhappy or you are just pretending; maybe this is just your habit or maybe your face is like that. Intellect can never come to a conclusion which is absolute. It is always divided... it is a guesswork - at the most a good inference but there is nothing to be certain about.

But intuition is absolute, unconditional - it simply says what is the case. Children are intuitive and they are related in a very subtle, telepathic way. They don't look at how you look - they immediately feel

Sometimes it happens that the mother may only feel a little later on, and the child has felt it before the mother herself. The mother may be unhappy but she is not yet aware. The child will first become aware that the mother is unhappy. The mother has not said so, she has not herself even become aware of it - it is still coming to her consciousness from the unconscious - but from the unconscious to the child there is a direct passage.

To reach to your conscious it will have to pass many layers of conditioning, many layers of experiences, intellect, this and that, and it will have to pass many censors. Those censors will change the message, interpret it in different ways, colour it, and by the time it reaches your conscious it may be absolutely something else to what it was in reality. But a child has immediate access.

Now they say that when a child is in the mother's womb, even then when the mother is sad, the child becomes sad. The mother is angry and the child becomes angry; the mother is anxious and the child becomes anxious. Everything vibrates in the child.

So up to a certain age the children remain very much rooted in you and they know what is happening. Or if somebody loves you very deeply, then again he has a telepathic approach. He need not even ask you how you are and he knows. Sometimes you even say just the opposite - that you feel you are fine, you are good, and you pretend... you may be a good actress; that doesn't matter - but the person who loves you, knows.

My feeling is that you are trying to be too much of a jewish mother - and jewish mothers are the most dangerous in the world, because they try hard to do whatsoever is right to bring all happiness to their children. Hence they are the most crippling mothers, they destroy happiness.

Too much love becomes suffocating, and when you see that the child is suffocated, you become even more concerned, so you suffocate more! So it is a vicious circle!

Just relax a little. Let her mix with other children here, let her play, and don't talk about happiness, unhappiness. You cannot give any happiness to anybody - forget that illusion completely. Whatsoever you can do, do, and don't talk about it.

Rather you be happy - that will help. Seeing you happy, she will feel happy. Play with her, hug her, but don't show much concern about happiness. Happiness is not something that we have to seek directly: it is a by-product. Children are very much puzzled when you ask 'Are you happy?' In fact they don't know how to answer it - and my feeling is that they are right! When you ask a child 'Are you happy?' he simply shrugs his shoulders... because what do you mean?

The child is happy only when he is not aware of it, the moment he becomes aware he is not. Nobody can be happy when they are aware. Happiness is something very subtle that happens only, exists only, when you are completely lost in something else.

The child is playing and he is happy, because the child does not know about himself at all in these moments - he is lost! Lost, he is happy.

You take hold of a child and ask him 'Are you happy?' Now you have made him self-conscious, and self-consciousness is never happy. So maybe the child, just to make you happy, says 'Yes, I am very happy', but you are not convinced and the child also is telling a lie.

Happiness exists only when you are lost. When you come back, happiness disappears.

A dancer is happy when the dance is there and the dancer is lost. A singer is happy when the song is so overwhelmingly there that the singer is no more. A painter is happy when he is painting. A child is happy when he is playing - maybe a nonsense game, just collecting seashells on the seashore, meaningless, but he is completely absorbed.

Have you watched a child collecting seashells or collecting stones? Just watch the absorption... just see how deeply involved, how utterly lost. And that is the quality of ecstasy, the quality of wonder, the quality of all religious experience. All children are religious and all children are happy unless parents make them unhappy.

Just allow her to mix with people, let her dance here, and meet with children. Let her come to the music group, to the sufi dancing, and let her watch... and she will be happy!

Forget about happiness - don't talk about it! Never ask a child 'Are you happy?' otherwise you will make him unhappy. Sometimes play with her, sometimes dance with her, and you will make her immensely happy!

But happiness is not to be sought directly. Do something else and happiness follows like a shadow - it is a consequence, not a result.

So don't be worried. There is no need to send her anywhere.

[A sannyasin said that he did not feel connected here, and then referred to something Osho had said earlier to another sannyasin about service with people, as he had been working with children in a day-care centre.]

I was not talking to you... I was talking to somebody else! You can misunderstand it completely - I was not talking to you. You are not ready yet to be of any help to anybody. You can be dangerous if you help people, because you have not taken the first step - you have not helped yourself yet. So anything that you do will be a wastage, if nothing goes wrong; it will be just a wastage. If something goes wrong, which is more possible, it will be harmful. There are only two possibilities: either it will be wastage, the best possibility, or it will be harmful.

The first thing has to happen within you. Because you are not connected yourself, you are not feeling connected to me or to the ashram, or to herenow. You are not connected with yourself, so it is very difficult to feel connected with me, mm? because the first thing is missing - you are not there; you are fast asleep.

And the second thing: you are very clever and your cleverness is protecting you - this protection is against you. But you are very clever: you go only so far. You go with all calculations. You are not a gambler, you are a businessman - and the game I am playing here is for gamblers. So become a gambler, otherwise you will not feel connected. Take some risks! You don't take any risk! You go in a very guarded way... watching, and whatsoever you do, you do when your reason is satisfied about doing it. So you don't take any risk, and without risk nothing is going to happen. You can postpone for one month or one year - it won't be of much use. Postponement or staying longer is not going to help; you have to understand this.

But now the right time has come. I was waiting for when you would ask me and then was going to tell you... because I always wait for the person to ask. If you tell a person when he has not asked he will not understand, because if the question has not arisen the answer won't fit. First the question has to arise... first the person has to feel the question. Now you felt it - what are you doing here? Now it is an existential question, now the answer can be given.

I could have given you the answer the very first day you came but then it would have been useless. And it may have been even harmful, because the answer would have been there without the question and your intellect would have hoarded it. Because of that answer, this question that is arising now would not have arisen, and that would have been a very false situation. So I have to wait sometimes very long - for the person to come to his own realisation of what he is doing here.

You are very rational, you move through the head in a very calculative way. Nothing will happen, because love or meditation or prayer or god are all gamblings - very risky things. One has to go

headlong; knowing that one may be just a loser, knowing that all may be lost, knowing that this may be foolish, still one goes.

It is a very blind game - life is a blind game, and clever people miss it. Sometimes fools reach and the so-called wise just go on standing on the bank. They want to make everything sure about the other shore. They don't want to move into the river. They are afraid to lose this shore, so they want everything to be certain about the other shore. But nothing can be made certain from here - you have to go there. And the other shore will become visible only when this shore is lost.

There will be a time when you will be just in the middle of the river and no shore will be seen, neither this nor that, and that is the point where a master is needed.

That is the meaning of surrender - that you trust something which you cannot see - and that is the meaning of your name 'shraddhan'.

I have given it knowingly, because that is going to be your whole work - that you have to create trust... and you don't have trust. So take a little adventurous turn, be a little more risky.

One thing that I can say to you is that you don't have anything to lose - you are unnecessarily worried. A man has nothing to lose. There is all to gain and nothing to lose, because we don't have anything!

And the same problem comes in your meditations, because you are the same - whether in relation to me or in relation to the ashram or in relation to anything else, or in relation to meditation. I have even been watching your love affair, there too you don't take the risk; you just write a love letter.

Days of love letters are gone! One should be a little more risky. And my people here are dangerous people - they won't listen to love letters. You have to go headlong... you have to hold somebody's hand and say what you want to say, with all possibility of being rejected.

Those love letters are polite ways to feel whether you are going to be rejected or not. If you feel there is some possibility, some response, then one step more, one step more. Just listen and then think it over in the night. I am not saying to you to agree or disagree with it. If you agree with it, that will be a great thing. Disagreement I know will come immediately, because it may be that people are ready to listen about meditation but they are never ready to listen about their love, because they think at least that much they know!

And I say to you that you know neither meditation nor love, because if you know love you will know meditation too - they are almost the same; it is the same energy. After two, three days write me a letter; then you will have a more clear perspective about what I am saying.

You may not be aware of your own ways. That's how ways persist - because we are not aware. And start taking more risks! Live a little more dangerously! In fact there is no other way to live: the only way to live is to live dangerously.

So think it over, mm? and after three days you write a letter to me. At least for once be absolutely true; don't play any games! You are not to hide anything from me, because that is pointless - you cannot hide!

I sometimes even accept your pretension - sometimes I say 'Good, Shraddhan' - and I know that it is not true. But now the time has come, I will have to hit you on your head!

You are not to reply to me - I'm not asking for a reply; you are not to convince me about anything. You have just to listen to what I have told you and meditate over it, and then there will be a response, not a reply. And let the response be as it is - write it down. Don't change it, don't improve it, don't drop anything, don't add anything into it. Just let it be as it is, as if you are simply opening your heart to me. Then I will call you and tell you what is to be done. The first thing is that you have to look into your being, at what you have been doing.

There are many people who have been doing the same - not only you. In fact everybody does that in the beginning. There are many people who go on playing games. They think they are doing something very clever and they are simply missing the opportunity. But it is natural too, because whatsoever they have done for their whole life only that can they do. And in the ordinary world cleverness pays. Here, madness pays. And you are not mad - that's your trouble. With me mad people grow very fast.

Clever people who can succeed You can succeed in the world very well, because this type of functioning is very in tune with the world, with the worldly - and that's one of the problems.

A certain mind has come into existence - the american mind. This is something new in the history of humanity.

The american mind is, for the first time in the whole history of man, the most trained for the world. American society is the first society in human history which is dominated by the businessman - hence its success. No society has ever been dominated by the businessman. In india it was the scholar, the brahmin, the professor, the pundit, who dominated. In england it was the aristocrats... as it was in europe In japan it was the warriors, the samurai, who dominated. Never before has the businessman dominated anywhere else.

The american society and culture are based on the mind of the businessman. In fact it was said that if a German had to say to somebody, 'I am a businessman,' he felt a little awkward. A businessman? A German used to feel very good if he could say that he was a professor. Mm? maybe poor, but a professor in a big university. He may be very very rich, but a businessman? Then it is nothing... a businessman.

Now in America, to be a professor is nothing. Just a professor? - poor fellow! Professors are those who have failed... professors are those who cannot be anything else. When you cannot be anything else you become a professor, in america. But businessman is a prestigious word. If you are a businessman, that's how one should be. The whole society is based on the businessman's mind, hence its success. It is a tremendously successful society, because wherever the businessman enters, he brings success.

India has failed - poor, has lived in slavery, poverty. The brahmin never succeeds anywhere; the professor is bound to fail. Wherever intellectuals come into power the society is doomed, because they will argue and quarrel and do everything, but they will never do anything which is utilitarian. They will only miss that which is needed. They will talk about great things, and small things are what life consists of. The businessman looks to the small things, to the minutest detail; he is very earthly.

So I know that the very success of the american mind is a barrier in the inner world. In the inner world a different approach is needed - unearthly, more poetic, more romantic.

And that's what the problem is deep down within your being. You have a mind trained in a certain logic, and here I am talking about a diametrically opposite logic, so you don't feel connected with me. Whenever mad people come to me they are immediately connected with me.

But this can be changed. One should become very very fluid. I'm not saying to destroy this mind. The mind is good if you are working in the world, so let it be there intact; when needed use it. In the marketplace, use it. In the marketplace, whatsoever I am talking about and whatsoever I am sharing with you is of no use; never use it in the marketplace.

So one has to be very fluid. Use this mind in the marketplace but when you go to the inner temple put it aside. Use another kind of mind, which is there also, you have not used it, that's all.

I have given this name 'shraddhan' - it means trust - to remind you... to remind you that it is there, alive; you just have to start using it. Of course a little courage will be needed. Whenever we change gears courage is needed, mm? because one has become so skilled in one thing, efficient... and then something new. For three days just think, and then write a letter. Something is going to happen.

[Osho had previously told a sannyasin psychotherapist to give counselling to people he would send to her. However he did not send anyone. She asked for something more challenging like training in groups.]

I had put you in a certain situation knowingly. I wanted you not to do anything in particular for a few days.

One comes up against oneself when one is not doing anything. All doing is a sort of escape - it gives you occupation. The challenge that you are talking about will be just an occupation. The real challenge I have given to you, and you have not been able to see that this is a challenge - just to sit in Vrindavan and not to do anything. This is really a challenge!

... This will make you aware of how much addicted you are to achieving... how much addicted to work you are. You cannot be without work, and that is the first condition to be fulfilled - that a person should be able not to do. If one becomes able to be in inactivity, then one's activity will have something really meaningful. If you have to be active because you cannot be inactive, your activity is feverish, it is a sort of obsession. It is intoxicating; it helps you to avoid yourself, to forget yourself; it helps you to drown yourself. It helps you so that you don't come across yourself, so that you don't encounter yourself.

In the east we have always used inactivity as a basic groundwork A person has to sit not doing anything. Then all sorts of ideas come and all sorts of negativities and sadness arise. One feels completely lost, maddened.

If one is deprived of all activity, anybody will go mad within three weeks. This is the situation of your normal human being - within three weeks. Three weeks is the maximum limit, in fact after the first week things will start. A few will go mad within ten days, a few within fifteen days, but by the third

week, by the twenty-first day, all will go mad if all activity is dropped. But what type of mental health is this - that we cannot sit silently for only three weeks?

In the East, they, particularly the Taoists in China, have worked tremendously. They have made this the basic condition for a grown-up person - that he can be without doing anything; he can enjoy just being. Then action has a different quality - a luminous quality to it. It is not your hectic feverishness that you are throwing in. Action has a fragrance. Then it is not unhealthy - it is healthy, whole. Otherwise mad people are helping other mad people... and only a sane person can help.

So I had put you in this situation knowingly. I knew that this was going to happen - that sooner or later [you] was going to come and say, 'I'm just sitting in Vrindavan and eating too much.' Because that too is an activity. When you are sitting and you have nothing to do, drink coca-cola, or something else, eat something; at least this can be done.

[The sannyasin asks: When you say to do nothing, do you really mean do nothing at all - not write, not dance, not sing, not...]

No, no. I have not put you in that situation right now. Some day I may put you. Right now you are just not given any activity in particular. You can dance, you can go to the sufi meditation, you can meditate, but I have given you nothing in particular. Sometimes I will be sending a few persons; then you have to talk to them and help them, mm? Soon they will be coming more. I was not sending them because I wanted to listen to you, to what you would say.

But enjoy this inactivity; then I will give you activity too. But first get into it. Be happy. The day you are happy with your inactivity, that is the last day.

[Another sannyasin says: I've fallen in love with someone who does not love me. He rejects me and rejects me and rejects me. I tried to make relationships with someone else several times and every time it happens that there is no love, so I finish it. I don't know what to do.]

You may be only in love with the man because he rejects you. There are a few people who only love people if they reject them. They think something great is there - it becomes a challenge. The more difficult the person is to get, the more the ego becomes interested, and then you create misery. The other persons who don't reject you are ordinary. So now you are creating a problem; it is a created problem.

If you have been rejected by somebody it is finished, because love cannot exist on one side. If you extend your hands to hold my hand and I don't give my hand, how long can you go on keeping your hand that way? It is foolish... it is meaningless!

When a person rejects you it simply means that he does not love you. So how can you go on loving a person who does not love you? Even if he concedes, there is not going to be happiness with him. So drop this idea.

You are still feeling hurt... you want to prove that you will get this man. This nonsense arises in everybody's ego. Whatsoever you cannot achieve becomes very important, has to be achieved. Maybe it is meaningless and when you have achieved you may not find any significance in it, but

the very idea that you have been rejected How can you be rejected by anybody? That rejection is like a wound.

But this is foolish. Love can exist only when two persons are in love - it cannot exist when one person is in love and another is not.

There are many possibilities. One possibility is that two persons are in love with each other - which is very rare; I have never come across such a situation. So you need not feel very desperate about it. I never come across two persons being really loving. Two persons are never in love with each other.

It almost always happens that one is in love and the other, at the most, is polite... maybe is not so rude as to say no. My feeling is that it is better to say no than to be polite, because the person who says no allows you freedom to move with somebody else. The person who is polite and goes on keeping you hanging is very dangerous, is your enemy, because he will destroy all your possibilities.

Even when it appears sometimes that two persons are in love, one is more in love than the other - it is never equal. So that is again the same problem. One feels, 'I love more and the other does not love so much.' Then again it is not satisfying.

The other possibility is that both are not in love and are together. These are two polar opposites: two persons are in love and are together - which rarely happens, and when it does happen, then too, it is never equal, and frustration continues.

The other opposite is: both are not in love, and stay together. This happens almost always and is a better arrangement in a way, because when love is not there things go better, more smoothly. You are more down on the earth, not flying in the sky. Things are more practical. There is not much happiness, there is not much misery. This is the arrangement of ninety-nine percent of the world, and other possibilities are there in between the two.

My understanding and observation is this: if you love a person and he does not love you, immediately drop the idea. Even the opposite is better - that you don't love a person and he loves you. To be with him is better than to be with a person you love but who does not love you. You follow me? - a person loves you and you don't love him; that is a better combination. At least he loves you!...

When the other one comes, I will talk to him. You cannot take care of the whole world. If you can take care of yourself, that is enough.

[She answers: When I am with somebody I cannot love I feel a bit guilty when I cannot give him all my love.]

Nobody can give all their love... nobody can give. If we can give a little, that is already too much; don't hanker for the impossible.

The modern youth has become very much addicted with impossible ideals - 'total love'. Now, only a buddha can love totally; and a buddha never loves, because who will take on that anxiety?

Total love is possible only when you are total in your life - and that you are not. Only with total awareness is total love possible... only fragments are possible.

One feels that through this love one has to be tremendously happy, that too is nonsense. Ninety percent it is misery - ten percent is bliss. One has to be alert to suffer the ninety percent misery for the ten percent happiness that it brings, so one is really never happy. Have you ever seen lovers happy? Maybe in the books, in the movies - I'm not talking about that.

Every evening I have to talk to lovers, and they are always unhappy. Very rarely are they happy - and whenever it happens, that shows that they are not too much interested in love; they are more interested in happiness. Their interest is more in a well-balanced life, more sensitive, compassionate, kind. They are not hankering for honeymoon heights, they have settled for the earthly dwelling. They are no more in dreams.

Then sometimes you may find lovers happy - but they are not happy because of love, remember. They are happy for other considerations. They have understood that if you want to be happy you have to settle for many things, you have to make many compromises. Life is a compromise, a continuous compromise. If you have one thing, you have to lose the other. You cannot have the cake and eat it too - it is always a compromise.

So if you sometimes find a couple happy always know that it is not because of love. Nobody is happy only because of love. Love is a sort of feverish state, a sort of neurosis, a madness. It drives one crazy and makes one hope for things which are not possible. When they are not possible and when they never happen, great frustrations set in. Because love gives hope, it gives frustration.

Happy couples are those who are not romantic in that way... but to come to that point one has to pass through many painful experiences. And you are young enough, so pass through a few more, and then by and by understanding arises - that a relationship cannot be based only on love. It is a risk - that one is trying to live just on love and nothing else; you will die!

Love is good, and it is food too, but one cannot live on love alone. Jesus says that man cannot live by bread alone, and I say to you that man cannot live by love alone either.

But each new generation is always fantastically in love with love, and it almost always happens that by the time one becomes a little older and becomes a little more understanding of life, by the time one can be happy, life is lost. Mm? by the time a person becomes a little wiser, understanding, energies are gone, life is finished. When one has life and energy and can go into the stormy world, one is not wise.

So forget about that! Move into some relationship and enjoy. Don't be worried that they have to go on forever. Whatsoever time a relationship lasts, it is good.

Moving through these relationships you will become more and more understanding - and that understanding will help you to find the partner with whom you can stay longer, be more happy. That relationship will not be the foolish relationship of love. Love will be an ingredient in it, but the relationship will be more of understanding.

Love is good as chutney, mm? (laughter) Don't make it the whole food. It adds to flavour and taste, but that's all...

[The Sahaj group is present. A member says she found it easier to give than to take.]

It is always so. It is very difficult to take - it is very easy to give, because the ego can give easily but cannot take easily. It is very easy for the ego to have the upper hand, it always enjoys to have the upper hand. When you give, you have the upper hand - you are the giver - you have obliged the other. Now the other has to be thankful to you: you are so great.

[Osho said all the old scriptures say one needs to learn to be able to take. He said that to give or receive makes no difference to a real man - he is grateful either way.

Osho said she should begin to receive things - just small things]

A woman who was having a hard time with her husband, a very hard time, came to the Himalayas with me. She had come to me just to understand what to do.

On the first day we went into the hills. She was coming down and the rock was big, so I offered my hand. She refused, she said 'I am young enough. Why should I take your hand?' I knew in that moment everything that was wrong in the relationship with the husband. She could not even take my hand!

Then I said, 'This is the whole problem. I have not talked to you, I have not listened to your story, but in that moment you showed me everything.'

She was a very rich woman. She felt offended that I had given my hand to her! She could not receive it. I told her that this was the only thing, and that I didn't think she needed to waste much time here with me - this was the key.

When the husband heard this, he said, 'This is a miracle! How did you know it? For twenty years I have been with this woman and she has not allowed me, even once, to give her anything - that is impossible. She has to always give and I have to take, so the relationship becomes lopsided.'

It is good to give - it is better to take. It is bad not to give... because there are hoarders who won't give, who can only take. That too is bad. But to be fluid, balanced, giving and taking should be easy; both should be easy. One should remain grateful whatsoever the situation - whether you have given or you have taken; but this will come.

Good, that you became aware. If this can be broken, many things will change in your life.

CHAPTER 5

5 February 1977 pm in Chuang Tzu Auditorium

Gurudas. Guru means the master, and das means the servant - the servant of the master. And it is very significant in the east. The very concept of guru is eastern; the word cannot even be rightly translated. When we translate it as 'master' much of its meaning is lost, because a master means a teacher - the guru is not a teacher. In the western consciousness nothing like the guru ever existed. That phenomenon is eastern... it is something basically eastern. It has to be understood.

We call 'guru' the person who can impart to you the truth. Not that he can teach - truth cannot be taught; it can be caught. The guru is a person whose presence can help you to catch it... a catalytic agent. He is not going to do anything in fact, he is not a doer. In fact a person becomes a guru when he completely loses his doer-hood - then he is no more a doer; when the doer is gone, the ego is gone, when he is absolutely passive, when not even a slight ripple of desire arises. When there is no desire there cannot be any doing, the doing needs desire and the doing needs a doer.

A master or guru is a person who is a nonentity, a nobody. But through his nobody-ness the infinite starts flowing. Through his emptiness the whole starts flooding. The guru is the person in whose

presence truth can be caught.

It depends much on the disciple, because the guru is not a doer - he is simply there like a flame of light. If you open your eyes, your eyes become full of light. If you keep your eyes closed the flame is there, but it is not aggressive. It will not even knock on your eyelids - it will not say, 'Open your eyes'; it will not say anything. It will be simply there... it will not interfere with you.

If you open the eyes, you become a receiver. If you don't open the eyes, you miss.

There is a very strange story in the life of a Zen Master, Pai-Chang. He was passing through a forest and he came across a fox. The fox stopped him and said, 'Master, wait a minute.' Pai-Chang could not believe it, that the fox is speaking, but he waited and said, 'What is the matter?'

And the fox said, 'I am in a trouble. For five hundred years I have remained a fox. Five hundred years ago I was a priest in a Zen temple. A young man came and asked a question I was just a priest - I was not a master. I had not experienced anything but I could recite the sutras, I was well-versed, learned; I was a great scholar. I knew all that can be known through the mind, but beyond that I had no access.

The young man asked: Is an enlightened person beyond the law of cause and effect? Not to show my Ignorance, I answered that he was beyond - and that became my karma, because I deceived the young seeker.

So I fell from being a man and for five hundred years I have remained a fox. Now only a master who is enlightened can relieve me of this burden. You are a master, have mercy on me; do something. It is too long, too much - just for one foolish thing that I did, that I answered without knowing. I suffered enough: five hundred years of foxhood!'

Pai-Chang said, 'Then ask the same question again.'

So the fox asked, 'Is a buddha, is an enlightened person, beyond the law of cause and effect7'

Pai-Chang said, 'He does not obscure the law. He is neither beyond nor below. He does not come in... he is not. He is neither above nor below - he simply is not, so how can he be above and how can he be below? Whatsoever happens, happens. He does not come in His acceptance of reality is total. There is nobody to reject, to fight, to go beyond or do this or do that. He does not hinder, because he is not.'

And the story says that the fox understood. There was a satori in the innermost core of the being of the fox. The fox was released of the burden and became a man Now, this story is beautiful.

Jesus on the cross wanted to interfere for a little while. He shouted loudly towards the sky, 'Why have you forsaken me? Why?' That complaint was there, so if you ask the eastern masters they will say up to that moment Jesus was not enlightened. Then he understood that this complaint, this saying, 'Why have you forsaken me?' simply shows his ego, that he had his own will. He understood the point, he understood his mistake and he cried in deep prayer, 'Thy kingdom come, thy will be done.' In that very moment he became enlightened.

To the eastern consciousness, Jesus became enlightened just before he died. For just a single moment he allowed god - 'Thy will be done. My will is no more. '

Mm? that is the meaning of Pai-Chang when he says, 'He does not come in - he allows. Whatsoever happens, he allows. He has no will of his own. He is absolutely will-less, egoless, a nonentity, a nothingness - at the most a window, a door that you can pass through. '

If you can be close to a master, to a guru, that being close to a master is known as 'saiva' - service. That too is very eastern. When Jaina followers go to their master, if you meet them on the way and you ask, 'Where are you going?' they will say, 'We are going to serve the saint.' They are not going to serve or do anything they will just go and touch his feet, sit silently and come back. If you follow them, you will say, 'What type of service is this? What do you mean by service? You have not done anything!'

But this is the eastern way of serving a master - because you cannot do anything to a master. All that can be done is meaningless; what can you do? At the most if you allow him to do something to you, that's enough for you to do.

So a disciple goes, sits by the side of the master, empties his whole mind, puts his thoughts aside, creates a little space so that the presence of the master can enter in him. This is called 'saiva', service.

And I give you the name 'gurudas'. It means a servant of the master And it has a deep message for you - you have to decode it.

Being here, try to be more and more open, available. Ordinarily we resist; we create a thousand and one barriers. We are very much afraid. If you are afraid, there will be no contact with the master. Because of fear we distrust, because of fear we doubt, because of fear we protect, secure ourselves; because of fear we become closed. Hence love is needed, because only in love can you trust, only in love can you open and only in love can you allow the presence of the master to do something. The master himself cannot do anything - he is no more. He does not come in... he is not.

But if you allow, his very presence will become a luminous transformation in your being. By and by you will start feeling that something is showering inside you, touching your deepest core, entering all the layers of your being - conscious, subconscious, unconscious - touching the very substratum. And out of that touch, out of that contact with the presence of the Master, things change. A mutation happens - what greeks used to call 'metanoia'; that is exactly the right word - a total change, a one-hundred-and-eighty-degree turn. That is the meaning of the christian word 'conversion' - a total turn about.

But you are not to do anything, because a disciple cannot do anything - he is ignorant. Whatsoever he does will be his own undoing. A disciple cannot do because he does not know, the master cannot do because he is not. When these two non-doings meet, there is a great revolution: 'metanoia'. The disciple cannot do anything - he is ignorant - so to do anything will go wrong. The master cannot do because he is not. He is no more ignorant, so he is not, because one can exist only in ignorance. Both cannot do. The master is present; if the disciple can also be present, that is service.

Then why do we call it service? Why not just call it presence? Because in service the disciple is surrendered. Just in presence you may sit by the side of the master thinking yourself equal at least, but then the presence cannot pour in you. The presence follows a certain law - you have to be very very surrendered. Just like water flows downwards, the presence of the master flows downwards. So the humblest disciple will become the richest.

And Jesus says, 'Those who are standing last in the queue will be the first in my kingdom of god.' The humblest disciple will become the richest because he will be the lowest, the last - and of course, naturally, more presence will come to him. Those who are arrogant, egoistic, they will miss.

When it rains, it rains on the mountains also, but the water cannot be retained there. It goes on flowing downwards, reaches to the valleys, finds lakes; there it resides.

The master showers on both - the arrogant and the humble - but finally the humble contains it, the arrogant misses it.

That is the meaning of serving. So keep this meaning floating in your consciousness... Let it sink deep.

[The new sannyasin says he has a problem with loving. His partner of five years comments that he has been like a guru to her, and she feels love and caring.]

My feeling is that [your partner] may be right. You have some impossible idea of love in your mind and that is creating the trouble.

Whenever it happens that a person has an impossible idea about something, then nothing satisfies because everything falls short of the idea. So whatsoever you do, you feel it is not enough; more should be done. About love you have some very fantastic, fictitious, imaginative concept - you are not realistic about it. Then the very idea can become a very crippling influence on you.

Every ideology is poisonous. One should move with reality... one should not have 'shoulds'. You have some idea of how love should be, how perfect love is, and it is not happening. In fact whatsoever is happening is all that can happen. You are not to change your love pattern - you have to drop your concept pattern. The comparison is creating trouble, and comparison is coming out of the idea. It has happened to many people - this is a misfortune.

All the philosophers and thinkers go on talking about love - and they don't know anything. But they talk well, they speculate well. They have created such absurd notions in the mind of humanity that nobody can ever be satisfied.

Whatsoever you do, you will always feel that it is not yet the thing; you have to do more. Then one becomes miserable, desperate, and in that desperation and misery, even that which one has becomes poisoned.

So the one thing is that you drop the idea. Whatsoever is happening is the real thing - enjoy it. Don't judge - flow with it... Let it take possession. Don't stand aloof and go on criticising that it is still not the thing that you want. You are trying hard - maybe that's why you are missing - so be a little more relaxed.

Love is nothing of the skies - it is very earthly, it is very animal. It is very chemical, it is hormonal. Nothing to be very worried about - just enjoy it. Whatsoever small quota you have got, enjoy it. The more you enjoy it, the more will be given to you; it comes out of enjoyment. But if you have some absurd ideas

For example, if a person thinks that he can run one mile in one minute or two miles in one minute or three miles in one minute There is a limit. Seconds may differ but there is a human limit. You cannot cross that limit. There are certain reasons why one cannot run faster: gravitation is there, the body weight is there, the lungs' capacity is there. Everything is limited - you can go only so far.

In everything there is a limitation, and when one understands one's limitations there is no problem. One follows the limitations - one does whatsoever one can do and one enjoys doing it. Otherwise you can be bogged down with your own concepts and become burdened.

My suggestion is that for one month you simply drop all concepts about love. Start from abc - as if you don't know anything about love... and in fact you don't know; in fact nobody knows. Love is not an object of knowledge, nobody can know it.

The people who really know it will always say that they don't know and the people who don't know will claim that they know, because the very experience of love is ineffable.

So for one month, start from ABC. From this very moment start from abc: enjoy small things and don't hanker for the big. Life consists of small things.

[Osho said that now in the West, due to the reports of Masters and Johnson and Kinsey, people are becoming too overly-concerned about a need to experience a 'total orgasm'. See the darshan diary "Blessed are the Ignorant" December 28th, where Osho talks about this in more detail.]

How can you achieve total orgasm? Total orgasm can happen only in death - otherwise it will not be total! Only death can be total, otherwise everything is going to be partial; only death is total.

Totality always brings death - only the partial can live. The total? There is no possibility to live beyond it... all growth stops.

Drop the idea, forget about love; forget the word 'love'. Start from abc and enjoy small things - holding the hand, being together, loving each other, caring, and feel infinitely satisfied. That's all there is to it. By and by you will see that such contentment arises, and out of that contentment, certainly your capacity to love grows. But it comes as a consequence: you cannot hanker for it, you cannot make a goal of it - that you have to achieve this. It is not a goal, it is just a by-product.

For one month resist the temptation to compare with any idea. Just enjoy the experience - don't bring the idea in. And after one month, tell me again how you feel. You will never have this problem again. This is not a problem, it is a created problem.

And never try to be a perfectionist, otherwise you will become neurotic. Perfectionism is the seed of neurosis. A perfectionist can never be satisfied - because there is no way to satisfy a perfectionist. He will always find something or other - and that 'something' will create trouble. Be more realistic, down to earth, and enjoy imperfection too; that is part of life.

Sometimes you cannot love and sometimes you feel anger too and sometimes you hate the woman too, but they are all parts of life. Nothing to be worried about. You are not to cleanse your love completely of all anger, of all hatred, of all jealousy, of all possessiveness. You cannot do that - and there is no need - because then the love will be so purified that you will not be able to hold it; it will simply disappear like camphor. Such a perfect thing cannot live on the earth.

That's the meaning of the eastern concept that whenever a man becomes perfect, he disappears - he never comes back... he is never born again.

Christians say that Jesus will be coming again Hindus will laugh at this and think it foolish. If he is perfect he cannot come, and if he is not perfect, what is the point of hankering for his coming?

A perfect man never comes back. By the very nature of things, perfection is beyond. Once a man is perfect he starts disappearing; this is his last life then.

So don't be too much worried about perfection. Life is muddy - and it is beautiful; there is nothing wrong in it. So just enjoy the naturalness, the humanness of it, with all human flaws, with all human limitations.

For one month simply enjoy without the head, and after one month both tell me again how you are feeling, mm? It will change - nothing to be worried about.

Anand means bliss, the ultimate state of happiness, joy, and vidyarthi means a student, a seeker, an apprentice - an apprentiCe for bliss, one who is searching for the ultimate state of joy, delight.

Everybody is searching for that, but there are two types of seekers: one who seeks consciously, one who seeks unconsciously.

The one who seeks unconsciously never achieves it, because consciousness is a basic ingredient. If you really want to achieve it you have to go after it very consciously; you have to be very alert. So only those who are consciously seeking, attain.

The unconscious seekers go on and on, journeying from this life to another life, from this planet to another planet, from one species to another species. They go on changing and changing, round and round; they move in a rut but they never arrive. Because the arrival is possible only when you take hold of your being very very consciously.

So your name will mean that - to make your search conscious, become a conscious seeker. Jesus says, 'Knock and the door shall be opened unto you. Ask and it shall be given. Seek and you will find.'

But everybody is seeking and nobody is finding!

Then by 'seeking' Jesus means something else - seek consciously, knock consciously, ask consciously. Mm? that consciousness is missing in the sentence, so everybody goes on seeking and nobody seems to find anything - only frustration. Become a conscious seeker.

[A sannyasin asks: I was really wondering what the difference between releasing kundalini energy and... self-realisation and enlightenment and samadhi and nirvana.]

They are all the same, mm? just different words for the same experience. And different traditions need different words.

For example, Buddhists use 'nirvana', Hindus use 'self-realisation' - but for the same experience. Jainas use 'enlightenment', but for the same experience. The different words are different definitions of the same experience but by different experiencers. Sometimes the words may be just opposite to each other.

For example, nirvana means cessation of the self, disappearance of the self, and the hindu term is self-realisation, realisation of the self. So they look opposite - that creates confusion. But when

hindus say 'realisation of the self' they mean self with a capital 'S'. The lower case self disappears - the ego disappears - and then whatsoever remains, that is what they call the self, with capital 'S'.

But when buddhists talk about no-self, they say that when the self, when the ego disappears, there is no self left, so they call it cessation of self. But both are talking about the same experience. Of course they have chosen very contradictory terms, so those terms create confusion in many people.

Jainas use the word 'enlightenment' - it simply means that the darkness has disappeared. And the emphasis is that whatsoever is, is. There was no light, now there is light.

For example, you were sitting in the room but the room was dark. Now somebody brings a lamp. Nothing else has changed - you are still sitting in the room, everything is the same - only now there is no darkness. One thing has changed, the darkness has disappeared and light has come; otherwise everything is the same.

So when a person becomes enlightened nothing really changes - only one thing: he becomes conscious; he is no more unconscious. The dark night of the unconsciousness has disappeared. But otherwise he is the same as he was before. Nothing new has happened, but he has become aware of who he is. Before also he was the same but he was not aware.

These are all different expressions. Kundalini is another expression of the same. Mm ? the word 'kundalini' means coiled up energy. Sometimes you must have seen a serpent coiled up, all coiled and resting. So Hindus say - particularly the yoga schools - that the human energy is fast asleep, like a coiled-up snake, but if you wake the snake he will start arising; then he will uncoil.

Exactly in the same way, when one starts waking oneself up, the coiled energy uncoils. That means that kundalini is coiled-up energy and the rising of the kundalini is uncoiling of the energy. Now the energy starts rising higher and reaches to the highest peak in sahasrar. The lotus of consciousness opens, and they say that it is a one-thousand-petalled lotus - it is infinity.

But these are all ways of expressing the same thing, so you need not worry about words, mm?

[The sannyasin then asked for an explanation of an experience of automatic writing.]

It is nothing - just your unconscious playing games with you. It is unconscious writing, automatic writing. But you have a vast unconscious - it can play all the roles. It can become Adolf Hitler and Alexander and Jesus and Buddha, and it can become anybody. Mm? just any fancy can catch hold of you. If you keep the pen in your hand and sit silently and wait, if your conscious mind allows, the unconscious takes possession and starts writing.

It is just the same thing that happens in dreams. When you are asleep your conscious mind goes to sleep and the unconscious has no trouble, nobody hindering its path, so it explodes into a thousand colours and creates beautiful dreams and scenarios and a beautiful world; a great movie goes on. And it gives its messages to you in many ways. That's why dream analysis has become so important.

This too is a sort of technique to allow the un-conscious to express its hidden, repressed desires. For example, 'relax' came again and again. Mm? that was very significant. I am not saying that it

is not significant - it is very significant - but it is not coming from some master or from some holy spirit, or some adept; it is not coming from anybody.

It is just coming from your own deep unconscious - and that is a great thing! For millions of lives you have accumulated your unconscious - it is greatly experienced. Your conscious is very young - the unconscious is very ancient. It contains the whole unconscious experience of humanity; it is collective.

So when you allow - you sit silently and you start - the unconscious can give you messages. If you don't start doing something consciously, the message will be very clear and pure. For example, this relaxation - that is a message from the unconscious to relax; if you relax, more will be coming. One can fall almost into a coma, writing; one can fall asleep and then the real thing will flow.

You can develop the art - it is beautiful. It is just like 'i ching'. These are all unconscious ways to find one's own deepmost feeling. But once somebody says that this is your unconscious, you don't bother much, so these tricks have been invented - that masters are guiding, god is giving you messages. Then you become more interested, you are more alert, and you are more available, that's all. So those words help, but the pure thing is that your own unconscious... But it can do great things.

You can continue to write. Make it a habit for at least fifteen minutes every day to do it. And more and more will be coming, and more and more you will become attuned, and you can find out more things about yourself. Then you can start asking questions about yourself. You can write a question and then ponder over it, and then start. Keep the pen in your hand, relax, and allow the answer. You will be surprised - such a wise answer comes that you cannot manage. It is not from you as far as you know yourself.

Try - it is good!

CHAPTER 6

6 February 1977 pm in Chuang Tzu Auditorium

Shanti means peace, bhadra means grace - peace and grace, peace that comes through grace. There are two types of peace possible: one that man can cultivate - that is not of much meaning; the other that comes from god as a gift, that which cannot be cultivated; that is real peace.

So remember it: one can cultivate peace and look peaceful, and may not be peaceful. Rather than practising it, one should allow it to happen. One should simply be the receiving end and allow god to help. And once you allow god to help, you will find tremendous peace coming to you.

[The new sannyasin says: Sometimes I'm so very depressed. I feel I don't want to go on living It started six months ago... I feel like everything is futile.]

This can be used in a great way, because as I see it it is not exactly depression - it is a sort of indifference towards life. It looks like depression but it is something different. It is an indifference - and it is better than depression, because depression cannot be used in any way; one has to overcome it. Indifference can be used in a very creative way. You have just become aware of the

futility of life, that's why the suicide idea comes in.

The idea of suicide simply means that you have become aware of the futility of life, the meaninglessness of it all. And nothing is wrong in it, because this is the reality. The others who are not depressed are really deluded! They are in the wrong space; you are not in the wrong space but you will look in the wrong space because you are a minority.

People are too much involved in life. They think something great is going to happen and they hope - your hope has disappeared. But this is a good sign - you have come to me in the right moment.

[Osho said that when hope disappears, one can either commit suicide or take sannyas. Both take you out of this life, but while suicide is destructive, taking sannyas is a creative step.

See 'Blessed are the Ignorant', December 6th where Osho talks in greater detail about suicide and sannyas.]

Sannyas takes you out of this life in a very creative way - it becomes a transcendence. That's why in india, people have never been committing suicide very much.

India is one of the poorest countries - people should commit suicide more, but they commit less. The number of suicides in India is the least in the world. And the reason: whenever a person starts feeling that life is meaningless, he starts looking towards religion to find another meaning, something of the beyond.

So don't be worried about it. The suicide has happened - you have committed it by becoming a sannyasin. The person who was just a moment before, is no more. Say good-bye. That person is gone. Now...

This new person does not have that problem, will not have that problem. Just do these groups and then I will tell you what to do. This will go... it's nothing to be worried about, mm?

In the East we have been tackling suicide for centuries and converting the suicidal tendency into sannyas. Don't be worried - you have committed suicide, so now there is no problem left!

[To an initiate Osho says:]

This will be your new name... and the beginning of a new life, a new birth.

Sannyas, to be meaningful, has to be a new birth - less than that is not helpful. And it is a question of attitude - birth is a question of attitude. If you take the decision that the past is finished and you close that account completely, you will not go on thinking about it any more; you will not again and again reshuffle it. Because that which is gone is gone, and it is simply stupid to waste any more time on it - as it is you have already wasted too much on it

So be completely finished with it... stop looking backwards. Many people are living like that. Their life is in a mess because of this mechanism: we go forward and we look backward. We are not looking where we are going, and we are looking somewhere where we cannot go. Unless your vision falls exactly right in front of you, you will miss the goal.

It is as if a person is driving just by looking in the rear-view mirror. It is very dangerous, because you are driving forward and you are looking backward.

That's how the mind functions, because the mind is memory, the mind is past; the mind has no future. Consciousness belongs to the present and the future - the mind belongs to the past. If you become alert, there is no past; then you are in the present and there is a great opening for the future.

The present can function in two ways: either it can be a closing of the past or it can be an opening for the future. The present moment is most vital. If you look back, it simply goes on closing the past, and you go on wasting the present moment in thinking about the past, that which has been. You go on wasting - crying for the spilled milk.

Once you disconnect yourself from the past, once you make a clean break - as if in one stroke of the sword you simply cut yourself and then you don't look back - the future opens to you all the possibilities, all the possibilities.

Sannyas is just a change - a radical change - in the direction of your vision. So let it be a true, authentic beginning. And the beginning requires only one thing: that you stop wasting time with the past. Whatsoever was, was; good, bad, it is irrelevant. Don't repent for it because there is no way to undo it. Don't go on cherishing it, because there is no way to repeat it. So if it has been good, it is gone; if it has been bad, it is gone.

And carry this idea always. because each moment a new past is created. Always get rid of the past: don't accumulate it. That is the basic requirement for becoming a sannyasin - that a person starts living in the moment, in the present and becomes open to the future. There is great thrill and great adventure enters into your life.

And this will be your name: anand svardharma.

Anand means bliss, svar means self, dharma means nature; bliss, self, nature. And that is the basic truth - bliss is the nature of the self.

Bliss is not something that you have to achieve. The very idea of achieving it creates the trouble. It is already there - you have just to recognise it. It is already there - you have to start living it. It is not something that you have to practise, cultivate, achieve. There is no need to postpone - it is already there just like breathing. It is your inner breathing, the breathing of the soul. That's why in India we call it 'svardharma' - it is your innermost core.

It is you... you are made of the stuff called bliss. It is not that you have to attain it, so there is no need to wait that tomorrow you will attain or the day after tomorrow, or after life or in heaven; there is no need to wait. If somebody just understands the idea of it, he simply starts living it. So start living bliss from this very moment!

We have been taught to make each and everything a goal. Certainly there are things which are not given, which are not in-built. Svardharma means in-built.

A child is born - he has not brought a great treasure with him. If he wants to have a treasure he will have to work for it, he will have to earn money, he will have to compete, he will have to do a thousand and one things; then too it is not certain whether he will get it or not. Even if he gets it, it is not going to make him rich in any inner things. It may be just a cover to hide his poverty. Deep down he will remain the same poor man because the outer riches cannot fulfill the inner poverty. The outer cannot go into the inner: their dimensions are so separate, so diametrically opposite that they never criss-cross ever - there is no meeting ever.

A man can be very rich outwardly and very poor inwardly and vice versa. A man can be very rich inwardly and poor outwardly. I am not saying that a man cannot be both - a man can be both. I am not saying a man cannot be neither - a man can be neither. But they have no relationship to each other - they are separate phenomena.

Money has to be earned; prestige, power, fame, have to be earned - but not bliss, not god, not truth. They are already there; one has just to look in and to have the courage to start living it.

When people ask me how to be happy, I simply tell them, 'Be happy!' - there is no question of 'how'. If you ask how, you will never be happy - you have asked the wrong question. No technique is needed.

You are already breathing - there is no question of how. Even to ask the question of how to breathe, one must be breathing already. One cannot exist without breathing, and one cannot exist without the innermost core of happiness, otherwise a single moment would be impossible to tolerate.

Deep down, somewhere, we are still at home. Howsoever miserable, if you look deep down, somewhere there exists an oasis. Howsoever the situation may be contrary to your expectations - failure, frustration - still there is a shelter somewhere deep within you where you are at home, otherwise everybody would go mad, everybody would commit suicide. Not for a single moment could humanity exist.

Deep down we are rooted in some infinite source of nourishment. We are not using it as much as we should, but still, we are rooted in it. We are not rooted consciously but we are rooted unconsciously. The only thing that has to be done is to make this rooting, centering, a conscious phenomenon.

So start living happily, blissfully, from this very moment, and you will be surprised that there is no 'how' to it - one can simply start living just like that.

Whatsoever is, is. And there is no need to desire. Whatsoever is, is already given; whatsoever is needed, is already provided for. That's the meaning when Jesus says to his disciples, 'Look at the lilies in the field. They labour not, yet they are so beautiful, so happy. Not even solomon arrayed in all his riches, was so beautiful and so happy. Look at those poor lilies, infinite in their richness. '

Svardharma means that deep down you are carrying all that you need. You need not labour for it, you need not toil for it, and even solomon was not so beautiful and so happy as you are already. Just a recognition of the fact

And the only work that I am here to do is to shake you out of your sleep. Nothing else is needed - just a good alarm, so you open your eyes and you recognise that you had fallen asleep and you started dreaming.

Svardharma means that which you know when you are fully awake; that which is always yours, has been always yours - cannot be otherwise.

[A visitor asked Osho how he could find which was the path for him - devotion or meditation. Osho checks his energy.]

Good Devotion will be your way. It will need a little courage but devotion will fit perfectly. You have a very loving heart. Maybe you have never allowed it to have its say; mm? you have been by-passing it - you have been putting it off. You are a little afraid too, but that's your way.

Meditation will look easy to you but will not go very deep. You may like to choose meditation, because you will feel a little more in control with meditation. With love, with devotion, you will be moving into something which you cannot manipulate; rather, you are completely gone as far as your control centre is concerned. You are at the mercy of some unknown energy.

So people are afraid of devotion, but more people can reach through devotion than through meditation, because the heart is a purer medium and is uncorrupted by society. The mind is very much corrupted by society, very much trained, cultivated, conditioned. The mind is cluttered with too many opinions, philosophies, doctrines, theories. The mind is a complete madhouse.

The heart has remained uncorrupted, virgin, because the society does not worry about it. Society has never touched it - in fact the society does not want to touch it. It is dangerous... it is very rebellious. So in a way it is good, because society has not used it - it is there, like a field which has not been cultivated for long, so full of vitality. Just a little seed, and a great crop will be very easily possible. So start moving towards devotion.

I am creating here a situation for moving to it. It is a way of the madman, the way of devotion, but it is tremendously beautiful and it will fit with you.

And this is my understanding - that whenever you are confused or whenever you cannot decide, whenever you feel divided, it is always the path of devotion that you need.

Because confusion cannot be got rid of by the mind. The mind is the faculty that creates confusion. It is the mind that always creates division, this or that, to do this or not to do this, to be or not to be. The mind is always dividing things.

It is just like a spectrum: a ray passes through the prism and is divided, is broken in seven colours. Anything that passes through the mind is divided into duality - becomes two, this or that.

The heart is undivided, indivisible. So whenever you feel any problem of what to do, then it is better to surrender to the heart. With heart, with love, you also become one... a certain unity arises.

In the modern world it has become more and more difficult to follow the path of devotion, because innocence is needed, trust is needed, and both have become impossible. But I can see that you can easily trust and you can easily move in a very innocent way. Just try, and it will explode. The flowering will not be very far Good!

CHAPTER 7

7 February 1977 pm in Chuang Tzu Auditorium

Prem sarvesh. The meaning is: the god of love and totality. Prem means love, sarv means total and esh means god - and that has a message for you. Two things have to be remembered: love and totality. Both help each other, because it is only love that can be total. It is only through love that one can come to feel what totality is. Everything else has become contaminated... everything has become artificial. Love remains yet something of the natural. Man has not yet been able to manufacture love. He has manufactured everything else, but that will be the last day of humanity when man becomes able to manufacture love. Then there will be no humanity, because then everything will become artificial and arbitrary.

Love is still something which you cannot do. When it happens, it happens; when it doesn't happen, it doesn't happen. It is beyond you - the only thing that is beyond mind, the only thing that cannot be manipulated, controlled, the only thing that knows no discipline, the only thing that is free and has the flavour of absolute freedom.

That's why love is not allowed. No society has been able to accept love in its totality - and love can

exist only when it is total. So whatsoever exists in the name of love is not love. The society has created pseudo-coins, substitutes. All the societies have been afraid of love for many reasons.

One: if love is beyond control, love can be dangerous. Society trusts only that which can be controlled. Society is always afraid of god, so in fact no society has yet existed which is religious. Society by its very nature has to be irreligious - whatsoever the pretensions. The society may pretend it is religious - that too is a trick to avoid religion. That's a camouflage, a deceptive mask. But no society has yet been religious, because to be religious means to allow love and to allow love unconditionally. Then wherever it leads, it leads; whatsoever happens, happens.

Society says, 'Instead of love, think of marriage.' Marriage is a substitute, a false coin. And society is never cooperative if somebody is in love. It brings so many laws, conditions into it, that the whole

weight makes it impossible. But if love becomes possible society will have to go through a radical change.

If people are allowed to love there will be no war possible. Politics will lose all charm. Politicians will look mad, stupid... at the most, neurotic. If love is denied, war becomes very important - war is just the opposite of love. If love is denied the politician becomes very important, because politics is just the opposite of love. Politics is competition - cut-throat competition, violence, aggression, destruction. Love is creativity... Love is non-competitive. Love believes in delight and love knows no future... Love knows only the present. Love is non-ambitious. It has no plans for the future, it is tremendously content with this moment.

Society cannot allow love because society has to drive people into a certain type of slavery so that they live for the future and they don't live in the present... so that they become ambitious. Their love-needs have to be frustrated. Once their love needs are frustrated they are ready to be forced into any army. Then they are ready, because they have energy and no outlet. Love is the natural outlet, the natural flowering. When love is denied, energy is there, one is boiling within, and there is no natural outlet, so it has to go somewhere. Then you can force a person to work for money, to work for the country, to work for christianity, hinduism, to sacrifice for the future.

[Osho said that society exists through the perpetuation of the idea that one should sacrifice for the future - and no one ever gets around to actually just living in and enjoying the present.

This idea creates a subtle slavery. With one's energy one either has to fight or become famous and successful in the eyes of society.]

The dropout is condemned. The dropout is saying, 'I am not interested in the future - my interest is herenow. I would like to live herenow.' That's why I say love is the only thing that is total, because totality can be only herenow. The time for totality is now and the space for totality is here.

And remember this distinction: society wants you to become perfectionists - never total; they never talk about totality. They talk about perfection. Perfection is in the future; it is a goal.

Totality can be herenow - it is not a goal at all. It is a tremendous conversion, a great radical revolution - not future-oriented at all, just a great understanding. You can be total this moment, because there is no other requirement for it except the very decision that one wants to be total, that's all - no other requirements.

Just sitting in front of me, this moment can be total... is total. There is no going anywhere, one is just here.

The idea of perfection is a neurotic idea - it drives you crazy. And it is never fulfilled - it cannot be fulfilled. I am against perfection and I am all for totality.

Totality means each moment lived without any past and without any future... each moment lived unconnected with the past and unconnected with the future... each moment lived atomically... each moment lived in such a way as if this is the first and the last... as if there was no time before and there is going to be no time after.

For example, if this moment you become aware that you are going to die in the next moment, this moment will be total because there will be no future. And if, in the same way, there is no past, your whole energy dances herenow... then you vibrate. Because there is nowhere to go in the past or in the future, you don't spread out. A great intensity arises - you become an intense flame.

Rosa Luxemberg has said that a man lives only in such moments when his torch of life burns from both ends. So when you burn so intensely from both ends that you are not saving yourself for the future, that you are ready to lose all and all - because who knows, next moment may never come - then there is a metanoia, there is a conversion, a transformation, a mutation. Then suddenly that very intensity of energy becomes aflame, and the very quantity of the energy becomes a qualitative change.

This is the meaning of your name, 'prem sarvesh'. So remember it: love is the door towards totality - the only door left, the only door that has survived, which has not yet been completely destroyed. So love, and let love be your religion, your meditation.

[A visitor said she had been doing Interpretative Therapy along Freudian lines. Osho, with a chuckle, said she would have to get out of that, and that a few groups would be helpful]

Psychoanalysis and things like that are more of the head. They help a little, but not much, and they make much fuss about nothing. They never touch the real problem. The whole effort is more or less to help the person to be readjusted with the society - and the society itself is neurotic. So to be really healthy in this society one has to be a little abnormal, because normal people are not normal, they are all abnormal.

[See 'The Passion for the Impossible' August 21st, where Osho talks to a psychotherapist about people needing to strive beyond simply adjusting to society.]

Freud and Jung and others, deep down are in the service of the status quo; they are in the service of the politician. Their revolution is very superficial. They are against all revolutions. They try to bring the person back to the fold, to the herd, to the crowd.

And the crowd is itself terribly ill - insane. Hence, the real problem is not how to adjust the individual to the society but how to make him strong and courageous enough to be himself - centred and rooted in his own being.

Individuality is health, and individuality is sanity and maturity. And remember that only an individual knows what is happiness. Individuality means independence, and when you are no more dependent on the herd mentality, when you can think on your own and you can take the risk of being yourself - maybe it looks abnormal, maybe the whole society is against it, but a man needs courage to be happy Otherwise one can never be happy - the society is so ill and so unhappy.

These unhappy people do not like a happy person at all, because the happy person becomes a condemnation to them. They don't like a real individual, because his very presence, and they start feeling that they are missing something. They want to destroy such an individual - that's why they crucified jesus. And if you ask the freudians jesus seemed to be neurotic; he must be living in hallucination and he must have some sexual perversion.

They poisoned socrates - he was too much of an individual. Freudians will think he was obsessed or they may even think Because in the last moment the court told him that if he stopped talking about truth, he could be released and forgiven, but he had to make a promise that he would never talk about truth - that he would stop teaching people.

Socrates laughed and refused. He said, 'Then what is the point of my being alive? If I cannot talk truth there is no point in being alive.'

If you ask the Freudians, they will think that he was a little suicidal.

They had given him one more option - that if he could not stop talking, he could promise to leave athens; he could never come back - he could go anywhere and do whatsoever he wanted, but he could not come back to athens. If he did this he could be forgiven.

Socrates said, 'That too is not possible, because I am not an escapist.'

Freudians will think that he was 'death-obsessed', that he wanted to die. And that's what they will say to Jesus too - that he wanted to die, that he wanted to become a martyr, that 'thanatos' - the death wish - was too much in him. They will not say that the jews were responsible in killing, they will make Jesus responsible - that he wanted to be killed; he created so much trouble that he forced people to kill him.

They help the same rotten, insane society

These groups have a totally different orientation. They are not in the service of the society - they are in the service of man. They are not in the service of any past - they are in the service of the future. And they are not trying to make any compromises. They are very uncompromising, very radical, and their whole orientation is that to be happy is the goal - everything else is secondary.

Freud has divided human orientations into two divisions, two classes. One he calls the reality principle, and another he calls the pleasure principle. His own analysis is based on the reality principle - these groups are based on the pleasure principle.

Man is here to rejoice and celebrate, and one should not care for anything else. Nothing is worth more... nothing is higher than joy. For Freud, reality, and what is reality? - an understanding that society has come to agree on; that is reality. And one should concede to the reality of the society; one should follow the society.

So these groups are really anti-Freudian, anti-interpretative, anti-intellectual... more existential. So it will be a good experience.

[The primal therapy group is present. One member says: I don't recognise the person in the group - it seems that it's not me. Something totally new happened. I can't even think about it properly... I can't even formulate a question.]

Yes, I know... I understand. It is really not you, that's the whole point. It really went deep in you. So whatsoever has happened and whatsoever is going to happen and whatsoever is happening, none of it is happening to you - you are the witness of it all.

For example, if a childhood memory comes - that your father was angry, and you felt very hurt - if you really go into it, suddenly you will see that you are not the person who felt hurt; you were the witness of the whole thing. The father was there, the child was there, and somebody was there: a witness; you are that. You can see your father hitting the child - and you are the seer of it all.

But this is the whole point, the basic point - to come to such a deep insight where you come to know that all that has happened, has not happened to you; you are aloof, untouched, transcendental. So just be a witness to it all - as if it is all happening in a dream or you have read it in a novel, or you went to the movie and you saw it there; it is unrelated to you.

The group has really gone deep in you - that's why. And it is very frightening in a way, because it is very confusing: to whom has it happened?

... And you feel so aloof and so far away, so distant from all this that is happening, that it seems meaningless... but this is the whole meaning. This group really went in - the group succeeded.

If the identity can be broken, then the group has succeeded. That's the whole work, the central work - to break the identity.

Ordinarily we think of ourselves as the doer. If we can feel ourselves as the seer, the identity is broken. Ordinarily we feel ourselves to be part of the world of events. You were a child - this is an event. Somebody loved you, somebody hated you, you were defeated, you were punished, conditioned, thousands and thousands of things happened - these are the events. Ordinarily you are too much identified with these events.

Somebody insulted you and you still feel the pain because you are still identified - as if you have been insulted. If this identity can be broken then you can see that, yes, somebody was insulted but you were not that one. Even when the insult was a present phenomenon, you were just an onlooker... by the side of the road you were standing and seeing.

It happened that when Alexander came to India he wanted to take a sannyasin with him to Greece, but the sannyasin was not willing. Alexander was very angry and he went with a naked sword and said, 'Will you come with me or not?'

The sannyasin laughed - he was a naked man standing on the bank of the river. He laughed, he laughed very madly, and he said, 'You are a fool! You cannot order a sannyasin. The day I took sannyas my freedom became absolute. You can pray to me, you can invite me - I may decide to come or not to come - but you cannot tell me to come, you cannot order me.'

Offended, Alexander took his sword and said, 'I will kill you! In a second your head will be thrown away from your body. '

The sannyasin said, 'Very good! You do it, and when the head falls on the ground you will see it falling and I will also see it falling - because I am separate. Do it! There is no need to wait!'

But Alexander could not do it - the very presence of the man was such. To kill this man Alexander had never known such a beautiful man.

The sannyasin said, 'Yes, you can do it. You will see the head falling and I will also see it! Because right now I see myself as separate. There are not two persons here - there are four persons. You may not be aware but I know we are four persons: you who think that you are alexander the great, with a sword, and deep inside you there is a point of which you are unaware, where there is one who is watching all this nonsense; and I am standing before you - this body, this mind, the person who is talking - and somebody is just standing behind me. We are four persons here, not two, sir.'

When the identity is broken you will feel like this. That is the meaning of the hindu concept of 'maya' - that the whole world, the whole life, is a dream; we are just onlookers. Nothing matters really, this way or that; nothing matters. Only this witnessing is significant.

Continue to have this quality. It will be very disorienting - it will uproot you and you will feel a little confused, chaotic, clouded, but don't be worried. This is only because the old habit is broken and the new will take a little time to settle.

Always remember, only out of chaos is the new born. Only out of chaos are stars born. So this is a chaos you are just passing through - accept it happily!

CHAPTER 8

8 February 1977 pm in Chuang Tzu Auditorium

[Osho gave a new sannyasin the name 'deva sarvahara' - saying that the meaning was 'one who has lost all'.

Osho said that Jesus' saying - 'Blessed are the poor in spirit' - meant that those who had nothing, who were nothing, were blessed. This did not imply that one should live an impoverished life; one should live beautifully, but one should not be possessed by one's belongings.]

This name, 'sarvahara', is one of the most beautiful possible. It means one who has nothing, who knows nothing, who is nothing, one who has no claim. In that moment - when you don't claim anything - you are; for the first time you are! And you are so abundantly, so infinitely, that right now you cannot conceive of what is possible. By becoming nothing, the impossible is possible.

It is said that a man called Nicodemus came one night to Jesus. He came in the night - midnight - when everybody had left and Jesus was alone and was just preparing to go to sleep. He was a very rich man and a professor also. He was on the board of the temple and he was very prestigious and

respectable - hence he came in the night; he was afraid to come in the day. He did not want people to know that he associated with such dangerous people.

So he came alone, afraid in case someone should come to know, and he said, 'I'm attracted to your teaching. I have heard you teaching, I have heard many rumours about you - that you teach that a man has to be reborn to be really alive. Give me the secret!'

So Jesus said, 'You know the law - you are a learned man. You know the ten commandments.'

The man said, 'Not only do I know them, I follow all the commandments. I follow to the very letter, but nothing has happened through that. I am a virtuous man, moral in every way - I follow the rules of the society, the law of the society - but nothing has happened.'

Jesus said, 'Then there is only one thing left - renounce all. Go home and give up everything and come and follow me.'

Nicodemus said, 'That is difficult.'

He follows all the commandments, he is a moral person, virtuous - that is easy. In fact, that too is a sort of possession - to be virtuous, to be moral, to be good. That too is a sort of subtle possessiveness, as if one is hoarding for the other life too. In this life money is needed, in that life virtue is needed; so virtue is the coin for the other life. But to renounce and to be nothing? Just to be nothing seems to be impossible, and that is the only key for transformation.

But I don't say to renounce, because how can you renounce? - nothing belongs to you. My approach is even more subtle than Jesus' approach. He says 'Renounce'. There is a possibility that a man may renounce and then start hoarding this renunciation.

In India we know. Maybe in Jesus' time in Israel people were not so aware, but in this country we are aware of how a person can become very egoistic by renunciation. In fact you cannot find more egoistic people anywhere else than those who have renounced. Now they have a very subtle, refined ego - a pious egoism: 'I have renounced all! I don't belong to this dirty world and I don't have any dirty desires. Everybody is dirty, a sinner, and I am a saint.'

If Jesus had known he would not have said that, because in this country we have known for centuries - people have renounced and nothing has happened. You become virtuous, nothing happens; you become moral, nothing happens; you become a renunciate and nothing happens.

The happening is possible only when there is an inner understanding - that you don't possess, that nothing belongs to you, that you are nothing. There is no need to go anywhere, there is no need to do a single act; this is not a question of action. This is the simple realisation, just a simple understanding - that you are nothing.

To live out of that nothing is to be a sannyasin.

To act out of that nothingness, out of that innocence - primordial innocence, primal innocence - to act out of that simplicity is to be a sannyasin.

And it is tremendously beautiful

The kingdom becomes yours right now. Not a single moment has to be lost - time is not needed for it. It has always been yours; you have not looked in the right direction.

So from this moment start thinking. and create a milieu around you of, 'I am nothing.' Let this be your mantra. Sitting silently, simply repeat - but let it not only be a repetition; with great understanding, with great insight. with great feeling, just let this resound inside you: 'I am nothing.'

And whenever you see something arising that goes against it, remember again - relax and remember: 'I am nothing. ' Somebody insults you - that is the moment to remember the mantra: 'I am nothing.' So how can he insult you? How can you insult a nothing? One day you will be

dead, and he will be insulting you but the insult will not reach you - so why not be a nothing this very moment? Then the insult passes through, comes and goes, and the arrow never touches you because there is nothing to block its way, it simply goes through you.

Somebody is bribing you, buttressing you - remember 'I am nothing'. Relax Let this be a subtle chanting inside - 'I am nothing' - and you will gain tremendous insight through it.

By and by the door will start opening slightly - you will have glimpses of nothingness... just as if a little breeze comes in and you are refreshed by the breeze of nothingness. In that moment everything is so crystal-clear. When you are a nothing you are a mirror - when you are something you lose all qualities of the mirror; then you don't reflect reality... you are closed.

So I am giving you this as a maxim, as a golden rule. If you can do this, nothing else is needed. So do the meditations, do groups, but let it become a continuous remembrance. You will be surprised at how this simple idea, 'I am nothing,' can relax you.

Ramana Maharshi used to give the mantra 'Who am I?' Generally I don't insist upon it much... very rarely, mm? because in that, again, the ego can assert itself. You ask 'who am I?', but that 'I am-ness' remains there - it can be dangerous; it cannot help everybody - very few people will be helped. But this mantra can become a universal mantra: 'I am nothing.'

There is no need to ask 'Who am I?' - 'I am simply nothing - nothingness is my nature.' And this nothingness will be a death to you and a resurrection too

[A sannyasin says: Every time when I am with a man that I love very much, I become very tense, and except when I make love, I can't relax.

Osho checks her energy.]

Do one thing: while making love - start it only while you make love, mm? - while making love start chanting 'aum' loudly. Just go crazy chanting 'aum, aum, aum, aum '

I would like this sound 'aum' to become associated with the moment of love. For a few days simply chant only when you make love, at least for two weeks. Never chant otherwise - never; for two weeks only chant when you make love. While making love, just go crazy. Chant loudly and let the whole body vibrate with the chant of 'aum'.

Your lover can also be very helpful if he also chants. You will both enjoy it, and the orgasm will be deeper, very deep - not only physical, but what in tantra they call 'the subtle'... not the gross, but the subtle. Mm? it will enter into your inner vibration... it will pulsate deep down in your being. So chant, but only for two weeks and only while you make love.

Then after two weeks, whenever you feel this tension, chant - and the outcome will immediately be the same as in love. It is not good to make love too much, so some way has to be found which gives you the same feeling. This is a simple method of conditioned-reflex.

[Osho described the experiments of the Russian scientist, Pavlov, who discovered the theory of conditioned reflex. When he gave his dog food, he would ring a bell. After some days, when he rang the bell the dog began to salivate - even when there was no food.]

You have the key in your hand - the key is that while you make love, you become more flowing; the flow comes. When the flow comes, tension disappears. When you are not making love the tension comes again - you are not so flowing; you become blocked. And particularly this passage - from the navel to the throat - becomes tense; this is the passage where the mantra will resound and create pulsations. So you just. . . But first let it be deeply associated with love, so just the chanting of the mantra becomes the bell.

You can enjoy the chanting so deeply then - it will almost give you an orgasm. In fact that is the way to create a real mantra; there is no other way.

People go on chanting mantras, but unless it is deeply related to your biology it is not going to do anything. This will make it chemical - it will associate with your hormones, with your flow of energy, with your orgasm, with your love state. Then you will be surprised - you can simply sit and chant the mantra and you can move into the same space.

For two weeks while making love, and then for two weeks you try without it. Then after one month, tell me how you are feeling - it will be gone. Very good!

[The encounter group is present. The leader comments: In this group many people have an experience of feeling quite good, as if they've worked through something - and the following morning they slip back, fall down again.]

It can happen only when a person is really going very high - then the fall is natural. When suddenly somebody goes very high it is very difficult to stay there - the next day he will be in a low key. But nothing to be worried about. That simply shows that he has taken a sudden jump.

When people grow slowly this never happens. There are two types of people, and sometimes it can happen that if there is a group where there are three, four people of that type, then many more will move in the same direction. In a group energies become joined. Even if one in the group is a good runner - as far as the inner world is concerned - many will start running.

The group moves as a whole - so one good flowing person can lead the whole group far away, and one dead-block can hold the whole group down. I think there was not somebody who was blocking - otherwise almost always there are both types of people, so they keep balance. Mm? they don't allow you to go very high - you have to drag them. They are very weighty and they don't move easily, so the whole group has to keep pace with them.

Sometimes if those load-stones are not there it will happen that the whole group will go to a very high peak, but the peak will be so sudden - in fact they have not earned it - so next day they have to fall. But good!... nothing wrong in it.

Start again, and by and by they will become more acquainted with the path, and then it will become more and more stable. Good... a really good energy group!

[Another group member says: I just feel so much resistance in myself.

The leader comments that her resistance seems to be on the surface; deep down there is a yes.]

But [the leader] may be right - the resistance may be just on the surface. Resistance can have two locations: either it can be very deep down - then on the surface you want to say yes, but the no comes from the deepest core It can be vice versa - at the deepest core yes comes, but just on the surface you say no.

And he may be right - it may be just on the surface. That's my feeling too - it is not very deep. If you decide to drop it, you can drop it very easily; it is a question of decision. If you want to maintain it, you can; if you don't cooperate with it, it will disappear - it is not very deep-rooted. You may have learned it just as a protective armour; many people learn no.

There are reasons to learn it. Every child has to learn it, because only with the no does the child start becoming an individual. He feels he is separate when he says no. When he says yes, there is no separation - then he is engulfed by the other. If he says yes to the mother, he is just a part of the mother - his existence is not separate; he is not yet an individual. So children have to go through the no stage.

Every child has to learn how to say no. Sometimes when he does not want to say no, then too he says no, because only by no will he be separate - otherwise he will always remain a part. Nobody wants to be a part of somebody else. Maybe the mother is very loving, the father is very loving, but the child has to attain to his own individuality too - and the only way is the no. So sometimes a child wants to say yes, but cannot, because saying yes is very self-defeating.

So you have learned no-saying. That may have been the only way to attain to your individual existence; now it is just a habit. Deep down yes is there. If you just relax, you decide, the yes will come, and there will be no resistance. And when the yes comes it is really beautiful... it's fantastic. It is such a new space.

No is very ugly - it divides you from existence, from the whole. Yes connects you. The man who can say yes is the really religious man... and it needs great courage.

So this is the paradox of life: in the beginning the child needs to have enough courage to say no - that too is needed otherwise he will never have any backbone; he will be spineless. He has to say no... he has to gather guts and say no. Even sometimes against himself he has to say no.

Children do these tricks very much The child is feeling he wants to go to the toilet but he will say no to his body to feel that he is powerful. The mother puts him on the toilet but he says no. He wants to go - the bowels are ready to move - but he holds it. He has to say no, and he enjoys the power that comes through it; it is a great power - that he can control his body.

The bladder is full and the child wants to urinate but the child says no, and enjoys the power that comes through it, the thrill that he can control his body, he can do whatsoever he wants to do; he is not a slave. But this can become a very obsessive state. You may have learned it too much And it is only a question of becoming conscious of it.

For these two days just let the inner yes come - now that needs courage. First no needs courage - every child has to go through the nihilistic stages of saying no; that's a part of growth - then when one has grown, that armour has to be dropped. Then again courage is needed to say yes. And in

a person who can say no when needed and can say yes when needed - when no and yes are not obsessive habits but one is free to say anything that is needed - spontaneity is born.

A person who cannot say yes is restricted by his no, and a person who cannot say no is also restricted. They both live half lives - and both suffer.

Freedom means the capability to say yes when yes is needed, to say no when no is needed, and sometimes to keep quiet when nothing is needed - to be silent, not to say anything. When a person has all these three dimensions available, he is a free person - he has freedom.

[Another group member said she had been very high and very low. When she felt high it was almost psychedelic. At the same time she lied about some of the lower aspects of herself. So now she has a problem.

Osho said that peaks cannot exist without valleys - and vice versa. The two points are not against but complementary to each other, so one should not regard low moments as spaces to be avoided

Osho said that it was better to call those low periods 'rest', for rest does not have a negative connotation. By changing the word, the label, one's mood is already changed.]

Second thing: it happens sometimes when you are at the peak that you may lie about some aspects of your low state - that comes naturally; it is not that you are lying.

In fact in that high state those low aspects don't exist; they are irrelevant. To talk about them will not be true, will not be true to the moment. So you have not lied really. It appears as if you lied when you come back ro the lower state and you see those aspects. Then you start feeling guilty - 'I was hiding' - but you were not hiding, because they were not there.

For example, in the valley there is darkness and when you are on the peak there is no darkness. The sun is showering - darkness is not there at all. So if somebody talks about darkness you will laugh - you will say it doesn't exist. But when you are back in the valley you will start feeling have you lied or what? ... deceived or what? You have not deceived at all. It was true to that moment of height - now this is true in this moment of depth, this rest period.

What is true in the day may be untrue in the night, and what is true in the night may be untrue in the day. What is true this moment may be untrue in the next moment, but it happens that we go on judging, comparing one moment with the other. Never do that.

A true man can never be consistent. A true man can never be consistent - it is impossible - because a true man has to be true to the moment, and the next moment... who knows what the next moment is going to bring? The next moment will have its own truth.

So if you ask me, there are truths and truths and there is no truth. Each moment has its own truth - and a true man is true to the moment. Only untrue people can be consistent; only false, pseudo people can be consistent Only a mediocre mind can be consistent. A really intelligent mind cannot be consistent - how? It is impossible. If you are devoted to truth you cannot be devoted to consistency. If you are devoted to consistency you cannot be devoted to truth, because what will you do when truth changes?

The truth of the peak is the truth of the peak and the truth of the valley is the truth of the valley - don't compare; it is impossible to compare. The peak cannot be brought to the valley and the valley cannot be brought to the peak, so how will you compare? Whenever you compare you will be unjust to one; your comparison will be fictitious.

When you are in the valley your peak is fiction; it is not present. When you are in the peak, your valley is a fiction, a dream you have dreamt. Now, never compare one factual thing with something of memory, imagination, because that is not fair. Unless two things are actually true, present, don't compare, and then you will be surprised - there is nothing left to compare. Otherwise you will again and again feel guilty. Again and again you will start feeling that you are doing something wrong - and you have not done anything wrong.

It happens in everyday life - you love a woman and you say to the woman 'I will love you forever and forever and forever'! After a few months the love has disappeared - now you feel guilty that you had promised that you would love forever. Now you want to depart - now it is impossible to be together. So you start feeling as if you were Lying at that moment. No - that was the truth in that moment. When love is there, one feels that way. That's the feeling of love - that you would like to live together with the person forever.

And it is not untrue - it is absolutely true. But it is the truth of the love moment. When the love moment has gone, it has taken its truth too. Now there is no love, so there is no question. And you are not breaking any promises. In fact, a true man cannot promise. And the more you understand, the more you will be less and less ready to promise, because how can you promise? Tomorrow will bring its own truth - how can you promise?

There are moments in which promises come very naturally, but then there is no need to feel guilty. Just understand it and don't compare notes.

One thing to be remembered: wherever you are, let it have total possession - that moment has to be total. I call it lying if you are not total in that moment. When you love, love totally. When love disappears, let it disappear totally.

When you are on the peak, be totally there; when you are in the valley, be totally there. Don't let your peak interfere with the valley and don't let your valley interfere with your peak. Just be true moment to moment... Live atomically. Each moment is an atom, and only one moment is given at one time, so why bother about the moments that are gone or about the moments that are to come?

Just let this moment be all in all. Then there is great spontaneity, great beauty, great richness

CHAPTER 9

9 February 1977 pm in Chuang Tzu Auditorium

Deva means divine and chirantana means eternal; divine eternity. And a few things have to be understood. First, eternity is not duration: it is not time going on and on and on. Eternity has nothing to do with time. Eternity is something totally different than time - diametrically opposite, rather.

[Osho said time is a distortion of eternity. When one looks at eternity through the tiny hole of the mind, one has the illusion of time. See 'The Shadow of the Whip', December 3rd, where Osho expands on this.]

From the eternal viewpoint, the past is as much now as the future is, as the present is. Past, future and present, all exist together. Existence is simultaneous, all together. This very moment everything that has ever existed and will ever exist, exists. Then the now becomes the supremost value.

To know the chirantana, the eternal, one has to live in the now, one has to go deeper into the now. You have to go so deep that the ripples of time disappear and you come to a moment where there is no

time, where the clock has stopped. That's what meditation is all about: you come to a moment where time disappears, where time is no longer.

When time disappears, mind disappears, because time and mind are both connected together. Time is the creation of the hole of the mind, the distortion. Hence all meditative techniques insist that one should go beyond the mind. You can go beyond time or you can go beyond the mind - it is both the same.

This is the message in your name 'chirantana': you have to go beyond time, you have to look at the totality without any media. You have to look immediately... and this is possible! Once there is no thought moving in the mind, you are immediate.

With the thoughts the mind functions. When there is no thought - not a single thought - suddenly all the holes have disappeared. Then you are in tune with the totality, and to be in tune with the totality is to be divine

Prem means love, nura means light; light of love.

Nura is a sufi name, and I'm giving it to you for a certain reason. You have been a sufi in the past life and still much is there. It just needs to be helped and it will explode. Because on the spiritual path nothing is ever lost. Whatsoever you do goes on accumulating.

Down the centuries, whatsoever you have done on the spiritual path goes on accumulating. Everything else is lost: the money that you accumulate in one life is lost, the prestige is lost, the name, fame is lost, the political power is lost. Only one thing is never lost - it continues from one life to another - and that is whatsoever you do towards your spiritual growth.

The river of spiritual growth is infinite, from the beginning to the end. It is not confined to one life - the body dies, the mind changes, but the spirit remains the same.

So much is there ready... just a little effort and the shell will break. You will come to an experience which you cannot even imagine, which cannot be told, cannot be expressed and cannot be defined - it is ineffable. One knows it only when one knows.

And there is no map for it, because it is immeasurable. But one thing about it is that it is something like infinite light exploding - hence the name nura. It is as if a sun is born inside you, a great source of light.

Once that light is experienced the whole of life becomes a light. Then whatsoever you touch becomes gold and wherever you look you find god. Each moment is precious - but that preciousness comes from within... you pour it onto every experience of life. Mm? you may look at an ordinary flower and suddenly it is tremendously beautiful. Now you are pouring your light onto it.

The world is beautiful only when you can pour your light on it. Without your light it is a dark phenomenon - the beauty remains hidden. We are sitting on millions of miracles but our inner light is missing so we cannot see those miracles - they are happening all the time. Once your inner light is there you start looking at things in a totally new way.

And that is the meaning of being religious - when your touch brings divinity to things

[A sannyasin said that he is clearing his conditioning; his relationship is helping to destroy it; and he feels stronger with Osho inside him.]

That's right! This is going to help. This happens... it is natural, because character is not something like a mechanical structure. Character is something that you constantly create. It is not a dead thing - it is a dynamic factor.

It is just like cutting a tree... it is a dynamic process. Just by removing one leaf, nothing is going to change - another leaf comes out - because the tree immediately compensates.

So character is not just dead armour, it is a very dynamic force and it is self creative; it creates itself. So you will see sometimes that something is falling and another day again there is something else.

Just watch - you have to become more watchful. And rather than fighting with the character, you have to fight with your unawareness, because unawareness is the fuel. Deep down that is what creates your character, because unawareness needs the character, otherwise you will go mad. A conscious person can afford to be without character - an unconscious person cannot; character is a necessity.

It is almost as if your eyes are not working well. then you have to use glasses. You cannot afford to throw them - if you throw them you will not be able to see.

When your eyes are functioning well, perfectly well, then you can throw the glasses; there is no point in wearing them.

Character is something that helps the unconscious person to live in the world smoothly. It gives you a certain eyesight - it functions like glasses. So rather than throwing the glasses, start becoming more aware, more alert, more conscious. The more conscious you are, the less will be the need for the glasses and they can be thrown away; they can be easily dropped. But this is going to help, mm? you are coming closer to it... and you are coming closer to me too.

The closer you come to awareness, the closer you will be to me. There is no other way to be close to me - physical closeness makes no difference. So just become more and more alert and enjoy life more, but enjoy with a deep alertness. Don’t become intoxicated.

[The sannyasin then said that he finds a split between the awareness inside and the trip with people.]

There is nothing contradictory in it. You can remain alert doing whatsoever you are doing; you can do a thousand and one things and remain alert. Alertness is not something that you do - alertness is something that you create inside yourself. Whatsoever you are doing is not the question. You do it in a luminous way... you do it consciously remembering that you are doing it. So you can relate to people or you can sit alone, you can be in the marketplace or you can go to a monastery - it does not make any difference. Whatsoever you do is not the point - you do it consciously.

Consciousness is not something that you do once in a day and then you do other things; it is not one thing and other things. It has to become a substratum of all that you do... it has to become an inner continuity of all that you do.

CHAPTER 10

10 February 1977 pm in Chuang Tzu Auditorium

Anand means the ultimate state of silence, peace, joy. It is all three together. It is not just joy, because joy can be very maddening. It is very clam and quiet; it has no excitement in it. Joy can have much fever, passion. So it is joy with a totally different quality to it - very silent joy, not like laughter but just like a smile... very subtle joy.

Joy ordinarily can create tension. Anand is non-tense joy - joy that comes out of relaxation when one is completely relaxed and there is no desire and no expectation and no future. One is just herenow, absolutely herenow - no energy going anywhere... just a pool of energy, unmoving.

In that very reservoir of energy a joy arises - which is a by-product. It does not come from the outside... it has no cause outside your being. It is more like a fragrance that comes from within the flower. It is not a guest - it is the very quality of the host himself.

So anand means silence, peace, joy... a very cool happiness. Yes, that quality of coolness has to be remembered. Once happiness becomes hot you are in trouble. Once happiness is hot you will fall out

of your happiness - you will have to go to the unhappy state - because nobody can remain in a constant state of passion. It is tiring; rest is needed.

So this anand is more like compassion than like passion. One can stay in it forever and forever. Once one has attained it, one never falls from it - there is no fall possible.

In the East, the christian biblical story of Adam and Eve and their fall from paradise is not believed very much, because the East says that nobody can fall from paradise. If you can fall from it, it proves only one thing - it was not paradise.

In the East paradise is not in the beginning - it is in the end. Adam and Eve were not in paradise.
They may have been in a blissful ignoranCe - which was disturbed because they ate the fruit of the

tree of knowledge. They must have been ignorant, just like animals. If animals eat the fruit of the tree of knowledge, of course they will fall.

But this is not a fall; it is going higher. Man has not fallen from the animals - man has risen higher. Of course he has to pay a price for it - when you rise high, you have to pay a price. So man has paid for it

But in the East it has been always thought that paradise or a state of bliss can never be in the beginning. In the beginning there can only be a state of ignorance. Of course, ignorance is blissful, but it is not the ultimate state of bliss, because the ultimate state has to be fully aware, it has to be conscious blissfulness. A blissfulness which is unconscious is almost as if it is not. You are deep asleep - happily asleep, but asleep. That is not worth much.

It is like somebody who is under the influence of an intoxicating drug or alcohol and feels blissful because he becomes deeply unconscious .. . falls into a sort of coma, dreams a thousand and one dreams and is blissfully unaware of the anxieties and the challenges of life. But in the morning when you come out of it all those challenges are there - more so, because you have wasted so much time, and meanwhile the challenges were growing and were becoming more and more complex.

So the christian paradise seems to be simply a name for ignorance. The eastern concept of bliss, paradise, or whatsoever you call it, is not in the beginning - it is in the end. It is the ultimate achievement, it is the ultimate flowering. That is what we call 'anand'.

And the second word, 'prasthan', means the first step towards it. Prasthan means the first step, the beginning - the beginning of the journey that leads to the ultimate state of bliss, the first step towards bliss. And sannyas is the first step - prasthan.

So don't think that by becoming a sannyasin you have arrived - this is the beginning of the journey. Sometimes it happens .. . many people think that because they have become sannyasins, they have arrived. It is just the beginning - it is not the end. It is just the abc, and one has to go on much further... one has to go long. Far away beyond the stars is the goal.

But if you have taken the first step, the last will be also taken. The first step is the most significant step, because people are continuously hanging around the indecisiveness of whether to take it or not. The first step taken is almost half the journey.

So you have taken the courage and the decision... and the decision is very significant. Now this is going to be a commitment for a great work on yourself. And man grows only through commitment, through deep involvement, through sincere work

[Osho suggested that in the groups and in the camp, he should put all his energy unsparingly into whatsoever he was doing, for it is the last straw that breaks the camel's back]

In my childhood I was sent to a master, a master swimmer. He was the best swimmer in the town, and I have never come across a man who has been so tremendously in love with water. Water was god to him, he worshipped it, and the river was his home. Early - at three o'clock in the morning - you would find him on the river. In the evening you would find him on the river and in the night you

would find him sitting, meditating by the side of the river. His whole life consisted of being close to the river.

When I was brought to him - I wanted to learn swimming - he looked at me, he felt something. He said, 'But there is no way to learn swimming; I can just throw you in the water and then swimming comes of its own accord. There is no way to learn it, it cannot be taught. It is a knack, not knowledge.'

And that's what he did - he threw me in the water and he was standing on the bank. For two, three times I went down and I felt I was almost drowning. He was just standing there, he would not even try to help me! Of course when your life is at stake, you do whatsoever you can. So I started throwing my hands about - they were haphazard, hectic, but the knack came. When life is at stake, you do whatsoever you can do... and whenever you do whatsoever you can do totally, things happen!

I could swim! I was thrilled! 'Next time,' I said, 'you need not throw me into it - I will jump myself. Now I know that there is a natural buoyancy of the body. It is not a question of swimming,,it is only a question of getting in tune with the water element. Once you are in tune with the water element it protects you.'

And since then I have been throwing many people into the river of life! And I just stand there Almost nobody ever fails if he takes the jump. One is bound to learn. There is a very remote possibility of somebody drowning in life - a very remote possibility. But there is a possibility, because out of millions, one person may be so dead already that he may not take the challenge and may simply relapse. So then too nothing is wrong. We can say to the person, 'Hope for the best next life - what else can you do? It was not even worth your surviving. '

Otherwise, if you put yourself at stake, it is a great challenge. And in that very challenge, something that is sleeping within you becomes awake, alert. It has to become alert because life is at stake, the survival is at stake, so all your potentiality has to flare up, and in that very flaring you will come to realise who you are.

So put yourself totally at stake. If you learned swimming, congratulations! If you are drowned, better luck next time, but don't save anything.

[To a therapist from the West Osho says:]

You are perfectly ready for me. So first do the camp, and then lead a group here - that will be good, mm? You will find a great change when you lead a group here - it is a totally different quality of energy.

Leading a group in the west is one thing, but leading a group here is totally different, because all are sannyasins, part of a family. Nobody can be as open as they are, and they don't have any resistance - they are not fighting. The groupleader is not in any way to manipulate, persuade, seduce them into some work; they are ready, they are flowing. It is so easy, because they don't give any resistance.

It will be an experience for you too. When there is no resistance from the participants, suddenly the energy moves so high... it can move incredibly high. It can touch such peaks which cannot be even imagined. And when you are working here, you don't work - I work through you.

What type of group would you like ? You lead a sexual group - it will be perfect. So let there be a tantra group - you lead a tantra group.

[A visitor says: I'm a very rational sort of person and very frightened to jump. I don't think I know the meaning of surrender. I've been doing the Dynamic meditation in Krishnamurti used to speak very much to me. I started to peel a few onion skins off and I felt very frightened. There was no one to be with... And you speak to me very deeply as well...

Osho reassured him that if he could just be here, things would start happening.

Surrender is not something that can be done - it happens. A surrender that can be done is false. Real surrender happens - in spite of yourself, he said.]

And the second thing: my approach, my basic approach, is rational. My ultimate result is irrational, but my approach is rational. I have a certain affinity with any rational person, so I can go with you to the very extreme of reason; then I go ahead. When you have come to the very extreme of your reason, then you can see the point.

So irrationalism is not something that is against rationalism - it is something that is beyond it. Irrationalism is not something which is anti-rational - no, not at all. Irrationalism is something which is super-rational. You can use your reason only so far, then suddenly reason cannot have any go any more. And if you are really a rationalist, you have to go - because much is left and reason cannot cover it. If you are really a rationalist, you have to go into the irreason too. If you are not a real rationalist, you are stuck. You are not courageous - you were hiding behind reason. It was just a trick to protect yourself from life.

Otherwise a rational person has to come to a point one day where he finds that reason is finished but life is not finished, so what to do? The rope that you call reason has come to an end but life continues far beyond it, so what to do? Stop just because you are a rationalist? - but then this is not very reasonable, because life continues

It happened that when for the first time physicists became aware of the misbehaviour of the electrons - I call it 'misbehaviour' because it was not according to logic They became aware that the electron sometimes behaves as if it is a point and sometimes behaves as if it is a line. Now, these two things cannot exist together: a line is a line, a point is a point. A line is not a point and a point is not a line. The point has no length in it and the line has many points in it - that's how it becomes a line - so how can a point behave like many points? It is impossible.

They tried to figure it out, to fix it - they could not do anything, because electrons won't listen to you or your logic or your Aristotles - they won't bother. They continued to behave in their own way.

The physicists had to formulate a very illogical concept - they call it 'quantum'. They had to coin this word 'quanta'. It means something which behaves in a very contradictory way, illogical way, absurd way - sometimes like a point, sometimes like a line.

By and by they became aware that there was much more in it: the electron exists at one point and then suddenly it exists at another point, never going in between. It exists at point a, then suddenly

it is found at point b, and the line that joins point a to point b never crosses it - it is a quantum leap! It simply jumps from one point to another, and in the middle it is not found at all. Now, this is impossible - this cannot happen; at least it should not happen!

So for twenty years physicists were worried about what to do with this electron. It does not behave according to logic. And when max plank formulated the theory, somebody said to him, 'This behaviour is illogical.' He said, 'But what can we do? Change your logic!'

Then a new geometry evolved - non-euclidian geometry - because euclidian geometry could not help; it had to be dropped.

A new logic has evolved - it is non-aristotelean. Aristotle says, 'A can be a; it can never be b.' Now the new logic says, 'A can be a and can be b also.' This is how things really are!

So when you come across reality and it goes beyond logic, what can you do? You have to change the logic - you cannot change the reality.

My whole approach is very rational, so I can come with you as far as you want to come - and very rationally. Then a point comes when I say, 'Now your reason is finished and life is still there, so would you like to go into this remaining life or not?' If you are really a rationalist you will say, 'Okay, I have to go into it. Even if it goes against reason, beyond reason, I have to go!' - because a rationalist has no commitment to reason. If you are committed to reason you are not a rationalist.

You have to use reason as far as possible. If it covers the whole existence, good - but if it doesn't, then what? There are only two possibilities: either to deny the remaining existence - that it is not; which is very irrational - or to accept it and accept that there is something which is not rational and yet which is.

So nothing to be worried about - just be here. Meditate, do a few groups, and I will take you beyond your reason. And the moment you move beyond your reason surrender will happen immediately, because surrender is irrational. It is not any conclusion that you come to... it is not anything that you decide. It is not anything that you calculate and conclude - no! It is something that takes possession of you from the beyond. But that happens only when you have slipped a little out of your reason; then you become vulnerable to surrender.

So I help people to be rational and then help them to be irrational too. There are two types of persons ordinarily: there is a person like eckhardt, boehme, ramakrishna - these are irrational people. You cannot find any rational explanation through them; they are absurd. If they appeal to you, good; if they don't appeal, good, they are not bothered.

Then there is Krishnamurti - he is perfectly rational. He will not say a single thing which goes beyond reason here and there; he will just confine his whole statement to reason.

I am a totally different person - I am not like Krishnamurti or like Ramakrishna. I use reason as much as anybody wants it to be used; in fact I exhaust it. And I'm not against it. It is a good game, one can play it. And the moment you have spent it, then I take you beyond it. The real thing happens only beyond it

But I'm not in a hurry, and I never say to drop your reason. I say to let it be exhausted - then it will drop on its own accord. Carry it as far as you can, as far as humanly possible, carry it. One day you will yourself see that life is vaster than your reason, bigger than your logic In that moment it is dropped, and in that very moment surrender happens.

It is just like a seed falls into the earth, then the shell is broken, the hard crust dissolves into the earth and immediately the sprout comes out. The logic is the hard crust around you. Because of that hard crust surrender cannot happen. You are protected too much - you live in a capsule, encapsulated. That capsule has to be broken - that can be broken. All my methods are just to break it.

So be here, wait for the moment - it will come. Do a few groups, and after the camp continue the sufi dancing and the music group in the night - they both help to relax the reason - and the remaining I will do, mm?

[The hypnotherapy group was present. The leader asks about a participant who experienced much trembling and a pain in the chest. Osho checks her energy.]

It is a cleansing process, but it is not happening as totally as it should happen, hence the pain. Whenever a process is there, if it is not happening totally the lingering energy will create the pain. If it happens totally there will be great pleasure out of it, great joy. If it doesn't happen totally the incomplete part remains like a block. That hurts and can be very painful.

So do one thing: every night before you go to sleep, lie down in the bed and allow it to happen. The only thing to remember is: concentrate at the sex centre. It is sex energy that is spreading all over. So inside concentrate on the sex centre and feel the energy is flowing from the sex centre to all the corners, all over the body. Let it have more the quality of orgasm, and then immediately you will see that the pain has disappeared. Enjoy it as a sexual orgasm.

Just do this for fifteen minutes every night before you go to sleep. But let it really be an orgasm - you are completely drowned in it. Let ripples arise from the toe to the head and be completely under those ripples. And enjoy it - don't take it as work; think of it as fun.

It is a beautiful process that has started on its own - it will lead you to great heights. Just after two, three days you will feel that it has become so psychedelic, so colourful.

And the next group you have to book for is tantra...

Enjoy it really with no inhibition; just go into it. Let the whole body move, pulsate, and it will become tremendously pleasurable. All that is pleasurable, if not lived completely, becomes painful Pain is a process that has been hindered on its way to pleasure; then it becomes pain. Just enjoy it, and you will become so glowing and so happy. You have hit upon something very primal.

In tantra people work for this energy for years, then it happens. But it is sometimes coincidental that it happens without any work, mm? You should be happy about it, so don't make a problem out of it - it is a blessing

[Another group member says: I felt in the relaxation the fear of going deeper. I have the feeling I am really afraid to allow myself...

In response to Osho's query, she says she has not had an orgasm until now.]

So you also join the tantra group, mm? That's the problem: if you are not orgasmic, this will happen again and again. Whenever you come to a point where something can happen, you will simply feel stuck. If orgasmic experience is not there, that will always be the boundary, in any deep experience: meditation, joy, happiness. Suddenly you will find that whenever you come to the boundary line, you are stuck. It is just there, close - you know it is just by the corner - and it is not happening.

It is very maddening - one feels it is just close by and yet feels impotent; nothing can happen. One feels one had been just to the door and has come back again; it feels very frustrating. But the basic thing is that sexual energy is not moving, and that is the basic energy - once it moves, then all other energy starts moving.

Sexual energy creates the path for other energies to move. So you join the tantra group, mm? You have to become orgasmic, that's all. Good!

CHAPTER 11

11 February 1977 pm in Chuang Tzu Auditorium

Prem means love and adarsha means the first-day moon. Literally the word means that which cannot be seen but yet is. The first-day moon cannot be seen. From the second day you can see it a little; by the third day it is very clearly seen; on the fifteenth day it is perfect. On the first day it is there but almost like a potentiality - not yet actual... just being born, just coming out of the womb. Love is exactly like that. In man, love is the first-day moon. It has not yet become actual; it is still potential, not active.

These are the three stages of love: potentia, actus and habitus. Potentia means ready to be born, almost mature enough to be born. The pregnancy is nine months old - any moment the child can come but still has not come. There is no inevitability that it will come, it may not come. If it is not helped it may remain there; it may remain there and you may die.

And that is the misery of human life: that love remains 'en potentia', in a seed form... never blooms. When love blooms there is contentment... when love blooms there is god. God is nothing but the

feeling of a bloomed love.

When you have loved really, you start feeling the presence of god. Jesus says 'God is love' and I say 'Love is god'. God is secondary - love is primary.

If you forget about god nothing is lost, but if you forget about love, love is lost and god too. If you forget god and simply move into love totally, nothing is lost - you will attain to love. One day when love blooms you will start feeling the presence of god.

You may not call it god - that doesn't matter; names don't matter. The word 'god' is not god. You may call it some other name or you may not name it at all, you may remain silent about it. You may think that to use a word for such a vital experience is insulting, only silence can be really respectful.

So the first stage of love is potentia. The second stage of love is actus: when love becomes an actuality. But it comes and goes. Sometimes it is very much actual - very alive and throbbing in your heart - and then sometimes it disappears. It is still a mood... comes and goes.

It has started coming to you but it comes like a breeze. At the most it becomes a relationship but it is not yet a state of your being. It is not there twenty-four hours like breathing. It is a visitor, a guest, but the host is still not in the state of Love.

When the third state happens - which I call habitus - love has become your state. You abide in love then... that is your home. Wherever you go and whatsoever you do, you remain in love; whether with the friend or with the foe, you remain in love. Whether somebody hurts you, appreciates you, insults you, it doesn't matter, you remain in love... because you are love !

In the first state love is just a hope. In the second state it comes like a breeze and passes. It gives beautiful moments but then great depression too. In the first state there are no peaks but there are no abysses either. That's why many people decide not to make it actual - because it is dangerous. When you start moving in love you come to peaks, but then you fall also. The higher the peak, the deeper the abyss.

Only lovers know what depression is. If a person has not loved, he does not know what depression is, what despair is, what frustration is. Only lovers know - because they have tasted something which can become a criterion. They can judge that there are moments so high... only lovers know the high moments, but then they have to suffer the low moments.

So many people, clever people, decide not to move from the first state. They may make a sexual relationship but they don't move into love... they don't allow love to grow. With love is danger and with love one moves into a very hazardous, adventurous life. In love one touches peaks of heaven and abysses of hell - both become simultaneously available.

In the third state - when love has become your abode - you are eternally high. In fact to call it high is no more meaningful, because the low has disappeared... you are simply there; then there is no fall.

So through your name I am giving you a message to work out. Right now your love is 'en potentia'; help it to be born. Risk! Move into the second stage. Let the moon grow, and don't be afraid... drop all fear.

Fear cripples love. Hate is not exactly the opposite of love: fear is the opposite. You can hate a person and yet love him. You can love a person and yet hate him, but you cannot love a person if there is fear; that is impossible.

So let it grow. And it can grow, just your co-operation is needed. You can cooperate, that's what I was watching. That's why I wanted you to be in an uncontrolled state for a single moment. The moment you became uncontrolled a deep surrender happened inside. Some day you will understand what happened. Your head bowed down - that was the first thing that happened in uncontrol... nothing else happened; your ego just disappeared for a moment.

So control is your ego, and there is nothing like love to teach uncontrol. Love is the natural state of uncontrol. One cannot control love, love controls one. One cannot possess love, love possesses one... one becomes possessed.

Will it be easy to pronounce? - 'prem adarsha'. Adarsha means that which cannot be seen, but yet is.

[The new sannyasin said that the 'hell' group it shook a lot of things around inside.]

Very good. That's the first thing you need: a great shock, so it goes and shatters many things and uproots you. Man is not a tree - man is a bird. He needs no roots - he needs wings.

In the eastern scriptures it is repeated so many times that man is a tree upside-down. His roots are in the sky, not in the earth. His branches are on the earth but his roots are in the sky.

That is a beautiful metaphor - that's how man is. Man touches the earth but is not rooted there. So the moment you become too rooted, you lose humanity. Humanity remains only when you are liquid and you don't have any roots. It is difficult because we have always been taught to live with the past, tradition, scriptures, morality, society. They give roots, patterns, character. They give roots - all false, but still they appear as if one is secure and safe and well-rooted.

My whole effort here is to shake you utterly so that you come to know that all roots are false, and that in fact you need not have any roots - or even if you need have any roots, your roots have to grow into the sky.

The earth is very limited. A person rooted in the earth is a materialist; a person rooted in the sky is a spiritualist. To be rooted in the sky simply means to have wings - nothing else, because there cannot be any other roots. And then there is great freedom... and with freedom comes benediction

Deva means divine, god, and sadhya means the goal - god is the goal. That will be the meaning of your name: god is the goal... and god is the goal. Never be satisfied before that goal is achieved. Nothing less Than that can be of any fulfillment. Everything else one day or other proves to be futile.

So one has to go on and on. Never be satisfied with small things... never be satisfied with trivia. And all that is available in the world is trivia. Money, power, prestige, fame, name - all is trivia.

Just remember always that god has to be achieved. Once this becomes an intense desire, god is not far away. So when I say that god is the goal, I don't mean that god is far away. God is very close by... just by the corner. Just an intense, passionate desire is needed... a great thirst. The greater the thirst, the closer god is.

When the thirst is total, god is within you.

When the thirst is total, god is within you. When you are absolutely aflame with the desire to achieve him, you have already achieved. And there is no other way to achieve - just to be intensely, passionately, in love with the ultimate.

Prem means love and samya means balance, equilibrium, silence, equanimity - many things, but basically balance, equilibrium. And love is love only when it brings balance. If it does not bring balance it is something else. If it does not bring coolness, peace, it is something else. Then lust has been mistaken for love. Lust brings imbalance, anxiety, excitement. Love brings tranquility, silence, equilibrium.

So that is the criterion to know whether it is love or not - whatsoever brings a state of balance is good, is wholesome.

So love - but with this remembrance, then by and by you will see that your love is changing into prayer. If you can keep alert and remember continuously that love is love only when it brings balance to your inner being, by and by through balance it will become prayer.

Love is the door to god - love is the door to the animal also. If it becomes lust, excitement, passion, one starts falling backwards. If it becomes tranquility, coolness, silence, one starts rising upwards.

Love is the ladder... the ladder between hell and heaven. It is the same ladder: you can go through it to the very lowest point of life and you can go through it to the highest peak of life - but it is love all this time. At the lowest rung also it is love - too much contaminated by passion - at the highest rung it is again love, but purified by prayer.

... Much is going to happen! And you are not to do - it is going to happen; simply allow. Just delight in my presence, just feel me as much as you can and enjoy my family here.

You are part of this family. Enjoy these orange people. Become part of them... fall into harmony with them. And do whatsoever you feel like doing - dancing, meditation, whatsoever you feel like. There is no need to force - just enjoy, and things will start happening

[A married couple ask about their relationship - the man is attracted to other women. Osho suggests he do the tantra group. The wife is upset, and cannot understand her husband's feelings.]

In fact, if you love a person understanding is not needed. When the love disappears, then the question arises - the question arises of how to understand. When you love, you understand. Love is understanding, and there is no other understanding. If you love, you accept - there is no other acceptance. The moment love disappears or is not as it was before, the problem arises of how to accept.

Once the problem arises there is no way to solve it directly, because the problem has nothing to do with [you]. Your problem has something to do with you - his problem has something to do with him. But ordinarily we project: you think he is the problem and he thinks you are the problem. Then there is no way to get out of it... because the other is never a problem.

I will give you a few groups - after those groups clarity will come; you will see things in better perspective - and then we will discuss it, mm? It is a delicate thing, because once we discuss, things will start settling. So just wait, give it a little time... and there is no hurry. But something has to be done - he is disturbed, you are disturbed; something has to be done.

If two persons cannot live happily, there is no need to live together, because we are together just to be happy, so the whole purpose is lost. If we cannot be happy together, there is no need to be together. If we want to be together, we have to be happy and there should never be any compromise about it - never - because all compromises are dangerous.

If you start living with some sort of unhappy relationship and you live in it long enough, you become habituated to it. Then you start clinging to the misery of it. Even if you separate you will again find somebody who will create the same type of misery. Only then will you love that person, otherwise you will not love, because now the person has become less important and the misery of the relationship has become more important.

So never live in a miserable state too long - do something! Either change the misery or drop out of it.

You are not here to fulfil anybody else's expectations and neither is anybody else here to fulfill your expectations. We are free, unique beings. If things go well, be together, be happily. It is beautiful to share but it is very ugly to create misery and to be in misery.

To me the only sin is to allow misery in life. Happiness is virtue, unhappiness is sin. So whatsoever you do, if you are happy doing it, to me you are religious, you are a moral person. And I am saying whatsoever - and I mean it! If you are happy doing it, good - it is good. But if you are unhappy, I will say that whatsoever you are doing, something is wrong - either change it or get out of it.

But wait, mm?

My feeling is that things will become good, and you will be together and happy - nothing to be worried about, mm? Good!

[At a previous darshan (January 24th, see The Buddha Disease) Osho had told a sannyasin that his was the path of love and he should completely drown himself in love. Tonight the sannyasin reports: First I felt very open and loving... and then I went right down. Since then I've felt very dull or I felt like I had dreamt all that I feel I pretend a lot - I pretend to be loving. And I felt that my ability to love is just dependent on myself being loved by others.

Osho suggested that he do the tantra group, and then said]

And all this time - from tomorrow - be as miserable as you can be. Pretend to be sad and dull, unloving, non-responsive, unrelating, indifferent... but do it really, mm? Don't be lukewarm - go to the very bottom of it. Continue this up to the twenty-fifth of february, then relax and just watch what comes.

Up to the twenty-fifth of february, for these fifteen days, just remain sad - don't allow any happiness; don't indulge into any happiness and joy. Do every meditation and everything, but very seriously

It will be difficult! (laughter) If you cannot maintain love, you have to maintain this. But this will give you a glimpse - that both are moods: they come and go. Nothing is a pretension. Right now you are thinking that your showing love and friendship and openness was a Pretension and that your

miserableness was true. That's why I am giving you these fifteen days - so that you will come to know that this too is pretension.

Suddenly one day you will feel that great love is arising and you have to hold it down. Sometimes it may even erupt in spite of your holding, and then you will see that love is also as true as sadness. Both are moods - true or false.

And once you know that both are moods, neither is true or more true than the other, you are free. Right now you have a misunderstanding - that sadness is true, indifference is true, and love is a pretension. That has to be broken, so do hard work for fifteen days. On the twenty-fifth, break the fast. On the twenty-fifth, you allow whatsoever comes

CHAPTER 12

12 February 1977 pm in Chuang Tzu Auditorium

Shanti means peace and garbha means womb - peace womb. This name is a seed-meditation for you. Think of yourself as a womb which is going to give birth to peace. Imagine, visualise yourself as being a womb, and that the peace child is growing within you. Whenever you are sitting, not doing anything, just visualise it - just sit silently... become a womb.

Imagination is going to be your way. Imagination can create many doors, can open many doors... can create a totally new reality. But it works only for a few people, because only a few people are imaginative. So walking, sitting - whenever you remember it or whenever somebody calls you 'shanti garbha' - just for a moment think of yourself as a womb, full of peace... the peace oozing out of you. By and by you will start feeling an atmosphere around you of great peace, coolness... but this will come only through imagination, not through will. And the difference has to be understood

The difference is vast, but ordinarily people are very much confused about will and imagination. I'm not saying to will that you are a womb, because will becomes effort and will becomes an imposition.

Imagination is very persuasive... it is a very subtle seduction.

For example, if somebody wants to change a habit, he can either use will or he can use imagination. Somebody is addicted to smoking and wants to change it or drop it. One way is to fight with it - that is the way of the will. When the desire arises, repress it, stand against it, become stubborn, don't yield. Even if you feel a sort of suffering - suffer; become a martyr but don't yield. That is the way of the warrior, the way of the will, the way of the fighter - the male-oriented way.

If somebody wants to drop the habit of smoking, it can be dropped through imagination more easily. You simply imagine that you are not smoking. Even when you are smoking, imagine that it is meaningless. Go on smoking - there is no need to fight with it - just go on imagining that it is futile.

Create a great imaginative force within you, and soon you will see,-the moment your imagination force has become greater than the habit, it simply disappears - there is no fight.

And there is a subtle law, hypnotists call it the law of the reverse effect: when you will something, it happens more or less that just the contrary is the result; whatsoever you wanted, just the opposite happens.

For example, in the night you cannot sleep. You can force it, you try to bring it, and the result is going to be that you will not be able to sleep at all. The imaginative way is just to simply rest in the bed. Imagine that you are falling asleep - not that you are forcing... just falling asleep. And if you continue imagining, soon you will see that a moment comes when suddenly the imagination has become a reality.

I feel that you are not agreeing with me.

[The new sannyasin says: I was just thinking that sometimes my imagination takes me the wrong way... if there is a wrong way.]

Imagination can take the wrong way too. I'm not saying that imagination is necessarily right. It can be used for the right - it can be used for the wrong. It is a great force, and forces are neutral. You can imagine that you are falling asleep; you can imagine that you are not falling asleep. You can imagine that you can live without smoking; you can imagine that it is impossible to live without smoking - both are imaginations. It depends on you for what you use the imagination - imagination is neutral.

But my feeling is that you are antagonistic to the very idea.

[The sannyasin says: I'm trying to see how I can apply imagination to what I'm trying to work with right now...]

You, you don't understand the thing While I am saying something it is better just to listen rather than to start thinking about how to apply. Then you miss - you don't listen at all. You have already started planning, and then you are no more here. You hear, but you don't listen.

A colleague of mine was examining a small boy who'd been brought to the clinic by his mother, a very talkative woman. During the examination my friend noticed that the youngster wasn't paying much heed to his questions.

"Do you have trouble hearing?" the doctor asked.

"No," the boy answered. "I have trouble listening."

So if you start planning, you will hear what I am saying but you will not listen, because a screen has arisen and you have already drifted away.

There is no need right now - right now simply listen, and later on think about it. And rather than thinking about what I am saying, try, apply it for one week, and then come back and tell me how you are feeling.

Prem means love and gramya means innocent - love innocence. And gramya means many things more. Literally it means 'from a village' - so simple... as if from a very far-off village, a faraway village. Gram means village and gramya means from a village... Literally. Metaphorically it means simple, innocent, with a primal innocence. And that is your potentiality - you can grow into it very simply.

Love happens only when somebody is innocent. Love grows through innocence and innocence grow through love - they grow together. The more clever a person becomes, the less loving he becomes. With cleverness, love becomes impossible. The more calculating, complex, knowledgeable, a person becomes, the further away he has gone from love. And one who has gone away from love has gone away from god.

So be simple, be innocent, be child-like. And the time has come to become a child again. Mm? that is how life should be completed. A person is born as a child - a person should die again as a child; then the life is a full circle, completed. If a person dies not becoming a child, the life was incomplete. And in the east we say that he will have to come back again to complete the circle, because nothing can be left incomplete. So whatsoever is incomplete tends to complete itself.

If you have spoken half a sentence then the half will have to be completed; if you don't say it, you will say it in the mind. If you don't say to the person, you will say in your dream to the person - but it will come.

Anything incomplete has a tremendous tendency to complete itself. The whole theory of reincarnation is nothing but this - that if you don't complete your life you will have to come back to complete it... it will haunt you! Something has been left incomplete - you have to come back; you have to finish it.

And this is the completion: we can't come back to childhood again but if by the time a person dies he becomes as innocent as when a child is born, this is what a perfect life, a total life is. Then there is no coming back... one simply disappears into the infinity - call it 'kingdom of god' or whatsoever; one simply disappears.

And that disappearance is benediction. That's the blessing, the bliss, that everybody is seeking. That's why jesus goes on saying again and again, 'Only those who are like children will enter into my kingdom... only those who are like children.'

Remember he says, 'like children...' He is not saying just 'children', but 'like children'. That means those who are not physiologically children, but deep down are spiritually children. They have lived life, experienced it, become mature and have understood that it is all futile, and have dropped it. Again they start looking with wondering eyes . .. again there is exclamation in their being. They are thrilled, and there is surprise.

So become innocent - and it is very simple for you. It will not be a difficult thing, mm? That is your meditation - while you are here, be just like a child. Forget all that you have learned. Wash your mind completely.

Veet means beyond and ateeta means past - beyond the past... one who has transcended the past. That has to be done - the past has to be completely forgotten; that will unburden you. We carry the

past too much, and because of the past we start projecting the future. Both are a burden... both are very destructive.

Whatsoever has happened has happened - get clean out of it; it is no more meaningful. Don't go on thinking about it, that is absolutely meaningless. It cannot be re-claimed, you cannot improve it, you cannot change it. Whatsoever is done is done, it cannot be undone.

So all the time that we waste in thinking about it - going again and again and again backwards - is a wastage, a sheer wastage. And because of this past a new phenomenon arises: the future. The future is nothing but our modified past. In the past there were a few things you would like to repeat again - you project them in the future. There were a few things you would never like to repeat again, so you don't project them in the future. It is a modified past, a little changed here and there but still it is a continuity.

And your reality is neither of the past nor of the future; your reality is of the herenow. Only this mo ment is real. If you look at people, it is really pitiable - what they are doing with their life.

Once a professor came to me and he was in the habit of using the words, 'I am' too much', so I told him, 'Either use "I was" or "I shall be", but don't use "I am".' He said, 'Why?'

I said, 'Because whatsoever you are saying has nothing to do with "I am". Either it is concerned with "I was" or it is concerned with "I shall be". Only very few people should use "I am". And I would like you to become one of those who can use "I am". So get out of the past - let it be dropped. Let the dead bury their dead.'

Once you become alert about not getting entangled with the past, you have tremendous freedom - in fact, only then do you have a future. If the past is too much, the future is corrupted by the past. You don't have any future - it is a repetition of the past. When the past is dropped completely, the future is a clean slate. Then you really have a future - you have possibilities. Then something new can happen to you ... and god is something absolutely new.

It had not happened in the past, so the past cannot give it to you - the past will be the barrier. The past has to be dropped for god to be known. The past has to cease completely, then immediately you are available to the new, to the alive, to the existential. And god is nothing but a name for existence.

So this you have to make a point of remembrance. Mm? the mind will tend to go into the past... just remember it. Shake yourself and get out of it. Rather be more and more in the present. Whatsoever you are doing, be in it totally. In the beginning it will be difficult because of the old habit. By and by you will learn the new knack, and once it is learned, its pay-off is tremendous - you become alive for the first time.

And that's what sannyas is all about - to become really alive!

Satya means the truth, adhideva means the great god - truth, the great god, the great god of truth. And that is the key for you: to be true, to be authentic, to be just natural, as you are - no need to pretend, no need to show, no need to act. Whatsoever the consequence, be without as you

are within. Let your within become your without... Let your centre flood your circumference. Great experiences are going to happen - just that is your key

And you are ready for it! You have been working for many lives. This that you have started is not new - it is an old, old quest. For many lives you have been working and working. Many times you started and dropped, started and stopped. This time, don't stop! This time go headlong. And the goal is not very far away - it is just by the corner. Sometimes you have dropped it when you were just close to it.

When for the first time the gold mines were discovered in Colorado and everybody was rushing for the gold - poor people were becoming rich, suddenly rich - a man, seeing this, purchased a whole hillock. He put all his earnings in it and was imagining that he was going to become the richest man in the world.

He searched the whole hillock and not a single grain of gold was found. And he started digging - to no avail. He was desperate... he was broke. He advertised that he wanted to sell it and all the instruments that he had brought to the hill.

It was worth millions of dollars, but his family said. 'Who is going to purchase? The whole country knows that nothing has been found.' He had not even the money to take the instruments and implements away and sell them in the market - not even that money was there He had to sell it as it was, then and there.

The family was saying that nobody would purchase it - who would be as mad as him? And now that people knew But one person came and purchased it. and just the next day the gold was found - just one foot dug deeper. And the man really became the richest man in the world Just one foot more!

You have backed away many times and it was just one foot away This time don't do that. Let this be your work upon yourself: be true... be simply true

Deva means divine, adina means richness - divine richness, divine treasure, divine wealth.

And remember the meaning of it: you are carrying a treasure - as everybody is but is not aware of it. Everybody thinks he is a beggar, and nobody is a beggar. Beggars are not born at all - everybody is born an emperor. But one has to know the fact, recognise the fact, and be courageous enough to live it.

The treasure is hidden within you, and if you go on searching and seeking outside you will never find it. The more you search, the more you will feel that you are a beggar. The more you search, the more you will feel that you are a failure. The more you search, the more hopeless you will become.

Unless one turns withinwards, there is no hope. And that's what meditation is: an approach towards the innermost core of your being.

[The new sannyasin says she has had a hard life and she is not sure if she is ready to be a sannyasin, but she needs help.]

The help is possible only if you become committed. If you cannot wear orange and you cannot wear the mala, then you can do your groups but don't take sannyas. If you want to take sannyas just for help, it will not be of much help, because you are deceiving from the very beginning - you are not true.

Many people do that - they think that by becoming sannyasins they will be helped, but if you are not becoming a sannyasin deep down, you will not be helped at all. It is. not a question of my helping you - it is a question of you receiving it.

If it is just a bargain, nothing will happen out of it. It is better not to be a sannyasin. Just do your groups, and whatsoever help is possible I will do... but at least be true! This is deceptive and this is cunningness. This is starting something in a very calculating way. This is a love affair! If you are in love with me, then sannyas is meaningful and much will be gained through it. But if you are just thinking about it in a business like way - that you want to be helped, so it is better to become a sannyasin - then nothing will happen. This very cunningness will become the barrier. So you think about it

If you feel that you cannot be truly a sannyasin, then tomorrow you give the mala and name back. If you can be truly, then only, keep the mala - but be true, mm?

[A sannyasin who is leaving says he will return as soon as he has money again.]

Money is a simple thing. When you have a great desire to come, it happens, mm? It depends If you have the desire, then everything happens.

And I say it to you because I have lived without money for so many years, and everything happens! I have not a single rupee with me! You see, I don't have any pockets!

The day I dropped my pockets, everybody's pocket became mine!
Don't be worried. Just go and come back. Keep the desire to come and soon you will be back, mm? [A

sannyasin had previously written to Osho about her 'breakdowns'.]

You were taking some medicine... you have stopped?...

Whenever you need the medicine, take it. And don't be against the medicine. By and by you will need it less and less, and it will disappear. But don't drop it too suddenly - sometimes that can create trouble. So whenever you feel you need to, you feel, immediately take it, mm?...

My feeling is that your problem was not really a psychological problem but was more a spiritual growth pain. You were not a psychiatric case. Something of a higher quality wanted to explode and you were not aware of what to do with it, hence it became a problem. Now you have come to the right place - nothing to be worried about. You can leave it to me You can relax completely.

[Osho suggests some groups.]

You have to do these groups in a very very playful way - don't get serious. Have fun... don't get serious. You will grow more through playfulness, non-seriousness, joy and celebration than through hard work. In the camp also, do only that which feels good and which doesn't make any strain on you. Mm? just hang around and enjoy.

Sufi dancing you have to continue - that will be very helpful. And after the camp there will be a music group in the night, so join the music group; that will be very soothing to your nerves.

But it was a growth pain and it happens to very few people - those people are very fortunate. In the west they are thought to be neurotic or psychotic or this and that and they are immediately labelled... because the west is still unaware that there is a madness which is not madness. There is a madness that is closer to god than the so-called ordinary normal human being. But now, even in the west, psychiatrists are becoming alert about it. They are starting to think about it a little - that there is something. All madnesses are not the same.

There is a madness which is falling below the normal and there is a madness which is going beyond the normal - both look alike but both are totally different, far apart. Heaven and earth - that is the distance between them.

So you had a very fortunate experience but there was nobody to tackle it, nobody to direct the energy in the right way.

Drop the fear - just become completely fearless. Start celebrating and enjoying ... and things are perfectly good! Good.

[A sannyasin says: I just have a desire to look into your eyes.]

Very good! Then close your eyes - if you want to look into my eyes...

Whenever you want to look into my eyes, close your eyes and look there. There you will find my eyes. If you can look into yourself, you are looking at me.

Just looking at me is not going to help much. If you come closer to yourself, you have come closer to me. The day you become centred, you have entered me.

So always, whenever this idea arises, just close your eyes. And soon you will get the knack of it. Soon you will see that my presence becomes very very solid, tangible - you can almost touch it.

[Another sannyasin says: I feel like I need to take sannyas again I feel like I've been in a dream and all the dreams are gone.]

That's very good. Dreams have to go. For the reality to come, space has to be created. And if dreams go on occupying the space, the reality will never enter. It is very ridiculous and looks very absurd, but dreams are hindering the reality - they are the barrier. So if they are going, very good!

It is painful when they go, because one has invested so much in them. It hurts when they go, because they were your only hope, your expectation, your desire.

[She answers: But Osho, I feel like you're going too!]

Mm, that too is true, because you must have created a dream about me also. So when all dreams go, when the dreaming mind goes, whatsoever the dreaming mind has created - and the dreaming mind has created me too - let it go! It is painful, that's what I am saying - it is very painful. And then you will become more alert about the real me, and that will not be your projection, that will be my Presence. And these are two different things.

When somebody comes to me, first he has his projections. He takes sannyas from me but not really from me - he takes sannyas from his own projection. So you are right! I am also going (chuckling), because that was not me, it was your idea of me ! It has to go.

And for a few days you will be in a vacuum, in an emptiness. There will be an interval, and that interval is called the dark night of the soul. One feels completely lost, uprooted... sort of nowhere, empty. One is not even aware whether one is alive or dead. One does not know what is happening, what has happened. All looks a fiction, and the fiction is disappearing far away on the horizon.

Allow it to disappear, and then your asking for a second initiation is absolutely right. Come close...

Just don't try to cling to the disappearing dreams - let them go... say 'good-bye', mm? And if emptiness comes, be empty. Then soon you will become aware for the first time of what reality is - you will become aware of that which is.

[Another sannyasin says: I've just left a relationship that I was in, and I'd written you a letter about it... I was feeling a lot of love for the person I was with and also there was a voice inside of me that seemed to be from my stomach saying, 'I don't want to be with you - I want to go.'

Osho gives him an 'energy' darshan, and asks about the woman. The sannyasin replies: She hates me.]

Hates you? So she still loves (laughter) - nothing is lost. But a few days more... because that voice will come again if you immediately start moving with the woman.

That voice was not yours... it was more of your body than of your being. There is a possibility that somehow your body energies were not fitting with each other. Your psychic energies were fitting - sometimes it happens that there is a division, a split. The body says no, and the stomach is the mouthpiece of the body... so immediately your body went into turmoil. You wait, mm?

And one thing you do... learn sirshasan - standing on your head. Somebody can teach you; many sannyasins know it. At least for five minutes in the morning and five minutes in the evening, stand on your head. Don't eat anything before you stand - at least two, three hours should have passed if you have eaten something. So early in the morning before you take your breakfast, stand for five minutes on your head. That will change something in your body - a subtle need for change is there.

And the second thing: start rubbing your stomach with a dry towel. After you have gone to the toilet in the morning and the stomach is empty, rub. Start from the right corner and go round and round - three minutes - but a good rubbing so the stomach becomes hot. Then take a good, cold shower - make it cool.

Hot and cool shower and standing on your head - these two things... for at least one week. And then after one week you start wooing the woman again. And if she hates, she loves - nothing to worry about.

A woman is gone only when she becomes indifferent; a man is gone when he becomes indifferent. Hate can be converted into love, love Can be converted into hate - only indifference cannot be converted. So don't be worried, mm?

But it is still there, so if right now you again move with her the stomach will start saying to you And your body has a very strong voice - very strong likes and dislikes. And of course I can understand your trouble - your mind loves the woman, you feel good with her, but the body is not in tune. But it will fall in tune - nothing to be worried about.

So after seven days start wooing her. And if she doesn't listen to you, bring her to me (laughter), mm? I have to do all sorts of things!

[Another sannyasin says: I've been thinking so much how the ashram feels like home and how I'd like to be part of it. But on the other hand, so much resistance and fear... looking at the kind of work that goes on and feeling, 'Well, I'd hate doing any of those things.' And so much fear.]

You will have to love those kind of things! And once you start loving, you will see great changes happening in you. Because the work in the ashram is not just work - it is working on yourself; it is putting yourself in a situation. If you feel you hate something, that is the thing to be done, otherwise your hate will never disappear and you will never go beyond it. You will always be pulled down by it. If you feel some resistance about something, that means something has to be worked out.

[The sannyasin answers: That's a heavy one!]

It is a heavy one!...

Then wait - but once you become a part of the ashram you have to do heavy things here. So wait... think a little more.

You have to go through them - you are caught and there is no escape! (laughter) So you can wait - that's nothing to worry about; for a few days you can wait. But you are on the operation table, so any day...(chuckling)... the operation has to happen. The more you wait, the more you will become disturbed. Just Lying down on the operation table is very bad. Better be finished! But you think

And once you have gone through those things you will know then what they can do. A man has to come to a point where he has no like, no dislike. Whatsoever comes, he takes; whatsoever is given he does. Then there is a great transcendence and great beauty and great freedom. Likings and dislikings are your imprisonments. When there is no like, no dislike - something is given and one is doing it and remains very very aware, that's all... a witness - then there is a different quality to your being, and that's what freedom is.

And the more you wait, the more difficult things will be given to you. This is just the beginning - after two, three years you will see what people are doing! One has to go deeper by and by, and intenser. Think about it... meditate.

Tonight at twelve o’clock you sit in the bed . (laughter) and I will see to it, mm? Twelve o’clock.

[The sannyasin repeats: Twelve o’clock?]

Mm, exactly! (laughter) Just sit in the bed at twelve o’clock and I will see to it.

CHAPTER 13

13 February 1977 pm in Chuang Tzu Auditorium

Prem means love and atharva means fire - love fire. And that's the fire that keeps us alive, and that's the fire that runs the whole existence. That's the fire that one has to experience to know what god is.

Physicists say that the existence consists of nothing but electricity, and they are approximately true, because electricity is a form of fire. But I say approximately true because one dimension is missing. Their electricity is dead - it has no consciousness in it... no love in it.

All religions have said that the world consists of fire, 'elan vital', but they add a new dimension to it. It is fire, it is love, it is consciousness. So become a fire - worshipper - that's what your name means.

Atharva is also the name of the first man who discovered fire. He is the first priest of fire and he created the first temple of fire. It is one of the most ancient names.

With fire, with the discovery of fire, the whole civilisation evolved. There has never been another discovery more important than the discovery of fire. Not even atomic energy is so important: man can live without it, but without fire?

They say there have been two great discoveries only: one is fire and the second is the wheel, the bullock cart. First is fire, second is the bullock cart. Up to now there have been only two basic discoveries. Then the discovery of fire has gone into details and atomic energy is the ultimate. The wheel has moved into many many developments, improvements, and all mechanism is nothing but based on the discovery of the wheel. But these two are the basic, very basic, fundamental discoveries. Man has yet to discover the third basic thing.

Fire is certainly more important than the bullock cart, more important than the wheel. And fire is not only fire

So attune yourself to fire more and more. Sometimes just sit by the side of the fireplace... watch the play of the flame. Get in tune with the flames - just sitting by the side.

That's the joy that comes sitting by the fireplace - the sound of burning wood... the smell, the warmth and the colourful play of flames. Then those flames disappear into the cosmos... the visible simply becoming invisible - and that's how one has to disappear one day.

In meditation that happens one day: just a moment before you were there, and a moment afterwards you have disappeared like a flame into the cosmos.

So watch the play of flames. If a big fire is not possible - it is difficult in a hot country, here - you can just watch small flames... just a candle will do. Just see the shapes that the flame takes - the wavering, the non-wavering and sometimes simply disappearing. And get more and more in tune with the fire element.

Look at the sun - sometimes in the morning, in the evening - wherever you find the fire element, don't miss the opportunity, and you will find great happenings through it. Mm? that's my feeling about your energy.

There are five basic elements and there are five basic types of people, and in each person one element predominates, either fire or air or water or earth or sky. And once you know exactly what element predominates in you you have the key in your hand. Then your whole future is in your hands. If you don't know what element predominates in your being, you can go on doing many things but it is groping in the dark.

For example, a person who has the predominance of fire in his being, if he follows those methods which are for water people he will never succeed in his life in anything. In fact all his doing will be his undoing, because the water-element methods are just the opposite, they are not fire-element methods. You throw water when you want to put out fire, and those methods will work just like that.

But people go on doing this because it is difficult to know your own element. That is possible only when you go to a master and you are initiated and he can look into your being and feel where you are, what you are, what your possibilities are and in what direction you should move.

So this is your first step - to get in tune with fire - then I will give you many more things to proceed further.

[Osho suggested a few groups that a sannyasin newly arrived should do. He said it would take a little time to become oriented to the East]

The mind takes a little time to relax. The speed of the eastern mind is slow; the speed of the western mind is very fast. The east has never been concerned with speed - speed has never been an obsession with them. Things move slowly... as if they are not moving at all. The river flows, but flows so slowly that not even a, ripple is seen. That has become the very nature of the eastern consciousness.

So when you come to the East it is not only a change of geography - it is a change of psychic atmosphere. It is a change of psychology more than a change of geography. The geography is not much different, but the East has developed a totally different map of consciousness. To be slow has been a value.

In the West to move fast is the value. Where you are moving is not the big problem. If you are moving fast enough, good; if you have speed, then perfectly good. You may be going farther away from your goal - that is not the point - but if you are going fast everybody will congratulate you. In the East that is not the point.

Even if you are not moving at all, there is no disvalue in it. If you are happy unmoving you are at the goal already So, a very different vibe. Now the East is very much disturbed because the education is western and the East has also become ambitious to become like the West, so there is great turmoil. The new ambition is creating a very great rift in the eastern consciousness from its own past.

So this is happening - that when an eastern person becomes attuned to the western consciousness, he is in more trouble than the western person himself, because the western man has a long tradition of being speedy. The eastern man simply goes berserk. He loses his old pace, and the new pace is so antagonistic to his whole being that he feels almost uprooted. A great alienation arises, one loses one's home.

So when you come from the west you are changing a psychological zone. The body will adjust within three days, the mind will take at least three weeks - and that too depends. If you understand how to relax and how to mix here, it comes sooner. Sometimes I have seen a few people who have been here for three, four months and they have not got in tune - they are still out of step.

And this is my feeling, that you have a very speedy mind; that's why I am talking about speed. You want to do things fast. That will be a barrier, so drop it consciously.

Do the meditation camp, dance, sing, and just sit. Enjoy a little laziness as if you are not doing anything; it is just a holiday. Don't be serious, take things easy - as if they are fun.

That is the meaning of the indian word 'ashram'. 'Ashram' means a place where you can rest, a place where you can relax, a place where you can play, where you can fool around. Not a place of work but a place of great rest.

So be restful and cool down, mm? Things are going to happen. Once you have cooled down a little and you have got into step with things here, you will suddenly see that many things start happening on their own accord Just the right tuning.

[A visitor, the son of a sannyasin, asks: What is the best method, technique, to reach a state of no-mind?]

Mm. (a pause) You really want to get there ?

[The visitor replies: Not for long - just for a visit.]

Mm But people who visit never come back!

[The visitor asks: Then why do the meditations? What are you trying to do?]

Because people want to go there, remain there, abide there. Because who would like to come back once you know what no-mind is? When you have reached such a space, who would like to come back to the mind?

The mind is a prison... the mind is a hell. Once you get out of the hell, you are not going to come back. But good - if you want to go as a visitor, go as a visitor... because I have never heard of anybody coming back! (chuckling) Many people have gone as just visitors and gone forever. But good - the idea arises in you to have a taste of it; that's very good. It is possible.

But what is the right technique? - one has to try a few techniques. It cannot be said outright what the right technique is because the same technique that is right for one is not right for another. And the same technique that may be right for you today may not be right for you tomorrow. It depends... it changes.

So the best way is to try a few techniques and then whatsoever suits you These five meditations are here - try all of them. They belong to five types of people and one is bound to be for one type or another. So out of these five one is bound to fit with you. But from the beginning, just go openly, just do them experimentally, hypothetically, just to see whether it goes or not. But then go into it totally so that you can have a feel. If you don't do it totally you will never be able to decide whether it works for you or not.

So in this camp do all the meditations - just experimentally, just to choose which one fits you - and then after the camp tell me which one fits with you. Then things will be very easy. On that line we can work out your whole map - what to do and what not to do and how you can reach, and even if you want to visit, how you can visit the land of no-mind. But you will have to do all

Nothing? A few groups will also be very helpful. But I have a feeling that you don't like being advised (a pause).

Then you have to go and do and see things. I can advise you but you don't like being advised. And unless I see that some person is really ready to take the advice, I never give the advice, because advice is the thing everybody is giving to everybody else and nobody is taking. I never give advice unless I feel that the person is going to take it.

You seem to be too clever... at least you think you are. You may not be but you think you are. And that cleverness will be a barrier. But nothing wrong - if one feels that way, one feels that way.

Try all the groups, try all the meditations - just trial and error - and then have a feel for yourself. Then if the idea arises that it will be good to ask me But ask only when you are ready to take the advice, because I never give advice unless I feel certain someone is going to listen.

You are just asking by the way, at a safe distance. That will not be of much help - you will be here and you will not be really here. You will have to lose your ego a little. Then you can mix with

the things here. Things are happening but they happen only for those who mix, otherwise one can remain standing on the bank

The river is flowing - unless you jump into it, the river is not going to jump on you. The river will go on flowing - you may remain thirsty; you will have to bow down. You will have to go to the river, you will have to bend, you will have to drink out of the river or you will have to dive, take a dip into the river. Then you will be cleansed, purified - but you will have to do something. You cannot just stand by the side of the river - that won't help.

So jump into this orange river! Start doing meditations. They are very crazy, and that's why people who think too much think that this looks crazy. But only crazy things can help you out of yourself - less than that won't do.

Man is so encapsulated in his thoughts that unless something crazy happens he will not jump out of them. The mind is a very old habit - long, long... of many lives.

And I understand the problem - there are such complexities Your mother has brought you here - that is a problem, because nobody wants to listen to his own mother. Otherwise it is easier When a young man brings his mother it is easier, the mother goes into sannyas very easily, because the mother still wants to listen to the child. She still feels for the child - the child is her extension.

But if the mother brings the child, the child feels very resistant, because to become a sannyasin now or to become a part of the thing that is going on here, will be yielding to your mother, will be accepting the fact that she is wiser than you, that she knows better than you. That is very difficult.

Particularly in the west the new generation is very against the parents. A great revolt is on... so whatsoever the mother is doing must be wrong. She goes to the church, the church is wrong. She is a Christian, Christianity is wrong. And if she has become a sannyasin, the sannyas must be something wrong, otherwise why should your mother be interested in it? So that's the barrier - you have to understand it.

Don't look through the mother, look directly. It is not a question of your mother; forget your mother. Her work is done - she has brought you here; her work is finished. Now don't go on resisting and fighting with her. That is not a question.

And she is not in any way trying to persuade you. It is simply that she has felt a certain joy and she would like to share it with you, hence she has brought you here. Now forget your mother - she will be meditating and doing her thing; you start doing on your own.

There are so many young people here - mix with them, listen to them, talk to them, bring your heart, communicate, and soon you will have the feel of it - of what is happening here. Something very rare is happening here, and it happens rarely. So don't miss that opportunity just because your mother has brought you here. Relax a little

And [to the mother] don't try anything - just leave him. Mm? don't try to persuade. Don't have even the idea that he should become a part here and he should go and do and meditate - nothing! Just give him total freedom to do whatsoever he wants to do. The situation is here - if he wants to

participate, he can participate. And simply don't say anything about it. Talk about other things, but not about me, not about sannyas, not about meditation. Only in that way may he become interested directly, otherwise it will be very difficult.

It is happening every day Whenever one person becomes a sannyasin and gets deeper into it, naturally he or she wants to bring all those who are related - children, husband, wife, brother, sister - but I see that there are very great complexities.

If the boy brings the mother, it is easier. One mother took sannyas and she told me she only took sannyas because she felt her boy would feel so happy, and then by and by she entered. Mm? just an old woman - near about seventy-five or more - and she said, 'My boy is feeling so happy. He has not said anything to me but I know he has brought me here and he will be tre-mendously happy if I become a sannyasin!' And then by and by she entered herself - on her own she became a part of...

But when the mother brings, then it is very difficult, very difficult, because the very problem is that the child has to say no to the mother, no to the father. He has to - there is a basic necessity for it - otherwise he will never be independent. But once this becomes a habit, it goes on and on.

When George Bernard Shaw's mother died, he wept. And somebody asked him - because he was so old, seventy or something - they said, 'Why are you weeping? One day or other the mother has to die.' And what did he say?

He said, 'I am weeping because now to whom will I say no? To whom? Now there is nobody left - my father is gone, my mother too. I have not a single person left to whom I can say no.'

A rare insight: 'To whom am I going to say no now? I have become an orphan!'

So this is natural. Just give him total freedom; let him do whatsoever he wants to do.

[The intensive enlightenment group present tonight. One member says: I've been feeling very hateful and judging - all my friends, everything. And it's very uncomfortable.]

Mm, nothing to be worried about. You have touched some space inside yourself and something that has always been there has come up. You must have repressed judging and you must have repressed your hatred. While digging with the question 'Who am I?' you must have broken that repressed layer. It happens - it is like digging. Mm? you dig a hole in the earth and then things which are underneath start coming up... and these are the things people have repressed!

From your very childhood you must have been taught not to judge, not to hate - be loving, be friendly, this and that - so that has created the situation. Now going deeper into your being some layer is broken and things have surfaced.

Again you want to go into silence to repress them - no need; they will disappear by themselves. Enjoy rather than being afraid. There is no need to say to anybody, because that will create complexity. If you are judging somebody, enjoy! What is wrong? Don't say!

[She asks: Be silent... judge silently?]

Yes, judge inside. If you see that this man is a fool, say inside that this man is a fool, and enjoy it - that you now know that this man is a fool... (laughter) and you never knew; it is a great revelation! But there is no need to go and say to the fool, otherwise he will take revenge, and if he is really a fool he will do some harm.

So just go on judging - nothing to worry about. But enjoy it so all that is inside comes up and is allowed. The unconscious will become unafraid of your conscious and it will see that the conscious is allowing, so more will be brought. Mm? no need to be afraid.

These are not judgments about the people - these are just repressed judgments. You may have repressed something against somebody. That man is not here, but somebody walks the same way and that judgment will come against this man. He has not done anything to you and you don't know who he is, but he is walking in the same way as a man against whom you have a repressed judgment used to walk. It will come up!

Good! This man is helping you - be thankful. There is no need to tell him 'You are a fool' - just tell him, 'You are a great help for my spiritual growth.' Tell him that, mm? (laughter)

... First let these judgments come up - they will disappear. And hatred, let it come and it will disappear. But don't act according to it - remember, that's not the thing to do, otherwise there becomes a chain. Mm? you hate somebody and you act, then he will act; then there is no end. Just watch it! Enjoy it, that there is great hate and you want to kill (the groupleader). So what is wrong - kill inside, mm?

You can write on your pillow 'amida' and beat the pillow. Nothing wrong in it, but there is no need to go to amida and tell her! Just say to her, 'You are a great help in my spiritual growth' - then everybody else will know what you mean! (laughter) Right?

CHAPTER 14

14 February 1977 pm in Chuang Tzu Auditorium

Anand means bliss and swantandra means freedom - bliss freedom. And they are both two aspects of the same phenomenon - on one side is bliss, on another side is freedom; they always come together. Attain to one and the other follows. So either become blissful, then you are free, or become free, then you are blissful.

And these are the only two approaches towards reality. Either start by being blissful from this very moment and freedom will follow, or become free and then there is no barrier for bliss to come.

And I give you the name 'anand swantandra' because my feeling is that your approach will be first bliss, then freedom. It will be very easy for you to be happy. Very few people are so fortunate to be able to be happy for no reason at all. You can be!

Something to say to me?

[He replies that he is feeling very emotional so he cannot say anything.]

I know, mm! That is better than asking anything - then you receive without asking. And it is better to receive without asking, because that is the way of a king - to receive without asking. To ask and then to get is the way of the beggar.

There is no need to ask: you will get it!

Ananda means bliss, blissfulness, and asanga means aloneness. But aloneness does not mean loneliness. Loneliness is a negative state - the other is being missed; then you are lonely. A great longing to be with people and no possibility; then you are lonely. When the other is not missed - when there is no longing to be with anybody, when just being yourself seems to be enough unto

itself... when you are tremendously happy alone - it is a positive state. In the dictionary both words mean the same, but in existence they don't mean the same.

And once a man has known what aloneness is he can be in the crowd and he will be alone, because then he knows that aloneness is not something that he can lose. It is very fundamental - it is absolute. You can forget about it but you cannot lose it. Whatsoever you do, it is there. It is your very nature.

So these two words I give you: blissfulness and aloneness - and you have to learn how to be blissful alone.

[The new sannyasin asks: Can you suggest a practice for that?

In response to Osho's query he says: I'm a therapist - a body therapist. I do Feldenkreis work and Gestalt work.]

That's very good. So do a few groups here Sometimes it happens that to work as a leader is one thing - to be a participant is totally different. And sometimes it is very good to change the role, otherwise one gets fixed.

When you are a leader you function from a different layer of your mind - the layer of knowledge, technique, information. When you are a participant you function from a totally different layer: the layer of ignorance, the layer of innocence. And one can become too much attached to one layer. So it happens many times that you may be helpful to others and you may not be helpful to yourself. Your advice may be of tremendous significance to somebody else who is in trouble, but if you yourself are in the same trouble, your advice may not work at all.

It is very easy to help others - to help oneself is very difficult, because there is no space and one is so much involved.

This is my feeling - that people who have been working at helping people become very much attuned as far as the science of therapy is concerned, but become more and more alienated from their own being.

Psychotherapists commit suicide more than any other profession; the number is double. Psychiatrists go mad more than any other profession - again the number is double - and these are the people who may have helped many.

I don't suspect their knowledge at all, but what goes wrong?

By and by they become just that layer of knowledge and they lose contact with their being; and knowing and being are two very very different centres. So here, completely forget for a few days whatsoever you know - put it aside. It is a great experience to rest from knowledge.

People go to rest from work - they should go to rest from knowledge, because work is not a problem; knowledge is a problem. Sometimes one should forget whatsoever one knows and start moving as if one is an ignorant person. Then you will come to many spaces within yourself which you have

never come across. Use your knowledge again and you will be very much enriched. This balance is of tremendous value.

So do one or two groups here and then lead one group here. I would like you to function from both your centres. Function as a child - you don't know anything - and function as a mature person who knows something. And if one can be balanced between knowledge and innocence, then one is balanced.

It is very difficult to bring this balance because this is very contradictory - when we know, we think we know... and that creates trouble.

And I can see you have tremendous possibility. Just put the knowledge aside and you will start moving. There is nothing like knowledge as far as barriers are concerned... nothing like knowledge.

And the biblical story is perfectly true - adam is turned out of the garden of god because he had eaten from the tree of knowledge. And man cannot enter god again unless he eats from the tree of ignorance.

That's the whole teaching of jesus and the whole teaching of Lao Tzu: be ignorant and innocent... be children again.

[Osho suggested groups and added...]

In these two groups forget what you know, and in the group that you are going to lead, use whatsoever you know but forget yourself ! Just the opposite: in the groups where you will be a participant, remember yourself, forget your knowledge; in the group that you lead, remember your knowledge, forget yourself. And you will come to new spaces

Doing a group here as a participant is a totally different experience to anywhere else in the world because all are sannyasins, part of my family - devoted, dedicated, joined together in a subtle love. They are not strangers.

When twenty strangers are working in a group as participants, the group is moving in twenty directions and the whole work of the leader is more or less to put it together, to bring it together - it is a crowd. Here the group is not a crowd, not a group even - it is a family unit. So ninety percent of the energy of the leader is saved. There is no conflict - they are not moving in different directions.

So it is qualitatively different. As a participant it is different... as a leader also it is different, and you have to experience both. Then I will give you some meditation to work out... but wait. First finish the camp and after the camp continue sufi dancing. In the night join the music group. Dance, sing, or if you want. to play something, you play.

The whole point is: relax in me as much as you can. We are not really working here - we are playing, and all great things happen only when you are in a playful mood. The playful mood is the prayerful mood

[A sannyasin describes an experience of meditating by a dead body which had been washed up on the beach. She felt Osho's presence very strongly at the time.]

Very good... the experience has been really meaningful. Never avoid death - it has to be encountered. Anything that comes on the way has to be encountered in deep love and in deep respect. Because all is divine - life is divine, so is death. Once the fear of death disappears there is no fear left.

All fear deep down is the fear of death. If one can accept the naturalness of death, the inevitableness of death, the great role that death plays in life Life cannot exist without death - so death is not against but is complementary. Life is impossible without death, so death makes life possible.

If life is the figure then death is the field. If life is the painting, then death is the canvas. As the painting will not be possible without the canvas, so life will not be possible without death. One has to be deeply respectful, because your death has made your life possible. If life is so beautiful, one has to be grateful to death.

So whatsoever comes on the way Now, you were not seeking for it - I am not saying to seek for it, because that can become a sort of obsession; I am not saying seek for it. You were walking on the beach and it was just a coincidence - a dead body had been brought by the ocean to the shore.

You were not looking for it Because a person can become death-obsessed. That is not good, that is pathological. One should not be obsessed either by life or by death - all obsessions are pathological - but whatsoever comes, one has to look into it, one has to be capable of seeing the fact of it.

Good, that you gathered courage, that you sat by the dead body, that you could sing and you forgot all fear That's tremendously meaningful.

This is what I mean by natural meditation whatsoever life brings, one starts meditating on it - sometimes it is love, sometimes it is hate, sometimes it is death. Whatsoever life brings there is acceptance. One is not avoiding, one is not escaping anywhere... because there is no escape. Where can you escape ? Wherever you go death will find you, so what is the point?

And this is how by and by one starts learning - and learning liberates! You have taken a great step in understanding life, because you could sing you could accept death. Remember it! Mm? there will be many more possibilities.

Whatsoever face the possibility takes, that is not the point, but whatsoever comes on the way, never run away from it. Cowards never come to truth. A great courage is needed to face. Sometimes it is very painful, but so what? What is wrong in that? Let it be painful. Pain also cleanses, purifies.

Pain is a fire, and only through the fire does gold come to its real shininess - the gold becomes pure Good.

[A visitor, who had come to darshan some days ago (see 'The Buddha Disease', January 13th), said that she had been haunted by strange dreams and fantasies for the past year. Osho said she should first become a sannyasin - which she later did - and that secondly she should find a lover, because the problem was caused by pent-up sexual energy that needed release Now she reports that she feels like killing herself, and she has not found a lover.]

Yes, I remember. And do you remember what I told you? Find a lover!...

That is the reason for your headache! And if you say it is not possible then you close the door. Why is it not possible? Millions and millions of people are there - the world was never so populated as it is now and you say that it is not possible? Mm? There is no scarcity of human beings. (laughter)

But the reason is somewhere within you. My feeling is that you don't want to go into any love relationship - it is not that you cannot find a lover. You are a beautiful person - why can't you find a lover? If you don't do anything, simply sit; a lover will come! But I think you are closing yourself against love.

If you close yourself against love the whole energy has no way to move, has nowhere to go. That energy is hurting you; that energy is accumulating in the head, is knocking in the head. It has a message - it is saying to you to release it! It is like a kettle: you go on heating the tea kettle, then a point comes when so much vapour has accumulated in it that if you don't remove it, it will burst! That's what is happening to you!

You are perfectly healthy. You are creating too much sex energy and it is not moving anywhere. I know there is a way to move it beyond sex, but the way goes through sex... and somehow you are afraid of that. If you are afraid of it, nobody else is responsible.

You are responsible for this whole trouble that you are going through - and then you are ready to kill yourself. Now that too has to be understood: sex is life energy and whenever one is against sex one becomes suicidal, because against sex there is only death and nothing else. If you don't love, the idea to kill yourself is bound to come - for what should one live?

I am not saying that sex is all, there are higher possibilities, but if you don't enter the first door, then how will you enter the second and the third? And there are doors upon doors.

You will be totally relaxed... you need good orgasmic experiences. So if you are really interested in getting rid of this problem - that your head is bursting - then rather than killing yourself, better find a lover. Try it!

Why are you reluctant about it? Tell me.

[She replied that all she was doing was looking for men.]

Then you must have some very absurd idea of a lover. A perfect lover? then you will not find! (laughter) That is almost as if you are deciding not to find.

Have you heard a story ? A man was in search of a perfect woman and he could not find, because how can you find... where can you find a perfect woman? He tried and tried and tried, and then he became very old - ninety years. Then somebody asked, 'Are you still searching?' He said, 'Still searching. I have moved around the world, but I couldn't find a perfect woman.'

The man insisted, 'But ninety years' search is a long search... really you say you never found?'

He said, 'Once it happened - I found a perfect woman but she was in search of a perfect man!' (laughter)

So drop that idea. Human beings - imperfect as they are - are beautiful. In fact it will be very difficult to live with a perfect man - his company will be very boring. Imperfect people are very good, mm? They have limitations, they have flaws, they commit mistakes - and that's how life becomes richer.

A perfect man will be just like a man who knows only one note and goes on playing the same note on any instrument again and again and again. The perfect man is like that - monotonous ! He will drive you crazy!

An imperfect man has all the notes, all the colours of the rainbow. Mm? he is more colourful. Just forget about the perfect. And if you cannot find, come back. Then I am ready - I will keep somebody spare for you! (much laughter)

Anand means bliss, margo means the way - the way to bliss. You have to become the way to bliss... and you can become!

Unless you become blissful you will never be satisfied by small things. There are people who become satisfied with small things, and there are people who cannot be satisfied unless something of the ultimate happens.

The second type of people are the religious people. Their longing is for the ultimate - nothing less than that will ever satisfy them. They have a divine discontent. Even if they have the whole world they will not be satisfied. They need only god, the ultimate, the absolute, the eternal. The temporal is okay - they can play with it, but they can never be satisfied. And they know even while they are playing with it that they don't belong to it, that it doesn't belong to them. That's why I said not to wait, because you have already waited too long.

All waiting is futile. Waiting can become a habit, and once waiting becomes a habit it becomes very difficult to get out of it. Every thought creates a deep channel in the mind. For example, if you wait... you wait... you wait, your mind starts flowing in the channel of waiting. Then even if you arrive you will not enjoy - you will wait.

Just the other night I was reading a book of a mathematician - a great mathematician. He went to visit a friend in some building and he went to the elevator man and said, 'Take me to the tenth floor.' The elevator man said, 'In this building there is no tenth floor; we have only nine floors.'

So the mathematician brooded a moment and he said, 'Okay. Then take me to the fifth twice.' (laughter) The questiOn is solved! The mind continuously working in terms of mathematics It happens.

Don't wait - that's why I insisted that you don't wait. It is not only for sannyas - I would like you to break the habit of waiting. You have waited enough... you have already waited more than was needed. Now start living! And there is only one way to live and that is to start now! There is no tomorrow, the only time is now. All tomorrows are imaginary. The past is memory, the future is imagination. Only this moment is true and only this moment is the door to the divine.

So this is not only about sannyas that I have said 'No, don't wait'. This is a message, a key message to you, to stop waiting, to break out of this habit of waiting, and immediately you will see a new life happening to you.

Otherwise one can go on waiting, postponing, preparing. There are people who go on preparing for the trip they are going on. They consult maps and they consult timetables and guidebooks and they never go anywhere - they just go on

There is an old tibetan story A man was a great seeker of knowledge and he accumulated all the books that were possible. He went to China, he came to India, he went to Afghanistan. Far and wide he travelled, and he collected all sorts of books. It was very difficult in those old days but he made a big library. He had no time to read, he was always travelling. He was always thinking, 'Next year I will stop - now I have enough books, and I have to read them.' Then he started becoming afraid also, because life was running out of the hands and he had accumulated such a big library - when was he going to read it?

He became nervous and to avoid that nervousness he started moving even faster and even to faraway lands to accumulate more. When he came back home after his last trip, his physician said, 'Now you cannot live more than seven days.'

And he said, 'But this is unfair! I have accumulated all this big library - nearly fifty thousand books! In seven days what am I going to do? Do something!'

Somebody suggested, 'Find many scholars - they should read the books and they will summarise. Then you can go through the summary.' But only seven days were left, so the whole country was searched and all sorts of scholars were brought. They started reading and summarising - then too it was difficult.

On the seventh day the one thousand scholars came and they had all summarised it; they brought a big file.

He said, 'But there is no time to read the file - summarise the file!' And by the evening, when they had summarised the file, the man was dead!

This is how things happen No more waiting. By becoming a sannyasin one is committed to the here and now. There is no other commitment with my sannyas. With my sannyas the only commitment is to life, to existence, to the present, to this moment

[A sannyasin says she is in misery... about whether to be in Poona or running a centre in the West. She says she doesn't want to miss...]

Nothing to worry about - you will not be missing. Nobody who is in love with me is going to miss. You can rest at ease.

And whether you ask or not, you will be coming here soon. My feeling is that you should work one year more in London - just one year and then you be here - so the work takes roots there; there is nobody else to do the work. So for one year put yourself totally in it so that the centre starts running

well, somebody starts taking care of it. Bear in mind that you have to leave after one year, so do whatsoever you can do there and prepare people who can run it. Mm? then after one year you come.

You are to end up here

It is not a question of your readiness - it is a question of my work there, so I have to send you for one year more. Work for exactly one year and come back. And you are not going to miss; don’t be worried.

CHAPTER 15

15 February 1977 pm in Chuang Tzu Auditorium

[A visitor said she was traveling in India because: it's warm, and I like travelling very much and... of course there must be some other reasons too, but who knows?]

Mm, there are! (a pause) There are layers and layers of reasons in the mind, and we are aware only of the first layer. We go on rationalising the first layer. Sometimes we have to invent theories to explain, because the first layer does not explain anything, and the other layers are not available. My feeling is not that - that you are just travelling - that's why I asked you. There must be a deeper urge to seek something... maybe not very conscious

Allow it... you may be avoiding it. When it overcomes you, be possessed by it - listen to its message, because that will reveal to you something of your own inner depth; it will make you more aware of your own self.

Sometimes it happens that we can go on doing things not exactly knowing why, and of course we are

rational beings so we have to find some rationalisation.

Hypnotists have a certain method they call ’post-hypnotic suggestion’. They hypnotise a person and then they say that tomorrow at twelve o’clock the person will go and open the window, a certain window.

Now, you can watch: after the person has come back from hypnosis, after twenty-four hours he will suddenly jump up and open the window. If you ask him why he will give you an explanation. He will say, ’I was feeling suffocated’, and this and that - and that’s not the point at all, because you know he has been hypnotised. But that idea has gone deeper into unconscious; he cannot reach that idea.

Now just to say 'I don't know' would look silly, so he has to invent something. He will say that he is feeling suffocated or it is getting too warm or outside is so beautiful, and look - the trees and the sun. But these are all bogus reasons; they are not true - because he didn't open the window at eleven-thirty or at eleven forty five or at eleven-fifty, fifty-five, fifty-nine. At exactly twelve o'clock he jumped up!

If you don't accept his rationalisation he will feel offended. This is just a post-hypnotic suggestion.

My feeling is... I feel like saying it to you - there is no need to be worried about it, just keep it in mind; some day you may be able to decode it - you have been in india in your past life. A certain master has given you a post-hypnotic suggestion that you will come back, that you will have to come back and you will start searching.

So that post-hypnotic suggestion is working. And sometimes in some weaker moments - weaker as far as the ego is concerned; stronger as far as your inner being is concerned - you will be overcome. But you will put it aside, mm? because the ego will assert itself again, and the ego never wants to allow or accept anything that is beyond it.

So you will say that there is nothing - you are just travelling, the country is warm, the country is beautiful, and you have always loved the east, and you have always fantasised about going to the east to visit; it is fabulous and so ancient - that's all... but that is not all.

[The visitor asks: Do you think everybody has something like hypnotic suggestions?]

No... no. There are many people who have no spiritual urge but they come to India - they have certain other reasons. A few people are restless - they also find rationalisations. They will say that they are great travellers, wanderers, gypsies, this and that, but they are simply restless. They cannot stay in one place, they cannot stay in one work, they have to go on moving. Moving, they feel good: the energy is involved, engaged. Whenever they are sitting they become restless - the energy starts exploding. So they have to be on the move, vagabonds.

Out of one hundred persons who come to the east, only one percent has a spiritual urge - ninetynine percent have other urges. But about you I can be absolutely certain, so you think over it. That will make things very clear and you will start moving with more sense of direction. And with less effort, more will be the result.

Do the camp here, and if you feel like doing, do a few groups. They will make you very clear, mm?

[Another visitor says: I feel, Osho, that I'd like sannyas... but I don't feel any need for any external show of it.]

I feel the need. If you want to become a sannyasin, then these two things - the mala and the orange - you have to keep... just for my sake! Mm?...

Good. My insistence on the external is for a certain reason. I don't divide the internal and the external... and there is no division. The external is the outermost part of the internal, and the internal is the internal-most part of the external. In fact there is no boundary line to decide where the external starts and the internal ends, or vice versa.

And the mind is very cunning - it always goes on finding ways. So I say to be a sannyasin externally and internally both. Otherwise the mind can go on playing tricks - it will say, 'This is external.'

You have to begin from the external, because you stand outside yourself - you are not yet inside!

If you say this gate is just the outside, why bother to enter? you will never reach inside - because this gate has to be passed through. You are standing outside the gate, you are standing outside yourself. You don't know what your inside is yet - at the most you know your outside.

So it is better to start from the outside. Go slowly, let the colour go deeper and deeper, by and by. It will reach to the centre one day, but the circumference is also yours. You are the centre of the cyclone but the cyclone is also you! Don't create a division between the centre and the circumference, otherwise you will be in difficulty.

For example if you are hungry, the hunger is inside but the food is outside. Now if you are very logical you will say, 'What is the need of eating the outside food - because the hunger is inside.' Then don't eat - but you will die! You eat the outside food, but just by eating, slowly, slowly it starts turning into the inside. You swallow it, you chew it, you digest it - by and by it starts turning into your life juice.

Nobody can exactly say when it becomes internal - in the mouth, in the throat, in the stomach; where exactly it becomes internal nobody can say. There is no way to say, because in fact the internal and the external are not two so there is no division. Soon it will be running in your bloodstream - it will become your bone. Not only that - it will become your brain-cells... it will become your consciousness!

The most interior phenomenon - consciousness - also depends on food, otherwise that will disappear. If for only eight minutes oxygen is not given to you, your brain starts disappearing, and then there is no way to recover it.

So in fact the outside and the inside are two aspects of one energy - never divide. When you love a woman, you hug her, you hold her hand; these are outside gestures, external. You don't say, 'What is the point of hugging you? Just the body hugging the body, what is the point? Let souls meet with souls. Why should I hold your hand? - this is external; let love be internal.' You will see that your love is starved and dies. It needs the support of the external to exist, to be there.

You continuously breathe in and out: the outside is going in and the inside is coming out. Each moment it is happening; we are continuously exchanging in with the out, out with the in. So remember this unity and don't divide it, and then you will come to a greater wholeness.

And my whole approach is wholistic. To be whole is to be holy and to be healthy. Otherwise things become difficult, and then there is no way to decide what is what; and one becomes more and more confused. And the outside is also beautiful - nothing wrong in it. That's why I insist!

Satya means truth, and kama means passion - truth passion... a passion for truth, a great longing for truth, a great burning intensity to know what is true.

And remember, truth is not a theory. It is known not only by the intellect but by your whole existence afire with passion, afire with a longing to know. When the thirst becomes total, immediately you know. The thirst itself turns into knowing. When it is total, it turns into knowing. It is not something that you get from somewhere else - it is just inside you, but you have to be very alert to know that it is there. That alertness comes as you become more passionate about truth.

Truth is not in the books, in any dogma - it is your innermost core. To find truth you need only one thing - to start being true in your small way... be authentic! Drop as many masks as you can... don't carry pretensions. Smile when you really feel like smiling and cry when you feel like crying, and don't be bothered what others say. This is the price a man has to pay for truth - to be authentic.

If a man is authentic, truth comes. In your authenticity you become worthy of it, you earn it. Authenticity is the quality that is needed, that is a prerequisite for the truth to come into you, to descend in you or to flower in you.

So truth is the goal and authenticity is the method. Naturally one has to start in very small ways. One has to be alert, because we are very deceitful in very small ways - sometimes for no reason at all... just because of habit. Sometimes, just to be formal and polite, we go on deceiving.

Just become alert and start dropping. There is no hurry - start dropping one by one. Catch hold of yourself red-handed whenever you find that you are clinging to something false. Somebody comes and you start smiling, and you feel that smile is false - it is not coming from the heart; it is just painted on the lips - drop it then and there. Throw it away. It is rubbish... it is not meaningful. It is ugly, and it is very unfriendly to show a false face to somebody.

Just catch hold of yourself in small things, and by and by you will see that small things accumulated become great, and great energy arises when these falsities disappear.

This name is an indian mythological name. There is a very famous myth - a great parable... maybe it was really a historical fact; there are possibilities.

This is an Upanishadic parable - that there was a young man of the name Satyakama. He said to his mother, 'Now the time has come and I would go to a master, so can you tell me to whom I should go? because I want to know what truth is. And you have given me this name 'satyakama': it haunts me. It reminds me again and again that I have to create that passion for truth. Now I would like to go to a master.'

So the mother said, 'I know only one man who is really enlightened. You go to him.'

So he was sent to a master. When Satyakama reached the old man, the old man enquired, 'What is your father's name and what is your caste?' That was formal in old days in India - to enquire the name of the father and the caste.

Satyakama said, 'Sir, that is very difficult. When I was coming I had enquired of my mother and said that it is bound to be asked - "They will ask who is my father and what is my caste. You have never told me who is my father and what is my caste, so now tell me!"

’So my mother said, ”Listen!” She said, ”Satyakama, when I was young I was working as a call-girl so I used to serve many people. I don’t know exactly who is your father. Your name is Satyakama, my name is Jabala. So you go and tell the teacher that your name is ’Satyakama Jabala’, and tell him that neither you nor your mother know who was your father.”

The master looked at the young man and cried. Tears came to his eyes and he said, ’Then you are a brahmin’ - the highest caste in India. ’You are a brahmin, because only a brahmin can be so authentic, so true - you have not deceived. And I don’t see any guilt, any shame on your face, so you are accepted, my son.’

This is a parable, but there is a possibility that it may have been a historical fact.

I used to live in a city for fifteen years - the city is called Jabalpur. And it is said that this is the place where this Satyakama lived. From Satyakama Jabala has come the name ’Jabalpur’. It is a very ancient story - almost five thousand years old.

The old master said, ’You are close to truth. There is not going to be much trouble, Satyakama, because you are authentic. To be authentic is the method to reach truth - half of the journey you have already completed. It is not going to be difficult to help you, because a man who is so authentic, so true, does not try to hide You could have tried to hide, you could have invented a name, you could have said anything; I was not going to enquire. But you have been true, so truth is not very far away.’

So let this be your message: try to be authentic. Let that be your meditation, and truth will happen one day. Wait with passion but wait with patience. Passionate, and yet tremendously patient - that is the quality of a seeker...

[A visitor, the mother of a sannyasin, said she was confused... she could not think...]

Mm? then how can you be confused? To be confused one has to be a great thinker! If you cannot think...

[Osho gives her sannyas.]

Prem means love, nityo means eternity - eternal love, timeless love... and you have that quality to flower in timeless love. It will happen.

Man is meant to become divine, to become eternal - that’s the destiny. We can avoid it, but we cannot avoid it forever; one day or other, god takes over. We cannot escape for long, and we never go very far from the home.

I was reading about a small child who was threatening to leave the house again and again. So one day the mother said, ’Okay, go.’ So he packed his small things - a little suitcase - but he took a very long time. He was waiting: maybe somebody would persuade him not to and he would never have to go, but nobody persuaded him so he had to go! (laughter)

So he took one round of the house, then he waited outside for somebody to come and get him but nobody came. He had to come in himself because he was feeling hungry. Then he waited for the mother to ask, ’Where have you been? You have been gone so long’ - but nobody asked.

He was thinking that he had been very far and for very long - as if many years have passed, and they had passed for him! He waited for some opportunity to bring up the subject. Then the family dog came in and the little boy said to the mother, 'How big the dog has grown since I left! Mum, is this the same dog or have you changed him since I left?'

Man also never goes very far and we are never very far from god - very close. And I feel you are very close... very, very close Good.

[The husband of the above new sannyasin said he is even more confused than his wife, but very happy!]

Mm! Confusion exists only because we have some fixed ideas. When we have fixed ideas and life never meets with those ideas - -whenever our ideas are fixed and life is not harmonising with them - there is confusion. Once you drop the fixed ideas there is no confusion, because then whatsoever life brings it is okay; you have nothing to compare.

Confusion comes through comparison. If you have nothing to compare, whatsoever is, is, and whatsoever is not, is not, and there is no problem!

... So just drop the ideas and live life.

[The visitor said he understands all this, he feels all this, but he cannot yet live it. It's very hard.]

Next time you come, be here for a little longer time. We can hammer them out - nothing to be worried about! This is my whole work here - we can hammer them out. You will need a little longer time. Next time you come be here for at least six weeks, and you will be much benefited. A few groups will be very helpful.

Some work is needed, because you have trained your mind in a certain way - the mind has to be untrained. Your understanding is very clear, just your habit of thinking is very long, deep-rooted; that's why you can understand it and yet the problem remains.

Come next time for a longer time. Next time I will make a sannyasin out of you. Mm? half the work I have done... now she will be after you!

CHAPTER 16

16 February 1977 pm in Chuang Tzu Auditorium

Prem means love, anada means soundlessness - loving soundlessness. And that is a map for your inner journey: become as soundless as possible. The inner chattering has to be completely dropped. The mind goes on creating sound, continuously - day in, day out; whether awake or asleep, the mind goes on creating more and more sounds, more words. This inner dialogue has to stop.

Once this inner dialogue stops, you start moving inward - then there is nothing to hold you; there is no barrier, no obstacle. this mind sound is the only obstacle there is. The mind becomes soundless, all obstacles disappear and the door is open.

So this is the negative part of your map - that the inner talk has to be dropped, and the positive part is that you have to become more and more loving.

The inner talk continues in the head, and the love has to grow in the heart - these are the two centres

which are very decisive. If the head functions too much, the heart cannot function. It exploits all energy... it does not allow the heart any energy. And the heart naturally is very humble, simple, non-struggling, and the mind is very violent and aggressive. So naturally the mind absorbs all and the heart is left starved.

Once the mind starts becoming More and more silent, the energy is not needed for the mind and that energy becomes available to the heart. Become more loving so that the non-functioning heart starts functioning. Otherwise there is danger

Sometimes it happens that a person can move into meditation - his mind becomes silent - but his heart is not functioning, so he becomes a desert, dry. He is peaceful, but his peace is more like death than life; his peace is that of the cemetery.

So these two things have to go hand-in-hand: the mind stops functioning, and the heart starts functioning. Then you bloom. Suddenly you become green, and many flowers and much fragrance starts happening.

When I say that the mind stops, I simply mean that this constant, obsessive work has to stop - I don't mean the mind has to be destroyed. It has to be used but it is to be used in the service of love... it is to be used in the service of the heart. And then whenever it is needed it is used. Whenever it is not needed, there is no need for it to constantly go on chattering. It goes on spinning, grinding, for no purpose. The grinding has become almost automatic. The mind has forgotten how to stop.

Deva means divine, and garjan means roar - a divine roar. It is a certain phenomenon of deep meditation that is going to happen to you some day. The zen people call it 'the lion's roar'. A moment comes when the satori, the transformation happens, and one starts roaring like a lion. A meaningless sound arises inside - it is like a roar. One has to allow it... one has to go with it. Once that roar has happened you will never be the same again.

And I am giving you this name because in your past life you have worked on the zen path. The roar was going to happen but you prevented it So it is going, to happen again!

But because it looks so mad, one tries to prevent. You have never thought yourself as being like a lion, and then one day suddenly sitting silently, you feel a roar is coming from your navel, spreading upwards. One becomes afraid, frightened... one starts choking it back, pressing it down.

It has not to be prevented. Rather one has to help; one has to cooperate with it. Let it come... Let your whole body be possessed by it, and a great shouting will come out of you. It will be meaningless, but that will be the discontinuity with the past. After that you will cool down, and you will cool down in a totally new space that you have never known to be within yourself.

If you want to know anything more about it, read something about Zen - mm? that will be helpful. But it happens only on the Zen path, their techniques are such that they bring it. It never happens on the yoga path, their techniques are different. But on the Zen path it is a must - it has to happen and it is a great fortune... it is a blessing.

It is going to happen any day, so I am simply preparing your mind. When it happens, remember me - allow it! Your whole mind will try to push it down and not allow it because it is so mad, and you will start feeling, 'Am I going to be mad now? What is happening?' Forget all about madness and sanity: go into it. That will make you really sane for the first time - as if a storm comes and then the storm is gone and there is great silence.

Behind that storm, behind that roar, real silence is going to come.

... Don't be afraid - that roar is going to come one day! And before it comes, read about Zen so that it will prepare your mind. If the mind is ready, it allows more easily. If it is not ready, it simply becomes afraid and cuts off the energy current. That you have done in your past life, this has not to be done again.

Here also doing meditations, go as deeply as possible. Mm? don't control. Uncontrol is the key. For all great things - beauty, truth, goodness, god - uncontrol is the key. All control is just of the ego,

so through control only small things can happen; through uncontrol great things happen. So here remain in uncontrol, mm?

I teach a sort of madness, but this madness has a method in it and this madness is what the old traditions call 'divine madness'. It is far superior to human sanity.

Prem means love, namra means humbleness - loving humbleness. And the difference between ordinary humbleness and loving humbleness is great. Ordinary humbleness is always ego-oriented. You pretend that you are humble, but deep down underneath your humbleness you know that you are far superior than other people. In fact you are superior - that's why you are humble.

The ego can pretend the game of egolessness too. It can say, 'I'm so egoless - look! Nobody is as egoless as I am.' This is just ego and nothing else. So in ordinary humbleness one is simply pretending - it is hypocrisy. It gives respectability. prestige, in the society, but it has nothing of the divine in it.

The divine humbleness, the loving humbleness, has no idea of being humble at all. It is so simple - there is no claim in it. The ordinary humbleness has to be cultivated and practised. Because all that you cultivate is never going to kill your ego - in fact, the ego remains in control of all cultivation.

A loving humbleness has nothing to do with cultivation. It is simply a recognition that the ego is false, that we are not separate from existence, that we are one with existence, that we exist as part of this vast universe and we don't exist as separate entities.

This is a simple fact - it is not a theory, it is not a philosophy: we cannot exist for a single moment separately. We are continuously breathing in, breathing out existence, eating, throwing out existence. Continuously there is a communication between us and the whole. If this communication stops for a single moment you are dead - that's what death is.

When a person dies, what happens? He is no more in communication with existence. A dead person becomes a separate entity. Now, through breathing the oxygen no more comes in; through exhalation the carbon dioxide no more goes out. Now food will not be digested; now he will not feel hungry. Now he will not look and he will not absorb colours through the eyes. Now the ears won't take any notice of sound. You touch his hand and the touch will not be felt. He has become uncommunicative... there is no more communication - that is the meaning of death.

The more in communion with life you are, the more alive. So the more egoistic a person is, the more dead. The really alive person has no ego, because he knows he is not separate; he is joined together with this infinity. And out of this experience and understanding - that one is part of the whole - a humbleness arises... without any cultivation, without any practice. Then it is tremendously beautiful. In that humbleness there is love and no ego.

Ego and love are diametrically opposite. Whenever there is love, ego disappears. Whenever there is ego, love disappears...

Recognise the fact more and more, let the fact sink into your being more and more, that we are not separate. That 'I' is unreal - 'us' is real... and the 'us' includes the trees, the rivers, the rocks, the

stars. The 'I' is unreal and the 'us' is very real - then what is there to claim? The ego is simply washed away - one becomes clean. In that cleanliness there is humbleness. There is no inferiority, no superiority, because nobody is inferior, nobody is superior.

If we all belong to one unity, how can one be superior, and how can one be inferior ? There is no comparison possible because there is only one existence. With what to compare it? With whom to compare it?

A really humble person knows no comparison. He will not say, 'I am more humble than you' - that is impossible for a humble person to say or even to think. He will say, 'I am you and you are me.' And when one can understand that one is so vast, misery cannot exist.

If all these trees and all these stars and all these rivers and oceans belong to you, how can you be miserable? If this whole life - past, present, future - is your life, how can you be miserable? Then where is death? There is no death... the whole is never going to die.

So a humble person becomes deathless. In love and humbleness, one overcomes death - death disappears.

CHAPTER 17

17 February 1977 pm in Chuang Tzu Auditorium

Prem means love, anugita means a small song - a small song of love. That's what life is meant to be. Life consists of small things, so I don't call it a very big song - I call it a small song. Song, not with a capital 'S' - a lower case 's'. Life consists of very small things, and one has to learn the small song of life.

The ego wants to sing a very big, great, song - hence there is so much frustration in the world. Unless you start enjoying the small things, you will never be able to be happy. And out of small enjoyments, great joy arises, but that has not to be looked for directly, that has not to be sought directly; it comes on its own.

You go on singing a small song and one day you see that all the songs have fallen together. They have become a great harmony, they have created a great song. It takes you unawares... one day it possesses you. Otherwise that great song is missed and these small songs are also missed. Life remains a desert, a frustration, a fruitless, meaningless phenomenon.

So try to change small things into great things. That is the one message in your name 'anugita'

And the song has to be of love, because the song can be of war, the song can be of hatred, jealousy, ambition. The song can be of conflict, struggle, violence, but then it is not a song. A song should be of love.

So these two things: pour your love into the small things of life and create a harmony.

And it is not difficult, but because we go on looking at the faraway stars, it becomes difficult. Look around, close by... god is not very far away. And it is the window of love that opens you into god.

Remember that religion is not a serious thing; it is more like a song than anything else... it is more like a dance, laughter. It is a great rejoicing, so don't think of it in serious terms. Don't become a serious enquirer - let it be fun.

Play around the idea of god, dance around the idea of god, and you will reach sooner!

Deva means divine, arjuna means innocence - divine innocence. And Arjuna is also the name of the disciple of Krishna in the great hindu scripture 'geeta'. Have you read 'geeta'? Read it some time. Mm? - it is one of the most beautiful books ever written or that will ever be written.

Krishna is the master, Arjuna is the disciple. Arjuna asks questions and Krishna answers... very insightful answers. The disciple is also tremendously keen, enquiring, is not easy to convince, struggles with the master, argues with the master, and finally - only when all his questions are answered, when not a single question remains and all questions disappear - does he surrender. The book is tremendously beautiful, for every enquirer it is very good to study.

The disciple's name is also Arjuna, but the word literally means 'innocence'. A disciple has to be innocent, otherwise he will never learn. Learning is always out of innocence. If a person feels he knows, he will never learn. A person who thinks he knows is not innocent. A person who knows that he doesn't know is innocent, like a child who knows nothing.

But only when you don't know anything are you capable of knowing. Then you are clean. There is no screen of theories and words; your vision is clear. There is a crystal clarity, a transparency, and one can see things as they are.

So never gather knowledge - remain innocent. Know something, forget about it... throw it away! Once you have known something it is meaningless, it is rubbish. Again become innocent.

And remember always that the innocence has to be regained again and again, then you will know more and more and more. And one day when innocence becomes perfect and total, god descends.

So innocence is your meditation. Don't be clever and cunning, don't be calculating. Even if you have to lose much because of your innocence, it is worth it.

A man can accumulate many things through cunning, cleverness, but he loses his life. An innocent man may lose everything but he gains... he gains the real treasure - something that cannot be destroyed by death. That is the meaning when Jesus says again and again, 'In my kingdom of god only those who are like children will enter... innocent, ignorant, humble.'

[A visitor, the sister of a sannyasin, in answer to Osho's invitation to take sannyas says: No I have to be very sure before I do anything.]

Then you will never do it! Because this is a thing you can never be sure about... unless you do it! It is like love. If you want to become sure about love and only then will you love, you will never love - how will you know? It is like death, you will know only when you die; how will you know beforehand?

And everything else you have done without knowing. You were born and you never knew what was going to happen. You were not ready beforehand, but you were born and everything has gone well. You go on breathing and you never think whether to breathe or not.

Life is not a question to be decided - it is something to be lived! One simply has to move into things, and whenever a new thing comes across your path, get into it! You have nothing to lose and all to gain; what can you lose ?

But if you avoid the new and you cling to the old you will miss many things in life.

And remember, when you want to say no, hesitate - because no is not a good word. It is in the service of death, the word no - yes is in the service of life. When you want to say yes say it certainly, but when you want to say no, hesitate.

[She answers: I've been thinking about it since I'm here.]

You are thinking but thinking is not going to help. That's why I asked you, 'Have you something to say?' I feel that you have been thinking about it, but you will not even gather enough courage to ask!

You can go on thinking but thinking is not going ro lead you anywhere. It has nothing to do with thinking - it is a very mad thing. One never becomes mad by thinking.

Don't decide - just become! And then later on you can think. Then you have your whole life to think about it (chuckling). And then it will be easier, because you will have something to think about! (laughter)

Right now what will you think? How will you think about what this sannyas is? But if you want to think, you are free to think - you can continue thinking! But remember, you will be missing an opportunity. One should be courageous enough to do a few things without thinking. And how can one think about something which one does not know?

If I ask you, 'Would you like to come into my room?' and you say 'First I will think' But you don't know anything about my room! The saner procedure will be to say, 'Okay, I am coming. Let me see.' If you feel good, remain. Otherwise you are free, you can go; nothing to be worried about.

But if you want to think, you think, mm? How many days do you want for thinking? (laughter) I am a salesman!

[Another visitor says: I want to be a part, but is it possible at another time? I want to be close to you.]

You are getting close, and you will get closer, mm? It is happening, nothing to be worried about. And one thing is good about you - you are not a thinker! (a chuckle) You function from your feeling, it is very much easier.

I am here for those people who can feel, and the people who can feel are always more courageous. Thinking is a very cowardly activity. It only prevents you - it is negative. It simply shows you the dangers - that this can happen, this can happen, this can happen; it simply gives you the negative part.

The heart is the positive centre... it gives you the positive part. So only people who are heart oriented move into truth, into god. Others simply think and think and then die! And nothing ever happens to thinkers.

So good! I can feel that your energy is perfectly good.

Just feel In two, three days you will be drowned. Mm? about you I can be certain! (chuckling)

[A sannyasin said that she did not believe in God so she found some difficulty in relating to the word when Osho used it]

There is no need to believe... and I am not talking about a god who has to be believed in. Whenever I say 'god', always translate it as 'life' and the problem will be solved. Whenever I say 'god', translate it as 'life'.
I love that word so I use it, but otherwise it is useless, mm? So don't be worried about it.

Life is god... and there is no other god! Mm? Good!

CHAPTER 18

18 February 1977 pm in Chuang Tzu Auditorium

Prem means love, anakula means calm, quiet. Ordinarily love is hot, feverish, obsessive. Ordinarily, love is more like a disease than like health. It disturbs you... it distracts you from your centre. It helps you to become intoxicated, infatuated with the other - you forget yourself. In that very forgetfulness you miss the beauty of love.

The real love is not hot - certainly it is not cold, but it is not hot; it is cool. It is not feverish, it is very calm, as if there are not waves on the lake of consciousness... not even a ripple. It is very quiet, centred. It is not a distraction from your own being. You contact the other only when you are centred, otherwise who is going to make contact?

When two persons fall in the so-called love - which is just a name for lust - both become de-centred. Each is thinking of the other and both are absent. You are rushing toward the other and the other is rushing towards you - neither you nor the other are there, so the meeting cannot happen; it is impossible. Hence all love fails; the so-called love simply brings you more frustration, more misery.

Jean Paul Sartre has said, 'The other is hell!' He has an insight into it, but the other is hell because you are not; the other is not responsible for that. Not to be oneself is hell - that is true, more true. Love can become a tremendous benediction, but the lovers should be centred, then there is possibility of meeting. If you are there and I am here, then there is a possibility of a communion.

I am not here, you are not there - then we are running towards emptiness. We are running into empty spaces - we will never arrive anywhere. And one day or other, only dust remains in the hands.

So all ordinary love fails but real love brings you to god; it never fails. It cannot fail, because it is the way to god. So this is the condition for the real love - anakula. It means no fever, no heatedness... very calm and quiet, a self-possessed, self-centred, self-rooted state of compassion, care.

That's the way to meet persons and that's the way to meet nature and that's the way to meet god. First start loving people; that's just practice so that one day you can love god. Falling in love with a woman or a man, with a friend, with a lover, is simply a training - you are an apprentice.

Once you learn the technique of how to commune with a human being, you have known the secret key. Now you can commune with nature, and through nature with tao, with god, or whatsoever one calls it. But the quality of coolness has to be brought into the world of love.

Looked at from the outside they appear opposite. You can be cool but then there is no love. You can be loving but that coolness is lost. That's the art to learn: to balance between these two.

Whenever two opposites meet a great synthesis is born. Synthesis simply means a thesis and antithesis meeting: two opposites meeting, two polarities falling into each other, merging into each other, becoming fused; then a higher synthesis arising. And this is the highest synthesis possible - passion and coolness meeting.

A human being is just a lab to work out this alchemical process. This is the way the lower metal is changed into the higher metal, gold.

I am giving you this name so that you can remember it, so that you can work slowly, carefully towards it. It is possible, and when it becomes possible one feels tremendously happy.

[A seeker asked Osho if she were not too old to take sannyas, adding that she had been 'jumping in and out of things all my life' - three husbands, seven children, connected to Gurdjieff movement

Osho gives her sannyas.]
.... Come here. This is your last! You will not be getting out of it! (laughter)

This will be your name: ma deva nirmal.

Deva means divine, nirmal means purity... and you have a very innocent heart - that's why you have been jumping in and out.

... Just simplicity - a very simple person - so the spur of the moment takes you completely. But everything has been good; nothing is wrong. One learns through so many ways. And to come to the right door one has to knock on many doors. Everything helps; whatsoever you have done has brought you here. If you had only one husband less you would not have been here! (laughter) Even a small thing would have changed the whole journey, so they were all needed.

When one looks back, everything seems to be perfectly okay - it was as it should be. Nothing is ever wrong... nothing can ever be wrong. Even if you try, you cannot succeed, you cannot do anything wrong - because if only god exists, how can anything be wrong?

And this is what I call religion: to accept, to affirm totally, absolutely, unconditionally, that everything is good. When you can affirm that everything is good, you have come to feel that god is. 'Everything is good' means god. If you say that something is not good, your god is not yet affirmed - then you have something still for the devil and your vision is divided, split.

[A sannyasin who had polio four years ago, had been curing himself with fasting etc., but was still on crutches. He said he became very angry when people asked him about it. He asks Osho for advice.]

No, it is not that they are creating any problems. You simply write a small sign: 'I am crippled - please don't ask me again! (laughter) And thank you.'

Write this much: 'I am crippled - please don't ask. Thank you', and enjoy the whole trip! (laughter) Mm

- because there is nothing to worry about. There is a very famous Taoist story

A man had a very beautiful horse, and the horse was so beautiful and so strong and so rare that even emperors had asked the man to sell the horse - whatsoever the price - but he would not sell it. Then one day in the morning he found that the horse had been stolen. The whole village gathered to sympathise, and they said, 'How unfortunate! You could have got a fortune - people were offering so much. You were stubborn and you were stupid. Now the horse is stolen and you are broke; that was the only thing that you had. '

But the old man laughed; he said, 'Don't talk nonsense! Only say that the horse is no more in the stable. You don't know what has happened. Let the future come, then we will see.'

But they say, 'Now don't philosophise and don't try to console yourself. Nothing is going to happen - the horse has been stolen.'

But it happened that after fifteen days the horse came back, and not only alone, it brought. a dozen wild horses with it from the forest. The whole village gathered, and they said, 'The old man was right - we were wrong! How fortunate he is. His horse is back and has brought twelve beautiful horses with him. Now he can earn as much money as he wants.'

They went to the old man and they said, 'Sorry. We could not understand the future and the ways of god, but you are great! You knew something about it; you have some glimpse of the future.'

He said, 'Nonsense! I don't know anything about the future. All that I know now is that the horse has come back with twelve horses - that's all! What is going to happen tomorrow, nobody knows! Whether it is a misfortune or a blessing nobody knows.'

But they said, 'Now, don't try to hide your happiness! We can see that you are very happy!'

But the next day it happened that the old man's only son was trying to break in a new wild horse, and he fell. That was the old man's only support in his old age, and his son's legs were broken. The whole town gathered again and they said, 'One never knows - you were right; this proved to be a curse. It would have been better that the horse had not come back with these twelve horses. Now your son will remain crippled for his whole life.'

The old man said, 'Don't conclude, don't jump ahead! Just wait and see what happens - nobody knows! Only say this much - that my son has broken his legs, that's all.'

But nobody would listen to him, and it happened after fifteen days that all the young men of the town were forcibly taken away by the government for military purposes because the country was going to war with a neighbouring country. Only this old man's son was left because he was of no use.

Then they all gathered - they said, 'Our sons are completely gone! At least you have your son! Maybe he is crippled, but he is! Our sons are totally gone, and we cannot hope that they will ever come back. The war is going to be great, big, and the enemy is far stronger than our country. They are all going to be murdered. In our old age we have nobody to look after us, but you at least have your son, and maybe he will be cured!'

But the old man said, 'Say only this much - that your sons have been taken by the government. My son has been left, but there is no conclusion.'

Just state the fact! Don't think of it as a curse or a blessing. Don't interpret it, and suddenly you will see that everything is beautiful!

I am not saying that you have to explain to other people that you are more beautiful than them - that simply shows that you are feeling very much offended. No, no need... no need.

Learn the use of uselessness - that is the whole taoist approach.

[The sannyasin says: I hate people for it, and every time I feel this hate and this anger again, I watch it]

You hate your situation. That's why you hate other people: because through them you become aware of it. Just accept it and you will not hate them. Just use this sign for seven days, and see how miraculous the experience is. They will laugh and you laugh.

They simply ask because they love you, otherwise why should they ask? They are curious because they would like to help in some way. Nothing is the problem; accept it, and through your acceptance much is going to happen. But acceptance has to be total!

So even if you remain crippled for your whole life, perfectly good - nothing is wrong in it! What is wrong in it? Nothing is wrong. Try... this may be a great blessing. Through it you may learn to accept life - days and nights, summers and winters, and all.

But completely relax and accept it. Don't hide your things (looking at his crutches) and don't pretend that you are perfectly okay. Whatsoever is the case is the case.

Accept it boldly, delightfully, and after seven days, tell me. And this sign you have to wear from tomorrow, mm? Good!

CHAPTER 19

19 February 1977 pm in Chuang Tzu Auditorium

Deva means divine, and vimarsha means reflection - divine reflection. And it has to be understood in a certain way. Ordinarily, reflection is understood as if it is just a synonym for thinking; it is not. A mirror reflects - there is no thinking. It simply says whatsoever is; there is no interpretation. It does not colour, it does not add, it does not delete. It simply shows and says whatsoever is the case.

When you think, it is not reflection. You do many things... mm? The fact becomes more fictitious. You shroud it, you colour it, you decorate it, you interpret it, you clothe it, and it is no more the same thing. It becomes something totally new - it becomes an invention.

Thinking is inventive; reflection is just a discovery. So when thinking stops there is reflection. Not only are thinking and reflection not synonymous, they are diametrically opposite. Reflection is possible only when a mind has totally become a mirror... not even a ripple of thought.

Now whatsoever you see, you simply see that which is, you don't do anything to it; no doing is implied.

You don’t think about it. The moment you think, you have gone astray - you have started creating, inventing, interpreting, and you are no more true. So thinking is a faculty of invention, and ’vimarsha’. reflection, is the faculty of simply mirroring.

You see a rose flower - if you start thinking about it, you think about what type of rose it is, from which country it comes... whether from iran or from india, the colour, the size. You start comparing with other roses that you have seen before, you are no more concerned with the actual fact. A thousand and one other things have come in; it is not reflection.

Reflection is when the rose flower is there and you are there, and there is not a single ripple of thought between the two. The rose flower is there, you are there, and there is no thought linking you. There is simply a transparency, just a silence, a pause... nothing wavers.

You don't even say that this is a rose flower, because even to use the word 'rose' is to go into interpretation. You have already said something of which the rose is not aware; the rose does not know its name. It is human; you have added something. So no verbalisation, no language, no conceptualisation, no abstraction - simply presence. Then there is reflection.

And that is what meditation is all about: to be in a meditative mood means just to become a mirror; then god is reflected, god is all around. Nothing else exists - only god exists - but we cannot see because we go on interpreting. We say, 'This is a rose' - god is missed; 'this is a man' - god is missed; 'this is a stone' - god is missed.

If you don't say, 'This is a rose,' and 'this is a stone,' and 'this is a man' - you don't verbalise
- suddenly you will see that there is neither rose nor man nor stone, only different forms of one energy, and that energy is god. And all are its forms, manifestations.

It is the same song sung in different ways... it is the same thing said through different expressions. But that is possible only when you have become just a reflective mirror.

The western attitude has been leaning more towards thinking and the eastern attitude more towards reflection

[About the Feldenkreis group, Osho said.]

It is body-work discovered by Moshe Feldenkreis. It is soft energy work and it will fit with your name 'anupa'. It will help you to feel how to flow more easily, how to flow and not to freeze. And once this knack is understood, life takes on a totally different colour, a different hue.

A frozen life is almost dead. A flowing life It is almost like when a river is frozen: even to call it a river is not right, because river means 'rivering'; river means a process. This patch of ice is not a river. When it starts flowing, melting, it becomes a river. And the moment the river flows, it is reaching closer and closer to the ocean.

Energy flowing is always moving closer to god.

Energy not flowing is not moving towards anywhere. In that no-movement, in that stagnancy, one becomes dull, one loses the flavour, the glory, the fragrance

[A sannyasin leaving for the West says: I feel very empty, but it's an emptiness like a desert. I just wonder if I've made a mistake somewhere or...]

No, not at all. The first experience of emptiness is always desert-like... it has to be exactly that way When the mind starts disappearing there comes a gap, an interval. Before something beyond the mind descends, there is a gap. The old is gone and the new has not come, hence the desert like feeling.

The christian mystics have the right name for it - they call it 'the dark night of the soul'. One feels completely dried up, empty - and negatively empty. The emptiness has the quality of darkness, not of luminosity... no greenery anywhere, not even an oasis, not even on the faraway horizon. This desert has to be passed through.

Many people become afraid and they escape back into their world of illusions. This is a natural outcome, because all the greenery that has existed before was illusory, was just hallucinatory. You created it - it was not there.

Now the dreams have disappeared, and the empty screen You have been sitting in a movie house, and on the empty screen there have been many many things - beautiful flowers and mountains and rivers and the ocean and people and everything was populated - and suddenly the projector has stopped: the screen is empty.

It is empty because whatsoever you were seeing just a moment before was just illusory... it was maya. Many people become afraid and they start the projector again - again they populate the world with their own fantasies.

This is the time when courage is needed. This is the time when a person really becomes a sannyasin. So let this desert be. You have to pass through it, and the deeper your acceptance, the sooner it will disappear. Sometimes it can disappear in a single moment, it depends on the intensity of the acceptance.

If you accept, you say, 'It is okay. I will live with the empty screen but I am not going to create any illusion any more. All those love affairs, relationships, all those desires and greeds and all ambitions - I am not going to bring them again. If it is desert, so let it be; I am ready to live with this desert.'

Once you are totally ready, suddenly you will see that the desert is also disappearing. Just as the greenery has disappeared, the desert is also disappearing. The pictures disappeared, now the screen has disappeared, and then for the first time you become aware of the reality - which is tremendously beautiful. It is very colourful... it is luminous.

So these are the two things: first the movie has to start, then the screen has to disappear. Then you face the reality, the real world as it is. But to become capable of that, this is the price one has to pay.

Christian mystics have said that there are three stages of inner growth. The first they call 'via purgativa'. One has to become completely pure, pure of all illusions - that is purgation.

The second stage they call 'via illuminativa'. When one has become completely pure of illusions, the second stage will come - a great light will descend. Life will become glorious. One will feel very very fulfilled, very close to home.

And then the third stage they call 'via unitiva'. One becomes one with the reality. Then there is no-one as the seer and nothing as the seen.

In the first stage there is no light and it is very painful - purgation. Many many cherished dreams are being broken. It is painful, it hurts, and one feels dried up, because all that one was thinking was juice was nothing but dream.

In the second stage one feels very happy but still something is missing. One is happy but one has not become happiness yet. One is luminous but one has not become luminosity yet. Yes, a light has come, but it is separate from you - duality still exists.

In the third stage, 'via unitiva', one becomes one with existence. Only then is the journey complete... the pilgrimage is over.

This is very good - you should be happy about it; feel blessed. It will be difficult but you will pass through the difficulties. Just feel blessed and go happily! Go singing through this desert!

[A sannyasin says: Some months ago you told me to move into brahmacharya. I was doing that, and it's fine.

I get this great feeling to share myself and it's nothing sexual, but there is some conflict with brahmacharya and this idea to share.]

So relax! For three months, forget about brahmacharya. Nothing to be worried about. Never create a conflict. When things go easy, they are good. You need some trouble, so forget about brahmacharya!

[The sannyasin replies: But it was never the idea to share sexually. It was only just to be with somebody...]

But once you start sharing with a woman you cannot prevent it. It will be a constant barrier and you will not be able to share totally; you will be always holding back. When you want to share, then no strings attached to it - you should go totally. I'm not saying to share sexually, but you should not keep the idea that you have not to go into sex. If you feel not to go, don't go, but there is no brahmacharya preventing you. You follow me? The idea has to be dropped.

For three months you are completely free. If you don't go, that's very good; but if you go, nothing is wrong. But if you have this idea in the mind - that you have to be friendly with a woman, loving, and not to share sexually - your sharing will be very conditional, and you will go only so far and then you will prevent yourself.

You will be afraid of everything, because who knows - the woman may become interested sexually. Then?

Then you will have to say 'no'. Then what type of sharing will this be? Unless you find a brahmacharya woman... so both will be so uptight that there will be no sharing! (laughter)

For three months drop it. I'm not saying to go into sex - I am simply saying to drop the idea and then be free. For three months be free, and then you tell me. If you again feel like moving into brahmacharya, move.

[The sannyasin replies: I feel like that now; it's only to be with somebody that's a problem.]

Then you will be confused. That's why you are confused - otherwise why should you ask me? You know from where the confusion is coming. You know that if you want to share, sharing shows no limits. Then you don't know where sex begins and where it is not sexual and where it is sexual.

Is holding the hand of the woman sexual or not? Difficult to say, because sometimes you can hold the hand non-sexually and sometimes you can hold the hand sexually. Is looking at the woman sexual or not? It depends - even making love may have no sexuality in it.

That's the whole methodology of tantra: there is no sex in it; it is just a meditation and one is completely passionless. There is no passion, no lust. As you are doing other meditations, a tantrika is doing the love meditation - then there is no sexuality in it.

You may be a brahmacharya, sitting silently, not a woman even for miles, and you may be thinking of women and you may be sexual - so that is not the question.

I am saying simply this - that your brahmacharya has been a good thing to you, it has settled you very deeply - but for three months drop the idea. If sex does not happen, very good; if it happens, there is no problem. For three months you go into freedom and then we will see. Don't be afraid.

Otherwise forget about sharing! If you are afraid, forget about sharing, because sharing can only be total, otherwise it is of no use.

Mm? you think about it. What would you like to do?

... You think about it, and as you feel, you do.

[The sannyasin answers: I don't feel to have sex.]

Then good... I know... because you have attained so much through it. Mm? you are so settled and something beautiful is happening, so good!

[Another sannyasin says: I feel as though I've exiled myself from my own life and that I've destroyed myself totally. (a pause) I feel like dying.]

Mm, don't be worried. Sometimes when these moments come, when one feels like dying, they can be transformed into moments of resurrection. One can really be born anew - a new man, a new being.

These are very significant moments... dangerous too, because one can really become destructive, but when you have come to me there is no trouble. These are the moments I wait for. When one is really on the verge of committing suicide, feeling that all is lost, only then does one go on the inner adventure, never before.

When people are comfortable, when people are going successful, when everything is going their way and they feel everything is right, almost right, they don't change! They have a love affair going well, business going well, ambitions succeeding. Why should they change? What is the point of change?

These are the people really in danger - they will miss, because they will never change. They will always remain the same and will die. But when a person comes to a point where he is really broke, spiritually broke - as bankrupt as you are - then a great moment has come.

Now it is going to be very decisive - you have to change, otherwise you have to die! So do something or die - these are the two alternatives. And who wants to die when something can be done and you can become really new? Nothing is lost. You just have to attain to a new quality in your consciousness and everything will change.

In fact with the unconscioUs mind all success is failure. Failure is failure, that's okay; success too is failure. With the unconscious mind love is bound to fail; even if it succeeds it is bound to fail. With unconsciousness nothing can succeed. It is a poison - how can anything flower? It is not your question - it is everybody's question.

Unconsciously we destroy everything. We destroy the man we love, the woman we love, we kill the children we love... because we don't know what we are doing!

Become conscious - and that's what sannyas is all about: to become conscious. Now, change your whole gestalt. Become a flame of awareness and then live your life on new lines. You will find a soul mate, you will find everything. And this will be really something, because now it will not be destroyed.

Otherwise if you remain yourself, you can again find somebody and you will do the same again. That has nothing to do with you - that has something to do with the unconscious mind.

I can feel, mm? you have passed a very critical moment. But you have come in the right time... now I am here. Nothing to be worried about.

Have you done any groups before? Then do a few groups here. Everything will be put right, mm? Good.

CHAPTER 20

20 February 1977 pm in Chuang Tzu Auditorium

Deva means divine, godly, anila means the breeze - divine breeze. And meditate on the phenomenon of the breeze. There are a few things to be understood about it: there is no way to manipulate it - it comes when it comes. Suddenly it is there, suddenly it is gone.

Exactly in the same way god comes - suddenly he is there, and suddenly he is gone. One has to be tremendously alert, only then is there a meeting with the divine. Otherwise he comes again and again but you are asleep, and by the time you are awake he has gone. It is just like a breeze.

And it is total freedom - god is freedom. Just as the wind is free to move in any direction, in any dimension - there is no goal for it, there is no purpose in it; it is sheer delight - god is not going somewhere, existence is not moving somewhere. It has no goal and no purpose.

A life also becomes divine when you forget about goals and purposes... when you also become like a breeze, like the wind - moving, certainly, but not moving to some address As if one has gone for a morning walk - walking, moving, but not going somewhere.

Then life is more like play than work. It is more pleasure, more leisure, more relaxation and certainly more joy. Once the mind becomes goal-oriented, there is tension. And once you are striving to attain something, you are bound to be frustrated.

Frustration is a by-product of the goal-oriented mind. The universe is so vast and it is not going anywhere, and a tiny individual tries to reach somewhere - the whole effort is doomed to fail. It is as if the whole ocean is not going anywhere and a single wave is trying to reach somewhere. That is nonsense! How can it go against the whole?

And that which does not exist for the whole - how can it exist for the individual? That which doesn't exist for the whole, cannot exist for the part. To understand this is surrender. Then the part no more

claims to be the whole, is no more worried, no more anxious to do something, to perform something, to be something, to leave a mark on the sands of time. There is no problem - then one simply is. If the existence again allows us, we will be here tomorrow - if not, good!

So whatsoever happens is basically welcomed, because nothing goes against you. If you have a goal, everything seems to be conspiring against you and everything seems to be fighting with you. You have to be constantly on guard. That very constant tension is anxiety, so drop all anxiety.

There is nothing to be done - everything is as it should be. Whatsoever is, is, and whatsoever ain't, ain't. So don't hanker for that which is not and don't reject that which is. Accept that which is and forget all about that which is not, and then there is tremendous contentment; then there is beatitude. That's the message in your name.

So become a breeze, going nowhere... just playing around the trees, delighting

[A sannyasin leaving for the west says: I've been feeling quite crazy lately - more crazy than when I came]

That's good... that's how it should be, mm? Because whatsoever is known as sanity is not sanity at all, and a really sane person will start feeling crazy, because the so-called sanity of the society is just a hypocrisy - it is a pretension. Everybody is pretending - things are not like that.

If you look inside the people, you will just find mad people. But on the face. on the surface. they manage, they maintain. Somehow they go on pulling themselves together - but it is somehow! And in small matters sometimes their insanity pours out.

Just a small thing, somebody has insulted or said something, and the person goes mad. Just a moment before he was perfectly sane and in a single moment all sanity is gone: he is ready to kill or be killed. So what type of sanity is this? It is just so-so.

Deep inside, the volcano, and on the surface is peace. So when you start meditating, that volcano comes closer to the surface. That's the whole effort: to bring the unconscious closer to the conscious so you become more aware of your craziness. Not that you become more crazy - you simply become more aware of things that have always been there but at which you were never looking. You were never courageous enough to look at them. They were there but you were always putting them behind you, escaping from them, avoiding them.

Now you have become a little more courageous - you allowed it. You want to be acquainted with yourself. Anybody who wants to move towards self-knowledge has to go through this period when he starts feeling that he is becoming more crazy. Not that he is, he is becoming more aware. And when you are more aware of your craziness, there is less possibility of your being crazy; because awareness is the only safeguard, there is no other safeguard.

But for a time being, there will be a little shaky state. Don't repress it again. You have taken the first step - that you have become a little more alert about your inner turmoil, madness. The second step is to become so fully alert about it that not even a nook in the comer is left in darkness.

It is painful, sometimes very painful, almost death-like, because it is very against the ego, very shattering to the self-image. But that is the price the growing person has to pay for growth. The day you have become completely alert - whatsoever craziness is there, you have known it from every nook and corner, from every side, all the aspects of it: apparent, hidden, conscious, unconscious - when you have become perfectly alert about it, suddenly you will be surprised; it has evaporated. It evaporates the same moment that you become totally aware, because to be totally aware is to be totally sane.

It is almost as if the room is dark and you bring light in and the darkness is not there. The darkness was there because the light was not there. The darkness was just an absence of the light. Madness is nothing but absence of awareness.

So the path will be a little arduous, but go into it. Tremendous is the benefit. Whenever you feel it is too much, just close your room, be crazy! There is no need to vomit your craziness onto other people's clothes - no! That is meaningless and that is unnecessarily creating complexities.

Whenever you feel that the craziness is there, close your room, sit in the middle of the room, and be crazy! Make faces, keep a big mirror, sometimes look in the mirror at what you are doing - look at your faces. This is you! There is no point in hiding it! This is what the process of self-knowledge is.

Then by and by all these crazy tensions will start disappearing. One day suddenly you are at home - all tensions gone. Then is real sanity.

The average man, the so-called normal man of the psychologist, is not normal at all. Otherwise from where come the neurotics and the psychotics and from where come the mad people? From these normal people! And the difference between the normal and the neurotic is just of degree, so it is not of any quality - only of quantity. Maybe you are in the queue a little farther away, but you will be coming sooner or later!

Any accidental thing and you may explode. A sane person is one for whom the possibility of insanity has disappeared. Now no situation can create insanity in him - he has transcended all situational, accidental factors. You can throw him into hell and he will not become insane.

There is a beautiful story A priest had said in his sermon, 'Those who believe in god go to heaven, and those who don't believe in god go to hell ' And then in the same sermon he had said again, 'Those who are good, virtuous, go to heaven - and those who are bad and sinners, vicious, go to hell.'

A man stood and he said, 'You have created a puzzle for me. You say that those who believe in god and those who are good, they go to heaven - and those who don't believe in god and are bad go to hell. Now the problem arises: there may be a person who does not believe in god and is good! There may be a person who believes in god and is bad, so what about these people?'

The priest was at a loss - must have been a sincere man, otherwise he could have found some way to get out of the trouble. But he was really sincere. He said, 'I will have to ponder over it - I never thought about it. The question has never occurred to me that way. So please give me seven days. Next sunday, if I have found the answer, I will tell you.'

For seven days he could not sleep. He pondered and pondered, and the problem was such Yes, a man can be good, very good, and may not believe in god - because that is not a condition. Socrates was a good man - never believed in any god. Buddha was a good man - nobody can say that he was not a good man; he never believed in any god. What about buddha, what about socrates, what about mahavira, what about patanjali? These people never believed in any god - where are they?

And the problem is complex, because if he says that they have also entered heaven, then the question naturally arises, 'Then what is the point of believing in god?' And if people who believed in god... For example, Adolf Hitler believed in god, Genghis Khan believed in god... used to do all five namas, five prayers, every day; never missed a single nama! The man was really a believer but not good at all. So where is he - heaven or hell? Where?

For seven days he pondered and pondered and couldn't sleep and could not come to any conclusion. He became more and more puzzled. The sunday came. He came early to the church to pray to Jesus, saying, 'Help me, because now those people will be coming and I have to answer,' and while praying he fell asleep - because he had not slept the whole night.

In his sleep he saw a dream that he was in a train and the train was reaching heaven. He became very happy; he said, 'Good, so it is better that I should have a look.'

But he could not believe his eyes! Heaven was very dull, dusty, no thrill, no joy, no song, no music - almost dead like a cemetery. He asked people, 'Where is Socrates, where is Buddha? Are they here?' And the people said, 'We have never heard about them.'

So he rushed back to the station, he enquired, and there was a train going to hell - so he purchased a ticket and he went to hell. Again he could not believe his eyes. Hell was so beautiful - it was all clean, fresh, flowers all over and fragrance, and it was so alive that he thought, 'There must be some mistake. Have they put up wrong boards? Or what is the matter? This looks like heaven.' He went down and he asked a man on the road, 'Do you know Buddha, do you know Socrates?' He said, 'Yes, we know them. Since they came this place has become heaven! It used to be hell, but since they came '

Then he awoke, and he simply related the dream to the audience. He said, 'I don't know the answer, but this is the dream. And this is my conclusion - that wherever a good man is, there is heaven. So it is not a question of whether Buddha goes to heaven - wherever he goes, there is heaven. It is not a question of whether Nagasai and Genghis Khan go to hell. Wherever they go They may bribe and make arrangements to get into heaven, but then heaven turns into hell.'

A man is really sane when his presence can change hell into heaven - that's my definition of a sane man. He has such tremendous energy, such transforming energy, such presence, such light, that wherever he is, light falls all around. Things start changing in that light. He showers a new light.

So to me sanity and insanity are not just psychological terms - a sane man is a perfectly healthy man, a whole man, whose wounds have all healed... who has no wound. You cannot hurt him - there is no way to hurt him.

Ordinarily the persons who are thought to be normally healthy, normally sane, are not; they are just for the name's sake. Maybe they are capable of maintaining a face, a facade, but prick them a little scratch them a little and all sanity goes within a second.

So don't be worried about this craziness - this is good; this is a good symptom. Go into it deeply, fully alert. Remain available to all that is within you. Never escape and never repress and sooner or later you will come upon that space where all craziness disappears in a single moment.

That's what is known in Japan as satori. In a single sudden moment, when all craziness disappears, that is satori. The man has become sane - he has come home. He has attained to the original face.

So don't be worried!

[A sannyasin said she helped her boyfriend, a therapist, in one of his groups, and has felt very uncentred since then, especially relating to people socially. The boyfriend comments on her dilemma whether to work through problems or just drop them. Osho checks her energy.]

No, my feeling is that helping the group was not good for her. She was not yet centred enough to help a group. A certain centering is needed before somebody can help a group. Mm? because so much energy is released, and if you are very vulnerable you absorb it. She has absorbed the energy, the negative energy, and she has become shaky because of it. She was not yet protected by her own grounding - that is the only protection.

If you are grounded well you can move in many situations - negative, positive. And a group situation is a very explosive situation - so many people exploding, bringing all negativities, their anger, their madness, their craziness. She was very soft - she soaked it all up.

It is not really her problem; she has taken others' problems into her being. So it is not a question of assimilation. The question of assimilation arises only when the problem is yours - then you have to assimilate it, and you have to go through it. But the problem is borrowed. So it has to be dropped; it has not to be assimilated.

... it is not her own problem. What happens is that ordinarily a person has to face his own problem, but a group situation is a special situation. Ordinarily people don't go into a group to help. It is almost like you have been put in a madhouse for a few days and you were not mad. Those crazy people all around are bound to drive you crazy.

But that is not really your problem - you are simply sensitive enough to catch... and those vibrations you can catch. You can catch them because you are not centred, so your problem is that you are not centred, that's all.

She was porous enough, she functioned like a sponge... and women are like that. Whenever you want to take a woman as an assistant, be very careful, because they are receptive. They are very helpful - a man cannot be that helpful. Their energy brings a softness to the group, their presence brings a coolness to the group, love and warmth - that's right - but all the time they are absorbing, and sometimes it can happen that they borrow problems. This is a borrowed problem.

(to the woman) You are not to go through it, it can be just dropped. There is no problem in it. Mm? you just do one thing...(Osho passes her a handkerchief)

Tonight you keep it on your heart and go to sleep, and forget about it; leave it wherever it is. In the morning find it again and burn it, and with that burning you will become normal again - as you were before you went to these groups.

And before you want to help again, grow a little more centred, mm? and ask me, otherwise don't. Help satprem, personally take care of him - he will need much. He will be working hard and he has to work and many people can be helped through him. Help him but not the groups! Mm? Just take care of him.

So the first thing is that it will disappear tomorrow morning... and you have nothing to do about it, because it has nothing to do with you. You have simply taken it from others. That's why you are feeling weak, because your own energy is obstructed by these borrowed things.

That's why when you come close to people you become more closed - you have become afraid of people because of these groups. Here the whole ashram is an on-going group, so whenever you go too close to people you will be reminded again and again of the group.

... First get finished with it, and then continue sufi dancing and in the night join the music group. These two things you do and after three weeks see me.

Everything will be okay - nothing to be worried about?

CHAPTER 21

21 February 1977 pm in Chuang Tzu Auditorium

Prem means love, and vimarsho means reflection. It is a special step in prayer. In the western languages, the closest term that can come to it is contemplation, but that too is not exactly the translation - just very close to it.

Reality can only be known when one is a mirror. When you think about it, you go astray. The very thinking functions as a screen. So 'vimarsho' is a state of no-thinking, but not a state of sleep. Ordinarily we come to a state of no-thinking only when we fall asleep... even then the dream continues. Only sometimes in the night the dream also stops - but that is not 'vimarsho'. Thinking has stopped but consciousness has also disappeared.

Two things are there: consciousness and thinking. Both disappear, then it is sleep. Both continue, then it is thinking. Consciousness disappears and only thinking continues, then it is neurosis. Thinking disappears and only consciousness remains, then it is vimarsho. It is the door to reality.

The mind should function like a mirror. Something passes, it is reflected; when it is gone, it is gone.

The mirror does not carry, for a single moment, any past image. You come before the mirror, you are reflected; you are gone, the reflection gone. Not even for a single moment is there a hangover - that's the beauty of the mirror.

Once one becomes attuned to this state, the past hangs not. Then you simply go on moving with time. Each moment you slip out of the past - no trace is left behind and you never look back. There is no hangover - then there is clarity.

'Vimarsho' is one of the most beautiful terms

Christian mystics have thought about it, naturally, because they have been contemplating for two thousand years. They have three terms: the first they call 'lectio' - 'lectio' means thinking. The

second they call 'meditatio' - that means thinking in a certain direction; the thinking is to become more and more concentrated.

Ordinarily thinking goes on in every direction, goes on spreading everywhere: you think of one thing, and then immediately another thing pops up. One thing leads to another, just by association. You think about your friend, and suddenly you start thinking about a dog, because the friend has a dog, and then you remember your own dog, and then other things. Then you move into your childhood: some dog was there and barking and you had become very much afraid - so one goes on jumping.

When thinking is just at random it is 'lectio'. When it is very concentrated, moving in a direction, has a particular address, then they call it 'meditatio'. And when even that direction disappears and there is only awareness, then it is 'contemplatio'; that is contemplation, that is 'vimarsho'.

So keep it in mind and sometimes try it. Just sitting looking at the sky, become a mirror. Looking at a child playing, become a mirror: don't think about it - just see! Hearing the sound of the night, just listen. Eating, just taste... touching, just touch... walking, just walk. Let whatsoever is happening be mirrored, with no thinking, with no judgement - of whether it is good or bad, beautiful or ugly.

When there is no judgement and no thinking, by and by the stirring of the mind settles and suddenly there is clarity. In those moments of clarity god is very close. And once you start feeling the divine around you, you are really becoming alive. Before it you were simply existing.

When existence becomes meaningful, then it is life. Then there is a poetry to it, a significance to it. You are not just there - something is happening of tremendous import. You are not just accidental - the existence needs you as much as you need existence.

[The new sannyasin says she is bored with the bio-energetics course recommended by Osho.]

But just be really bored - don't avoid it. This is how the mind functions: if you can touch to the very bottom of boredom, from there you will spring to the other extreme.

... just don't try to escape. Just do whatsoever you can do. Boredom is there, so boredom is there. If you are thrown in hell, what will you do? There will be no possibility to escape. So it is better to practise! (laughter)

Anand means bliss, and aradhan means prayer - let bliss be your prayer! Whenever you feel blissful, take it as being your offering to god. There is nothing else that we can offer, and the best way to pray is to be in a state of blissfulness - because that is the only way we can show out gratitude to god. If we can dance happily, it is a prayer; if we can sing happily, it is a prayer; if we can love happily, it is a prayer. All the moments of happiness should be offered to god.

Remember, if we suffer it is because of 'we', and if we are happy, it is because of god. If something goes wrong, then we must have interfered with the life process. If everything flows together, that means we are not interfering. Happiness is a natural state - unhappiness is one's creation.

So whenever you are natural you are in tune with god, you are offered to god. Whenever you are unhappy, you are far away.

So prayer is not any ritual that you have to do in the church or in the temple. It is not a ritual at all - it is a tremendous understanding that whenever you are really in tune with life, there arises a happiness in you. And that fragrance of happiness is all that we can offer to god. What else can we offer to god - we don't have anything else!...

So remember it and become more and more happy. And it is not a question of doing much about it. It is just a decision - if one wants to be happy there is no way to be made unhappy; if one decides to be unhappy, there is no way one can be made happy. And it is absolutely your decision to be this way or that - it is just an attitude.

In the same situation you can find one man happy and one man unhappy - and the situation is the same! There are people who are never happy. They have learned ways of being miserable and they cling to those ways. And there are people who are always happy - they have learned another way - and they are wise people.

So don't seek happiness - live it! It is not something in the future that is going to happen some day, it can happen right now, this very moment. And make it a point that for at least a few moments every day one has to make an offering to god, so in those few moments one should be tremendously happy.

Whenever you feel very very happy, just bow down your head in deep prayer - offer your happiness to god. And you will find more is coming. The more you offer, the more is coming. The more you bow down, the more your heart becomes fuller and fuller every day.

[A sannyasin says: I feel I have too much energy coming up. I want to dance all day, all night, and then when I get tired there's more energy coming and I can't find time to feed myself.

Osho checks her energy.]

Mm, it is perfectly good. Just remember two things.

- One is, dancing is very good but don't do it too much. You may feel more energy coming, more energy coming, but don't do it too much, otherwise in the long run you will feel tired. It is coming, it is flowing, but one should not go to the extreme.

It is good that it has happened. Now, dance, sing, enjoy it, but at the same time absorb it also. The whole energy has not to be thrown out. Half of it at least, has to be absorbed - that will give you integration; that will make you more centred. So let it be fifty-fifty.

Half of it can be used - that you can spend. It is beautiful, but half of it has just to be retained. It will be difficult sometimes to retain it, but that has to be learned now, mm? so you become a reservoir of energy. And when you feel more energy and you become capable of retaining it, you will feel tremendously strong - humble and strong, meek and strong, nobody and yet strong - and you will always feel full.

So dance, sing But it happens ordinarily, whenever this comes to anybody, one wants to spend it. And it is so beautiful to spend it, but then you will not be preserving any.

And in the long run after two, three months, you will feel tremendously tired. Mm? then the battery is run down. For two, three months you will not feel any effect, so from the very beginning it is better to be alert.

These are the moments when the master is needed, otherwise the natural tendency is to enjoy it while it is coming. When you enjoy it, more comes, when you spend it, more comes, so what is the problem? But half of it has to be retained.

It is almost like a businessman: he earns something and half of it he can spend in luxuries - it is a luxury to sing and dance - but half of it at least, he goes on accumulating.

So be very methodical about it, be business-like about it. And once you have known how to preserve it, you will enjoy the preservation more than the expenditure - because it will give you such a fulfillment, such a deep overflowing, that not even a single space is empty, nothing is needed, one is perfectly at home. So, very good! Something of great blessing is happening.

But now these two things: half of it has to be Preserved and half of it has to be used! Remember, don't fall a victim of another extreme - that nothing has to be used - otherwise the flow will stop. The flow continues only if you spend. It is almost like a well: you draw water, new water is flowing, but if you don't draw water at all, new water will not flow in. By and by the springs will dry, mud will accumulate in the springs and the water that is there will become dormant, stagnant, dead - it will lose the quality of life.

So half of it has to be used so the flow continues. But if you use too much the well will become muddy, then the water will not be usable. So don't move in any extreme - remain exactly in the middle.

But good... I am happy!

[A sannyasin says: I feel that some part of my life-energy maybe has gone. I feel very empty in this area down here (indicating below the navel) - sexually exhausted, although I did not have any sexual intercourse or anything like that for the last four weeks or more.

Osho checks his energy.]

That will do, mm? Mm! It is empty. Sometimes it happens... it happens out of conflict. Your sexual energy was in conflict about whether to be with this person or to be with that, to love this woman or to love that woman. When there is too much confusion, conflict, one comes to this deadlock; it is a deadlock.

... It is as if you are not decisive about whether to force the accelerator of the car and gain speed, or to stop the car by forcing the brake - and you go on doing both. You force the brake and the accelerator simultaneously. Then there is a deadlock in the whole mechanism of the car, because you are asking of it two contradictory things simultaneously. Exactly that has happened to your sexual energy.

It is very dangerous to be always in a contradiction because then the life-energy goes in two directions, opposite to each other, and they cancel each other. With fifty percent going to the north

and fifty percent going to the south, you will never go anywhere - because both will cancel each other and you will become static. Wherever you are standing - you will become rooted there.

Mm? that's why the thrill has also gone. But nothing to be worried about. I think you can do one or two groups while you are here, mm? and the deadlock will disappear. But next time you have to become a little more mature.

Your life is at a point where it will be good if you can settle with a woman. It will be very helpful for your energy and for your spiritual growth, because if sexual energy is in a deadlock all growth will stop because all growth needs sexual energy for it. So if the sexual energy is flowing, is mobile, spiritual growth is easy. Otherwise it becomes very very difficult.

So it is good to stay with one woman. If sometimes you want to drop out of a relationship, then get out of it one hundred percent; don't hesitate! But this is bad - riding on two horses is bad; it is dangerous.

My feeling is that if you can stay with dhanya it will be helpful to you and to her too. She loves you immensely and you also love her - just sometimes your mind becomes interested in sensational relationships so you go astray. Those astray relationships are not going to help you, they will disturb.

A sexual relationship is not only a sexual relationship. It is far more than just being sexual, your whole personality will be affected by it. So if you can just settle with [your girlfriend] for a few months and forget that there is any other woman in the world, and do a few groups - it will take a few days - the energy will be coming, and this time it will be of a totally different quality.

If the whole energy can flow in one direction, you will feel very very strong and very full.

[A sannyasin says he is in a bad space because he has been told he has cancer, and his mother is flying out to see him. In primal group a fear came up from the age of three, which he realised was associated with his mother, though he was not really afraid of her.]

No, it is not a question of the mother - you are afraid of something within you and the presence of the mother may provoke it; that's the fear. Nobody is afraid of the mother or the father or anybody from the outside. Fear is always of the inside, but the presence of the mother may provoke something inside, that's why you are afraid.

My feeling is that it is good to come to know that thing inside you. The primal has not been complete - something is still lingering. Otherwise you would have been happy that the mother is coming... that now the account can be closed. Something has remained lingering like a wound.

And it is good that the mother is coming, so whatsoever has not been done by the primal, the mother will do (with a chuckle). Don't be worried - let her come. And I Will take care - things will go well. Something deep inside your unconscious wants to come up and that will come immediately when the mother is here.

You will be able to go back further. You could not go beyond the age of three; now you will be able to go farther back. So do only one thing while your mother is here

Every night before you go to sleep, for half an hour just think of your childhood. Go back as far back as you can go - three years, two and a half, two - and by and by you will start getting closer to your birth day. Your mother's presence is going to help it. So feel thankful that she is coming... feel grateful that she has come in the right moment.

The outcome is going to be very good. Once your primal is complete and you have reached to the time when you were coming out of the womb, all your hiding will disappear and your continuous phobia - that you don't want to expose yourself to people, that you want to hide, that you don't like yourself, your bad spaces of which you don't want anybody to become aware - will all disappear.

Just wait.

[The sannyasin adds: I have booked for the vipassana because I felt so uncentred by all this.]

No, it is not good to do vipassana right now. When she is here, take care of her, mm? Vipassana you have to cancel. You can do it later on when she is gone. This is a bigger vipassana - to be with your mother! Feel grateful to her.

And if you want to freak out, go into the bathroom and freak out, but don't say anything to her - you are not to hurt her at all. Just take care of her - this is a meditation. Be respectful, take care of her. While she is here, make her as happy as you can. You become unhappy - that is your problem. But you will be benefited by her visit. Vipassana you have to do later on, mm? Good! Good!

CHAPTER 22

22 February 1977 pm in Chuang Tzu Auditorium

Deva means god, the divine element - not exactly god, but godly. God is more of an energy than a person, so in the east, rather than saying that god exists, we have been saying that the world is divine. God is not a separate element from the world but is its intrinsic quality, an inner presence - not somebody who has created the world and then either has forgotten all about it or is no more interested, or has become interested in some other projects.

In the east we have not looked at god as a creator but as creativity - and that is far deeper. So god is immanent. In each fibre of existence, in each wave, in each ripple of life, he is there. That is the meaning of deva: the divineness.

It is the human will that creates disturbance, interference. When this will is completely gone, there is harmony. Mm? that's what Lao Tzu calls 'tao'.

When the person has lost his will and has dissolved himself into the universal will, he has fallen in

harmony with tao.

And anupada means one who is following that divineness very closely, who has no will of his own, who drops his will, becomes a deep let-go and allows god to do whatsoever he wants to do with his being - or if he wants not to do anything, that too is perfectly good. If something happens, good; if nothing happens, good.

Whatsoever is, is good. There is no hankering, no planning, no projection of any desire on one's own part. One is simply surrendered. That is the meaning of anupada - following so closely that one has no will to go anywhere else. Wherever god leads, one goes. If he stops, one stops; if he runs, one runs; if he walks slowly, one walks slowly. The exact literal meaning of anupada is 'just as the shadow follows you'.

If you run, the shadow runs; if you stop, the shadow stops. If you walk slowly, the shadow walks slowly; if you sway, the shadow sways. If you dance, the shadow dances - the shadow has no will of its own; it simply follows you.

When a man starts following god in the same way as the shadow follows you, he has become an anupada.

So this is going to be your work - that you have to by and by drop your own will. The more your will disappears, the more you will find that a higher will has entered in you. And you will start living a totally different quality of life, tremendously beautiful and blissful.

Deva means divine, anuprabha means glow, luminosity, light - divine glow. And you have to get in tune with this idea of luminosity. Start thinking about yourself as if deep down in the heart a small flame is burning and the light is spreading. Your whole body is full of light, and not only that, light is oozing out around your body and creating a glow. Sitting silently in the night in your bed, imagine it for ten minutes and then go to sleep.

Do this every night and soon you will start feeling a great peace surrounding your body - light and peace, and a subtle fragrance that you have never known before. This will become by and by a very natural thing.

Deva means divine, anurati means in love - in love with the divine.

This is just the beginning... much has to be done. Life is a great adventure - one should not simply waste it. One can go to such heights - unimaginable, incredible heights - but people go on crawling on the earth; they have completely forgotten that they have wings. They have completely forgotten that they were never meant to just crawl on the earth.

By giving you this name I am reminding you about your wings. Unless one falls in love with god, one is never really satisfied. You can feel in love a thousand and one times, but unless you fall in love with god nothing is going to satisfy. Each love will simply make you more thirsty for god. Each love will simply push you ahead into the journey for the eternal. Each love will become a stepping-stone... and that's how it should be.

Love should not become a bondage - it should become a stepping-stone. If you love a man, you should love him so deeply that his man-part almost disappears from your vision and his god-part is revealed. If you love a woman, the woman-part, the circumference, should disappear; at the centre should be god.

So whatsoever is your love, let each love be the shrine of god, and sooner or later you will start finding great experiences coming to you... out of the blue, uninvited. You don't know from where they come but they suddenly come like lightning. All darkness disappears and one feels perfectly at home.

In the beginning these will be just moments: they will come and go, and again the darkness - even darker than before, because now you will have the comparison and the contrast, but they will be coming more and more.

If one can go on deeply looking for god through all one's love affairs in life, these moments will be coming automatically; their gap will be reduced to small intervals.

One day it happens that the darkness has really completely disappeared. Then the whole existence becomes your love-object. Then you love the trees and the rivers and the dogs, men and women and the stars. In fact, you don't make any distinction then of who is who - you simply go on loving and sharing.

This man - who loves unconditionally, who simply loves - is a holy man, because he knows that whomsoever you love, you always love god. All love is directed towards god. Whatsoever the address, all love letters reach him. That is the meaning of your name... remember it!

Deva means divine, anuvida means 'who really knows' - one who really knows god. To know about god is not to really know. To really know him means not to know through somebody else but to know directly, immediately. Unless it is your experience, it is not real knowledge.

False knowledge is more dangerous than ignorance, because at least ignorance is innocent ... at least ignorance is yours. Knowledge is borrowed. So a person who goes on borrowing from others, by and by completely forgets that he does not know and starts thinking that he knows. That is the plight that the whole humanity is in.

So this is my suggestion through the name - that all that you know about god, forget; it has nothing to do with knowing - and start from abc, from the very beginning.

First, unlearn whatsoever you know about god. Be empty, a clean slate - not knowing at all, only knowing this much: 'I don't know.' Then there comes a great revolution. Out of this innocence, real knowledge is born. To know that one does not know is the first step towards real knowledge.

That is what the word 'anuvida' means: one who really knows... one whose knowledge is not second-hand, one whose knowledge is first-hand. It is not that he knows through somebody else's testimony, but he himself is a witness.

Never be satisfied unless you have come to know. All else is pseudo and very dangerous, because one can get deceived by it. So make it very clear in your mind - whatsoever is learned is useless... at least about the inner world. It is not true about the outer world. Whatsoever you know about science is second-hand. It is good - it can be used. But anything about the inner world should not be second-hand. It should be first-hand, fresh and virgin. Once this is understood, things start changing.

To understand the false as the false is to begin the journey for the real.

[A sannyasin, who is a talented professional ventriloquist, says: I feel everything in my back. Sometimes when there are a lot of vibrations, it hurts me so much that I have to lie down... but everything comes from my back.

Osho checks his energy.]

It is something very valuable, and you should not start thinking about it, because thinking can become a sort of repression. Simply allow it.

The backbone is the channel of all energies. On one end is the sexual energy and its conservation, a reservoir of sexual energy - just at the lowest end - on the topmost is what hindus call 'sahasrar', the ultimate flowering of energy.

The backbone functions as a channel, so the energy comes up to the middle and there it has started being accumulated - that is the point from where you feel it coming to you. But good! - it is exactly in the middle, and that's a very good experience. By and by it will shift upwards; but don't think about it, because thinking can become a sort of repression.

Don't analyse it - enjoy it. Don't analyse it - fall in tune with it... be 'en rapport' with it. When you feel it is there, you feel the vibe and it is coming, simply close your eyes and sway.

Let it be a dance of energy, and you will feel by and by that the centre will go higher and higher. Then it will come to your neck... and then it will come to your head. When it comes to the head it is an incredible experience. From there is the door through which one goes beyond, one goes into god.

So simply allow it, and not only allow, but welcome, receive it with joy. If you think, you receive it with suspicion. Thinking has a doubt element in it. When you analyse, you are antagonistic - you dissect like a surgeon. Then you kill it, because this is an energy which cannot be dissected, cannot be diagnosed. One has to be 'en rapport' with it.

So whenever you feel it, just go into it - close your eyes, forget everything. Become that point - feel that you are being dominated by it... you are completely possessed by it. Now you are no more in control, it is in control. And let it do things. Sometimes you may feel like standing... sometimes you may feel like your hands are being pulled up - allow it!

That's what is used as a meditation technique in a particular school called 'subud' - they call it 'latihan'. It is latihan functioning through you. Sometimes you will feel like making gestures, movements, jumping, dancing, jogging - allow it!

By and by you will see it is going higher. And as it goes higher, you will feel everything in your life going higher, because whatsoever the point of the energy is, everything in life comes to that point - your love, your art, your intelligence, your awareness, your morality; everything will go up.

Once this energy goes higher, it takes everything with it. But something beautiful is happening.

The mind can become frightened, because once the mind loses the control it starts becoming frightened. It does not want to give the control to anybody else - and this is something which will happen from the beyond; you will not be in control.

Once it has reached the head, everything will subside. A great quietude and silence will descend. So simply allow it... receive it with great gratitude. And make it a point, whenever it is happening, to go into it just for fifteen minutes.

Or you can make it an everyday point, in the night before you go to sleep, for fifteen minutes just stand in the room, loose, relaxed. Wait for it... invite it, provoke it. You can actually provoke it - you can say, 'Now I am ready - come!'

[A sannyasin describes an experience he had at a full-moon party when his mind became clear and he saw that people are in difficulty. He wanted to make himself useful, but he closed up again.]

No, you cannot do anything about it. You cannot retain it... you cannot bring it. Whenever it comes it comes, and whenever it goes it goes. One has to simply be a host to it. When the guest comes, be a host - when the guest goes, say good-bye.

You cannot do anything about it. It has nothing to do with your doing - it is a natural phenomenon. And on the full moon night, sometimes it starts. That is the night when it starts.

The full-moon night has a very alchemical impact on the human consciousness. Buddha became enlightened on the full-moon night - not only that, he was born on the same full moon night, he became enlightened on the same full-moon night, he died on the same full moon. His birthday, his death day, his enlightenment day, all fall on one day - the full-moon night... the same month, the same night.

The full moon has tremendous importance, so just do one thing: you can remain available, that's all. If it happens, good; if it doesn't happen don't feel worried about it.

Next time again you try - when the full-moon night comes, start at least five days before, sitting in the night, just waiting. Wait one hour every night for five days, then the full moon will come. That night wait for at least two, three hours - not that you have to do anything: you are just there, available.

If it happens, you are ready; if it doesn't happen, nothing to be worried about. If it doesn't happen don't feel frustrated, because it has nothing to do with your doing. If it happens, don't feel that you have done a great thing, otherwise it will never happen again. If it happens, feel grateful; if it doesn't happen, simply wait again.

Each full-moon night start waiting. It will be coming more and more and it will be staying more and more. And when it comes, don't try to control it. Don't try to be in that state a little longer; don't bring desire in, because those are all disturbances and they poison the whole thing. It is a door of the beyond. Just start waiting for it... waiting but with tremendous patience, with no hurry. Don't try to drag it.

It is beyond human control but one can manage to invite it in a very indirect way. Take a bath, sing a song, sit silently in the night - wait for it. Sway with the moon, look at the moon, feel full with the moon... feel the moon showering on you, dance a little, sit again, wait.

Let the full-moon night become your particular night for meditation - it will be helpful.

CHAPTER 23

23 February 1977 pm in Chuang Tzu Auditorium

Deva means divine, anunada means vibration. You have to meditate much on vibrations and you have to learn how to vibrate in tune with the whole. When a person is too self-conscious he vibrates against the whole. When a person is no more self-conscious, simply conscious with no self in it, then he vibrates with the whole.

The self gives you a different rhythm and you fall apart. Man is not really separated, only he starts vibrating in a different rhythm from the whole - as if in an orchestra a musician falls out of tune. He is committing a sin because the whole harmony is being destroyed.

That is the only sin there is: to vibrate in such a way that you are not part of the whole. And this is the only virtue: to vibrate in such a way that you are not felt anywhere, that your presence is completely like absence.

The orchestra is perfect when the individual players are not felt separately, when they function as one individual. Then they are in harmony, then great music is born. Very transcendental music comes into

being - it can take you far away beyond the stars. A single note out of tune, a single note out of harmony, and it distracts... the beauty is lost.

So remember more and more that the ego has to be dropped... that you are not to think of yourself as separate, as a unit independent from the whole, but just as a small wave in the ocean, waving with the ocean - not against, not lagging behind, not rushing ahead - just going with it.

To go with the whole is to be religious.

Deep down we consist of vibrations, hence all the religions have paid so much attention to chanting, mantra, singing, bhajan - because a certain mantra can give you a certain vibration, can lead you to a certain wavelength where meeting becomes possible. Mantras are not to be used at random.

In the ancient days a master would give a mantra only when he had watched the disciple for many years... had watched in different situations and had come to feel what sound would give him the vibration that would lead him to the whole - not away, but into it.

But there are certain mantras which are universal in a way. They may not be absolutely fit for you but still they can give you a certain glimpse. Such is 'aum' - it has been found to help more people than any other mantra. It is just through experimentation down the centuries that many masters have felt that the sound 'aum' fits many people. Particularly men, it fits tremendously. It may not fit women, or may not fit so easily, but to men universally it fits.

The christian 'amen' and the mohammedan 'amin' are just forms of 'aum'. It is the same sound - just little changes are there, but it is the same sound.

All the six great religions - Hinduism, Christianity, Mohammedanism, Judaism, Jainism, Buddhism - all agree on one thing, and that is the sound 'aum'. They don't agree on anything else but they agree on one thing - that this sound 'aum' has something in it.

If you repeat it constantly deep inside, by and by it gives you a certain vibe and that vibe helps the ego to disappear and helps the whole to appear in your being. So you try that sound.

When you are sitting silently, just get into it. Sometimes loudly chant it - 'aum... aum...' - and when you have become attuned to it there is no need to chant loudly. Then with closed mouth, just chant it inside, 'aum... aum...'. When you have become more attuned, then even inside chanting is not needed.

You can simply close your eyes and wait for it and you will start hearing it somewhere in the heart. You will not be chanting it - you will be the hearer, the witness. It will be there vibrating; then the mantra has come home.

And get into dancing here, music. Anything that concerns vibrations is going to help you - hence the name.
Prem means love and pravesha means entry - entry into love.

And to enter into sannyas is to enter into love

My whole idea of a total man is a man who can love unconditionally. When love is flowing unconditionally with no barriers, nothing else is to be achieved - one has come home. If love is not flowing you can become a great saint and you will remain in misery. If love is not flowing you can become a great scholar, theologian, philosopher - it is not going to change and transform you.

Only love transforms, because only through love does the ego disappear.

So to enter into sannyas is to enter into the world of love. It is the greatest courage, to love without any conditions... just to love for love's sake - that's what sannyas is all about. And love will immediately start changing you. It will bring a new climate and you will start flowering.

But remember, one has to be loving. You need not be worried about whether the other loves you in return or not. Never ask for love; love comes... comes a thousandfold. You go on giving and it comes; it is natural that it should come. It is a fundamental law that it will come back. Whatsoever we give comes back, so whatsoever you get, remember, you must have given it in some way or other.

People think that nobody loves them, but that simply shows they have not loved. They think others are at fault, but they never sowed and they want to reap.

So if love comes to you, remember that you have learned how to give. Then give more and more will be coming. And never be a miser. It is not something that you can exhaust by giving - on the contrary, it increases

[A sannyasin who is leaving says: It's been a wonderful experience and painful in many ways Now I have to go back to society... and I'm not making any plans.]

No need... don't make! Just go and things will happen. And when you don't have any plans things happen more easily, and then you can allow whatsoever is happening. When you have plans you don't allow, because you are always looking at the plans and comparing. You want things your way and things never happen your way. It is good that they don't happen your way - otherwise you will never be out of the trap of the ego.

There is a basic law - that things never happen according to you, so each time you plan there is frustration. And frustration goes on piling up, piling up, and one day out of sheer frustration and hopelessness you stop planning. That very day things start happening. And then there is no possibility of any frustration because you have nothing to compare.

So whatsoever happens is good. Whatsoever happens had to happen, so it happened - you accept it. And when this acceptance is there, there is beauty, there is benediction.

In the groups also the pain arises because we don't accept. The pain never comes from the group - the pain comes from our rejection: something we are not ready to accept, something we still want to protect. We have still some idea, some image, some 'should'. That idea. that image. is shattered again and again in a group process .

The whole group processes are to shatter the self-image, because that is your imprisonment. So whenever something hurts the self-image and you start protecting, defending - maybe not very consciously, but unconsciously resisting - there is pain. If you allow it, there will be no pain.

Pain is out of resistance - resistance is pain. Sometimes try it when you are deeply in pain: accept the situation and see what happens. You will immediately see that the intensity of pain has disappeared... even in physical pain. It is absolutely true about psychological pain - that if you accept it, immediately it disappears, one hundred percent - but even in physical pain you will be surprised.

You have a headache, accept it. The very idea of 'why should you have a headache? why does it only happen to you and nobody else? - everybody is so happy and you are suffering from a headache ' You accept the head, you reject the headache.

If you reject your head, even the head will become a headache. Reject anything

Accept the headache - that it is okay. It had to happen, so it is happening; this is the way things are. Relax, and immediately you will see that the intensity of it is gone. And the more you become able to relax into it, the more and more it disappears.

A point can be reached where even physical pain becomes almost nil. And once you have learned that, you have a great insight into things. Then you know hell is your creation... and so is heaven!

Group processes are painful - not because they are painful but because we resist; we don't go with them. We go only so far and then comes the barrier. Something immediately shuts in - a door closes; you are stuck. In fact that is the moment to go again, to flow again. But it is natural, it is human, forgivable; nothing to be worried about.

Back home, look at life as an on-going group - it is! Millions of people are involved - it is a big group: the whole earth! And thousands of processes are going on. Once you start looking at life as a long, big, on-going group process, you will be infinitely benefited. Just try to look that way. Somebody insults you - take it as if you are in a group. Then you will not take it seriously: it is a game, you can laugh at it and you can take it very relaxedly. Then even that man will be affected by your relaxation. He will be puzzled, because he was not expecting this. In fact you have frustrated him!

When somebody insults you and you laugh, you frustrate him. He was expecting that you would get angry; in fact he was provoking you to anger by insulting you. He wanted you to feel hurt and you are smiling.

You have sabotaged his whole system, and so subtly that he will feel impotent, he will feel embarrassed he will not be able to figure it out; he will not be able to sleep the whole night! He will turn again and again in the bed and will think, 'What happened? Has this man completely changed or is he mad? Or has he gone so beyond, has become so aware... what has happened?'

Not reacting to his insults, you have created a great situation for him too. He will have to reckon with it, he will have to do something about it, otherwise it will haunt him. If you had reacted in the ordinary way there would have been no problem - he was expecting it and it was okay. In fact he would have felt happy that he provoked you, that he pulled you down.

So take the whole life as a big group process. Move into it with fun, thinking all are games. That's the meaning of the hindu term 'maya' - that the whole life is a game. Don't take it seriously. It is a big stage, huge - the whole earth functions as a stage and all human beings function as actors.

Take it in that way and within three, four months, you will have such tremendous freedom that you cannot even imagine You will simply be freed from all nonsense.

And when something happens in your body, some pain, anything, try to accept it, relax with it. It may have some message for you - listen to the message. Much more is going to happen. These days have been very meaningful

[A visitor asks: You say that we should seek out danger - to leave the valley and to climb the Himalayas.

Is this camp and the ashram a valley or a Himalayas?]

Become a sannyasin and experience! If you want to know from the beginning before you enter into it, then you want it to be a secure place.

Danger means going into the unknown, so I will not say what it is because if you already know what it is then there is nothing left like the unknown. It is an unknown thing - in fact nobody knows! Enter into it and see what it is.

It is both, mm? and everything has to be both because everything exists with a polarity. The peaks never exist alone, they exist with the valley. The valley never exists alone, it exists with the peak; it is both! It is both: sometimes you are in the valley and some-times you are at the peak.

And my teaching is that both are good - one should start enjoying both. One should enjoy happiness and one should become also capable of enjoying unhappiness. One should enjoy the day and the night also... life and death too.

One should not choose. Whatsoever comes, one should be able to find a way to enjoy it. Then life is an adventure and everything opens new doors which you have never opened before.

So don't think about it - become a sannyasin!

If you are really in search of danger... but if you are in search of security, you can think about it for a few days, mm?

[Another visitor says: Can you love more than one person or is it just that love is a general feeling for many people? I think my confusion stems from something you said in the lecture about when you love someone, that person is... for me it would be all men. Is that possible?]

Love has many dimensions to it. The first dimension of love is that of passion, of great passion. Then you can love only one person at one time because the passion needs your totality. Passion is an intensity. If you love two, three persons or many persons, your passion will be dissipated, spread-over. It will be lukewarm - it will not be a fire.

So passionate love has to be directed to one person so that your whole energy moves like a flood in one direction. That is the meaning of passion.

But there is a compassionate love that is another direction, another dimension. Then there is no question - you can love the whole humanity; you can love the trees and the animals, and all that exists... you can love the whole existence. But then there is no passion - there is compassion. It is very cool, it is not hot. A buddha loves that way... Jesus loves that way.

Your confusion is between two different dimensions of love. You have to be clear-cut about these two different things. Passion is passion - compassion is compassion. Compassion can be for the whole, because it is a cool phenomenon; there is no heat in it. It has its own beauty because it is cool, it is not feverish.

But the passionate love has its own beauty too. Because it is so hot you bum with intensity - you become a flame of desire. You are pouring yourself into one being, that one being is all and all. If you love a man, that man is the only man in the world, then all men have simply faded away. They are there but they are no more in your focus.

This one man represents all humanity - past, present, future. This man is an archetype. Personified in him is all humanity. And when you pour your love with tremendous intensity, not holding anything, you are also not a single woman - you are all women, past, present, future. You are also an archetype.

In a passionate love the man is not just man, the woman is not just woman: they are anima and animus.

That is the beauty - a tremendous peak of energy. It is beautiful but it has troubles also, problems also. Jealousy will be there, possessiveness will be there, fight, quarrelling, nagging will be there, intolerance will be there, domination will be there. These problems will be there, they come in the same package.

Of course there will be great moments and there will be many moments of hell too - that is the price one has to pay.

In the compassionate love there are no more such peaks of passion - it is very cool. You will never bum, you will never be afire and aflame. But then there are beauties of coolness: you will never be jealous, you will never be intolerant, never nagging, fighting, quarrelling. These things will disappear... they come with fire.

When the fire is there. there is much smoke. You cannot avoid the smoke if you love the fire. You have to learn to tolerate the smoke. If you want the smoke to go absolutely, the fire has to be cooled down - it goes only when the fire has gone.

And I am not saying do this or that - I am simply explaining to you that these are the two possibilities of life.

Everyone has to pass from the first. One who has not passed from the first will never be able to reach the second - that much is certain. So never try to jump to the second before you have learned the first. The first is a necessary step to the second. It purifies you... that fire purifies your gold. That love teaches you a thousand and one things. It makes you capable of compassion. The very understanding of love, the suffering of love, the joy and the suffering both, make you capable to understand compassion.

Then one day love remains, passion has disappeared. The intensity, the feverishness is gone, it is a cool breeze. Then you can love the whole. Both are beautiful and both are not antagonistic - rather, both are two aspects of the same phenomenon.

The first has to be passed through, so there is no need to be confused. These are two different dimensions. Through passion arises understanding that makes one compassionate.

[A sannyasin describes an experience he had when he went to sleep on the evening after the fullmoon. He became scared about not breathing and panicked about dying. The following day he felt shakey and dizzy.

Osho checked his energy.]

Mm, very good! Open your eyes. It has been good, mm? Nothing to be sad about. It will happen again and again - you have to allow it. Don't try to analyse and don't try to figure out what it is - no need. It is simply beautiful... something that cannot be understood by the mind and should not be understood by the mind.

If the mind tries to understand it, it may become a barrier, and if the mind starts thinking that it has understood, it will stop. So let it remain a mystery - just allow it, more will be happening. And each full moon, wait for it. By and by it will start happening on Other nights also.

On the full moon, wait for it. Prepare for the full noon: take a bath, sing a song, dance; if you can play on some instrument, play. Sit silently when the moon rises and just look at the moon - sometimes with open eyes, sometimes with closed eyes - and wait for it.

It will come again and again, and more and more and deeper and deeper it will go.

... Just don't be worried about it! Even if [the breathing] stops, that is my worry! If it stops, it stops - don't be worried about it; don't try to do anything. You may feel that it is stopping, but it never stops. It simply becomes so slow that you cannot feel it.

When the mind slows down, the breathing also slows down. When the mind comes to a stop, the breathing also almost comes to a stop... almost - just one percent it remains but so subtle that vou cannot see it.

In Zen monasteries, when somebody reaches to meditation, they judge it by putting a mirror close to his nose. If no vapour comes on the mirror, then he is in the state. That means that the breathing is so slow that the mirror is not affected at all.

It is beautiful - just continue! And beautiful things never should be analysed - never should be analysed. Analysis is poisonous.

So I give my blessing - I will not say anything about it - you simply go on, mm? Good!

CHAPTER 24

24 February 1977 pm in Chuang Tzu Auditorium

Prem means love and mariam is the hebrew name of Jesus' mother, Mary. It means rebellion - love rebellion. And in the old languages - particularly hebrew, sanskrit, arabic - each name is very symbolic. It is not just coincidence that jesus is born out of a woman whose name is 'rebellion'. Jesus can be born only out of rebellion, he cannot be born out of tradition.

And rebellion is always virgin because it has no past. It is so pure, so fresh, so new; it is not polluted by the past. Tradition is always a whore - it has been used by so many people. Rebellion is virgin, tradition is a whore. And the child jesus can be born only out of rebellion... so mariam is a beautiful name.

The english form 'mary' is not so beautiful - it has lost contact with its original. There is another woman, Miriam, in the old testament, who is Moses' sister - that too is very symbolic. Moses is the lawgiver and the sister's name is 'rebellion'.

Wherever there is too much law, rebellion will be born; rebellion is a sister to law. If you force too much order then disorder will come out. Moses is the lawgiver and through law, revolution always comes in.

The word 'rebellion' has to be understood because that is the state of mind that a religious man has to evolve into. Revolution is political, social, economical. Rebellion is individual, spiritual, of the inner; revolution is of the outer.

When you change outer institutions it is revolution: the government is changed, the law is changed, the ruling class is thrown out and somebody else comes to rule... the ruled becomes the ruler and the ruler becomes the ruled. But these are all outer things. As far as the inner being of man is concerned, it remains untouched - it remains the same.

There is not a bit of difference between a capitalist and a communist. Their outer institutions are different but their inner mind is the same.

Rebellion means an inner revolution, a radical change in your inner consciousness, a one hundred-and-eighty-degree change... a total turn. You start looking at life in a different way - so altogether different, so diametrically opposite, that everything that was, is no more - something new has come in.

First rebellion creates a chaos, because everything that was established is thrown out of establishment - and then out of that chaos arises a spontaneity, an inner discipline.

Rebellion is a religious word, and a person who really wants to be born into higher consciousness - that means a person who wants to give birth to a christ-child - has to pass through great rebellion.

Anand means bliss, and neeren literally means the water element, but metaphorically it means the element that gives you a flowing quality. The quality of the water is flow, and the quality of bliss is the same. When you are flowing you are blissful; when you become stagnant you become miserable. Stagnancy is misery, so whenever you feel there is some misery, remember - somewhere you are stuck.

Misery is just indicative - a warning to start moving again. The ocean is there but the ocean is unmoving; it is simply there. Then there are tanks, pools: they are also there; they don't move. So in fact only the river has the real quality of water. It is movement, it is process.

Heraclitus has said, 'You cannot step in the same river twice.' Life should also be a river-like movement. You should never be the same for two moments, then great bliss will happen. When you are the same you become old and rotten - death enters in.

Life is movement. The greater the movement, the more aliveness. That is all implied in the word 'neeren'.

Prem means love, anumoda means delight, happiness, joy, mm? So just become joyful - nothing else is needed; no other prayer, no other religion is needed. If man can be happy, god is available. When you are happy you are open. When you are happy you are no more tethered to the ego - you are flying high in the sky. And only on those heights does the meeting happen, the meeting with the divine.

In misery man crawls on the earth - he remains an adam. The word 'adam' is beautiful: it means the earth, the mud, the dust, because god made adam out of dust.

Once you start becoming delighted, you soar high. The dust is left behind - then you are purified. Adam was made by two things: the body was made of the dust and then god breathed into him; that breath is the spirit. That's why we say 'inspiration', 'expiration' - it comes from the word 'spirit'.

So when you are happy, suddenly you are no more attached to the body, you are only attached to the spirit. When you are unhappy you forget the spirit, you become the body. In joy there is a sort of bodilessness - one does not feel that one is a body.

So let this be the path: love and delight.

Prem means love, anupassa means language - language of love. And that is the language that god understands... the only language that god understands. God understands no other language - no english, no german, no hindi, no chinese... not even french! Only one language: the language of love.

So evolve more and more the language of love and you will come closer and closer to god. If you can love

F deeply. nothing else is needed - if you cannot love, nothing else can help. So keep love as the key word and start being loving from this very moment.

One can learn it so easily that it seems simply ridiculous why people are not loving. It costs nothing to be loving and it gives you such tremendous bliss. You don't have to pay anything for it and the whole existence and all its blessings become available.

So make it a climate that surrounds you. Even while walking on the road amidst strangers, feel deep love for everybody: for the poor, for the rich, for0nown, for the unknown - don't make any distinctions - for the trees, for the rocks. Just try more and more to be in the state of love.

In the beginning one has to remember again and again because one tends to forget, but by and by it becomes natural, and when it becomes natural you are really initiated into sannyas.

So this is the first initiation - the formal. The day love becomes simple, natural, will be the real initiation, the second.

[A visitor said, in answer to bhagwan's query, that her work was using art as therapy]

Very good... that's beautiful. Art is therapy and can become a great therapeutic method. In fact it has always been a suspicion that all great artists have some pathology. They are a little abnormal, and because of that abnormality they are driven to paint, to sing, to dance. When they paint they are relieved, when they dance they are relieved, when they sing they are relieved.

Down the centuries artists have always felt that to create is nothing within their control; something big-ger than them possesses them. Unless they do it they cannot rest in peace - they have to do it; it drives them mad! Once they have done it, they can relax; at least for a few days they can relax.

So from the other side it can be used as therapy. All people who have some type of tension in their mind can relieve that tension through creativity.

And if pathology can be turned into creativity, that is a great blessing. Then the person is not condemned - nobody thinks about him as a patient or ill or mentally ill. Even to classify somebody as mentally ill is dangerous because the very idea may get deeper into the unconscious - he may become auto-hypnotised by the very idea that he is mentally ill.

In fact to call somebody mentally ill is insulting, derogatory, and the person feels humiliated. How are you going to help a person whom you humiliate? Just to go to the psychiatrist one feels a little embarrassed.

We have to find better ways, healthy ways So if a person is in some way in some difficulty, I don't call him mentally ill; I only say that he is in some difficulty.

And he himself may not be the source of difficulty. The source may be the family. the source may be the society... the source may be the whole human history. So he is not responsible but he is in some difficulty.

If we can find a way, a creative way, to help him come out of it, nothing can be better. Art has to be used more and more as therapy - that's good work.

[A sannyasin asks: I'd like to ask you why I resist my sexuality in being a woman so much. I just can't let go.

Osho checks her energy.]

Nothing to be worried about, mm? Just two, three things you have to work out. One is: breathe as deeply as possible, as many times as possible in the day - whenever you remember. Start by exhaling - first exhale deeply, mm? so the whole air is thrown out; then inhale deeply.

[Osho said that he felt she had lost contact with her sex centre in childhood.

Because parents are afraid of sex, children's breathing becomes inhibited and shallow so the sexcentre is no longer massaged internally as it is with deep breathing.

In lovemaking one has to breathe deeply and chaotically - only then will orgasm happen.

Osho suggested that whenever she could during the day she should breathe deeply - first exhaling, then inhaling]

Sometimes it can happen that by deep breathing one can almost achieve to orgasm - that's how the yogis transcended sex.

In fact they never transcended sex - they created a new sort of orgasm, the yogic orgasm. Then the biological orgasm was not needed. The yogic orgasm was far superior and a non-wastage of energy - it never wasted any energy. lust by breathing it can be attained very easily. So the first thing is breathing, mm?

The second thing is: before you take your baths - at least take two baths, one in the morning, one in the evening - for five minutes deep breathing, then for five minutes rub the whole body with a dry towel. Make it hot and then sit under a cold shower or lie down in a cold bathtub. First make the body hot and then cool it.

Start these two things and report after three weeks. It will go - nothing to worry about?

[The enlightenment intensive group is present. One member said he had a realisation of who he was. He asked about something Osho said in discourse - that a realisation will stay, but some effort was needed.]

Nothing to be worried about. It is going to last - don't be worried about it. And take it very easily... take it very normally. It's difficult when something opens up; one becomes too much thrilled by it. The thrill will not last, so you have to see the distinction. The thrill cannot last - the thrill is because of the new. But the experience will last. So don't get too much attached to the thrill of it, otherwise you will think that it has gone.

In fact when the thrill has gone, then you will really be able to know what has happened, because the thrill creates such a feverish state - one is so excited, one cannot see clearly.

Something has opened and whatsoever has opened will remain open, but the thrill will go! The thrill has to go - the thrill is because of the new.

You fall in love with a woman - the thrill is there; the thrill will go, love can last. Love has nothing to do with the thrill. In fact if love goes with the thrill, then there was no love - it was only thrill.

When the thrill has gone, all excitement has disappeared, then for the first time you find a very cool love, very silent - more like affection than like passion. That lasts and that is the real thing.

That which lasts is real; that which comes and goes is not of much use.

But when for the first time something opens, the thrill is natural. Don't be worried about it; just enjoy it! It is going to become part of you - even california cannot take it away.

But don't be thinking in those terms - that is not needed at all - otherwise just by your thinking you may get too worked up. You may become so afraid and that very fear may be a destructive phenomenon.

Simply do the groups, enjoy, and each group will deepen it. Pay more and more attention to the sufi dancing. That will be very helpful, that will soothe the excitement.

[A sannyasin returning from the west says: It was inspiring to see... how the overall consciousness is evolving - call it 'new age', call it 'aquarian age'. There's some hope that we're not going to self-destruct in the near future... It's great to be back the energy's tremendous.]

Very good. Man is coming to a very unique point from where a quantum leap will be possible. The human consciousness has not changed for many centuries - it has remained the same. Some individuals, few and far between, have evolved: a buddha, a christ, a krishna, a zarathustra, but they are exceptions; they are not the rule.

Very rarely has a human being taken the quantum leap - jumped beyond humanity, surpassed humanity - but they have paved the way. By and by, slowly... the work has been hard, the work has been slow. For at least ten thousand years, many pathfinders have been trying to create a possibility for a breakthrough - not for individuals but as a human consciousness as such, so that the whole humanity can have a quantum leap.

The moment is coming closer, because for the first time, particularly in the west, the society has come to such a state where it is feasible, it is practical. Other-wise in the east people have lived in such starvation - how to think about consciousness?

People have been so poor that the very idea of consciousness seems to be very far away - a fiction, luxurious, aristocratic. Maybe a few rich people can talk about it, can sit and argue about it, but the greater mass cannot even understand the word; it has no connection with them.

For that quantum leap a certain affluence was needed, and it has happened in america. That affluence has happened and society has created a stage where poverty is no more the rule and people can afford to think of higher things.

People can become starry-eyed, can become lotus-eaters, can close their eyes and gaze upon their navels. The possibility has come and the frustration also

The society has evolved materially. The more material affluence has come, the more spiritual poverty has become clear in contrast. So, on one hand richness - on another hand an inner poverty. It hurts! When you are poor outside and inside too, it doesn't hurt - because the contrast is missing; you cannot compare. Poverty just seems to be the fate.

But when one becomes rich outside, then the idea arises, 'Why can I not become rich in the inside too? Why not? If society can come to such a rich, beautiful status, why can consciousness not come to the same?' Hence the great exploration.

The new generation is throbbing, and the momentum Will grow more and more. By the end of this century a great door is going to open. It is not absolutely certain that man may not miss it - man may miss it. It is just an opportunity, a possibility, but it has never been greater than it is today.

The coming twenty years are going to be of constantly accelerating momentum. They will drive many people crazy because no one will be able to live comfortably because a great longing will arise in every soul. It will be almost like fire - it will burn people.

Many will go astray. Just trying to find out some way, many will find wrong ways, will follow wrong people - that's natural. When people start exploring they explore in all directions. They will explore in all directions. They will explore in meditation, they will explore in drugs too - because one never knows from where the door is going to open.

Many will go crazy, because when people live in a normal way and no great desire hangs over them, nothing can drive them crazy - but when a great desire arises, it is maddening.

Very few will be able to long for it that deeply and yet remain sane - it will be a turmoil, such a chaos. But the days are going to be very thrilling. It is going to happen more and more every day - more and more people will be coming to recognise that something remains unfulfilled and has to be fulfilled

They will seek all sorts of methods and possibilities and all sorts of gurus and pseudo-gurus will be there. But that is natural - it cannot be prevented. And even those pseudo gurus help, because sooner or later you get fed-up with them and you start looking for the real. So even the pseudo has some function, some purpose to But america is going to be the focal point of that quantum leap. Right... your observation is right - prepare yourself for it!

[An ashram therapist asks for guidelines on how to run his group.]

No, you just do it - I will be there!...

I will function from your inside. Just start and do it, mm? - then it will be far deeper. If I give you some guidelines you will have to follow those guidelines; your own spontaneity will be curtailed and you will have some pattern to follow.

And in fact, creativity never follows any pattern - it comes out of chaos.

Unless a person is ready to be chaotic, he cannot be creative. That's why many people cannot be creative - because they cannot gather courage to allow chaos in their being. They go on controlling themselves, their very control makes them uncreative.

Creativity needs guts, even enough to go to the extent of madness - only then is one creative; That's why all the great artists, poets, painters, almost all, have suffered madness. They crossed the boundary some day - they could not control... they forgot. They went into the unknown and it was difficult to come back.

So if you have a guideline to work from, things will happen but they will have very limited significance. Simply do it and let it happen moment to moment.

I will be there. Whenever you feel any difficulty, just close your eyes, take the locket in your hand, remember me, and immediately you will have an insight to work on.

And much is going to happen in that group - you simply do it!

CHAPTER 25

25 February 1977 pm in Chuang Tzu Auditorium

Anand means bliss and sagaresh means god of the ocean - the full name will mean god of the ocean of bliss.

You have to become one! Consciousness is almost an ocean - there is no limitation to it. The body is limited, the mind is limited, but the consciousness that resides behind the body and behind the mind is almost oceanic. It is infinity, unboundedness, but we never look at it - we go on looking through the body; then there is limitation. We look through the mind; then there is limitation.

Once we recognise that we are not the body, not the mind, all limitation disappears. And when you come to a state of unlimitation, then only is there bliss - never before it. How can a man be blissful while he is limited?

Bliss is possible only when all limitations disappear, and these are the two limitations - the body and the mind.

So think of yourself less and less as the body - you are in the body but you are not the body. Respect the body, love the body, care for the body, but don't get identified with it. It is just the house you are living in, and you have lived in many such houses - this is not the first house! You have changed many houses. You have been travelling from one species to another.

And so is the case with the mind! Look at the mind, watch the mind, use the mind, but never become identified. Think of it as an instrument - it is a computer, tremendously beautiful, very useful - but don't think that you are the mind, otherwise you will be in misery.

Just think of a man who lived in this house and starts thinking that he is the house - he will be in misery. One day the house catches fire, he will think that he is dying. The man who lives in the

house but remembers that he is not the house Even if the house is burned he will not feel that he is dying; another house can be found. Maybe there will be a little trouble, but no misery - a little inconvenience but no misery. And so is the case with the mind.

You have had many minds... minds have been changing continuously. Even in one life you will have many minds. One day one mind, another day another mind, and they go on changing but you remain unchanging.

You are the eternal element behind all this change - remember it... remember it more and more. And that will bring the first glimpses of bliss. Then by and by those glimpses become permanent.

That's the meaning bf your name. That is a diagram for a new life-style to be developed - use it as a diagram.

[The new sannyasin said that in one of his books, Dostoyevsky had justified the desire of a young student to kill an old woman, by saying that the old woman was useless to the society while the student was young and full of hope - his studies could help society.]

Dostoyevsky was insane !

[The sannyasin answers: He was an epileptic, like me.]

Mm... he was insane and these were all his nightmares. Of course, he had great capacity to write, but whatsoever he has written are all nightmares. He was a genius but he was not in a healthy state of mind.

For example: everything can be rationalised and justified. You can kill an old woman and you can say, 'What is the use of an old woman?' But you can kill a young man also, because sooner or later the young man will become old. And if old people don't have any use, then how can the young person have any use? - because each young man is bound to become old.

So why waste so much time when one day he becomes old? Kill him right now! Why allow a child to live? Kill him then and there, because one day he will die. He will be living seventy years - wasting, occupying a space. Why allow him to live? Kill him!

Dostoyevsky himself was very much in a rage, anger, and deeply pathological. These are pathological things, because a really healthy person will say, 'Life has no use - whether one is young or old.'

What use does a young man have? You say 'hopeful'. What use does hope itself have?

You say he will be able to do many things, but for what? If you don't do, nothing is being lost. In fact what use does the whole humanity have? On the moon there is nobody - what is wrong? What is the moon missing?

The very idea of use is nonsense. Life is purposeless - it is enjoyment.

The old woman is enjoying herself as much as the young man is enjoying himself. Nobody is entitled to kill anybody. Nobody is entitled to kill anybody! You are entitled to live on your own, but who are you to decide who is useful and who is useless?

In the east we have thought that old people are more useful. That seems more logical because they have lived more, they have understood more, they have experienced more, they have loved more. Naturally they are more valuable... they are more seasoned!

A young man is just a fool! By the time he becomes old he may start understanding a little - so why not kill the young and save the old? I'm not saying, 'Kill the young' - I'm simply saying that nobody is entitled to kill anybody. Destruction should not be justified. But out of pathological minds such ideas arise - murder, suicide - and then one tries to rationalise them.

Because of Dostoyevsky and such people Russia became a murderous country. Almost ten million people were killed by Stalin - the same justification: that they were useless. Rich people - what is their use? The bourgeois, landlords - what is their use? Kill them! But for whom are you killing, and what use have the others got? lust because they are poor they are more useful? In fact life has no use - poor or rich, it doesn't matter.

The very idea of usefulness is stupid. Life is a flower, a luxury; it has no utility. One simply loves to be alive, that's all! Young and old, rich and poor, man and woman, healthy and ill - all love to be alive! So life has an intrinsic value, it is not a commodity. A car has use, a house has use, a man has no use at all.

Money has use but love has no use at all. The higher a thing is, the more beyond use.

I cannot support such things - they are just stupid mechanisations, nightmares, deliberations, of a mad mind. Certainly dostoyevsky is one of the greatest authors. As far as the capacity to create art is concerned he is rare, but he is pathological too. He is a madman writing beautiful books. One should understand that; one should always remember that.

For example, Van Gogh went mad and still painted. His paintings are tremendously beautiful, but one should not forget the fact that while he was painting he was mad. So something of the pathological is in the paintings also.

If you watch his paintings too long you will feel dizzy. If you read Dostoyevsky too much you will start having some pathology of Dostoyevsky in you, because things reverberate. He is a powerful man... but neurotic.

A healthy person is one who will protect life - that is part of health. That's why all healthy people will be life alternative. Adolf hitler is mad because he is life-denying, destructive. Albert Schweitzer is healthy because he says there should be a reverence for life.

Buddha is healthy, Jesus is healthy - these are the people who have a real wholeness, a real heart in them and an understanding.

So never justify any destruction. Justify creation and be creative. But it happens - if something is going wrong inside, one's reason becomes distorted. And he was in much pain, suffering much.

Do a few groups and then we will see, mm? Good!

Deva means divine, sameer means breeze - divine breeze. And life is like that - it is a continuous movement, a constant change. Nothing is permanent except change. And one should not cling - you cannot cling to a breeze.

One should not cling. Out of clinging comes all misery, because the very nature of life is to change - and we cling. Life cannot remain the same, it has to change. Just because we want to cling it cannot remain the same - it is not possible; it is not its nature. It changes, then we suffer because we wanted it to remain the same. We ask the impossible, hence the suffering.

So think of life as a breeze... everything like a breeze - love, fame, respect, youth, energy; everything is a breeze. Never cling to it. While it is there, enjoy it. While the wind is blowing, dance; when it is gone, don't repent and don't think about it. Don't look back - it will come again.

Once a person starts not clinging, there is no misery in life.

Buddha used to say to his disciples, 'I teach only two things. I teach suffering, and the way out of it.' This is his whole teaching: how suffering arises - it arises out of clinging - and the way out of it is not to cling.

Let things happen and don't cling. When they come, welcome. When they go, say good-bye. If one can retain this awareness, there is no problem in life. Then life is a beauty, a tremendous experience, with no pain - not at all. Otherwise life is hell - but you create the hell because you cling.

This word 'cling' has to be remembered deeply. Never cling to anything. Keep your fist open - don't close it

Deva means divine, godly, divineness, udita means rising - rising divineness. It is just as the sun rises

It is just on the horizon - that's why you are feeling so much burning inside. A light is going to be born to you. It will be a little painful - whenever something new is born it is painful - but be happy, feel blessed! Your energy is rising, mm? and soon something is going to happen. It is just by the corner, not very far away. If you don't panic, if you don't get scared, it will happen.

Remember only one thing: it is not inevitable. If you cooperate, only then will it happen. If you don't cooperate you will miss it, although it is very close by. It is within reach. If you spread your hand you will find it, but if you don't you may go far away, you may miss it.

And this is always so: on the inner path nothing is inevitable - everything is only possible... sometimes less, sometimes more. Right now the possibility is very close - that's why you are throbbing... throbbing with the unknown, pulsating with the unknown, and very scared deep down about what is going to happen. So drop that fear.

That is the meaning of sannyas: now you need not fear - now I am with you! I will function as a protection if something goes wrong, I will function as a help if you are moving in the right direction. So drop every fear - you are not alone!

CHAPTER 26

26 February 1977 pm in Chuang Tzu Auditorium

Hari priya. It means beloved of god. And there are two things which are the most difficult in life: one is to love and another is to allow love to happen, to allow somebody to love you. And the second is far more difficult than the first. To love is difficult because one has to flow and one has to give, one has to share. It is difficult - but not as difficult as the other.

... As to receive love - because that is very much against the ego.

When you give you have the upper hand, but to receive means that you become humble. To receive means that you bow down. To receive means that you become just a receptivity; you are no more.

When you give you are, when you receive you are not. So the second is far more difficult.

You can find people who love but it is very rare to find a person who can allow himself to be loved.

And to become a beloved of god is the most difficult thing - it means to allow the whole existence to love you... to allow all sorts of situations to happen, but still remembering that god loves. Even when you are miserable, even when you are unhappy, it is love from god.

One very famous philosopher, Soren Kierkegaard, a danish philosopher, writes about one of his friends who was a great musician. One day he was very much applauded in the theatre. For minutes together people were clapping and he was appreciated like anything. He came back home and he prayed to god and thanked god with great enthusiasm.

Kierkegaard asked him, 'If they had booed you and you were insulted and humiliated, would you have prayed and thanked god? If you had done that, only then would you have understood what prayer is.'

It is very easy to thank god and to feel his love when you are happy - it is very difficult to feel his love when everywhere you see misery and darkness and death. But that is the point to remember: that he loves!

Even in the darkest night it is his love that is expressed. We may understand; we may not understand. We may not be able to see the significance of it. We may not be able to see where it is leading.

That's what trust is: not knowing exactly what is happening, but knowing that god loves.

So if this name can become a constant remembrance it will help you tremendously: love, be loved, and feel continuously that god is loving you!

The wind, the trees, the river, the people - all are his expressions, and he is reaching you from everywhere in millions of ways. These are all his hands! He is seeking you and searching for you.

Man thinks that man has to seek and search for god - that is only half the truth. And if it were only man seeking and searching then there would be no possibility to meet. God is also seeking and searching - that is the beauty of the whole play. It is a love play - what hindus call 'leela'. It is a love play - man is seeking god, god is seeking man.

And of course we can seek only in a limited way. He can seek us in an unlimited way.

You must have come across pictures of some statues of a hindu god with thousands of hands; that is very symbolic. He has thousands of hands - not only two hands. When we seek, we seek only with two hands; of course, the search is very limited. But when he seeks, millions are his hands, all are his hands.

When a small child puts his hand in your hand, it is god's hand. When a stranger looks at you with love, it is god's love. When a bird comes on your window and sings his song, it is his song.

The name should be very very meaningful, and it should create a climate around you. This is one of the most beautiful names I am giving - 'hari priya', mm? Hari means god, priya means beloved.

[A sannyasin who is leaving for the West says: There's so much going on!... It's too much!]

Be courageous and allow it... never prevent it. Even if sometimes you feel it is becoming impossible, still allow it. Because this is the only way that one goes beyond oneself. If you allow only that much which you can tolerate, you will remain limited to your being - whatsoever you are. Only when the intolerable is tolerated is there a breakthrough, then something really opens.

Then you jump ahead of yourself, beyond yourself, and the new is contacted. Certainly it is difficult, painful, sometimes maddening, confusing, looks almost a chaos, a disorder - because the old is disordered and the new order has not yet happened; you are just in the middle of the two. So many things are going on. You are a construction site, many things are going on.

The old building is being demolished, the new building is being constructed and much work is going on... it is a confusion, but allow it!

The natural tendency is to prevent it, to control it, to make it bearable - but then you miss the point. When it is unbearable, only then is it going to help, otherwise not. When it almost becomes a hammering on your soul and you start feeling that you will die, it is too much and you start crying for help, those ate the moments when something is happening... something of which you are not even aware. Some door opens which has not been opened for centuries.

You have completely forgotten that that door even exists. It is a great process of cleansing, catharsis, renewal, resurrection. Much will be cut and thrown away from you, much will have to be chiselled away.

A man ordinarily is just a bLock of marble. Much has to be chiselled away, then it turns into a beautiful statue.

Many people die as just blocks of marble. The image never comes up, is never freed from the block - it remains imprisoned. Every man is an imprisoned splendour; the splendour has to be released.

The indian word for ultimate liberation is 'moksha'. Rightly translated it means release - releasing that which you have been carrying all along, releasing the image from the block of marble.

Here it is different - so many people like you are here, fellow travellers. There is a certain affinity, a family atmosphere, a commune.

There you will be alone - in a way, good; in a way, difficult. Good, because the process will become very very strong and there will be no way to get out of it unless you really go into it and go beyond. Good in that way - difficult because you will not have much support around you; the supporting climate will not be there.

You can use it for your benefit. When there is no support you have to stand on your own. When there is no support, no supporting atmosphere, one becomes tremendously centred - one has to depend on one's own legs. That too is good.

[The hypnotherapy group was present. One member said: Incredible. I experienced things, and all the time my mind was screaming, 'It can't be true, it can't be true ']

It is true!...

The mind cannot believe when something happens which is out of the mind. The mind cannot believe it because the whole reality of the mind is at stake. If that is real, the mind becomes unreal. The mind has to say that it is unreal, to protect its own reality - the so-called reality.

So whenever something deeper comes into vision, the mind immediately will say, 'No, this is just a dream! This is unreal!' That's the only way for the mind to protect itself. If that is real, then the mind becomes unreal - comparatively, relatively.

In India they say that the mind is like a one-eyed man who becomes the king amidst blind people.

The mind is the king - when you live in unreality. When the reality erupts, the kingdom of the mind is at stake. The mind has to deny it; it will argue and create a thousand and one sorts of proofs that this can't be.

Sometimes, unbelievable things happen. It is my everyday observation that when people become happy for the first time, the mind says 'This is unreal!' The mind had never said so when they were unhappy - never! They have lived a miserable life and the mind had never said, 'Your misery is unreal.' It was real! About misery, the mind has no problem.

Now, some happiness has come in, a door has opened, a flower has bloomed, a song is born and the mind says, 'This is unreal. Misery was real - this blissful moment is unreal.'

So keep it as a criterion - that whatsoever gives you blissfulness is real; let that be the criterion of reality. And whatsoever makes you miserable is unreal. This is the right arithmetic. Because the real question is not about reality and unreality: the real question is about being happy or unhappy.

Whatsoever gives you blissfulness is real. So whenever you see that out of a certain experience bliss is arising, let it be a decisive thing that this is real - don't listen to the mind. And whenever you see some misery is arising and the mind goes on saying, 'This is real' - don't bother! Remember, 'This is a dream... has to be a dream!' Because bliss is man's nature. We are made of the stuff called bliss - 'satchitananda'.

So whenever reality is happening we are bound to be blissful, and whenever unreality is happening we are bound to be miserable. Misery simply means something which should not happen is happening. Something which should not be the case is becoming the case.

When you feel happy it simply means that things are what they should be. things are as they are. Then there is great tranquility, great silence, great joy.

So always use joy as the touchstone.

[Another group member said she found the group painful. The group leader comments that she needs to be with more loving people. Hard groups which she had previously done, she enjoyed.]

Mm, that's what I feel. You could enjoy the hard groups because you have become a little hard, and the soft group became painful because it brought you to your soft feelings and those are the feelings you have not allowed. That's why It is rare - ordinarily just the contrary happens. In hypnotherapy, very few people feel pain; they enjoy the relaxation, but you could not relax.

The hard groups were good - they went perfectly well with you; you were in tune with them. You fell out of tune in the (hypnotherapy) group because you could not relax that much.

Shouting, catharting, was perfectly good; crying, weeping, was perfectly good. Doing things was perfectly good, but just relaxing - it became difficult. You came to understand how you have been creating barriers against relaxing, how you have created barriers against your own softness - hence the heart felt very heavy. The heart is the softest centre and you have created a china wall around it.

And [the leader] is right - you need a little more love. You need to love, you need to be loved. Only love will melt you. I will give you a few other soft groups, mm?

... T'ai chi will be very good, mm? But you have come across something - which is very good, because to know it is already to have gone beyond it; at least half the work is done. If you know it perfectly well, then there is not much of a problem.

So just remember it - whenever anything soft happens, don't harden yourself... allow! If somebody is loving, don't protect. If you feel love coming towards somebody, don't hide: show it... Let it be expressed. And it need not be a person necessarily - you can be loving to a rock, you can be loving to a tree. The question is of being loving. So start with rocks and trees and animals, because with man you may feel a little difficulty in the beginning. Mm? and man is a different animal.

Start with simple people - dogs, cows. They are simple people and there is no involvement, no commitment. Mm? you can love the dog and you can go on your way, he goes on his, and he will never bother you again. He will not say, 'You had loved - now what about that? Have you changed your mind or have you betrayed me?' He will never say that.

So start with simple, small children. There are beautiful children around the ashram, mm ? So love, play with them, and then by and by, graduate to people. Right? Good!

CHAPTER 27

27 February 1977 pm in Chuang Tzu Auditorium

Deva means divine, god, avesha means possessed by - possessed by god... and from now onwards I will possess you!

So relax and be possessed! Don't fight with me, because that is sheer wastage of energy. If you remain in a let-go, much is going to happen. If you allow me, nothing is impossible, but the whole thing depends on your allowing me; that is the very core of it. And it is difficult... not impossible but difficult certainly.

We have been taught to fight, to struggle, to have our own way, to have our own will. We have been taught to be egoists - and that ego has to be dropped; only then do you allow. When you are not, you allow me - when you are, you cannot allow.

So from this moment, be a nobody... almost a nothingness, empty. Empty yourself of your will and suddenly you will see that things that you were trying for and wanting and desiring and which were

never happening, have started to happen on their own accord.

God is available if you don't fight. God is a gift - if you fight, you miss the gift. How can you get a gift when you fight? The gift has to be received, not snatched.

That is the meaning of the word 'avesha'. It means to become receptive and let god possess you. Let him move you wherever he wants... Let him do things through you. Just be a vehicle, a passage, and soon you will start feeling that a new energy is coming into you which is not yours .

The distinction is so clear because the energy is so pure - you cannot believe it is yours; it cannot be of you. It is so beautiful, so tremendously powerful, and it is so inexhaustible that it cannot be yours. It is almost as if an ocean has fallen into a drop - it is so vast!

And that is the life I call religious: when a man lives possessed by god.

[To a new initiate Osho says:]

Come here Raise your hands this way (above the head) and close your eyes. If something happens in the body, allow it. If your breathing changes, allow it; if your body starts swaying, moving, allow it.

Just be totally uncontrolled so I can feel where the energy is and where it is going and where exactly it wants to go... go into it.

Come here...! You have been coming to me for many lives - now you have arrived!

This will be your name: Swami Anand Anubodha.

Anand means bliss, the ultimate state of human consciousness. Literally it means absolute happiness... but with a difference. When you are happy, happiness is something apart from you, something external to you - it has happened to you but you are not it. That is the difference between happiness and anand. Anand is happiness but not separate from you - it is you

And the second word is 'anubodha'; it means recollection, remembering... that has to be also understood. Anand is not only the ultimate state - it is also the source. It is not only the end but the beginning too - alpha and omega both. And naturally it has to be so. Only that which has always been in the beginning can be the end.

The tree unfolds out of a seed because it was there potentially. If it was not there from the very beginning there would have been no possibility for it to happen. So the seed and the tree are not really different - the difference is only of expression. The tree is the expressed seed - the seed is the unexpressed tree. The seed is the potential tree and the tree is the actual seed, the actualised seed; the potentiality has become unfolded, manifest.

So this ultimate state of bliss is nothing new - it is a recollection... it is a rediscovery.

That's why we are in search. How can you be in search for a new thing? It is impossible to seek and search for a new thing. Unless somewhere in some way you are already acquainted with it, unless somewhere in some way you have already tasted it, how can you seek it?

The absolutely new cannot be sought; there is no way even to desire it - because how can you desire the unknown?

Everybody is seeking bliss - that means that everybody has known it somewhere. Maybe one has forgotten the path, forgotten the key, forgotten how to reach it - but one had been there once, otherwise how should one seek for it? How can you seek it?

Some taste still lingers somewhere in your unconscious. Something goes on saying to you, 'Attain to that again. Unless that is attained, nothing will he fulfilled. Seek it!'

It may not be possible to articulate it, may not be possible to say exactly what you are seeking, but an unknown search, an unknown thirst, an unknown hunger, goes on provoking, goes on goading. Not knowing what they are seeking, everybody is seeking the same goal. That goal is a recollection.

These two words - 'anand' and 'anubodha' - summarise the whole eastern approach. Bliss has to be attained but it is not a new attainment - it is learning a forgotten language again; it is a recollection. So when one really attains it, one simply feels like laughing, because it was already there, it has always been there. It was just by the corner and one cannot even understand how one went on missing it for lives together! One was missing for eternity - how?

It is said when Bodhidharma became enlightened, when Bodhidharma arrived at his innermost core, he started laughing - rolling on the ground. All his friends and other seekers thought he had gone mad, and they asked, 'What has happened?' He could not even say anything because the laughter was so much... for days together he laughed!

He started driving others crazy. Others also started laughing, looking at this ridiculousness, and finally when he settled down a little, they asked, 'What is the matter?'

He said, 'It is so ridiculous! We are seeking something which we have already got! We have never missed it and there is no way to miss it! Even if one tries, one cannot miss it! It is ridiculous!'

The day you arrive, suddenly you see it has always been there but now you recognise it.

So it is a recognition, a recollection, a remembrance, of a language forgotten, of a path forgotten... but remember, it is only a remembrance. That is the meaning of the word 'anubodha'.

Anything to say to me?

[The new sannyasin says: I don't know.]
That's good... that's the right answer - about everything!

[The sannyasin replies: It feels so ridiculous not to know.]

No, it is not ridiculous - it is true! To know is ridiculous, because the very nature of life is such that knowledge is not possible. Nobody knows anything - nobody can know anything. Ignorance is absolute. That is the meaning when we say that existence is a mystery - that is another aspect of the same thing. If existence is a mystery, knowledge is not possible. Then ignorance is simply the case. There is no way to get out of ignorance, no way !

An enlightened person is one who has accepted his ignorance and enjoys it... who is no more hankering for any knowledge. He is finished with knowledge. Not that he knows, but he knows only that knowledge is not possible - it was absolutely ridiculous to seek for it. Life is mysterious!

Life is there and there is no way to know what it is. Whatsoever you know is only superficial. Go a little deeper, scratch a little deeper. and again ignorance and more ignorance. It is just skin-deep, all knowledge, and only fools are befooled by it.

A man who is a little understanding will immediately recognise that nothing is known.

When Albert Einstein was dying, he said to a friend, 'The whole life I have been working, and working hard, to know what life is, what this universe is, and the more I tried, the more mysterious existence became. Now I am dying completely ignorant. It is a mystery.' And that has always been the case, with socrates or newton it has always been the case.

Buddha used to say to his disciples, 'Please never ask any metaphysical questions!' He had formulated ten questions, and whenever he came to a town, his disciples would go in the town and say what those ten questions were, asking, 'Please, don't ask Buddha these ten questions - about god about life about death about soul about moksha, nirvana.' Everything was in those ten questions... in fact nothing was left to ask!

And Buddha used to say, 'Nobody knows! Those who pretend to know are not even honest - insincere people... hypocrites.'

So in fact, 'I don't know' is the only answer about every question that can be asked... that can possibly be asked. And don't think it is ridiculous, because if you think it is ridiculous you will be searching for some answer, some knowledge. No, it is simple - that's how it is.

How can anything be known? - because we are not separate from life, and to know life we have to be separate. Knowledge is possible when the knower is different from the known; a little separation is needed.

I can see you because you are sitting there - a little distance is there. You cannot cut the same sword by itself - another sword is needed. And I can see everything with my eyes, but I cannot see my eyes with my eyes.

We are life, we are existence - how can we know.7 The knower cannot be separated from the known - it is all one reality.

That's why ignorance is primordial and absolute and there is no way to change it. It is beautiful that there is no way to change it, because the day knowledge becomes possible, wonder disappears.

So people who think they have known something lose their wonder, lose their quality of wondering. And the moment you lose your quality of wondering you are dead! Then you are not surprised by anything because you think you know.

A man who knows that he does not know is surprised by everything - everything is a miracle. Small things are great mysteries, and one has to be grateful for everything.

Just the other day I was reading about a hassidic rabbi

A disciple asked him, 'How to pray, master?' The old rabbi said, 'Just do one thing: take this sheet of paper - a big sheet of paper - and write on it whatsoever you feel grateful about. Don't miss even a single thing and don't take anything for granted. Look around, and from the morning to the night go on writing on it whatsoever you feel grateful about, and don't take anything for granted. That is prayer!'

And by the evening, when he had completed the list, the disciple felt tremendously prayerful. And he had not prayed at all, he was just writing on that paper!

But so many millions of things are there - we take them for granted. Somebody smiles at you and you take it for granted. A flower opens in your garden and you take it for granted. The moon comes and hangs just above your roof and you take it for granted! A bird comes and sings a song and you take it for granted. The sun comes and the stars

Millions of things are happening all around and you have not earned them. Everything is so mysterious Just to feel the mystery of it and the gratefulness for it, is prayer.

Wonder is the door, and wonder means one is ignorant; one does not know, then there is wonder.

And eyes full of wonder are religious eyes. Eyes full of knowledge are irreligious eyes.

Hence my whole effort here is to demolish knowledge and to create a possibility where you can wonder again. The moment wonder opens in your heart, you are transformed.

That's exactly the right answer for every question! Whatsoever the question may be, 'I don't know' is the right answer.

And feel that 'I don't know' deeply... from the very bottom of your heart. Don't just say it - be it! Feel it existentially and it will reveal to you great mysteries and will bring you to many beautiful benedictions.

[Osho asks a sannyasin leaving for the West if he has anything to say. He replies: I feel I have, but I don't know what the question is.

Osho gives him a blessing]

Then just raise your hands and close your eyes

You have said it by your tears ! Words are very impotent. There are other ways to convey... better ways to convey. I can feel what exactly is there and why it is difficult to say A deep feeling that you will be going away, and you will be lonely and you will miss me, the whole atmosphere. But don't be worried - you will not miss anything!

And sometimes it happens that you can find me there even more. Distance never destroys love - on the contrary, it creates more longing, more desire... and it is your longing that joins you with me. I will be there working with you.

Once you are a sannyasin, wherever you are, I am with you - that's the whole purpose of sannyas.

It is an inner commitment: your commitment to me and my commitment to you. Once you are a sannyasin your journey is my journey, I am involved with you. If you go to hell, I have to come there.

[A sannyasin couple sit in front of Osho. The woman said she is apprehensive about returning to the West as her parents disapprove of her boyfriend, because he brought her to Osho.]

Mm... that means they are interested in me too! So help to bring them here, mm? Work on them - just love them, and there is nothing to be worried about... nothing to be worried about. Don't be disturbed by them. Be with [your boyfriend], help them, and let them see that you have changed, how much you have changed, how more loving you have become; let them feel it!

Then they will not object, and sooner or later they will become interested to come here - they are already interested. If somebody is against me, then it is a good sign, mm?

Be very loving, and from your side, no friction. From their side, that is their business - if they want to be unhappy, let them be! But from your side don't become unhappy and don't take it seriously. It is always so

There is something very deep-rooted. The parents don't like the idea of their children falling in love with anybody - whatsoever excuses they will find; that's another thing. Sometimes they will say, 'The man has no money,' sometimes they will say, 'He is not educated,' sometimes they will say, 'He is not of the same religion, not of the same race, not of the same language.' They will find something or other but that is simply an excuse.

It is very difficult for your father or for your mother to accept somebody you have fallen in love with. Why? Because that means that you are going away from them.

A child is dependent on the parents, loves the parents. Then one day he falls in love with somebody and the parents start feeling jealous. They may not say but deep down they feel hurt... as if they have been betrayed; they feel that the child should listen to them.

That's why marriage became so important in the whole world. Parents should choose the boy for the girl, the girl for the boy. They should choose, then it is okay - it is their choice. When you start choosing on your own, they feel offended - their ego is hurt.

That is one thing, and here the case is almost more dangerous: you have not only chosen murari - you have chosen me too! That is more dangerous; parents don't like that at all! To fall in love with a master - that means you are gone forever.

Your love with [your boyfriend] will create trouble in their mind, but about that they can become settled, because they know that finally, one day or other, the girl has to find someone and love someone.

Sex, love, they can accept, but when you fall in love spiritually, that is too much. At least about that you should listen to them. If they go to the church, you should go to the church. If they are christians or mohammedans or hindus, you should be hindus, mohammedans or christians. At least about spirituality they think they know more than you.

This is too much! Not only are you denying them - you are denying their religion, their concepts, their mind. You are saying, 'You are wrong!' When you go in the orange with this mala, that means you are saying to them, 'You are wrong.'

So it is on your part to be very polite and to be very loving and very graceful. If they are angry, that's natural - accept it! Don't get angry... understand it. They love you, they still love you, that's why all those problems; otherwise, who bothers?

But let them feel the new quality that has arisen in you and you will see that soon they become interested. Mm? Go and leave a few books there... as if by accident (laughter). They will read them.

[Osho gave a sannyasin a name for his centre in Ireland, and went on to talk about the qualities of coolness and stillness.
One kind of stillness is dead, another has life in it - and one should try to attain to the latter. If

one could remain cool, nothing would be able to disturb one]

Then you have a citadel within you and you can move into it any moment. You can simply go and have a shelter. Many times life is too much and one needs to move to some shelter. Life is too much restlessness, particularly so in the west, and one needs an inner shrine where one can relax and be in rest.

So around this idea create a small ashram, and soon people will start gathering and they will come.

All over the world there is such a great desire to find the way, that one just needs to start and people will be coming. When people will come, and when people grow, you will be rejoiced tremendously. There is nothing a man can be more happy about than when he sees somebody becoming silent, growing, meditative, happy, celebrating

So when you start a centre, a sannyas ashram, you are creating a field in which many people will come and flower. And each flower will help you to flower.

It is just as when the gardener sees that one of his trees has bloomed - he is tremendously happy. But that is nothing compared to when you see a human being blooming. If you have helped him in any way, you feel tremendously happy. Your energy has been used, has been of some use, has helped somebody... has not been destructive, and has been creative. What more can a man hope for?

[Previously a sannyasin had told Osho that he felt tired all the time. Osho gave him a meditation to be like an old man - See the darshan diary, 'The Shadow of the Whip', Monday, November 22nd. The sannyasin is now leaving for the West, and says that he feels he has missed because he has been too tired to do the camps and meditations. However he is more comfortable and at ease.]

Mm! You look more comfortable - you look less tired too!

Then choose some meditation which has no physical strain in it. For example, nadabrahma will be perfectly good.

And I don't feel that you have missed. The feeling is natural, because you could not participate - but you have not missed.

Just come close [Osho checks his energy]

Maybe you have done more than you could have done through meditation.

You have gained more than you could have gained through meditation, because all those active meditations won't ht to you anyway. You are a born Taoist! (with a chuckle) so active meditation won't fit you - only inactive meditations will be helpful.

So next time when you come here, simply don't get into active meditations and this tiredness will not be there. Next time when you come, listen to me, do the nadabrahma. You can go to the sufi meditation and can simply sit there in the middle of it. The energy is showering - you simply absorb it.

In the night you can go to the music group. You can just sit there with closed eyes - in the middle of it. Let them dance and sing and you just relax. When there are so many meditators, great energy is created. And if you can be receptive, you can gain as much as you want to gain.

Your path is going to be of wu-wei - of inactivity, passivity. So you have not lost anything - nothing to be worried about.

There you continue nadabrahma and sometimes just sit silently, not doing anything. If you sometimes feel like doing something active, slow walking is the best. You can go for a walk, but that too has to be done very slowly, very consciously, very silently, gracefully - no hurry and no exertion. Just move very silently, with awareness, watching every step. That will be perfectly good as far as active meditation is concerned.

These two meditations Buddha used to do. For one hour he would sit under the tree to meditate, silently; for one hour, he would walk slowly. These are the only two meditations that brought him to his ultimate flowering, and these two will be good for you. So whenever you want to do a sitting meditation, nadabrahma; and whenever you want to do something active, walking, mm?

And you are going to be benefited perfectly - don't be worried, mm? Good!

[A sannyasin said: I feel that I can't get it together with I feel unhappy and I feel that I can't relate to people and to you. But I don't know what to say I feel confused. How to continue?]

You create these problems yourself. What I am saying to you again and again is: stop improving upon yourself! Whatsoever is, is, and whatsoever is not, is not!

If you can't relate, you can't relate - forget about it! Why bother? Who has given you this problem - to relate? If you can relate, relate; if you can't relate, don't bother about it. There is nothing wrong in it.

It is as if a giraffe becomes worried about his long neck - because a giraffe must be getting worried seeing everybody with such a short neck, and he has such a long neck. What to do? You have a long neck - you are a giraffe - so why be worried about it? (chuckling) Mm?

Whatsoever is, is. Accept it - that's all I am saying! Can't relate - perfectly good! What is the need to relate? Drop the whole idea of it and suddenly you will see that things are beautiful and there is no confusion. The confusion is arising because you are continuously after yourself.

... There is nothing to miss! And there is nothing to gain! That which you have to gain is already there. If you relax, you will find it; if you remain tense, you will not find it. It is not something that you can miss. Whatsoever you do, you cannot miss it. It is your nature - how can you miss it?

It is as if a fish becomes worried that she may miss the ocean, and she is in the ocean! She drives herself crazy - worried that she may miss the ocean - and becomes neurotic and has to go to a psychiatrist.

How can you miss the ocean?! There is nothing to miss, nothing to gain. You already have that which you need, and you will never have that which you don't need.

Be simple and accept whatsoever is, and float!

And I don't see that there is any confusion - is there? (with a chuckle)

... You create and then it is there! If you want to create, you can create a thousand and one confusions every moment. If you don't want to create, there is none. I don't see There is no confusion at all.

With the idea that you have to improve, you have to become this and that, people go on creating new. . .

For example, in the old days they wanted to become moral; now they want to relate. But the problem remains the same... the foolishness is the same.

They wanted to become virtuous, celibate, this and that - now that is gone. Now the problem is how to relate, how to love totally and how to attain a total orgasm. The problem is the same! First they were trying to find how to be absolutely celibate, now it seems you have moved very far away, but you have not. Now, how to achieve a total orgasm. Just the name of the problem has changed, the disease continues.

The disease is: not to be what you are and be something else; never accept, never be content with yourself... hanker for something else. The problem remains.

Each century, each generation, creates new problems, but the pattern remains the same, the gestalt remains the same. The gestalt is simple: whatsoever you are is wrong, and whatsoever is right, you are not, so become that!

This is up to you - if you want to continue remaining confused, you can. If you are fed up with it, drop it right now.

I don't see that there is any confusion possible... unless you create it, mm? For a few days listen to me and just drop all ideas!

[The sahaj group is present. One member says: I ended up in... with a very happy feeling of loving my mother, but I cannot get angry with my mother though I know that she's completely... she's standing in my way to approach women.]

Mm. I don't think that it is necessarily so. Ordinarily it is so - that is the ordinary case, for the average it is so - but I don't feel that about you. The mother is not standing between you and other women.

And there is no necessity that you should be angry and only then will things start happening, no. Because sometimes it can happen that a mother may have been so beautiful that you don't have any anger. It happens! There are beautiful people in the world, and fortunately your mother may have been such a person that you don't have any anger. So don't create a problem - I don't think it is so.

Rather than creating a problem, use the love towards your mother as a passage to other women - because every woman is a mother. If you can love your mother, you can love the whole world of women.

[The sannyasin answers: It's difficult for me to see the real woman that is in front of me.]

Don't be worried about it! To see the real, you will have to become like me - not before that, mm? (laughter)

Before that you cannot see the real, and the day you have seen the real woman, you will not bother (chuckling) about women at all! So meanwhile, enjoy! Meanwhile, don't miss! Finally when you see the real woman - finished!