

Zorba The Buddha

Talks given from 1/1/79 to 31/1/79

Darshan Diary

CHAPTER 1

1 January 1979 pm in Chuang Tzu Auditorium

[An ashram press office representative asks: Osho, what is your message to humanity on this new year's day?]

My message is simple. My message is a new man, homo novus. The old concept of man was of either/or; materialist or spiritualist, moral or immoral, sinner or saint. It was based on division, split. It created a schizophrenic humanity. The whole past of humanity has been sick, unhealthy, insane. In three thousand years, five thousand wars have been fought. This is just utterly mad; it is unbelievable. It is stupid, unintelligent, inhuman.

Once you divide man in two, you create misery and hell for him. He can never be healthy and can never be whole, the other half that has been denied will go on taking revenge. It will go on finding ways and means to overcome the part that you have imposed upon yourself. You will become a battle-ground, a civil war. That's what has been the case in the past.

In the past we were not able to create real human beings, but humanoids. A humanoid is one who looks like a human being but is utterly crippled, paralysed. He has not been allowed to bloom in his totality. He is half, and because he is half he is always in anguish and tension; he cannot celebrate. Only a whole man can celebrate. Celebration is the fragrance of being whole.

Only a tree that has lived wholly will flower. Man has not flowered yet.

The past has been very dark and dismal. It has been a dark night of the soul. And because it was repressive, it was bound to become aggressive. If something is repressed, man becomes aggressive, he loses all soft qualities. It was always so up to now. We have come to a point where the old has to be dropped and the new has to be heralded.

The new man will not be either/or; he will be both/and. The new man will be earthy and divine, worldly and other-worldly. The new man will accept his totality and he will live it without any inner division, he will not be split. His god will not be opposed to the devil, his morality will not be opposed to immorality; he will know no opposition. He will transcend duality, he will not be schizophrenic. With the new man there will come a new world, because the new man will perceive in a qualitatively different way and he will live a totally different life which has not been lived yet. He will be a mystic, a poet, a scientist, all together. He will not choose: he will be choicelessly himself.

That's what I teach: homo novus, a new man, not a humanoid. The humanoid is not a natural phenomenon. The humanoid is created by the society – by the priest, the politician, the pedagogue. The humanoid is created, it is manufactured. Each child comes as a human being: total, whole, alive, without any split. Immediately the society starts suffocating him, stifling him, cutting him into fragments, telling him what to do and what not to do, what to be and what not to be. His wholeness is soon lost. He becomes guilty about his whole being. He denies much that is natural, and in that very denial he becomes uncreative. Now he will be only a fragment, and a fragment cannot dance, a fragment cannot sing, and a fragment is always suicidal because the fragment cannot know what life is. The humanoid cannot will on his own. Others have been willing for him – his parents, the teachers, the leaders, the priests; they have taken all his willing. They will, they order; he simply follows. The humanoid is a slave.

I teach freedom. Now man has to destroy all kinds of bondages and he has to come out of all prisons – no more slavery. Man has to become individual. He has to become rebellious. And whenever a man has become rebellious.... Once in a while a few people have escaped from the tyranny of the past, but only once in a while – a Jesus here and there, a Buddha here and there. They are exceptions. And even these people, Buddha and Jesus, could not live totally. They tried, but the whole society was against it.

My concept of the new man is that he will be Zorba the Greek and he will also be Gautam the Buddha: the new man will be Zorba the Buddha. He will be sensuous and spiritual, physical, utterly physical, in the body, in the senses, enjoying the body and all that the body makes possible, and still a great consciousness, a great witnessing will be there. He will be Christ and Epicurus together.

The old man's ideal was renunciation; the new man's ideal will be rejoicing. And this new man is coming every day, he is arriving every day. People have not yet become aware of him. In fact he has already dawned. The old is dying, the old is on its death-bed. I don't mourn for it and I say please don't mourn for it. It is good that it dies, because out of its death the new will assert. The death of the old will be the beginning of the new. The new can come only when the old has died utterly.

Help the old to die and help the new to be born! And remember, the old has all the respectability, the whole past will be in his support; and the new will be a very strange phenomenon. The new will be so new that he will not be respected. Every effort will be made to destroy the new. The new cannot be respectable, but with the new is the future of the whole of humanity. The new has to be brought in.

My work consists in creating a Buddhafield, an energy-field, where the new can be born. I am only a midwife helping the new to come into a world which will not be accepting of it. The new will need much support from those who understand, from those who want some revolution to happen. And

the time is ripe, it has never been so ripe. The time is right, it has never been so right. The new can assert itself, the break-through has become possible.

The old is so rotten that even with all support it cannot survive; it is doomed! We can delay, we can go on worshipping the old; that will be just delaying the process. The new has to come: at the most, we can help it to come sooner, or we can hinder it and delay its coming. It is good to help it. If it comes sooner, humanity can still have a future, and a great future: a future of freedom, a future of love, a future of joy.

I teach a new religion. This religion will not be Christianity and will not be Judaism and will not be Hinduism. This religion will not have any adjective to it. This religion will be purely a religious quality of being whole.

My sannyasins have to become the first rays of the sun that is going to come on the horizon. It is a tremendous task, it is an almost impossible task, but because it is impossible it is going to seduce all those who have any soul left in them. It is going to create a great longing in all those people who have some adventure hidden in their beings, who are courageous, brave, because it is really going to create a brave new world.

I talk of Buddha, I talk of Christ, I talk of Krishna, I talk of Zarathustra, so that all that is best and all that is good in the past can be preserved. But these are only a few exceptions. The whole humanity has lived in great slavery, chained, split, insane.

I say my message is simple, but it will be very hard, difficult, to make it happen. But the harder, the more impossible, it is, the greater is the challenge. And the time is right because religion has failed. science has failed. The time is right because the East has failed, the West has failed. Something of a higher synthesis is needed in which East and West can have a meeting, in which religion and science can have a meeting.

Religion failed because it was other-worldly and it neglected this world. And you cannot neglect this world; to neglect this world is to neglect your own roots. Science has failed because it neglected the other world, the inner, and you cannot neglect the flowers. Once you neglect the flowers, the innermost core of being, life loses all meaning. The tree needs roots, so man needs roots, and the roots can only be in the earth. The tree needs an open sky to grow, to come to a great foliage and to have thousands of flowers. Then only is the tree fulfilled, then only does the tree feel significance and meaning and life becomes relevant.

Man is a tree. Religion has failed because it is talking only of the flowers. Those flowers remain philosophical, abstract; they never materialise. They could not materialise because they were not supported by the earth. And science has failed because it cares only about the roots. The roots are ugly and there seems to be no flowering.

The West is suffering from too much science; the East has suffered from too much religion. Now we need a new humanity in which religion and science become two aspects of one man. And the bridge is going to be art. That's why I say that the new man will be a mystic, a poet and a scientist.

Between science and religion only art can be the bridge – poetry, music, sculpture. Once we have brought this new man into existence, the earth can become for the first time what it is meant to become. It can become a paradise: this very body the Buddha, this very earth the paradise!

Suvira means courageous. Courage is the only bridge from darkness to light, from death to life. Courage is the only possible bridge that can take you to the unknown; and the unknown is god.

By courage I mean the courage to drop the familiar. That is the greatest courage. It is very tempting to remain clinging to the familiar: it is so protective, so cosy, so warm, and you have known it all along. You seem to belong to it, you are identified with it. To drop it means to go through a death; but death is the beginning of a new life. Courage is the greatest religious quality.

[The new sannyasin says: I've worked in theatre a lot and I have a conflict about the role of technique in dance and the performing arts.]

Take it very non-seriously and enjoy it. The whole of life is nothing but acting. The earth is a big stage and we are all players playing different roles. Never become serious about anything. Take it lightly and enjoy it! Everything helps growth if you can take it lightly.

Don't become too obsessed with the technique, remain free. The technique is needed but technique is not all. The art is something far more than the technique. The art is like the fragrance that surrounds the flower: you cannot grasp it, it is elusive. Technique is material, gross.

To become a technician is one thing and to be an artist is another. What is the difference? Both have to use technique, but the artist remains aware that it is only a technique, and the technician becomes identified with the technique and forgets that he is separate. He loses himself in the technique, he loses his bigger being in a very small thing, a method.

Use the technique but don't be used by it; remain alert, aware. And then your techniques will be helpful. They will become your meditations. And you have chosen a beautiful dimension; learn, go into it deeply, but still remain a witness, and then there will be no conflict. There is no conflict.

You will become able!

Deva means divine, premi means a lover. Love can be manifest in three dimensions: the physiological, the psychological, the spiritual.

The physiological is the lowest. Nothing is wrong about it, it is beautiful, but one should not get stuck in it. It has to become a stepping-stone: one has to go beyond it. By going beyond it, the animal disappears and the man is born.

When one becomes able to love psychologically then one is really a human being; because sex is part of animality, there is nothing special about it. Love is totally human, but even love has not to become the end, one has to go beyond it. By going beyond it the human being disappears and the divine is born. That is spiritual love. That love is known as prayer. From sex to love, from love to prayer: that has to be the inner growth.

So remember it: the divine lover has to be searched for. It is there inside, still a seed somewhere, but at any moment it can start growing.

Deva means divine, asmita means I-am-ness, divine I-am-ness. And this has to become your meditation: sitting silently, just repeat inside 'I am, I am' and become very alert while you are

repeating it, 'I am.' This is your mantra. Walking, repeat it very silently, very slowly, deep down, but with great awareness that you are doing it, not mechanically, not just doing anything and repeating it too. Whenever you are repeating it nothing else has to be in your mind, only this one feeling of I-ness. And you will be surprised, slowly slowly the I will disappear and there will be only am-ness, just a feeling of being; that is meditation.

Gurdjieff used to call it self-remembering. To remember oneself is all; everything else is just a means to remember oneself. We are, but we are not aware that we are. That's why we are not aware of who we are. the beginning has to be a deep remembrance that 'I am.' In the beginning don't bother about 'Who am I?' First, one has to remember that one is.

Once you have started remembering that you are, that very penetration, that persistent remembrance, will answer the question which you have not even asked: 'Who am I?' The other question is not needed, this question will do; and this is not really a question, just a remembrance.

It needs no belief to do it, because you are, you know you are; you are just not intensively aware of it, passionately aware of it. You have not poured your whole energy into the awareness of it, that's all.

So let this become your constant meditation: whenever you have time – sitting, lying down on the bed, walking – go on silently remembering 'I am.' In the beginning what you are doing will look very mad, but soon you will be surprised that it brings such serenity and such joy which you had never known before, not even dreamt about.

Sakiya is a Sufi word; literally it means the cup-bearer. Sufis think that god is a cup-bearer. and that he brings great wine to us, he pours great wine into us. His love is like wine, it intoxicates; and at the same time it makes you more and more aware.

God is thought of as constantly bringing gifts: gifts of great intoxication and gifts of great awareness. Each moment he brings the cup but we are not aware of it. Each moment he is ready to fill our being but we are not aware of it. Each moment he knocks on the doors but we don't hear the knock.

So sakiya means god; that is a Sufi metaphor for god. And these things have to be remembered: a kind of intoxication has to be grown; at the same time, awareness has not to be lost. This is the most difficult art in the world, but once this is achieved a man is part of the kingdom of god. Then he is poor no more; then he is fulfilled, utterly fulfilled.

Meditation has two sides. One side is intoxication: one should be utterly drowned; there should be a self-forgetfulness, one becomes a drunkard. And the other side of it: as one goes deeper into this intoxication, a subtle awareness arises in oneself – one starts becoming a witness too. These are the two polarities of meditation: drunkenness – awareness, forgetfulness – remembering.

It is easy to achieve one, but that is half. The devotees, the people who follow the path of love, attain that half. They become drunk with god, they are utterly lost. It is a beautiful space, but something is missing; it is still dark, the light has not yet entered. Then there are the people who follow the path of Yoga. They become very alert, very aware, very mindful, they are in a state of self-remembering, but again something is missing; they don't have any juice flowing in their being, they are dry.

My effort here is to create a new kind of human being: one who is ready to be a drunkard and yet, deep down, in the very core of his being, a light of awareness goes on burning. So I am teaching both the path of love and the path of meditation, and the synthesis has to be achieved. That synthesis reveals god in his totality. People have known only parts of god. Even to know the part is much, but it is nothing compared to the whole.

Nil means sapphire, the blue diamond. It symbolises the third eye. When the third eye opens you become full of blue light as if suddenly a sapphire has entered into your being, just exactly in the middle of the two eyes. The light is so intense that it fills the whole body and the experience is of tremendous tranquillity. The colour blue represents tranquillity; it is so precious and it is so luminous that it has been called the sapphire.

The third eye centre is the door to the ultimate. Beyond the third eye is the last centre, the seventh: sahasrar. Once the third eye opens you are available to move into the ultimate centre of your being. This is the most important centre for the seeker to work on.

You have to become aware of it. So whenever you are silently sitting, just close your eyes, feel the space in the middle of both eyes. In the beginning, visualise a blue diamond with great light radiating, a blue light radiating, almost a blue flame. In the beginning visualise, imagine; soon the imagination will disappear and it will be replaced by a reality. And the day it happens, you have to report to me.

Chandano means sandalwood. It is a metaphor of tremendous significance. On the sandalwood tree live poisonous snakes attracted by its tremendously powerful perfume. A forest of sandalwood trees is a dangerous place; on one tree you will find at least a dozen poisonous snakes. They cannot leave it, the perfume is such that they are almost hypnotised. Poisonous snakes live on the sandalwood tree, but the purity and the perfume of the sandalwood is not affected at all. Hence it became a beautiful metaphor for the man of awareness.

The man of awareness becomes like a sandalwood tree. All kinds of snakes are there: anger is there. greed is there, jealousy is there and envy is there; they are all there hanging on the tree, but the man of awareness is not affected at all. His perfume remains pure, he is not poisoned by them. On the contrary, those snakes become so hypnotised by the sandalwood tree that they forget all about their poison. It is as if they are snakes no more, dangerous no more.

Awareness arising in you is such a transformation that greed loses its poison, anger loses its poison. They are destructive no more: on the contrary, they start becoming creative. The poison is transformed into nectar.

Hiro means diamond. Life is precious, very precious; each moment of it is precious, but people go on wasting it and they don't even know what to do with the time that has been given to them. They go on killing time, but to kill time means to kill yourself, it is suicidal: time and life are synonymous. People are playing cards and if you ask them 'What are you doing?' they say that they are killing time. They don't know what they are saying. They are killing themselves! And each moment of time that is lost is lost forever; you will never be able to regain it, it cannot be recalled.

Initiation into sannyas means that now you will look at your life with different eyes, with a different perspective. Each moment is tremendously valuable. It has not to be killed but lived; it has not to

be destroyed but loved. And the more deeply you love the moment, the more deeply you go into it, the more is the possibility of having contact with eternity, because eternity penetrates time each moment; it is just behind the moment. If you go deeply into it, time disappears and eternity reveals itself.

If you go deeply into life god is revealed and life disappears, and with life, death disappears. Then you have immortal consciousness, something eternal; and only that something eternal can satisfy the longing of man. Nothing else can fulfil it. People go on rushing after money and power and prestige and even when they attain everything, they are as unfulfilled as ever. They have not known anything of god; in fact they have wasted all possibilities of knowing god in collecting junk.

Live your life totally, because god is hidden behind each moment. If you dive deep into the moment you will find god. Life is such a gift that there is no way to pay for it; we don't have anything to give to god in return. We are eternally obliged. The gratitude has to become your very foundation. But one feels gratitude only if one knows the value of life, otherwise how to feel gratitude?

Giving you the name hiro, diamond, I want you to remember again and again that life is a splendour, a god-given gift.

Satyama means the truth – not the concept of truth, not the idea of truth, but the truth, utterly naked of words, utterly bare of all speculation; the raw truth, uncontaminated by the human mind, non-conceptualised.

We think about truth, but whatsoever we think about truth is about, it is never the truth; it cannot be. 'About' means that we go round and round and we never penetrate the core of it.

One has to stop this going round and round. Thinking moves in a circle; and truth is at the centre of the circle, it is not the periphery. One has to learn how to jump from the periphery to the centre. It is not a process but a jump: a jump from mind to no-mind, a jump from thought to no-thought. Only then does one know the truth, and to know the truth is to be liberated. Jesus says: Truth liberates – not knowing about truth, but knowing truth itself.

You can call that truth god, nirvana, enlightenment, tao, or whatever you will; those are only different names for the same unnamable phenomenon. And it is within you as it is within each and every one; it is our very core. We need not think about it. We have just to take a deep dive into our being.

The mind is our periphery. Dropping away from the mind into the being is the way to truth.

The veeno is an Indian musical instrument like the sitar. Life is a musical instrument, but very few people try to play upon their lives. Rarely does a person learn how to create music in his own life; and only that music can take you to god. One can keep the musical instrument for lives together without playing upon it. It contains great music, but that music has to be released.

Jesus is one who has released his music; so is Buddha. These are the people who touched the strings of their inner instrument, who played on their own hearts and created great melody. Echoes of it are heard even today. Centuries come and go but something still haunts the human consciousness; those melodies were so beautiful, they cannot be forgotten.

Every man has the instrument. It is simply unbelievable how we can go on living without music.

We never look into our own being, we never use the potential; we remain the seeds. The seeds contain millions of flowers, but it all depends on you.

Initiation into sannyas is initiation into this awareness of 'I contain much more than I am aware of. Whatsoever I am is only the superficial part of whatsoever I can be.' We are less than we can be. We are only parts of that whole which we can be.

CHAPTER 2

2 January 1979 pm in Chuang Tzu Auditorium

Anand means blissful, Sarmad is the name of a Sufi master, one of the greatest Sufis of all ages. He was also killed like Jesus.

When he was being killed he said 'I am god!' That's what he was saying again and again, and that was the cause of his death.

Somebody said 'You have not learned a lesson at all. You are being killed, your head is being cut only because of this statement; still, at the time of death, you are not repentant.'

He said 'What are you talking about? Even when my head is cut off, my head without the body will say the same thing three times.' And it happened that way: his head was cut, it had started rolling down the steps, and thrice the head shouted 'I am god!' It is a very beautiful story....

In life or in death a real man is the same. Even death makes no difference. Life and death are irrelevant; to the real man who has known his original face all is the same.

Once one has known the eternal truth there is no death. The body can be destroyed – the body will be destroyed, some way, some day – but there is something in you which is indestructible, and that is bliss. To know that is bliss; to know 'I am god' is bliss. In knowing 'I am god' you are not denying the godhood of anybody else; in fact you are proclaiming the godhood of everybody else. Everybody is included in that proclamation, it is not egoistic.

Let that become your mantra: silently, deep down, start feeling 'I am god and so is everyone else.' Let that feeling permeate your whole being. Become Sarmad, in life and in death both.

Sarmado. It will mean the same. And that has to become your meditation too: 'I am god.' It has nothing to do with I. In feeling 'I am god' the I starts dissolving. A moment comes when there is only

godliness; the I has disappeared utterly. Only a fragrance, only an invisible feeling, remains; even the flower is no more there. Then one has come home. One has transcended all gross realities, one has reached the ultimate essence.

The emphasis in 'I am god' is not on I. If it is on I then the whole point is missed. The emphasis is on god; slowly slowly the I dissolves into god. If the emphasis is on the I then slowly slowly god disappears and it is only the ego pretending. So the mantra is dangerous: on one side is I, this world; on the other side is god, that world; and between the two is a small bridge of am-ness, of is-ness.

First one has to feel more and more am-ness and less and less I-ness, then one has moved onto the bridge. Slowly slowly I is left behind, then even am-ness disappears and there is only godliness.

I is like a root. Am is like a flower. Godliness is like a fragrance: one has arrived, the ultimate thing has happened, and that is bliss!

Deva means divine, maharshi means a seer. Truth cannot be thought about: it has to be seen. It is a question of attaining a new perspective, it is a question of opening new eyes. The ordinary eyes won't do, the ordinary eyes only look outwards. Just hidden behind these eyes is the capacity to look in to. One becomes a seer when one starts looking inwards. And to look inwards is the only way to know oneself, god, truth; they are different names of the same reality.

So think less, slowly slowly drop thinking as much as possible, because only when thinking stops can one look in. Thinking obstructs the vision. Thinking is like clouds: even if you look within you will only see thoughts and thoughts – not the sky but the clouds. When the clouds are no more there and the sky is cloudless, the vision is simple, total. That makes a person a seer. The seer is not a philosopher, he does not speculate about truth; he knows it.

Seeing is knowing. Trust only seeing, nothing else. Unless you have seen, all your beliefs are just useless. And when one has seen, there is no need for belief. When one knows, one knows; the question of belief does not arise. The ignorant believes: the man of wisdom knows. Become a knower by becoming a seer.

Madhurima means absolute sweetness. That is a metaphorical name for love. Love is sweet, and when one is in love sweetness wells up. When one becomes love then one is just sweetness from one end to another. In a love relationship sweetness comes and goes, and when sweetness goes it leaves bitterness behind. A love relationship is a rhythm between sweet and bitter. A love relationship is really a relationship of love-hatred: coming closer, going away, coming closer, going away.

But to become love is totally different. By 'one becomes love' I mean there is no more a relationship; it simply becomes your state. In that state there is no possibility of any bitterness arising. And only that sweetness will satisfy, will fulfil.

Love, ordinary love, only gives glimpses of it. In fact it never satisfies; on the contrary it makes more thirst, it creates more longing. Instead of creating contentment it creates a great fire of discontentment, because you have seen something but it comes and goes. You have seen the

light but again there is darkness. If you had not seen the light there would have not been so much trouble; you would have relaxed with darkness, you would have accepted it as life. Those few dew-drops of love cannot allow you to accept darkness as the truth. But they are just dew-drops, and one can be fulfilled only when oceanic love arises.

That is the meaning of madhurima: when one becomes love itself, when love is unaddressed, not a relationship but a state, one's very quality.

Saburo means infinite patience; and that is the basic requirement for spiritual growth. One cannot be in a hurry. In a hurry, growth is not possible. The hurried mind is a disturbance; and the modern mind is constantly in a hurry. If it has lost anything, it is patience; it cannot wait.

That's why so many people in the world are thinking of meditation, prayer, god, but nothing substantial is ever achieved. And the basic reason why it doesn't happen, although people are sincerely longing for it, is that their minds cannot wait. Their idea of meditation is almost that of instant coffee: they want it immediately. And it is not that it cannot happen immediately; it can happen. but not by your wanting. That is the only barrier. If you are relaxed, patient, ready to wait for ever, it can happen immediately too, instantly too. The deeper your patience, the faster is the possibility of its happening. The more in a hurry you are, the further is the goal. The people who run never reach. The people who can sit silently have already arrived.

This is the paradox of the seeker. Remember it: god is not far away, but if you are in a hurry he is very far away. God is very close by, closer than you are to yourself, closer than your very heart-beat. but you need to be in an utter relaxation, as if there is infinite time and no hurry. If it ever happens, good; even if it doesn't happen there is no worry. Then suddenly it happens! If you can fulfil the requirement of patience, god can happen immediately, right now. So remember it!

Farid was a great Sufi mystic. Sufis are the people who follow the path of love, beauty, music, dance, celebration. They are not ascetics, they are celebrants.

I also teach that the way to god is not through renunciation but through rejoicing. There is no need to be hard upon yourself. In fact the harder you are upon yourself, the more difficult it will be for you to reach, because the person who is hard upon himself is basically hard upon god, because who is he except god himself? To torture yourself in any way is to torture god, because there is nobody else except him. Torture yourself or torture others, it makes no difference: you are always torturing god.

Sufis say 'Love'. Sufis say 'Celebrate the gift of life! Be creative.' And true religion is bound to be creative. It is only the pseudo religion that teaches destructiveness, that teaches people to be violent – with others and with themselves too – that teaches people methods to be sadistic and masochistic. The pseudo religion creates pathology; the true religion gives you a wholeness, a sanity. That has to be remembered: love is your path and dance is your method. Sing and dance your way to god!

[A new sannyasin says: I don't know which meditation to do. I have been sitting quietly.]

Very good. Just sit silently for at least one hour every day, doing nothing; that's meditation. If one can manage not to do anything for one hour, that is enough. In those moments when you are not

doing anything you are utterly silent; god penetrates you. When you are not doing something he starts doing something in you; when you are occupied he has no chance to work on you. When you are unoccupied you are available to him, open, and then miracles are possible.

Everyone is entitled to miracles, but we don't allow them to happen; life is lived in such a miserable way. It is so stupid, it is so ridiculous, that people go on living in misery for no reason at all. All the glory is theirs, all the beauty of existence is theirs, and god is ready to pour infinite blessings, but he cannot find a way to approach people, to enter them. People don't allow even a single passage; they are utterly closed.

So that's perfectly good. Simply sit for one hour without doing anything, so relaxed, as if you are not. That's meditation: to be in a state of non-being, of non-doing, as if one has dissolved, evaporated. Only something utterly empty, a zero, is sitting there.

Become a zero, and one day you will see: the zero is not empty, god has filled it; it is overflowing with godliness!

[The new sannyasin then says: I have got a boyfriend and sometimes in his presence I feel that I become unaware.]

That too is perfectly good. Sometimes lose your awareness; that is love. Sometimes forget yourself; that too is good. One should not become monotonous. One should be capable of moving from one polarity to the other polarity. That makes life richer, otherwise it becomes monotonous. One can be fed up with meditation and one can be fed up with love too, but one is never fed up if one is able to move from meditation into love, from love into meditation. One is never fed up, boredom is impossible; then life continuously renews itself.

Meditation means being alone; love means being together. Meditation means that only you are; love means that the other is. Meditation is I, I, I; love is thou, thou, thou, and it is good sometimes to remove yourself from the I position to the thou position. That will bring more riches to you.

Don't be worried about it. Whenever you are with your lover be totally drowned in him; and that will intensify and deepen your meditation, it will not disturb your meditation. The deeper you can go into the other, the deeper you will be able to go into yourself. Go on going deeper into the other and you will be surprised: you are going deeper and deeper into yourself. And vice versa: if you go deep into yourself, you go deep into the other. This is a simple but very fundamental law. So manage both and become a synthesis of love and meditation.

[A sannyasin, who is six months pregnant, asks about doing groups.]

It will be a little hard, mm? so I think don't do groups but do a few individual sessions: Massage, Acupuncture, Shiatsu. All three will help you and the child too, mm? And do groups next time. This time is not good. From the very beginning, the child will start asking 'Who am I ?' if you do the Intensive Enlightenment! It will be too much for the poor child. Just wait!

[A sannyasin couple ask for a name for the small community of bamboo huts that sprang into life by the river not far from the ashram.]

This will be the name: Fana. Fana is a Sufi word; it means dissolution into god, dissolving into god. It is the highest state, where the ego disappears and god appears, when one dies into god and is reborn. Fana means to die, on your part, as you are – small, fragmentary, separate from existence; and to be born as the whole – egoless, infinite.

So help people to dissolve themselves into god!

Prem means love, surya means sun – sun of love. Love can have two kinds of expression: one is the moon, the other is the sun. But first love has to be lived as sun, only then can it be lived as moon. Those who miss the first will never achieve the second. By the sun is meant passionate, hot love. By the moon is meant cool, passionless love.

The sun represents life, passion, longing, adventure, going out, spreading. The moon represents a totally different dimension, a higher dimension: coolness, collectedness, a gathering together, a silence.

Many people would like to have a love which is cool, serene, but you cannot simply go into it unless you have lived love with heat. So the sun energy has to be used as a stepping stone towards the moon energy.

The moon is like a Buddha: the sun is like Zorba the Greek. My effort here is to bridge these two energies. But first one has to live at the optimum as the sun: outgoing, passionate, hot, adventurous. Only when one has known the other in all its possible expressions, only when one has shouted 'Thou!' with joy, can one have a return journey; one becomes worthy of returning. And when one returns, the circle is perfect. Then there is silence and quietude and serenity. And that cool love is the ultimate phenomenon. So you have to live the first part first.

You have a beautiful name! Love passionately, love tremendously, love totally.

CHAPTER 3

3 January 1979 pm in Chuang Tzu Auditorium

Prem means love, garima means glory, splendour, grandeur. Love is the only glorious phenomenon on the earth. It is only through love that we become aware of god. Those who miss love are bound to miss god, because there is no other way to become aware of the presence of the divine except through love.

When you look through love, existence starts taking on a new colour, a new shape, a new meaning. It is through the eyes of love that the transformation happens. It is not a question of logical proof; god cannot be proved and cannot be disproved either. It is a question of a loving heart. If your heart is full of love and flowing, you will start feeling the presence. Love gives you the necessary receptivity, the necessary sensitivity; it opens you up, makes you available, allows god to happen to you. Hence the glory of love, the supreme glory of love.

Love is a natural phenomenon, but somehow we go on repressing it. On the contrary, we cultivate logic: we cultivate the head, not the heart. Our whole civilisation is head-oriented; it has been so down the ages. And now we have come to a critical point where a decision has to be made. If man remains still head-oriented, then except for suicide there is no other possibility, there is no hope. The head has come to its very end; it cannot take man beyond. It is finished, it has come to a cul-de-sac.

The only hope for man is to start looking into the ways of the heart. A great change, a shift, from intellect to intuition, from logic to love, is needed. To be initiated into sannyas means to be initiated out of the world of logic into the world of love.

Deva means divine, suniti means virtue – divine virtue. The divine virtue is not something against sin: it is a transcendence of all duality. The ordinary duality between sin and virtue is also included in that transcendence.

Ordinary virtue is against sin, morality is against immorality, the saint is against the sinner. And because you are against something, you cannot be whole. The sinner is not outside the saint; it is part of his own being. Being against it he will repress it in the unconscious and he will be afraid to enter into his own being because he is going to meet the sinner there. That's why the so-called religious or moral man becomes split: he is one thing on the surface and just the opposite in his depth. He lives a double life; he is not one person but two. Hence the so-called religious man is bound to be a hypocrite, it cannot be avoided.

A totally different vision is needed to avoid hypocrisy. That's why I call it divine virtue, not human virtue. Divine virtue is nothing but being totally aware. Then you are neither moral nor immoral; you are a pure consciousness, a witness of all, good and bad, and detached from both, far away from both, unidentified with either.

In that consciousness a great transformation happens. Then it is not that you have to do good, but whatsoever you do is good. Then virtue is not something imposed upon you but is a natural flow. It is as natural as the fragrance of a flower. The flower has not to do anything to release it; it is spontaneous.

So I teach only one thing: awareness, consciousness, witnessing; they are different names for the same key. I don't teach conscience. Conscience is the old way, the way of the hypocrite.

So remember this, that only one thing is really virtuous, and that is becoming as aware as you can manage. Put your total energy into awareness. Then it goes on growing. It is a never-ending process, it is an eternal pilgrimage. Let sannyas be the first step towards it.

Just raise your hands and close your eyes. Feel like a tree; forget the human body, just become a tree. It is raining, it is windy, and the tree is delighted and dancing in the rain and in the wind. Just let the tree sway and dance. Allow it, co-operate with it.

Prem means love, and Kaaba is the name of the sacred place of the Mohammedans. Kaaba is their holiest of the holy. Kaaba simply means a temple, a love temple. And there is no other temple; all other temples are false, pseudo, substitutes. One who lives in love lives in the temple. He need not go anywhere – to any temple, to any mosque, to any church, because those are all man-made things. Love is god-made.

There is a very beautiful story of a Sufi mystic, Mansoor. His master was worried about Mansoor, because whenever he was in ecstasy he would start shouting 'Ana'l Haq' – I am god. In a Mohammedan country it is dangerous to say 'I am god.' The master was worried. He was a famous mystic himself – Junaid was his name. He told Mansoor 'This won't do. You will create trouble for yourself, for me and for other disciples too. Keep it secret. There is no need to shout it.' Each time Mansoor would promise but again, whenever he would be in that state, he would forget all promises.

Finally he said 'I can promise, but when I move into that space, I am no more, so I cannot fulfil these promises. How can you expect me to fulfil promises when I am no more there? It is god himself who shouts through me! What can I do?'

Rumours were reaching the king, and people were getting angry, so the master said 'Do one thing: go on a pilgrimage to Kaaba.' In those days it would have taken at least one year, two years, for

him to go on foot, and for at least those two years trouble would be avoided. 'Then we will see' the master thought.

Mansoor said 'Perfectly good. If you say to, I will go to Kaaba. Right now I will proceed.' Junaid was very happy; he blessed him, but what Mansoor did was this: he went around the master seven times and said 'The pilgrimage is complete; you are my Kaaba, because you are my love! You are my temple. It is in you that I have found god, so where else can I go?'

This is a tremendously beautiful story: wherever love is there is Kaaba; whenever love happens Kaaba happens.

Remember, love is the only temple of god. And the temple of love does not belong to any sect, to any religion. Love is simply love; it is neither Hindu nor Mohammedan nor Christian. And it is only through love that one is bridged with the ultimate. Love teaches you how to be intimate, and it is through becoming intimate that one day you come to the ultimate. Intimacy is the way to ultimacy.

Deva means divine, gitam means a song – a divine song. Religion need not be serious, should not be serious. Seriousness is pathology, it is ill. Religion has to be a play, a non-serious phenomenon; only then can one dive deep. Seriousness keeps you on the surface. Seriousness is never deep, it cannot be; it is shallow. It is only in playfulness that one relaxes and goes deep; relaxation is the door to depth. When you are serious, you are so tense that it is impossible to relax.

A serious saint is a contradiction in terms. If he is serious he is not a saint; if he is a saint he can't be serious. But that's how saints have been thought of up to now: they cannot laugh, they cannot be playful, they are not healthy and holy; they cannot sing. But real saints have always been a song in the world. They have been a dance, they have brought more festivity into existence, they have made the whole of their lives a festival. And that's my whole effort here: to create sannyasins who are songs, dances, celebrations.

Unless you can be playful with life you will not know what god is. So drop all kinds of seriousness; on no level should seriousness be allowed to settle in you. Remain like a small child, playful, and then god is not far away. He is very close by, in the flower, in the tree, in the river. All that is needed is the wondering, innocent, playful eyes of a child; not the seriousness of the scholar and the so-called saint, but the playfulness of a lover.

And that is the meaning of your name: become a song. In becoming a song you have become a prayer, and you will be heard. Only songs reach to god.

Deva means divine, dip means lamp, light – divine lamp. It is there in you, as it is in everybody else, but we never look into our own being. We are keeping our own light at the back, hence we live in darkness. It is our own choice; the darkness is not natural. We are living in our own shadow; the lamp is behind us and we never turn back. Slowly slowly we become so accustomed to looking outwards that it becomes a fixation, it becomes a kind of paralysis; we cannot turn in. It is as if for years one has not used one's neck to turn and look back, and now one's neck has become fixed; it is exactly like that.

Becoming a sannyasin means that you are making yourself available to changing this pattern. Sannyas is a gesture that 'I am ready to do something to change my old gestalt', that 'I will not

resist the change', that 'I will not fight the change', that 'I am willing, even if it is painful' – because if your neck has become stiff then it will take a little time and it will be painful too. But it is tremendously paying.

Once you can look at what you are in your innermost core, you will be surprised that you were born a king and you were living like a beggar, that you had all the treasures of the world within you and yet you were begging, that you had all the bliss that you could ever contain and there was no need to desire anything more. Nothing more can be desired, nothing more is possible: all that is possible has already happened at the deepest core of your being. But we live on the periphery, unaware of the centre.

The name will remind you again and again that the light is within. Look in, turn in, tune in.

[The new sannyasin says: Give me the key!]

It is getting ready to be given to you. You just have to get ready to receive it. It is going to happen!

All that you need is the art of praying; and it will not be difficult for you to learn, it will be very easy, very natural.

Prayer does not mean any formality, ritual. It simply means a pouring of the heart. It can be crying, it can be laughing, it can be silent, or it can be a spontaneous dialogue, a heart-to-heart talk with existence. But it has to be informal; that is the first, basic requirement. That is where millions of people are missing: they pray, but their prayer is a formality, it is not spontaneous. It is a ritual that has been taught to them – the Christian prayer, the Hindu prayer, the Mohammedan prayer. They have been taught it, they perform it well, they repeat it word by word, but it is meaningless.

The meaning can come only through an informal communion, so if you are feeling to say something to god, you can say it, but the words have to be yours, not the words of Jesus. When Jesus used those words they were spontaneous. He was not repeating Moses, he was simply pouring out his heart. When he calls god he does not call him father, he calls him abba; that is tremendously beautiful. Father is formal; abba is informal. By translating abba as father, the Bible has missed the whole beauty of it; it has misinterpreted the word. It is a totally different thing when you say dad and when you say father. Father is institutional, it is not really a relationship. When you say dad it is totally different: it is a relationship.

Don't repeat Jesus' words. Say something of your own, whatsoever it is. There is no need to repeat it again and again either, because then again it becomes formal. You may be repeating your own past, again you have missed the point. Prayer has to be spontaneous every day. And don't fix a time – in the morning or in the evening or in the night. Don't fix a time at all, because when you fix a time your mind tends to be mechanical. Let it happen when it happens.

Sometimes in the night, in the middle of the night, sleep is not coming and suddenly you feel prayerful. Then cry and weep and have a little dialogue with existence. Or sometimes seeing the sun rise, tears start coming, or you feel like dancing; or looking at a rose, you want to have a talk with the rose – that's what I call prayer. Prayer is a poetic relationship with existence. It has nothing to do with your so-called religion.

That will be possible. I can see it: the seed is there. Just a little work and you will start growing in prayer.

CHAPTER 4

4 January 1979 pm in Chuang Tzu Auditorium

[Premdipa:] Man remains an unlit candle unless love comes and engulfs him, overpowers him. It is only the light of love that takes away the inner darkness. Without love the inner world is utterly dark; not even a ray of light is possible without love. And it is not accidental that people don't look inwards: there is nothing to see; it is all dark, it is frighteningly dark and it is very lonely. In the darkness all kinds of fear and all kinds of nightmares are encountered.

The sages have been saying down the ages: Look within yourself, know thyself. But nobody listens, for a particular reason. You can look inwards only if there is something beautiful, something that delights you, something that magnetically pulls you. The outer world looks far better, so people look outside. Socrates may say: Look within, and Buddha may say: Know thyself; people listen but don't pay any attention. The reason is this: whenever they look inside all is darkness there. What are these Buddhas talking about? It looks so gloomy!

In fact modern psychology says that people who are constantly interested in their inner world are pathological, morbid, introverts, navel-gazers; and they use all kinds of condemnations. Modern psychology is also right, because as you are, if you look in, you will be morbid. You will have a certain kind of suicidal tendency, you will have a kind of masochism, otherwise why should you look at something ugly, nightmarish?

And yet Buddhas are right: Know thyself. How to make some sense out of modern psychology and the ancient psychology? It is possible only through love. First learn how to love. Love brings light and love brings joy and love brings celebration. Then there is no need for anybody to persuade you to look in; you will look in. The inner becomes so psychedelically beautiful that the outer looks very pale, anaemic. Only then does the transfer happen. Only love can become the bridge for you to go from out to in without becoming morbid, without becoming pathological. And then to be in is of immense value; it is pure health, wholeness.

Prem means love, gyan means wisdom – wisdom that comes through love. Knowledge comes from the head: wisdom comes through the heart. Knowledge is knowledge: wisdom is feeling. One cannot be knowledgeable without education, but one can be wise without any education at all.

Wisdom has nothing to do with information, it has something to do with awareness. Information comes from the outside; awareness wells up within you, it is an inner source to be tapped. Knowledge is only apparently wise; wisdom is true knowledge. Knowledge only pretends to know; wisdom knows. Knowledge is parrot-like, borrowed, you repeat others. At the most your memory is full of it, but your inner emptiness remains as it was before.

So there are ignorant but very knowledgeable people in the world, and the vice versa is also true: there are people who are tremendously wise without any knowledge at all. So there is a kind of knowing ignorance – wisdom; and also an ignorant knowing – knowledge.

The man who lives in the heart is ignorant in the sense that he does not know anything from the outside. His ignorance is a kind of innocence, but out of that innocence something grows. Because it is yours, it transforms you, and because it is yours it cannot be taken away from you; not even death will be able to defeat it.

Prem means love, bhakta means devotion, a devotee. There are three stages for the seeker. One is the stage of the student: his approach is intellectual, that of curiosity, he wants to collect information. He can only find teachers, he will never find a master. His search is for a teacher who can teach him, not for a master who can transmute him. His search is for a teacher because he thinks that truth can be taught. Truth cannot be taught, it can only be caught; it is like an infection. It is not a question of the master telling you what it is. It is getting in a deep communion with the master, falling en rapport with the master. Then something is transferred – not verbally, not visibly, but something is certainly transferred, and that transmission beyond scriptures is the beginning of a new life. But that cannot happen to the student; he is not longing for it in the first place.

The second stage is that of a disciple; it is higher than the student. He wants to be transformed. He is not in search of information but in search of transformation. He will look for a master. He will not be interested in, or satisfied with, teachers, he will not be satisfied with scriptures; he will need a living phenomenon so he can participate. But the disciple, although he surrenders, still he remains. His surrender is still his surrender. It is his will, it is his decision to surrender; and when it is your will, you can cancel it any moment, you can withdraw. The disciple can leave the master. It is the disciple's choice to be with the master or not to be with the master. If he says yes to the master, that too is his own decision to say yes. His ego still functions. He is in a better state than the student, but not yet totally in tune with the master.

The third state is that of a devotee, a bhakta. He surrenders, and his surrender is not his will; he simply allows it to happen. He cannot say 'I have surrendered.' He can simply say 'Surrender has happened to me.' Then there is no going back, he disappears into the master; and only when you disappear into the master can the master disappear into you. Then the boundaries disappear: there is real meeting, merging, and in that merging is the greatest experience – the experience of satori, samadhi, ecstasy, truth, god, or whatever you call it.

Your name means: a loving devotee. Remember the third stage has to be attained. If the disciple moves rightly he will become a devotee; if the student moves rightly he will become a disciple. If

the movement is right, sincere, authentic, the student and the disciple are both going to become devotees one day.

To be a devotee is to bloom. It is magic. Immediately all your problems disappear as if they had never existed before, as if you are awakened from your nightmare and now you know it was just a dream.

Remember, that is the goal: one has to become a devotee, and only when devotion has arisen is one ready to receive truth. The student only collects information about truth. The disciple collects a few fragments of truth. The devotee drinks it in its totality.

Remember, human happiness is not worth much. It is momentary; it is more or less a kind of forgetfulness. Life is full of miseries: in the moment of happiness you forget those miseries, but they don't go away. Once the moment of happiness has passed they will be back again, and with a vengeance, and the moment of happiness will leave you in a kind of deep frustration. You cannot hold onto it, there is no way to keep it forever. By the very nature of things human happiness can only be momentary, because in life everything is a flux, nothing ever abides in time.

Divine happiness is that happiness which comes but never goes. It is not of time, it is part of eternity. And when you are really happy, not in a momentary way, the blessing has happened. Now one can feel the blessing of being alive, and because of that feeling one can bless the whole existence too.

Let sannyas become a search for divine happiness and blessing. Sannyas is nothing else but that search.

Subhoda means right-mindfulness. It is the fundamental technique that Buddha gave to the world.

Right-mindfulness means not doing anything mechanically, but doing it with full awareness. Walking, walk with alertness. You can walk without alertness. Alertness is not needed; there is a robot part in the head which goes on doing it. You can eat without awareness, it can become just a habit. You can listen, you can talk, you can live your whole life without awareness, but that is a life of utter meaninglessness. You will never come to know who you are. You will do many things but you will never know who this doer is. Many things will come and pass in your life but you will never know in front of whom all these games are played. You will know the film that is on the screen but you will never know the person who is looking at the film; and to miss that person is to miss all.

The only way not to miss it is to act with awareness, alertness, watchfulness, to always be in a kind of witnessing. Walking, you are still witnessing, deep down in the heart, like a mirror reflecting what is happening. Eating, you are a mirror. Right now listening to me, you can listen in two ways. One is the mechanical way: because you have ears you can listen. but that will be only hearing, not listening. You can listen in a conscious way: your whole consciousness can be there behind the ears. All the past is gone, there is no future: you are just here in this moment, totally alert of what is being said to you, drinking it, with total absorption.

That is mindfulness, and that is the key for you. Use it as much as you can; you cannot use it in excess. And the more you use it, the more you will find a great integrity arising in you. Something almost starts centering at the deepest core of your being; you become crystallised.

Gurdjieff used to say that only the alert person has a soul; others only think that they have souls, they don't. He is right. In the majority of people the soul is so fast asleep that it is almost as if it were not. It has to be provoked into awakening; and that is the meaning of subhoda.

Deva means divine, rita means utterly empty – a divine emptiness. And that is the greatest thing that can happen to anybody. When the ego disappears, one is empty. When all thoughts disappear, one is empty. When no desire is left, one is empty. The ego, desires, memories, imagination – all are gone. The whole film has disappeared, just the empty white screen remains; and that is the state of meditation. Only in that emptiness does god descend. In that emptiness you become a womb, and only in that womb can god be reborn.

The beauty of a woman is that she has something like an empty womb in her being. It is out of that empty womb that life flows. This is a physical phenomenon; exactly parallel to it there is a spiritual phenomenon. Spiritually one becomes so empty that one becomes a womb, and the moment one is a womb spiritually, one is pregnant with god, one is born anew. You have disappeared and god has possessed you.

You have a beautiful name; now you have to make it a real thing in your life. It can be realised! And that is the whole purpose of my work: to help you to become utterly empty so that god can have some space in you, otherwise so much rubbish, so much unnecessary furniture, is there that there is no space left.

My whole work consists of creating a space in you – that's what sannyas is all about – and once that space is ready you need not do anything else. That very space is enough to pull the divine into you, that very space becomes a magnetic, gravitational force....

Come forever. Every one of my sannyasins has to come forever sooner or later! Come back forever!

Just raise your hands, close your eyes, and feel that you are standing underneath a great waterfall. Let the body enjoy the falling water – its coolness, its delight.

A new name has tremendous significance. The old name contains all your past; it is the very centre around which your whole past is arranged. Once the old name is dropped the whole past disappears. A discontinuity is created, and to be discontinuous with the past is a great leap because then you can be in the present.

In the ancient Hebrew language the word for name means that which makes you unique. It is also said in the ancient Hebrew scriptures that god knows every man's name. It simply means that god knows you only in your uniqueness, not otherwise. If you are pretending to be somebody else god will never know you. If you are trying to be a Buddha or a Christ or a Saint Francis god will never know you. He knows you only as you are, in your utter uniqueness, and the name makes you unique.

When the name is given by a master, it is not only an ordinary label, utilitarian: it shows something of your potential. It can become a key for inner work.

The Hebrews also used to believe that the only way to know somebody's name is to love him. A strange statement, but if you remember the meaning of the word for 'name' – that which makes an

individual unique – then it is simple. How can you know the uniqueness of a person unless you love him? On the surface he is just a number. On the surface he is a clerk, a station-master, a school-teacher, a nurse, a doctor, an engineer, this or that. Now, if you are a doctor, you are replaceable; if you die, another doctor will take your place. The world will not miss you as a doctor, you will not be missed. But if we look into your deepest core as an individual, nobody can replace you. You are unique. You have never been before, you will never be again. Nobody has ever been like you and nobody will ever be like you; you are utterly unique.

This uniqueness is a gift of god, and this uniqueness can only be known in deep love because only in love do you relax, only in love do you put your armour aside. Only in love do you allow yourself to be indefensible. Only in love can you trust that the other will not harm you, so you can allow the other into the deepest and the most delicate part of your being.

And the relationship between a disciple and a master is a love relationship. That's why I give you a new name, that's why to every sannyasin I give a new name. That's my perception of you, that's my vision of you, that's my penetration into your uniqueness.

Anand means bliss, bodhisattva means one who is a Buddha in essence, who is a Buddha in the seed. Just a little soil is needed and the courage to die in the soil. Once the seed dies, the tree is born.

Sangitam means pure music. Man is a musical instrument, in fact not just one instrument but many instruments. And if we don't know how to play on these instruments, life becomes a tale told by an idiot, full of fury and noise, signifying nothing. It becomes a chaos, just meaningless noise, a gibberish. But if we know how to play on these instruments then great joy arises. If a man knows how to play on these instruments in a harmony he can become an orchestra. And only when a man is an orchestra is he worthy of offering himself to god. This is possible; and this is not very difficult either, because this is our natural potential.

A man is born to be great music, a great song. But one has to remember that birth is not life. Birth only gives you an opportunity to be alive or not to be alive. If you use it rightly you will attain to life. If you don't use it rightly you will simply live in boredom, in anguish, somehow dragging the weight; there will be no dance to your feet, there will be no song in your heart and you will not be able to offer anything to god.

The tree can offer its flowers and perfume, the birds can offer their songs and the peacock can offer his dance. Man also has something to offer, and he has something to offer which nobody else can offer – no animal, no bird, no tree: he has a melody of consciousness to offer.

Prashant means profound peace, deep silence. The mind is full of sound, but just behind the sound there is silence. We have to dig a little bit, just as you dig the earth; you can find the sources of water after a few layers of earth – they are always there. It is just like that: in the deepest heart there is silence, absolute silence; it has never been disturbed – it cannot be disturbed – but there are layers and layers of noise.

You have to dig deep and you have to be very patient, because when you start digging a well you first come across rubbish – tins and plastic bottles and things that people have been throwing. Don't become frustrated; go on digging.

Then you will come across a few rocks and very dry earth, but don't be afraid. Don't start thinking 'The earth is so dry, how can there be water?' Just go on digging. Soon you will come upon wet earth, and that is the beginning of joy. The first signs that you are on the right track have arrived. Go on digging. You will not immediately find pure, crystal-clear water, first it will be muddy, but go on digging and soon you come across the sources of pure water.

In the same way one has to dig a well into one's own being and one comes across the same layers, but if one is patient enough one finds the waters of life.

That's what Jesus said to the woman at the well. He was thirsty and he asked the woman at the well 'Give me a little water to drink.' The woman looked at him and said 'But I belong to a very low class and people of your class don't accept water from us. Do you know that?' And Jesus said 'Forget all about that – give me water, and I will also give you some water out of my well. Your water will quench my thirst only for a few moments, but my water will quench your thirst forever.' He was talking about that well.

Meditation is a methodology to dig into your own being, to find profound peace, silence, and in that temple of silence and peace is the deity of all deities. You come to know god only when you have come to know this profound peace, undisturbed, eternally undisturbed.

[A sannyas couple are present. The woman says that her husband gambles all his money, and she does not know what to do about it because it causes difficulties.]

[To the husband] Stop this, mm? Simply stop. Don't make a problem out of it. I will teach you better ways of gambling! What are you doing gambling with money? Gamble with life, and that is sannyas! Just forget about this.

Mm? that can be done by any stupid person; that is not very intelligent. I will teach you some intelligent ways to gamble.

(to the wife) Don't be worried – he will stop!

[A sannyasin, returned from the west, says: Something of the fight in me has gone, but also I feel dead a lot . . . a lack of enthusiasm. This doesn't seem right and that doesn't seem right. I don't seem to have any heart any more.]

Nothing to be worried about, this space will pass. It always comes, it is a transitory period. When all that you have known becomes meaningless and that which is meaningful has yet to be known, between these two this space comes. It is nothing to be worried about.

[The sannyasin lists several groups he has done.]

Have you done anything like Vipassana or Zazen?... That will be the right thing for this space. Do Vipassana and then we will see what else is needed. And just be here; it will pass. Good!

[A sannyasin says she has been having rather terrible dreams lately. She is booked for several groups.]

Do these and after Hypnotherapy remind me. Those dreams will go. They are nothing to be worried about. In fact they must have always been there; it is just that now you have been able to remember them, that's all. Millions of people go on dreaming but they don't remember. When your awareness becomes a little intense you start remembering.

If you ask people you will find many who will say that they don't dream at all, and that is not true. Scientific researchers say that everybody dreams, unless one becomes a Buddha. And not one or two dreams; out of eight hours' sleep, six hours are spent in dreaming. Only for two hours is there a dreamless state, and not two hours together – a few minutes here, a few minutes there. The six hours of sleep are full of dreams.

Your dreams reflect your life. Your life is a nightmare; everybody's life is a nightmare of great tensions and anguish, anxiety, worries. They all come in the dream and they all come with a very much magnified intensity, everything small becomes big. The dreaming mind is a childish mind. If the child looks at a cat, he declares to the mother 'I have seen a lion!' That's what dreaming is!

CHAPTER 5

5 January 1979 pm in Chuang Tzu Auditorium

Love is the only true prayer. Prayer is not something formal, it can never be formal; if it is formal it is not prayer. Prayer cannot be taught. and if you learn a prayer you will miss the whole dimension of prayer for your whole life. That's how people have been mis-educated.

All religious education is a mis-education, because religion cannot be taught. It is something to be caught, it is something to be imbibed. Nobody can teach it to you, although you can learn it; but when it is learned on your own it has a beauty, it has some authentic truth in it. The Hindu prayer, the Mohammedan prayer, the Christian prayer, are not prayers; they are conditionings. Children have been taught, forced, bribed, made afraid. They have learnt, and they will go on repeating whatsoever they have learnt, but it will be just like a gramophone, a tape, in their heads; their hearts will not be with it. And only when your heart is with your prayer does it communicate, does it commune, does it become a bridge between you and the whole.

There is no need to call the whole 'god', because that word has become very ugly, it has fallen into wrong hands. It is a beautiful word in itself but it has been very wrongly associated – with the church, with the temple, with the mosque, and with all the murders and the butcheries that have happened in the name of it. Religion has not proved a blessing, it has proved a curse.

So say that prayer is a communion between the part and the whole, between the wave and the ocean. But that communion can only be that of the heart, it cannot be of the head.

Learn love, be more loving to all that is: the people, the animals, the birds, the trees, the mountains, the stars. And if you can go on connecting with existence through love, it is prayer, it is namaz. Namaz is a Sufi word for prayer.

[The new sannyasin asks: How will I know that I am on the right road to enlightenment? Will I feel it, or...?]

You will feel it in many ways. It is like you are approaching a garden. You cannot see it yet, maybe it is behind a mountain range or behind houses. You cannot see it yet, but as you come closer to the garden the wind is cooler. You can guess that you are moving in the right direction. As you come closer the wind is fragrant; you can be more sure that you are moving in the right direction. As you come even closer you can hear the birds singing. Although you have not seen it yet, small indications, hints, start arriving.

The whole way towards enlightenment is full of tremendous experiences, and those experiences are self-validating, they are self-evident. They are so tremendously moving, they are so overpowering, that you need not ask anybody. You know it, that it is happening.

Thoughts start disappearing; that's a sign. Love starts flowing more and more, for no reason at all, just for the sheer joy of it. One starts feeling more and more musical, melodious; a great harmony is felt inside. Everything starts falling into one whole, fragments disappear into unity. A kind of mystic union starts happening inside. You are not many persons, you start becoming one, individual; you are no more a crowd. Something starts settling, centering; a crystallisation starts happening. And you are cheerful – again, for no reason at all. If somebody asks why you are so cheerful you cannot answer, because there is no reason for it. One is irrationally cheerful.

Life starts having a meaning, a significance; it is no more ordinary. Even ordinary things are no more ordinary: they start radiating something extraordinary. Just a small rose flower, and you are thrilled, you feel like dancing. The sunset, and you feel like praying. Just a bird on the wing, and tears of joy start flowing.

These things go on deepening every day, and at the ultimate point you disappear as an ego. You cannot find any I inside, but there is great light, divine light, showering. When you disappear, you have arrived. That is the ultimate criterion. When you are and yet you are not, you have arrived. That is a very paradoxical experience. One cannot say 'I am' yet one is for the first time.

Sukhma means ultimate bliss. Happiness is caused from the outside, hence it can be taken away from outside. Its cause is outside, hence it makes you dependent on the outside. It creates a kind of addiction, a slavery, a dependence, and also a great fear because it can be taken away any time, it can be destroyed any time. It is very precarious: you can be robbed of it, it can be stolen. And the source that is giving you happiness can withdraw.

For example, you fall in love with a man and you are feeling very happy. He can withdraw, and all your happiness disappears; not only that, it leaves you tremendously unhappy, terribly unhappy.

Bliss is that which arises in your own being, it is a welling up of your own sources. It is not dependent on the outside, hence it cannot be taken away. There is no fear of losing it, it is impossible to lose it.

There are only two ways in life: one that goes outwards in search of happiness and the other that goes inwards in search of bliss. To be a sannyasin means that now you will be searching for bliss instead of happiness, that now you will turn inwards. Sannyas is a decision to move into one's own being, to see one's own inner sources. It is a conversion, a one-hundred-and-eighty-degree turn. It is trying to face oneself, trying to know 'Who am I?' The moment you look into your own being a great surprise is waiting for you. There is great joy waiting for you just to turn in and tune in. It is yours, and then no-one can take it, even death cannot take it away from you. It is eternal.

Niyaso. It is a Sufi word. It means prayer; but there is a difference between namaz and niyaso. Namaz means a prayer expressed through words: it is a verbal communication, it is an I-thou dialogue with god. Niyaso is a silent prayer, non-verbal: just utter silence, a deep gratitude, but not in words, only in the feeling. Nothing has to be said, because what can be said? And god knows no language other than silence, so whatsoever we say is pointless. It may satisfy us, it does; it may console us, it does; it may give great inspiration, it does – but really, what can be said to god? What is there to say? One can only bow down in deep silence, in gratitude, in thankfulness – that is niyaso. That is the very heart of prayer.

Words give it a body, then the prayer becomes embodied. Without words, when there is absolute silence, it is like an unembodied spirit, but that reaches to god far sooner. Words are heavy, they cannot go very far into the sky. Words are continuously being pulled by the gravitation of the earth, they belong to the earth; but silence is something of the beyond. The moment you are silent you are no more here on the earth: you are already in paradise.

The parable that Adam and Eve were expelled from the Garden of Eden because they had eaten the fruit from the tree of knowledge is very significant. It simply says that they had learned the ways of knowledge, they had become verbal; they attained to a mind. They lost their silence, and because they lost their silence they lost paradise. The moment you again attain silence you are back in paradise.

Adam and Eve have not really been expelled, because where can god expel them to? All is paradise, there is no other place. But they have fallen asleep in a kind of verbal dream; that is the expulsion. And the moment we awake from the verbal dream we are back.

In fact we had always been there; it is just that we had forgotten. We were so lost in our own thinking that we lost contact with existence as it is, we lost contact with that which is.

Niyaso means becoming utterly silent. So that is going to be your key. Whenever you have time just become silent, sit silently. If tears come, good. If in that silence you start feeling like dancing, dance. If in that silence something starts happening to your body energy, allow it. Much happens. If you don't control, you will be surprised, you will not be able to believe your eyes when you see what is happening. You may dance, you may cry, you may laugh, but all will be utterly silent, and that silent communion is niyaso.

Veet means beyond, gyan means knowledge – beyond knowledge. Truth is beyond knowledge. It can be experienced but it cannot be known. Why can it not be known? Because basically it is the knower, and the knower cannot be reduced to the known. It is your very subjectivity. You cannot reduce it to an object; only objects can be known. Hence the word 'science' is right; science means knowledge. It is perfectly true: science is knowledge. Religion is not knowledge, religion is experience. It is not knowing but being.

Truth is not something outside you. It is in your very subjectivity. Looking at me, just meditate for a moment. Who is looking? What is this consciousness inside you? That is truth. One has to come to one's own source to feel it; scriptures won't help. I cannot give it to you, nobody can give it to you. Truth is untransferable because it is not knowledge; knowledge can be transferred. That's why science can be taught, religion cannot be taught.

In science there are teachers, in religion there are masters; and the difference is great. The teacher is one who teaches; the master is one who infects. The teacher is one who makes you more and more informed; the master is one who makes you more and more aware of who you are. Nothing can be said about it.

So no scripture, no philosophy, no system of thought, is of any use as far as truth is concerned. Then what is to be alone? One has to learn how to forget knowledge, one has to learn how to forget scriptures, one has to learn how to drop systems of thought. One has to come to a point where all thinking has evaporated. One simply is, without a single thought. In that very moment truth is experienced: it is an existential experience.

Belief means you have not known and yet you have believed, either out of fear or out of greed – the fear of hell and the greed for heaven. That is the old trick of the priests, and because of fear and greed one starts believing. But to believe without knowing is insincere, dishonest. That's why the whole earth is full of hypocrites. These hypocrites are all religious people: they believe in god, they believe in the after-life, they believe in the soul, but because they believe, they remain hypocrites.

To believe is to live in a lie. Belief is borrowed, it is not our own understanding. The man who knows, who has experienced, need not believe either. So belief is irrelevant in any case. If you don't know, it is irrelevant. If you know, it is irrelevant, because when you know, you know; there is no need to believe. Beware of belief.

The real seeker has to be an agnostic. The beginning of real seeking cannot be rooted in belief or disbelief. One has to be utterly open; one should not start with some a priori idea. One should start in utter innocence, one should start without any conclusion. Only then can one move into truth and one day come to know it. That's why I say that the really religious person cannot be a Christian, cannot be a Hindu, because those are all beliefs. The really religious person has a quality of agnosticism. He is not a disbeliever, because disbelief is nothing but belief. One believes in god, one does not believe in god; both are the same. There is not much difference between the Catholic and the communist; Kaaba, Canterbury, and the Kremlin. are very close by – neighbours.

I teach you neither belief nor disbelief. I teach you an opening, a sincere search; one has to grow into it unprejudiced.

Consciousness can be in two states: one is mind, the other is no-mind. Mind is the state of consciousness when everything is in a turmoil; the lake is full of waves. It is the same lake but full of waves; then it is mind. When the waves have settled and the lake is utterly silent – it is the same lake, but with no ripples, no waves, no disturbance – then it is no-mind.

Consciousness can express itself as noise – then it is mind; or as silence – then it is no-mind. When consciousness is full of thoughts, desires, memories, imagination, it is mind, because these are all waves. When all desires and thoughts and imaginations and memories have become silent, have settled, have disappeared, it is the same consciousness but now it has a totally different quality, the quality of no-mind.

Mind lives in the past and the future: no-mind lives in the present. Mind is perfectly good if you are exploring the outer world, the objective world, the dimension of science; mind is needed because

doubt is needed, thinking is needed – those are instruments to enquire into the objective reality. But if you are moving in then they are not needed at all, they become hindrances.

The inner is not an object, and the inner can be known only when your consciousness has become just a mirror, a silent mirror, with no dust, a silent lake with no waves. Then the lake reflects the moon in its utter grandeur, in its total beauty. When the consciousness is in a state of no-mind it reflects truth as it is, it mirrors existence as it is.

That is the meaning of your name and that is the meaning of meditation, and that's what sannyas is all about. One has to shift from mind to no-mind; that's the real revolution. The change from mind to no-mind is the only revolution there is.

Deva means divine, utsava means celebration – a divine celebration. Religion in the past has been very sad, serious, and that's why humanity could not become religious. If religion is going to remain serious and sad then only pathological people will become interested in it, ill people, sick people, people sick of life. If religion is serious and sad then only masochists and sadists become interested in it, because a sad religion is life-negative. It doesn't affirm life, it does not celebrate life. It knows no laughter.

Christians say that Jesus never laughed. Now this is utter nonsense! If he really never laughed then he is not worth anything. In fact only he can laugh, only he can sing, only he can dance. But Christians have painted Jesus as very serious, with a long face, suffering for the whole of humanity. This whole thing is pathological. That's why the cross became more important than Christ.

I call Christianity, Crossianity: it is a religion of the cross, not of Christ. It is a suicidal religion; but that is more or less true about other religions too. All the religions up to now have been suicidal. Organised religions, churches, all have been suicidal. You can leave a few exceptions – a Buddha, a Krishna, a Christ, here and there. They are exceptions; they only prove the rule.

My vision of religion is of those people who are living in a festive way. A religion has to be life-affirmative, it has to root itself in the earth. It is god's world, his creation. It has to be enjoyed, loved, appreciated. It is a gift: we have to celebrate it in thankfulness, in gratitude. It is a great gift: to be alive, just to be alive, to be able to see the night full of stars, to be able to hear the sound of running water in the mountains, to be able to see a rose flower, is more than enough. What else is needed for one to be happy? The whole existence except for man is celebrating. The dance is everywhere and the sound is everywhere except in man.

Man needs a healthier religion, a religion which really helps people to laugh, to love, to live; and that's my effort are – to create dancing sannyasins. The old sannyas was that of renunciation: my sannyas is that of rejoicing. Rejoice and rejoice and rejoice. If you can rejoice wholeheartedly, you have prayed, you have meditated. You are accepted by god only when you are in a dance.

Vidheya means absolute positivity. Life cannot be lived through no, and those who try to live life through no simply go on missing life. One cannot make an abode out of no, because no is just empty. No is like darkness. Darkness has no real existence; it is simply the absence of the light. That's why you cannot do anything with darkness directly: you cannot push it out of the room, you cannot throw it into the neighbour's house, you cannot bring more darkness into your house. Nothing

can be done directly with darkness, because it is not. If you want to do something with darkness, you will have to do something with light. If you want darkness turn the light off; if you don't want darkness put the light on. But all that you have to do has to be done with the light.

In exactly the same way, yes is light, no is darkness. If you really want to do anything in your life, you have to learn the ways of yes. And yes is tremendously beautiful; just to say it is so relaxing.

Let it become your prayer, your meditation. Sitting silently, simply say yes, yes . . . as totally as possible. Sway with it, dance with it, let it resound in you from one end to the other end: yes! And you will be surprised; it becomes a mantra, it will create great music in you.

The root of the word 'amen' simply means yes. When you finish your prayer and you say amen, you are saying 'Yes god, yes god, yes god.' But people go on saying amen without knowing that it means yes; then it is meaningless. Change it; it is better to say 'Yes, god' and to say it so totally that your body says it, your mind says it, your soul says it. Let it become your very life style. Say yes to the trees and the birds and people, and you will be surprised: life becomes a blessing if you are there to say yes to it. Life becomes a great adventure.

That is the meaning of vidheya: the capacity to say yes.

Deva means divine, prasado means grace. There are things which can be achieved through effort, but there are also things which can never be achieved through effort. The things that can be achieved through effort are always mundane – money, power, prestige; and the things that cannot be achieved through effort are always sublime – love, prayer, meditation, god, truth.

All that is really significant always comes as grace from god. You have only to become capable of receiving it. You cannot achieve it: you can only receive it. You cannot make any positive effort towards it. Our hands are very small, our reach is not much, but we can wait, and we can wait with great expectancy, although without expectations. We can wait throbbing tremendously, pulsating. In that waiting the beyond penetrates, eternity penetrates into time; the sky comes to the earth.

One has to learn how to wait, one has to learn how to be effortless, one has to learn how to be in a state of surrender. One has to learn how to be in a let-go. The greatest secret in life is the secret of let-go, of surrender, of trusting existence.

That is the meaning of prasado: god comes as a gift and all that is great always comes as a gift.

Don't strive for it, otherwise you will miss. Lao Tzu says: Seek and you will never find, do not seek and find it immediately. Lao Tzu's statement is of great import, the very foundation of tao: relax, be in a let-go, go with the river, don't push the river. Allow the river to take you, and you will arrive.

Anand means bliss, Buddha means one who has become awakened – the blissful, awakened one. The name is to remind you constantly that there is no difference between a Buddha and you, no qualitative difference between Christ and you. The only difference is that Buddha is awake and you are asleep, but that is not much of a difference. One who is asleep can become awake any moment, and those who have become awakened have themselves been asleep for long. Every saint has a past and every sinner has a future. so there is not much difference.

But religions have been teaching people that there is much difference. that Jesus is the only begotten son of god, that you can never be like Jesus. That is very inhuman. That creates a kind of hierarchy; it is very undemocratic, unjust, unfair. Everybody is as much god's son as Jesus is. Yes, there is a little difference: he knows it and you have not yet come to know. But that is the only difference. Otherwise you are as much in god as Jesus, as Buddha, as anybody else. They know; you are unaware, so just a little effort to become aware – that's all that is needed.

A thin layer of sleep is dividing you, a very thin layer. Once this is understood you start working in a totally different way. Great self-confidence arises and great respect for oneself; and that's what the priests have destroyed. They have destroyed all self-respect in people, self-love in people. They have condemned you so much and for so long that the condemnation has entered into everybody's mind. Everybody hates himself; and how can you transform yourself if you hate yourself? If you think yourself worthless you will not be able to move upwards, it will be impossible.

I declare that you are as valuable as Buddha, as Krishna, as Christ, as Mohammed, as anybody else. And you have to respect yourself, you have to love yourself, because only if you love and respect yourself will you go in. If you love and respect yourself only then will you start working to transform yourself. And the difference is so small that it can be broken in a single moment. If intensity and a passionate search for truth are there, it can be broken in a single moment, the awakening can happen in a sudden way.

There are two possibilities of awakening: the gradual and the sudden. The gradual simply means that your intensity is not much, you are lukewarm, so you will take years and years, maybe lives. But if you are passionately in search, afire, at a one-hundred-degree temperature, then you can evaporate this very moment – that is sudden enlightenment. There is no need to go into the gradual process. Why postpone it for tomorrow when it can happen today? Why postpone it for the next moment if it can happen this moment?

[Osho gives a name for a meditation centre.]

Start now – you are ready to help people!

This will be the name: Madira. Madira means that which intoxicates. All the drunkards reach to god, and only drunkards. The so-called rational people, the so-called sane people, never reach. They cannot reach; their sanity won't allow them to go into the unknown, into the insecure. They cling to the familiar, they cling to all that is known, because with the known there is safety, security; with the unknown there are all kinds of dangers. So only a few drunkards, only a few madmen, are capable of knowing the ultimate bliss.

So help people to become drunk! Just come close to me so I can make you a little intoxicated!

CHAPTER 6

6 January 1979 pm in Chuang Tzu Auditorium

Anurago means pure love, with no desire, with no expectation, with no idea of any return. Then love is pure, then love is god. And the more you give, the more you become capable of giving: it is an inexhaustible source in your being.

Empty yourself in love, and when you have emptied yourself in love, in that space god descends in you. And that is the reward. It does not come from the outside; it comes from the beyond. You love his world; he loves you. The only way to reach to god is by loving his world.

Deva Kazua... means divine peace and harmony. Peace is never human, it is always divine. It does not happen in you, it comes to you; you can only be on the receiving end. It showers on you from the sky, from the heavens. If you are empty you will be able to become full of it. You cannot create it; anything created remains false, pseudo.

Many people try to become peaceful, and they can attain to a certain kind of peace, but that is only a very thin layer around themselves, not even skin-deep. Scratch them a little and all peace is gone, all harmony is gone. It is a cultivated thing, it is like a painted face; it is not the original face or the true face. Truth always comes from the beyond. We cannot manufacture it, we cannot cultivate it, and that is the beauty of it.

So remember, one has not to become peaceful but only empty. In becoming empty you are becoming ready to receive it; and it always comes, it is always coming. Whenever it finds you empty, suddenly you are full of it.

Deva Shingi... will mean: stretched by god and settled. And if you allow it, it is going to happen! The only thing is if you allow; that has to be done. God never interferes, but he is always ready to do all

that you desire, all that you pray for. But it can be done only with your co-operation. Your freedom is absolute. If you surrender, miracles can happen to you. If you resist then nothing is going to happen.

There are only two types of people in the world, those who resist and those who surrender. The majority is of those who resist, hence the majority remains miserable. There are very few people who are courageous enough to surrender. It needs great guts to surrender. It seems paradoxical, but unless you have tremendous confidence in yourself you cannot surrender. The weak resist, the strong surrender. Those who suffer from an inferiority complex cannot surrender. They are always afraid and resisting. They know that if they surrender they will be lost. The man who has inner confidence in himself is ready to surrender. He knows that even if he surrenders, he will be there; there is a tacit trust in himself. And only those few people are fortunate people.

Once you surrender, god can do miracles in your life.

[The new sannyasin says he wants to look at Osho for longer.]

In the morning talk, mm? you can look; and that will be of great help.

Deva Ikuko... will mean: divine meaninglessness.

Life really has no purpose, it has no meaning, and that's the most beautiful and profound thing about it. To reduce it to some meaning is to make it mundane; it loses its sacredness.

The sound of running water has no meaning, the wind passing through the pine trees has no meaning, the waves of the ocean roaring have no meaning, the clouds and the thunder have no meaning.

Meaning is a man-made thing. Remove man from existence and there will be no meaning left. Meaning is imagined, projected, and because it is a projected thing, again and again we will feel frustrated. Again and again we will come to know the truth: that the meaning we were giving to life was not true. Then one starts feeling cheated, one starts feeling worthless, accidental. And the reason is that we were searching for a meaning which is not there. If we don't search for meaning there is no frustration. If we don't search for meaning then there is nothing meaningless either: then things are simply as they are. Sometimes it is cloudy and sometimes it is very sunny; sometimes it is very silent and sometimes it is very noisy. Things are as they are, and one starts enjoying whatsoever is moment to moment.

That is the basic message of sannyas: to live life without any idea of purpose, meaning, profit, to just live it for the sheer joy of living it, loving it for the sheer joy of loving it. It is life for life's sake: no goal, no purpose, no destination.

Great freedom happens. When you are free of the obsession for meaning, you are really freedom.

Sakina. It is a Sufi word, it means divine aura. Each person is surrounded by a divine aura, because our innermost core is made of pure light and it radiates. It even filters out of the gross body and creates an aura of light.

As you become more aware, the aura becomes stronger.

The deeper you go into yourself, the bigger the aura that starts happening around you. When one has reached to the very core of light one starts feeling 'I am not made of a material body only but made of pure light.' That's why the word 'enlightenment' – when you have reached the very core of your being you are light, and that is enlightenment. Nobody becomes enlightened, you simply disappear in that light; nobody is left, only light is.

But even from the person who is fast asleep, a somnambulist, unconscious, a few rays go on filtering, and those who have eyes can see. Now scientifically also it is a proved phenomenon. Kirlian photography has been able to take photographs of auras. And not only do human beings have auras, but birds and animals, and not only birds and animals but even trees and rocks. Each being and each thing has a certain aura of its own, an energy-field. Of course, man has the most powerful energy-field, but we live totally unaware of it.

Let this moment become a journey into the inner light. Think of yourself as made of light, feel yourself as made of light; walk as if you are made of light. Slowly slowly you will start getting in tune with your light, you will become harmonious with it. When you are ready, receptive, it starts showering more and more. And the experience of light in oneself becomes the experience of light in everybody else too. The deeper you can look into yourself, the deeper you will be able to look into other people too. Then everybody becomes transparent and the whole existence is nothing but an ocean of light. That is the experience of god.

The Koran says: God is light; and all old scriptures say that god is light. They say it because of this experience. But the first thing to know is 'I am light.'

Chaitanyo means pure consciousness.

Man is only partially conscious: only one-tenth of the mind is conscious, nine-tenths is unconscious. Only the tip of the iceberg is conscious and the rest is drowned in darkness. That creates a rift in our being. We cannot exist as one person; we exist as two persons. The conscious and unconscious have no meeting ground, they cannot meet. They are like light and darkness: they cannot mix. If one is there then the other is not there.

So whenever you are functioning consciously, the unconscious hides. And whenever, in the night, the conscious goes to sleep, the unconscious becomes very very vocal. All those dreams and nightmares and messages that come filtering up are from the unconscious. But the unconscious functions only when the conscious is not there. Whatsoever you decided consciously never reaches to the unconscious; and the power is in the hands of the unconscious because it is nine times more than the conscious. So people go on deciding and the unconscious goes on undecided. They go on proposing and the unconscious goes on disposing.

There are only two possibilities to become one organic unity, and to be one organic unity is to be healthy, sane; otherwise one remains schizophrenic, split. It is as if one of my hands goes on doing things which the other hand does not know of. Then the other hand goes on doing things which my first hand does not know of. Sometimes it happens that I build something with one hand and unbuild with another. The whole of life remains just a zigzag, a hotchpotch, chaos. One never arrives anywhere. One walks, runs, travels, but nothing ever seems to really happen, because those two parts go on cancelling each other.

There are two possibilities: one is to let the conscious also disappear into the unconscious, to be drowned. That's what happens when one takes alcohol and drugs. That is one way of becoming sane, by losing consciousness. But you cannot remain in that state for long, you will have to come out of it, and whenever you come out of it again there is duality, again struggle and conflict. This conscious part cannot be drowned now in the unconscious; only for moments can we push it down through chemical drugs. But once those drugs wear off, the consciousness will come back again.

The only way to become really whole is to make the unconscious conscious; and that is the whole work of meditation. That's why all meditations and all meditative masters and all meditative techniques are against drugs, for only this simple reason, because drugs do just the opposite. They destroy the conscious and drown it in the unconscious. And meditation moves from the other pole: it helps the unconscious to become conscious and to be drowned in consciousness. That is the meaning of chaitanyo: becoming totally conscious.

Long is the journey, arduous is the path, but tremendous is the benefit, tremendous is the blessing. And as you see more and more unconsciousness turning into consciousness, more and more joy, more and more calmness, more and more collectedness, starts happening of its own accord.

So let this be the seed-work upon yourself, the basic work upon yourself: become more and more conscious, do everything consciously. Slowly slowly, just small chunks of unconsciousness jump into consciousness. And just a small part of the unconscious claimed by the consciousness is such a benediction that we don't have anything else to compare it with. The sexual orgasm is nothing compared to the orgasm that happens when a small chunk of unconsciousness becomes consciousness. Once you have become capable of changing small pieces of unconsciousness, you know the knack. Then sooner or later you will be able to bring the whole unconscious into light. That day is a day of great rejoicing.

Veet means beyond, shabdo means the word, the scripture, knowledge – beyond all words.

Words have to be dropped, one has to empty oneself of words. The inner talk has to be stopped. That is the only barrier between you and god, between you and existence, between you and your real you. The only barrier, a very thin barrier, is that of words. We are constantly thinking inside; that constant thinking goes on keeping us away from that which is.

The whole art of meditation consists of only one thing: creating gaps, creating windows, so that you can look without words, so that your eyes are empty and you can look through that emptiness. In that emptiness one becomes aware of the immense beauty of existence, of the great silence that surrounds it and of the great music which is constantly there. Then each moment becomes precious, golden. And slowly slowly you can create bigger and bigger windows.

The only thing that has to be done is this: whenever words are passing, witness them. Be very attentive, be very together there. Just look at the words, and words start disappearing, they melt. They start melting like ice melting in the hot sun. When your gaze is hot, when you are very concentratedly, intensely, looking at the words, they start melting and rushing away. They are very shy of attention. They cannot face your attentiveness; and that is the key.

Niyazo means prayer. Prayer is the highest form of love. Prayer has nothing to do with so-called

prayers; they are all of the head, and prayer can only be of the heart. The so-called prayers are only words, and real prayer can only be silent.

God knows everything, there is no need to say anything. He knows before we have said it, so what is the point of saying it? Prayer need not be a dialogue: prayer has to be a silent communion. Nothing has to be said, nothing has to be asked, nothing has to be desired, because all is already given, everything is already provided for. God already cares. Even to thank him will not be right. It is better to bow down in silence. The best way is to be utterly quiet, unmoving.

In that unmoving silence, when you are not saying anything, for the first time you start hearing the voice of god. It can be heard only in that great silence, in that profound silence. It is a very still small voice in your heart. When all the noise has stopped suddenly you become aware of it. The heart starts speaking to you. The heart becomes a flute on god's lips. And then too, remember, the message is not delivered in words; the message is delivered but without words. You are overwhelmed by an immense feeling of gratitude, you are overwhelmed by the presence of truth, but it is all non-verbal. It is a feel, it is an experience.

[An Indian sannyasin asks if there is anything he can do 'from his part of the world'.]

You have to do much for me there. You have to become my messenger there. You have come because you have been called. You have not come on your own; you have been pulled, you have come in spite of yourself. So much has to be done. You have to become a vehicle. Something of great import is happening here; it has to be spread to as many people as possible. And it will bring great bliss to you if you can share it.

There is nothing more significant than sharing truth, love, meditation. You will learn much by helping people to meditate. You will become aware of great energies in yourself the moment you start helping those who need help. And everybody is in great need of spiritual help because everybody is hungry, and this world is not satisfying at all.

Ultimately, everything of this world simply proves to be a toy. It keeps you engaged, true, but that's all it does, and sooner or later there is the disillusionment. Then the disillusionment is very shattering because you have wasted your whole life, and by the time you are disillusioned by life the opportunity has slipped out of your hands; now nothing can be done.

So make people aware that money is not going to satisfy, that power is not going to satisfy, that prestige is not going to satisfy. Only one thing can satisfy, and that is god. You can call it truth, you can call it love; those are just names. Only one thing can bring contentment, and that is becoming aware of who you are. The moment you become aware of who you are, immediately all the mysteries of existence are open to you. The whole kingdom is yours, and has always been yours. Then something happens which is going to abide with you; even death cannot take it away. A man is fulfilled only when he has come to something which cannot be taken away by death.

So help people, and come back for a longer period.

[A sannyasin says: When I am meditating there is so much noise. It's as if my mind is becoming stronger and stronger.]

It is not becoming stronger. You are becoming more aware of it, hence it looks as if it is becoming stronger. One has to become aware of it, only then can it go.

Ordinarily we remain oblivious to it. It goes on there like an undercurrent; at the back it continues. You remain occupied with a thousand and one things in the outside world. But when you meditate then you turn in and you start looking at the mind. Ordinarily the mind is behind you, and when you meditate the mind is confronted, you encounter your mind; and of course when you encounter it you see all the madness inside. It has always been there. Meditation cannot create it, meditation can only show it to you. Only when you are meditating will you become aware of this noise. The noise will become more and more – not that it is becoming more and more, it is just that you are becoming more and more aware. So your depth of awareness will bring the whole of your mind in front of you.

This is beautiful, this is how it should be. When you have become aware of the total mind and its total madness then the change will happen. Then one day suddenly the mind has started going away.

So don't be worried, this happens to every meditator. Continue meditating. Within three to six months you will see the mind disappearing. the noise becoming less and less and less, and silence arising. Just continue to meditate.

[A sannyasin says when he returns to his job as a Catholic religious teacher, he will do the Centering group and maybe the Sufi dance... but he will need the energy.]

Do everything!

Energy will be available to you. I will be there – just do everything that you want to do. And don't be worried: just tell those people who will try to create trouble, you that now you are really a Catholic, now you are working directly with Jesus and you don't care about the mediators. At the most the job will be lost; it is nothing to be worried about! Just enjoy it... and I will be there with you.

[A sannyasin had previously written to say that when she knew that her cousin tried to commit suicide she was very upset.]

That's natural. But these things are part of life, death is part of life. Sometimes it happens that a person who has no other way to assert his ego chooses suicide as an assertion of the ego. It is a way of saying to the world 'I can do something.' It is simply the greatest egoistic thing that one can do. Birth you cannot choose; suddenly you are here, you had not chosen to be, nobody had asked you. The only thing that you can choose is death. So sometimes very intelligent people commit suicide or try to commit suicide. That is their way of saying to existence, 'At least my death will not be an accident. I will choose it myself.'

It is nothing to be worried about. And whether one commits suicide or not, one is going to die anyway, death is going to happen. Death is disturbing, but death disturbs only because you also are afraid of death.

And another problem: whatsoever you are afraid of, you are also attracted towards it. Fear and attraction are two aspects of the same coin: the more you are afraid, the more you are attracted. If you are unafraid, there is no attraction; if there is no attraction, there is no fear either.

So this is a good situation for you to meditate on. You became upset and you were angry at me. This is natural, but this simply brought up something inside you. You have to meditate more about yourself. You have to see more that you are afraid of death, that you may be attracted to it. And you have to see that much work is needed before one can drop these attractions and fears. One has to become very alert, aware.

Only when one knows 'I am not the body' does the fear and attraction of death disappear. And this is the whole work for a sannyasin to do. This is the discipline of the sannyasin, to know 'I am not the body, I am not the mind.' Use every opportunity, and there will be many opportunities: a friend will die, a brother may try to commit suicide, some acquaintance may have an accident. These things are going to happen because they are happening all over the place. And even if nothing happens, then too death is going to come. Whether it happens in bed or it happens on the road, what difference does it make? Whether you choose it or it chooses you, what difference does it make?

But we have to meditate upon these problems; these are interior problems. It has nothing to do with your cousin-brother: it has something to do with your own mind. It is good that he created a situation and that he disturbed all kinds of things in you. Now, don't repress them: throw them out of your system. Use this time that you are here to throw all these toxins, poisons out of your system. Be cleansed of all these things. And it is possible.

Prem means love, anando means bliss. Love is the seed, bliss is the flowering of it, and only those who love, and love abundantly, can attain to bliss.

People try to attain to bliss without going deeply into love. Love seems to be risky, dangerous. And people are very miserly too: love means sharing, giving, and they don't want to give. They want to get, they want to get bliss, but bliss comes only to those who can give themselves totally in love. Only by giving yourself totally in love to god, to god's existence, do you earn bliss.

Bliss is a crescendo, love is the ladder. So unless one is really to die in love one never attains to bliss. And the whole world is in so much misery because everybody is trying to attain to bliss without sacrificing anything in love.

So remember that: Love is the key to god's door.

CHAPTER 7

7 January 1979 pm in Chuang Tzu Auditorium

Prem means love, amal means pure. Love is love only when it is pure, when there is no other motive in it, when it is just itself, when it is not caused by anything, when it is not a means for something else but the end itself. Love is pure when it has an intrinsic value, when it serves no purpose but is a joy unto itself, when it is a simple overflowing exultation, when it is not part of the world of business – motive, profit, gain, goal – when it is so simple like a rose flower, exulting, exuberant, overflowing, for no other reason, for no reason at all. Then love is pure; and when love is pure it brings freedom, it brings salvation. When love is pure it is god.

But what we know as love is something else. It does not bring us closer to god; on the contrary it takes us farther away. It does not even bring us closer to human beings; it is more a conflict than a harmony. It is more or less something else: a power-trip, the desire to dominate, the desire to exploit, the desire to use the other as a means.

Sometimes it is hatred camouflaged as love; sometimes it is simply greed; sometimes it is simply jealousy; sometimes it is simply because you are not capable of being alone so you have to move into some kind of relationship. It is an occupation, it keeps you engaged: then it is an escape from yourself. Rather than bringing you home, rather than bringing you more and more self-awareness, rather than giving you more and more integrity, it simply creates a chaos, a mess. It creates dependence rather than independence.

If one can go on purifying love, dropping all other foreign elements from it. . . That's what purity is: when only love is, with nothing attached to it, not even in the unconscious, then love is prayer and then love is god.

That is the meaning of your name. Let it become the meaning of your life too.

Veet means beyond, pramado means unconsciousness.

Sannyas is a process of going beyond unconsciousness. It is the alchemy of transforming the unconscious into consciousness, of transforming darkness into light, of transforming death into eternal life.

Man lives in unconsciousness, and that is the root cause of all misery. There is no other cause for misery except that we are walking with closed eyes and so we stumble. We hurt ourselves, we hurt others. We are not born blind, that is the irony: we have eyes but we keep them closed. The sun rises but it never rises for us. The sky becomes colourful but never for us. We go on living with closed eyes. We have learnt, we have been forced to learn, the way of the blind man.

Every child is born with eyes as pure as the eyes of a Buddha, as transparent as the Buddha's, but we start teaching him the ways of being blind. Sooner or later the eyes become closed, because open eyes don't get any nourishment from anywhere but every kind of punishment, and closed eyes are rewarded, supported, appreciated. Naturally, just to survive, the child learns the trick. But once you have learnt it, it goes very deep; it becomes automatic. Later on you need not keep your eyes closed, they remain closed; you simply forget that you have eyes.

It is like a bird who has been encaged from very early childhood. He has never known the joy of being on the wing, he has never moved above the clouds, he has never left his nest. He has been encaged; he will not remember. How can he remember that he has wings? – he has never been allowed to be on the wing, he has never known the experience. Slowly slowly the wings will just be an unnecessary burden and the bird will be unable to understand why they are there at all. He may find some rationalisations for why they are there. But he cannot find the real reason unless some other bird who is outside the cage seduces him to experiment.

And that is the whole function of a master: to seduce the disciple into seeing that you have wings, that you are meant to attain the ultimate, that you need not be in a prison, that the prison is just a habit, that you need not remain blind and unconscious, that light is your birthright.

[The new sannyasin says: I didn't come here to go to groups: I came here to be near you, Osho. I have been through many groups.]

Just be here, just be here. Dance and sing and forget the whole world for these days that you are here. Let me be your whole world for these days. And then it is going to remain your world forever.

Anand means bliss, namazi means prayerful. Prayer is not an act, it is a state. You cannot do prayer, you can only be in it. Those who go on doing prayers go on missing the whole point, because whatsoever you do is on the periphery. The act never happens at the centre, the act is possible only on the circumference, just as waves are possible only on the surface of the ocean, not in the depth. The depth remains utterly calm, quiet, no storms, no waves. On the surface,

Action is a wave; it cannot exist at the very core of your being. So prayer, if it remains a doing, remains superficial; you go on doing something empty. You can bow down, you can say something to god, but that is all just meaningless – unless you learn to be prayerful, unless you learn how to be pregnant with prayer. Then something starts happening at the core, at the very centre of your being. And only that brings transformation.

So remember, prayer cannot be done. Remember, prayer is not a set formula that you can repeat. Remember, prayer cannot be taught by others. It has to be spontaneous, it has to be your own, and it has to be your very being, not an act.

Then prayer and meditation are the same, there is no difference at all: meditation is prayer, prayer is meditation. To be silent, to be utterly silent, grateful, thankful, for just the sheer joy of being alive, and to say an unspoken thank you to god – unspoken, not even verbalised, just a heartfelt, unspoken thankfulness – that is being prayerful. And to be prayerful is the greatest experience there is.

Prem means love, vidhano means discipline – discipline of love. The word 'discipline' simply means learning; hence the word 'disciple': the learner.

The only thing worth learning in life is love. Life is an opportunity to learn love; life is the school. If you miss love you have missed all education: if you have learned the ways of love your schooling has been fruitful. And it is unfortunate that very few ever become fruitful, because very few ever learn the ways of love.

The ways of love are mysterious and the ways of love are almost contrary to the ways of the world.

For example, in the world, if you want to have something more, you have to accumulate it. In the world of love, if you want love more, you have to distribute it, you have to give it. Only by giving it will you be able to keep it. It is a totally different law; it is just the opposite from the world of economics.

Money follows one law: if you want to have more money you have to accumulate it, you have to exploit, you have to become miserly; only then will you have more. If you go on sharing you will not have more.

The law of love is just the opposite: if you go on keeping love it dies, it goes sour. The creative energy that was involved in it becomes destructive; it can become murderous, it can become suicidal. The very energy that would have been a blessing can turn into a calamity for you and for others. The very energy that was meant to become nectar becomes poison. Hoard it, and immediately it becomes a poison. Give it, let it flow, and it remains nectar. And the more you give, the more you have it.

It is a very different world. One has to learn, and one has to learn on one's own because society is not interested in it; in fact it is against it. It prevents it in every possible way, so that one never knows what love is, because once one knows love, the whole society and its structure looks absurd, ridiculous. Once you have known the beauty of love you will never be ambitious; and the society exists through ambition. Once you have tasted love you will not be obsessed with money and power. That is the obsession of the person who has not known love. That is a substitute for love – money and power and domination and prestige and respectability. Those are just poor substitutes; because you have missed real nourishment, now you are searching for some artificial nourishment.

The world is based on the law of hate, so nobody is going to teach you – your parents, your teachers, your priests – nobody is going to teach you the way of love. In fact, even when they teach about love they teach only hatred and nothing else. In the name of love they create more hatred amongst people; in the name of love they divide the Hindu from the Mohammedan, the Mohammedan from the Christian. the Christian from the Buddhist. In the name of love something else is the game. You will have to learn it on your own: the society will not support you.

Being initiated into sannyas means you are moving into a totally different world. It is as if one has lived in the desert and suddenly one has found a small oasis. The oasis has different laws. The world of sannyas is an oasis. Its fundamental law is love.

Anand means bliss, prakash means light – a blissful light or a lightful blissness. They are always both together, they are indivisible: in fact they are two names for the same phenomenon. Bliss has the quality of light and light has the quality of bliss. They are both intrinsic to your nature, in-built; they have not to be created, they have not to be invented. Just a little digging inside and you will find the mine of diamonds, the kingdom of god.

Once you have seen the inner light all darkness disappears. Once you have seen the inner blissfulness all slavery disappears. You need not depend on anybody else for your bliss; for the first time you feel on your own. It does not mean that you will not relate; in fact only now can you relate, you have something to share.

There are two kinds of relationships in the world: one is that of the needy, hungry man; that is a negative relationship. He wants to eat the other. It is his need, a survival need. He pretends that he loves the other, he has to pretend – that is only a bait – but basically he is interested in fulfilling his hunger. Once the hunger is fulfilled the love will disappear.

Sigmund Freud became aware only of this kind of love and relationship. That's why he says that love exists on repression. He says that if sex is allowed and is simply available, love will disappear from the world. Love, according to him, is nothing but the mental side of sex. If sex is repressed, then the repressed sex starts becoming a romantic fantasy in your mind and you start seeing beautiful women, beautiful men; you project your fantasy on them. The more you are starved, the more romantic you become.

He is right about this kind of love, but he is wrong too – because there is another kind of love of which he never became aware, he had no experience of the other love. He can be forgiven. He only knew this kind of love, the needy, in which love is nothing but a subtle kind of food, a nourishment. Naturally when you are hungry the food looks very appealing: the aroma, the flavour, even the sounds coming from the kitchen, have a beauty. Once you are contented, once you have eaten enough, all beauty and all poetry about food disappears. In fact if you are forced to eat a little more the same food will become nauseating, sickening; the same food which was so beautiful becomes so ugly.

Freud says that romance, love, can exist in the world only if repression remains. He was in a dilemma: he was against repression because repression is crippling human beings, it does not allow them natural growth, it cuts them from here, from there, it never allows them their totality; it creates neurosis. So he was against repression, but he was becoming aware, slowly slowly, that it is through repression that love, culture, poetry, music, dance, is there. If love disappears, all these arts will disappear; they are dimensions of love. And with the disappearance of repression he was afraid that love would disappear. So he was caught in a dilemma, and he could never decide throughout his whole life what should be done. If you choose one, the other creates a problem. Had he been aware of a totally different kind of love the dilemma would have disappeared.

There is another kind of love that happens not because you are hungry but because you are

overflowing, not because you need the other but just because you want to dance. There is so much; what else to do?

This is a totally different kind of love. It comes out of your inner richness. If the first is needy then this is luxury, this is utterly luxurious. You never become dependent upon the other, and you never try to make the other become dependent upon you. This kind of love enhances individuals in their individuality. It is non-jealous, non-possessive. But this love happens only when you are full of blissfulness, full of light.

The paradox is that when you are full of light and full of bliss you are capable of merging into the other without any conditions, and you are capable of accepting the other with all faults, all flaws, all limitations. A totally different world opens up.

To be a sannyasin means to become more and more blissful, to become more and more lightful. And both things are there; you just have to search within, look within. Then all the relationships. your whole life, starts taking on a new quality: that of luxury, grace, of sharing, of feeling tremendously joyful in making others joyous.

This is what I mean when I say that out of true selfishness, true altruism is born.

[A sannyasin, leaving, says: I feel full of fun!]

That's good. That's what I want! Fun is religion to me.

[The sannyasin adds: I have left you a serious question though... in three parts: about living here or not, about leading groups or not, and about orgasms not happening.]

Nothing is serious about that. Lead groups, that's perfectly good. Finally you have to be here but for the time being you can be in the West and lead groups. Then finish things there, come here.

And orgasm is nothing to be worried about. That is a toy for small children to play with. That too has to be taken very playfully. If it happens, good; if it doesn't happen, perfectly good. Everything is good. That has to be the basic note, the basic flavour, that everything is good. Otherwise anything can become serious and heavy.

Now there are a few neurotics who want to attain peak experiences every day. They are just neurotics and nothing else! Now a new greed is their illness; a peak experience, an orgasmic experience, has become a must. Now there is again a new nightmare.

Just take life very easily. Nothing is important enough to be serious about. It is really playfulness that matters, that is significant.

So go and lead groups and then finalise things and come here!

[A sannyasin, returning, says: Well, since '77 when I left, I did nearly all of the groups that are being done here.]

You have done all? Mm, you cannot do all, because they go on growing. Now there are sixty groups. It is difficult to do all. The person who is able to do sixty will become enlightened.

You do a few!

CHAPTER 8

8 January 1979 pm in Chuang Tzu Auditorium

Anand means bliss, and Francis represents a few things. One: the childlike quality, and that is the most fundamental requirement for going into truth. The knowledgeable never enters; he goes round and round. Only the wondering heart can penetrate to the core of reality, only innocent eyes can see truth. The more learned one is, the less is the possibility of knowing: the more knowledge there is, the less knowing.

Francis represents the childlike quality. Not only that. he also represents the quality of a fool; and that is one of the most beautiful things about Saint Francis. Only the person who is foolish enough can enter beyond the known. Those who are clever, the so-called wise, never go beyond the boundary; they are so afraid, they cannot risk.

Francis used to call himself 'God's fool'; but god is only for fools. The fool means one who can risk all, who is a gambler, who can sacrifice the known for the unknown, who can sacrifice all worldly cleverness to go into the dark night of the unknown and the unknowable.

The third thing that Francis represents is love. After Jesus there have been only very few people in the Christian tradition who can be compared to Francis, so few that you can count them on your fingers: Eckhart, Boehme, Teresa – just very few people. Christianity has not produced a long chain of enlightened people. Francis is one of the greatest flowerings that has happened in the Christian tradition. He is pure love, unconditional love, love for all, love for eXistence itself. He rejoices in his love; that is his prayer. The whole existence is his home. The trees are brothers and the fish are sisters. It is a family, it is a love affair: everything is related in deep communion.

I am keeping the name so that you can imbibe these three qualities, and where these three qualities meet the ultimate is bound to happen.

Sugato is one of the names of Gautam the Buddha. It means well-gone. We call the person well-gone who will never be coming back, one who has lived his life so totally that there will be no need any more of coming back into the womb.

One has to come back again and again in life because one has not yet learnt the lesson. Life is a school, the real school; all other schools are just creations of man. They give you information but they don't make you wise. In fact they burden your being with so much knowledge that you become incapable of living; and it is only out of living that wisdom arises. One who lives totally dies totally; and a total death is the greatest thing that can happen to a person. A total death means no more coming back.

That is the meaning of sugato: one who has gone so well that he will never be coming again. People who live half-heartedly will have to be thrown back into the body again and again. They will have to pass through many more sufferings, because it is only suffering that purifies. But suffering gone through unconsciously does not purify. Only when one goes into suffering consciously is it a purification. Life has many sufferings, many joys too. My sannyasin has to go into all those sufferings and happinesses consciously.

The deeper you go into your sufferings and your happinesses, you will be surprised: they are not separate, they are one phenomenon, two sides of the same thing. Once this is understood, the coin, the whole coin, drops from your hand. You no more cling to your happiness because you know it is nothing but suffering, and you no more avoid suffering, because you know it is the other side of happiness. The greed for happiness disappears at the same time as the fear of suffering disappears: it is a simultaneous phenomenon. In that very moment one is free – rather, one is freedom, and that freedom need not come back again into bondage.

Veet means beyond, pramad means unawareness. One has to go beyond unawareness; only then one is. Remaining unaware, we are not yet born. Just as the child in the mother's womb is alive but unborn, so we are alive as far as our souls are concerned, but unborn. We are in a kind of womb, a dark womb of unconsciousness.

Real life starts only with the second birth. The first birth only gives you a physical life, the life of the body. The second birth gives you a spiritual birth, then you are born as a soul. And when body and soul are both there great music is created out of their meeting. Something of the beyond immediately starts happening. Just as when a man and a woman meet in deep love and there is orgasmic joy, exactly like that but a millionfold more when the body and the soul meet there is an orgasmic joy which is infinite, which is unbounded.

But we live as the body and we have completely forgotten that another birth is needed. That's what Jesus means when he says to Nicodemus: You will not enter into my kingdom of god unless you are born again. All the initiative processes of religion are nothing but processes of rebirth.

Nobody can give you this rebirth except yourself. Help can be given, support can be given, a supportive atmosphere can be given, but still the central thing has to be done by you. It can only be done by you; it cannot be done by anybody else on your behalf.

The master functions as a midwife. That's what Socrates used to say to his disciples: I am a midwife. The midwife can help, can make it easier, but still the birth has to be given by you. It has to happen

at the innermost core of your being, in the recesses of your being. And the gestalt that has to be changed is from unawareness to awareness.

Socrates has said: An unexamined life is not worth living. That word 'unexamined' is not the right translation from the original, and because of this word – a single mistranslation – the whole of Western philosophy took a wrong turn.

Sometimes small things can have effects for centuries. It is not really an unexamined life that is not worth living, it is an unaware life that is not worth living. If you think of an unexamined life then you start analysing it: rather than becoming aware, you go into analysis. That's how the whole of Western philosophy went into analysis and became just logic-chopping: analysing and analysing and never arriving anywhere.

The Eastern philosophy has moved in the right direction: from unawareness to awareness. The life which is lived unawaresly is not worth living, it is true, because you don't live: you only pretend to live.

This word 'pramad' is of immense significance. Keep it as a key and transform each act of your life from unawareness into awareness. Reclaim yourself from the darkness of unconsciousness as much as you can; become more and more conscious.

This is what sannyas is all about. Nothing else has to be changed: only something in the inner world, the inner approach, the inner light. The whole world remains the same. I don't teach renunciation, that you have to leave this and that. You live the same life, you live in the same life, you live in the same world, but if you bring awareness to your acts your world is transformed. It is not the same world, although it is the same. Anything to say to me?

[The new sannyasin says: Very deep in my heart I feel a great love and longing for children, yet I've been unable to stay in relationship for any length of time with one person.]

And would you like to stay with one person? The desire is there?

I think you should not force that desire on yourself. Go on the way you have been going on, with a little more awareness, that's all. If you force yourself into a certain relationship you will feel very suffocated, imprisoned. You are not the type who can easily live in one relationship.

There are different types, and one has to listen to one's own type. Of course the opposite type always has some attractions. There are some beauties when you go on moving into new relationship again and again. There is great thrill, adventure, and each time that a new honeymoon starts you are again on the peaks. But again there is frustration: each time a relationship ends, the frustration, the misery, the anguish. Everything is shattered again and you have to put yourself together again. So the joy is when you start a new relationship and the misery is when it ends.

If you live in one relationship the joy is of being intimate, of being more secure. But you will not find the thrill, you will not find the adventure. You will find closeness, intimacy; and there is some beauty in some intimacy, because there are a few things which grow only in intimacy. Roots grow in intimacy. You come closer and closer and the relationship starts taking a new turn. It is not so sexual, sex slowly slowly withers away: it becomes more and more affection, friendship. It takes on

a totally different quality which is very very fulfilling. But then you will miss the honeymoons again and again and you may feel bored.

If you go on changing your relationships you will feel tired but never bored; and if you live in one relationship you will not feel tired but you will feel bored. So both types of life styles have their joys and their miseries. Naturally when one is feeling tired one starts thinking of the other kind, and when one is feeling bored one starts thinking of the other kind. That is the natural tendency, to think that the opposite may be far better, because you don't know the opposite. Rather than deciding in this way one should watch one's own type and one should relax with one's own type.

As I can see you, at least for the time being, don't decide, just go on moving. It may happen: one day you may find somebody with whom both things can happen together, then only will you be able to settle; somebody with whom life can remain a constant adventure, then your type is not starved; and somebody with whom you can also stay together, and with whom the intimacy grows. But for that you cannot immediately decide, you have to wait, you have to learn patience. It can happen some day, but it has to happen; it has not to be forced to happen. If you force it you will be more miserable than you are. It will be simply changing from one misery to another; and the other will be far more destructive because it will not fit with your type.

Up to now every society has decided in favour of one type, so every society is miserable because the people who do not belong to the same type... and fifty per cent don't belong. Fifty per cent of people are monogamous and fifty per cent of people are polygamous. That's always the balance everywhere, in everything: fifty per cent this way, fifty per cent just the opposite.

So if the society is monogamous – for example in the East, in India, or as it has been in the past in the West too – if the society is strictly monogamous then the non-monogamous type suffers tremendously. It is a very very mountainous weight on his heart. The non-monogamous type is the adventurous type, the type who explores, not only sexually: he explores in every way. So the society which remains monogamous becomes non-explorative, uncreative, because the creative person is crushed, is given no chance to grow.

The monogamous person is an uncreative person. He wants security, safety, he wants to live a cosy life. He is not a vagabond, he is not a gypsy. In every way he is not a vagabond; not only physically but spiritually, psychologically, he is not a vagabond. He would rather insist on the old and the familiar than on the new. He is not interested in the new, because the new always brings difficulties: you have to settle again, you have to change yourself with the new. Every new change and again you have to disturb your life. So monogamous societies become unscientific, superstitious, static, dull, dead.

The non monogamous society becomes very adventurous, alive, flowing, but very tense, very tired. It brings science into existence, it explores new ways, because the whole spirit is that of the wanderer. The new is loved; the old, because it is old, is hated. Everybody is ready to drop it as fast, as quick, as they can manage.

But that society will miss the calmness, quietness, cosiness, safety, the warmth, of a home. It will always remain in a kind of camp-life: one day you are here, another day you are somewhere else. Of course there is the joy of the new, new territories, and the exploration, but the trouble is also there: you are never settled, you are never at home anywhere.

My vision of a new community is that we will allow all types of people in each society; we should allow. All kinds of people have to be given total freedom to be themselves so that those who want to remain in a deep, intimate relationship, can; those who love the same taste again and again, can have that. They should not be condemned; they should not be worshipped either. And those who would like to change their whole style of life – their relationship, their love, their friendship, their place, their job – every day, every once in a while, have also to be allowed. Both are good.

Then the society will be more balanced. It will not be Eastern, it will not be Western; it will simply be one whole, one earth. But this has not happened yet. If we respect one, we condemn the other; we cannot respect both polar opposites.

My suggestion for you is that you do a few groups and you remain as you are; there is no hurry to change. Soon you will be able to find somebody with whom your type, and the longing to have some intimate deep-going relationship, will be fulfilled. But for that you will have to wait. If you are in a hurry and you decide, you will feel very suffocated.

And rather than being bored being tired is better. The tired person has some hope; the bored person has no hope. Wait!

Arpan means one who is offered to god. And we have only ourselves to offer; offering anything else won't do.

People are ready to offer everything except themselves; and that is the only thing that we really have. We come empty handed and we go empty-handed, so what can we offer to god? We can offer our emptiness, our empty hands: that is the only offering. But in that very offering the ego disappears; and the moment the ego is not, god is. God is only when you have known him, but you will know him only when you are not. If you are too much then your very presence is a barrier; if you are too full of yourself then there is no space for god to enter in you.

By offering I mean that you simply surrender yourself, and in that moment when you are just an offering, surrendered, a great silence descends. Following that silence comes god: the experience of the ultimate meeting with existence.

So this is your work: go on offering, disappear. That is the only way to attain to real being. The choice is not between to be or not to be; not to be is the only way to be.

[Osho gives sannyasin, saying:]

Just raise your hands, close your eyes and feel like a tree. Forget the human body. These hands are your branches spread out. It is raining, it is windy, and the tree is dancing, swaying. Just feel like a tree. Feel the wind, feel the rain, feel delighted. And if something starts happening in the body – moving, swaying – go with it.

Prem means love, sakino means an aura – the aura of love. It is only love which gives you an aura of light, which creates a small climate around you of light, of beauty, of joy. But at the very core of it all is the flame of love. Once the heart is full of love you will start radiating light. Lovers become luminous; and those who are in great love with existence, their luminosity is infinite.

All over the world we have made auras around the heads of saints; that is very symbolic. That simply shows that a flame, which we cannot see, is burning in the heart, but at least we can feel the aura around the head – of Buddha and Christ, and Mahavira and Zarathustra. That is the only thing which we have done all over the world: we have made a light surround the people who have arrived. We have depicted them, painted them, with the aura of light.

But the light is possible only if the flame is there in the heart. Without the flame there can be no aura. That flame is love. Create love and your life will be a life of light and not of darkness.

Darkness is death, and millions of people live in death. They live in death, they die in death. It is very rare to find a person who lives, who is really alive, vibrantly alive. And whenever you come across a person who is vibrantly alive you will immediately feel some light radiating from him.

Create love, become more loving. You can, that's why I am giving you this name: you can radiate the light of that secret, hidden flame of love.

And when I say love, I don't mean that you have to love only human beings or only this person, that person. By love I simply mean a state of love. One has to be in the state of love continuously, for twenty-four hours. One has to be simply loving, that's what I mean – not love as relationship but the quality of loving. Even if you are sitting alone, be full of love. Even if you are arranging furniture, be loving, to the furniture. It is not a question of what you are doing, whether you are dealing with things or with persons; the question is to remain continuously in the state of love. Only then does the light arise one day.

That light is the ultimate experience that life makes available to people. That light is called god, another name for the same light. Once you have known that light you have known life eternal. Then there is no death. Death happens only in darkness: when there is light there is no death. Death is an illusion then, a myth, a lie.

[A sannyasin, leaving, asks Osho to bless her work in the west.]

My blessings are always with you.

And work forgetting yourself completely so that I can work through you, because whenever you think that you are working, you start hesitating, you become uncertain; and that is natural. If you leave it to me, all hesitation will disappear, all uncertainty will disappear. If you leave it to me, miracles are possible.

So this time just let me in and don't disturb things at all.

CHAPTER 9

9 January 1979 pm in Chuang Tzu Auditorium

Udgeya means that which has to be celebrated, that which has to be sung.

Life is a celebration, and unless one understands it as celebration one goes on missing god. To connect with the divine, the only bridge is celebration. It is only in the moments when you are utterly drunk with joy that you are close to god. In those festive moments when life is not a burden somehow to be carried but a song to be sung, in those moments when you are on holiday, with no worry of the world, with no mind, when you are utterly in the moment, in tune, you start breathing god in and out.

That is really the meaning of holiday: when the day is holy, when it is a moment of festivity. Then suddenly a new vision opens up. Life is not seen as wholly material; it becomes luminous with the divine. Trees are alive and so are rocks; then everything is transparent and of tremendous splendour.

Religion went wrong in the past because it became more and more of a renunciation rather than a rejoicing. Jesus says again and again to his disciples: Rejoice, rejoice! I say again, rejoice! And Christianity has gone to just the opposite: it is not rejoicing. If you look at the Christian saints they are very sad. Laughter has become a sin to them. Sadness seems to be religious; joy seems to be profane, laughter seems to be shallow.

Laughter is never shallow. In fact it is only in laughter that you become a unity; that your body, your mind, your soul, become one. It is only in laughter that suddenly one transcends the mind. Laughter is the deepest prayer there is.

But it happened not only to Christianity; it happened to all the religions. It seems that man is pathological, so even the messages of rejoicing are immediately translated, corrupted, distorted, into messages of renunciation.

Being a sannyasin means that you will take life more as fun than as work, that you will think of life more as joy than as duty.

Unmesh means the act of opening one's eyes. We have eyes but we have not opened them yet. I don't mean the physical eyes, I mean the metaphysical insight. Just as we can look outwards, we can look inwards. Each sense has its interior part; everything that has a without has a within. If we can look out, we can look in; if we can move out, we can move in.

But in the contemporary mind the interiority of man is denied. Man lives as if there is only one possibility: the without. That is living on the periphery, it is living a non-essential life. Nothing is wrong in it, but in itself it is very partial and very shallow, meaningless. Unless you have an interior core to each of your acts you will not find meaning in life.

Meaning arises within you; it is not somewhere outside where one can catch hold of it. And when there is meaning inside, everything outside becomes meaningful; everything outside reflects your meaning. But before life can become meaningful you have to know your inner meaning.

Meditation is a way of opening your eyes inwards. Whenever you can find time, sit with closed eyes and try to look in. In the beginning you will encounter only darkness and nothing else; don't be worried about it. Even if you can see darkness inside, that is far better than seeing light outside. At least it is something inner, something deeper, closer to home.

In the beginning it will be darkness. It is just as when you come in from outside. It is a hot sunny day, and when you enter your house all looks dark. Just rest a little bit and your eyes will become attuned to the light that is inside the house.

For many many lives we have lived outside so we have forgotten how to see the inner; our eyes have become focused on the objective. It takes a little time for them to relax, for them to change the gestalt. But within just three to nine months if one can sit silently for a few hours every day, one day it happens. That day you are really born.

This is the beginning of a process, but not the end. Sannyas is only a gesture from your side that you are available to go inwards, that you are ready to learn the art, that you are ready to take the risk. It is going into the unknown, so it is risky, but ultimately tremendously paying.

(to someone taking sannyas) Just raise your hands, close your eyes, and feel as if you are standing underneath an energy waterfall. Great energy is showering on you: absorb it. And if your body starts trembling, shaking, swaying, go with it. Be in a state of uncontrol; don't hold yourself.

Bhavito means one who is overwhelmed, one who is overflowing. People who live in the head are never overwhelmed by anything; for them life is very flat, prosaic. But those who have not yet killed their heart can live a totally different kind of life – of overwhelming feelings, of poetry.

And remember, prose and poetry both consist of the same words, just the arrangement differs. One can arrange one's life as a head; it is the same life, the same ingredients. One can arrange the same energy as a heart. To live in the head is to live without living at all; it is just dragging oneself somehow. One is logical, one is mathematical, one is calculative, but out of all these activities joy

does not arise. Joy needs a totally different orientation – not of thought but of feeling; and the world of feeling is diametrically opposite to the world of thought.

We have been brought up in such a way that the heart has almost been destroyed. It has to be revived again, because in its revival is your resurrection: you will come out of the grave.

The whole effort here is to help you to come down from the head to the heart. And remember, I am not against the head. If you are capable of living at the shrine of the heart you can use the head, but you will remain the master of it. If the heart is missing then the head becomes the master and you become the slave. The head is perfectly good as a slave but it is tremendously, terribly, harmful as the master, because the head is only a machine, a bio-computer. Use it but don't be used by it.

That is the meaning of your name, Bhavito: getting deeper and deeper into feelings. Become overwhelmed by feelings, overflowing with love. Then god needs no other proof: god simply is. When the heart is functioning at the maximum, god is. When the heart is aflame with joy and love, god is.

This is possible for you, and easily possible. Your heart is there, undamaged. You have bypassed it, you have not allowed it to function, but it is there intact; it is becoming more and more difficult to find people whose hearts are undistorted.

The work is going to be easy, not hard. The journey will be very very playful; it will not be arduous.

Prem means love, and christa or christ symbolises the ultimate state of consciousness.

Christ is not the name of any particular person. Jesus is only one of the Christs. Buddha is a Christ, Moses is a Christ, Krishna is a Christ. You will be surprised to know that the word 'christ' comes from the same root as Krishna. It comes from Sanskrit, not from Hebrew or Aramaic.

Christ means one who is awakened; it is equivalent to Buddha. It means one who has disappeared as an individual and has become a medium for the universal. That is the meaning of messiah.

So Prem Christa will mean love, the ultimate state of consciousness. And that was the contribution of Jesus Christ to human consciousness. Moses brought law, Jesus brought love. Love is the highest culmination of law. Law is rudimentary, primitive. Moses was working with a very primary class. There was no other way; that's how the pioneer has to work. He had to give laws and commandments to his disciples. Once the laws were fulfilled, once the discipline that the law can create was created, then there was a possibility of a quantum leap.

Man can be freed from law, and only one law will be enough: love. Jesus says: God is love. Now, twenty centuries after Jesus, again a momentous change has to happen. Jesus says: God is love; I say: Love is god. Now even god can be dropped; love is enough unto itself.

And the ultimate consciousness is nothing but pure love. Passion is transformed into compassion, lust is transformed into love, the mud disappears into the lotus. And that is the greatest miracle: seeing mud become a lotus, seeing sex becoming samadhi, seeing lust becoming love, seeing oneself disappearing as a material body and becoming the body of light.

That is the meaning of Jesus' resurrection: if you die as you are, you will be born as you really are. On one hand is the crucifixion of the ego, on the other hand you are born for the first time as egoless consciousness.

Deva means divine, udbuddha means awakening – a divine awakening.

Man is born asleep, man lives asleep, and ninety-nine point nine per cent of people die asleep. They never become aware of what is, they never become aware of who they are. This life that is lived in sleep is hell. They stumble everywhere, they fall everywhere, they move like blind people; it is bound to be so.

Only with awakening does life start settling on a new plane. Only with awakening do you have the taste of bliss and the taste of freedom for the first time; and that is the purpose of life: to know bliss, to be bliss. But many fail. They are not even aware that they are not aware; the sleep is so deep. Hence, the only thing that can be of help is making great effort to be alert. The effort is great, it is arduous, because one tends to fall asleep again. To be asleep seems to be comfortable because we have become habituated to it.

George Gurdjieff used to give a simple experiment to all new disciples. He would give his pocket-watch to them and would tell them 'Look at the second hand and remain alert. See how long you can remain alert, for how many seconds. You have to be attentive that you are looking at the second hand moving. And any time that you forget, you have to tell me.'

It is a really surprising experiment. If you do it you will be surprised: for not more than five to seven seconds can you remember that you are looking at the clock, at the second hand moving. After five, seven seconds, you fall asleep; you start thinking of other things, dreaming of other things. You are gone. Then suddenly you become aware but the hand has moved twenty seconds, thirty seconds, or maybe one minute.

Our awareness is so thin, but it is there, even though it is thin. The seed is there, and if the seed is there then there is no worry. Even to be aware for one second is indicative that we can be aware for two seconds, three seconds, four seconds, one minute, two minutes. Slowly slowly, we can bring the quality of awareness to our lives twenty-four hours a day.

Krishna has said that the real meditator remains awake even in his sleep. And the ordinary man is asleep even when he is thought to be awake. This is the revolution! Yes, it happens: one can be alert even while asleep. The body goes to sleep but a small light of awareness goes on burning somewhere deep inside. When that awareness happens, dreams disappear. When that awareness happens, thoughts disappear in the day and dreams disappear in the night. And when you are without thoughts and without dreams you know for the first time what silence is and how tremendously blissful it is, what a benediction it is. Even to taste that silence for one moment is to have known something eternal, something deathless.

So your sannyas has to become a great effort to become aware. Walking on the road become aware that you are walking. Walk slowly with great awareness; don't forget that you are walking. Listening, don't forget that you are listening; talking, don't forget that you are talking. Even when moving your hands, be aware deep down inside that the hand is being moved. And you will be surprised: slowly

slowly it happens for a few moments, then it happens for a few seconds, then for hours and then for days.

And once a person can remain alert even once for twenty-four hours, he becomes a Buddha. Then there is no going back, then all darkness has disappeared. Then the interior of your being is full of light; then you are that light – not that you are an observer of the light, you are the light itself. That is why it is called enlightenment: one becomes light, pure light.

All the ancient scriptures say: In the beginning god created light. The Koran says: God said let there be light and there was light. It is significant. It is the experience of all those who have become awakened that again only light remains. So whatsoever remains in the end must be the beginning. the beginning is the end, the alpha is the omega, the source is the goal. Then the circle is complete; and when the circle is complete you have arrived home.

Anand means bliss, sargam means music. Bliss is music: it is falling into harmony. Ordinarily man remains in fragments, divided, split. One part is going to the north, another part is going to the south; one part wants to do something and another part is simply against it. There is great disunity, and because of that disunity, because of the discord, the music is not possible.

To become one, is to be full of music. That's what Zen people call the sound of one hand clapping. Even if two hands are there then the sound will not be music, it will be noise. But when there is only one then something unheard is heard. That unheard music is always there, but because of the conflict and the chaos and the crowd and the many minds inside you, you cannot hear it. It is a still small voice; it is lost in the turmoil.

People think they have one mind; they have many. In the ordinary unconscious state man is polypsychic, he has many minds: he is a crowd really. You are not one person. Hence we go on missing the eternal harmony of existence. It is there in the stars, it is there in the rivers, it is there in the mountains. It is in us too, the same harmony, because we are part of this whole.

One has to create a unity in oneself; one has to become individual. Exactly, literally, the word 'individual' means indivisible. When one becomes indivisible there is music and there is bliss. Bliss and music are two aspects of the same energy. Become blissful and you will feel more and more music in your life. Become more and more musical and you will feel more and more bliss in your life.

Down the ages, in all the mystery schools of the world, music has been used as one of the greatest helps for meditation, for this purpose only – because the outer music can trigger the inner music, it can create a synchronicity. Listening to the outer music, something can be stirred inside. That always happens when you are listening to music, great music: something inside you starts falling into one unity, a silence is created. For a few moments the crowd of so many quarrelling minds disappears, the market-place in you disappears, suddenly there is silence.

Music is great only if it creates inner silence; that is the criterion of great music. The modern music – jazz and pop music – is not music at all. It does not create silence in you; on the contrary, it reflects only your noise outside. It is not helpful in meditation. But people like it because it fits with their noise: they are noisy and the modern music is more noisy; it drowns their noise. But it is not great music, it is not really music at all.

[Osho tells us about the experiments that have been conducted with plants and music. When modern music is played near plants they tend to shy away; when classical music is playing they grow twice as big as they would have!]

The modern music. simply reflects the inner chaos and the ancient music reflects the silence of the sages. It can be used as an outer device to provoke the inner harmony in you.

Listen to classical music, listen to ancient Eastern music, and it will be of tremendous help to you.

Anand means bliss, vijen means victory, victorious. The only victory worthwhile is to attain to bliss; all else is just a sheer wastage of time and life. The only victory is to be victorious over oneself.

That's where politics and religion are diametrically opposite dimensions. Politics is an effort to be victorious over others; religion is an effort to be victorious over oneself. The people who try to be victorious over others are the people who are suffering from an inferiority complex, who are not masters of themselves; hence they want to dominate others as a substitute.

The person who is a master of himself will not like to dominate anybody at all, in fact he cannot. Even if the opportunity is given, it is impossible for him to dominate the other. To dominate the other you have to be suffering from an inferiority complex. And the person who is a master of himself neither suffers from inferiority complex nor from superiority complex. He simply does not suffer from any complex, he is free from all complexes. That is the meaning of inner victory: to be free from all complexes. And to be free from all complexes is to be in paradise.

That is the meaning of your name. Let it become a reality too!

CHAPTER 10

10 January 1979 pm in Chuang Tzu Auditorium

[Deva Bhavito – god of feeling.] That is going to be your path. Get deeper and deeper into the heart. Forget your head completely. Become headless, as if the head is no more there. Function from the heart. Never do anything unless it is your feeling to do it; never do anything only because you think it is right. Through thinking you will never come to the ultimate; you have to come through the door of feeling.

There are two types of people in the world: one type can come through thinking, the other type can come only through feeling. Both arrive at the same space: that space is god. It is the same temple but there are two doors to it.

[The new sannyasin would like to know if he has known Gurdjieff.]

No, not at all. And even if you had known him, there would have been no connection. He had nothing to do with the feeling type. His work is not that of love; it is hard, calculated work, it is mathematical and scientific. It is not alchemy: it is pure chemistry. Gurdjieff is not the man for you and you are not the man for him!

Knowing a man like Gurdjieff simply means only one thing: unless you are in contact. . . . You may have passed him, you may have seen him, but that doesn't matter. You may have travelled in the same compartment of a train; that doesn't matter. There could not have been any possible connection between you and Gurdjieff.

Udgatri means the singer of divine songs. Life has meaning only when you are capable of exploding into songs.

We live like closed buds, and we have to open up like flowers; in that very opening life becomes meaningful. Unless one can share one's being with existence one remains meaningless.

Everyone has come here to sing a song, and no-one else can sing the song that you can sing; it has to be just yours and only yours. If you don't sing it there is no substitute for it. The world will remain lacking in that for ever and for ever, something will be missing. You will never feel worthy and you will never feel part of existence; you will remain an outsider, a stranger.

The moment we pour our being into existence in celebration, we become part of it. In that very pouring the ego disappears. In fact, the ego cannot disappear unless you have sung your song and danced your dance.

Udgatri is an ancient word. It was used for the priests in India who used to madly sing the songs of god. Technically they were not singers, not musicians, but they were a song, they were music. They were madly in love with existence. Out of that mad love something was born in them and through them.

Udbhava means real birth. Sannyas is the science of real birth. The first birth is physical; it only makes your body but not you. Your body arises in the mother's womb but you have still to be born. The temple is empty, the master is not there yet, or in other words the master is asleep. And only when the master awakens is one really born; that is the second birth. That is the meaning of all methods of initiation. Initiation means that you are entering into a school which will function like a womb to create your soul.

Sannyas is a great commitment – a commitment to yourself to be reborn.

Unmana means no-mind. Mind is the only barrier between you and you. The first you is your false ego and the second you is your real I. The first is a personality, the second is your soul; and between the two is the mind. The mind supports the personality in every way. Personality is an outgrowth of the mind: personality is the mind's without and the mind is the personality's within; they both help each other.

Unless one drops the mind one remains pseudo. Dropping the mind is dropping the personality; dropping the mind is dropping the masks; dropping the mind is becoming utterly nude. In that nudity one encounters oneself as one really is – not as one thinks, not as one wants, not as others expect, but as one really is. To know it is to know the truth, and to know the truth is to be liberated.

Truth liberates, naked truth liberates.

[Upgeya means to be celebrated.]

Life is a gift to be celebrated, a gift which we go on taking for granted, for which we don't feel any thankfulness. And that is the only sin: not to feel grateful to the whole for giving such a precious, immensely valuable gift. We cannot pay for it, and because we cannot pay for it – there is no way to pay – we can only be in a tremendous thankfulness. Because we cannot pay for it, religion is born.

Religion is nothing but gratefulness, and this gratefulness can be expressed only through celebration. It should not be just verbal, it should be in your dance, it should be in your very being. It can't be just a thank you to god; that will be too poor. Words cannot convey anything, you have to become the thank you.

That is the meaning of upgeya: when one feels so grateful that one dances in gratefulness; and that's my whole teaching here.

Deva means divine, parinita means married to – married to the divine. Unless that happens, nothing happens. Unless one starts moving in deep love with the whole, all other loves fail. They fail only because the desire is for the whole. If you understand it they can't fail; they become stepping-stones. Then each lover is a ray of god, each love is a small dew-drop of the same immense ocean. Then nothing fails, everything succeeds, and everything becomes part of the great context. Everything becomes a step and it takes you higher and higher. But the vision should be clear, that one is married to god. All other marriages are on the way; all other love affairs are part of the great love affair with god.

Let sannyas be the beginning of this great love affair. Sannyas is true only if it becomes a marriage to the divine.

Deva means god, upnita means brought close to.

Sannyas is a bridge to bring you close to god. It is not a religion: it is a way, a way of life. It has no creed; it is a simple understanding, with no philosophy, with no theology, with no dogma. It is a way of living life naturally, spontaneously, consciously; but that becomes the bridge.

Then slowly, slowly you go on coming closer and closer to god. You don't know where god is so you cannot move directly towards god. But if you become aware, alert, authentic, and you live spontaneously moment to moment, watchfully, you will be coming closer. Without directly making any effort to move towards god you will be brought closer and closer. And one day suddenly you are god, one day suddenly the doors have opened.

Whenever your awareness has risen to a point of one hundred degrees, the transformation happens on its own accord.

Prem means love, deshana means a sermon – a sermon of love. Love can be taught only through life. Love cannot be condensed into a theory; it is too alive a phenomenon to be condensed into a theory. It is so vast that it cannot be confined within any words, and it is so mysterious that all words will be inadequate in expressing it. It is the ultimate mystery.

But one can teach it by one's life; and then one's whole life becomes a sermon of love. Live in such a way that each act of your life becomes an act of love, and that's enough. That is prayer; nothing more is needed. If we have loved the world immensely our love reaches to god, because it is his creation and he is hidden behind all his creations. So wherever we pour our love it reaches to him; it can't go anywhere else. Just as all rivers reach to the ocean, all acts of love reach to god. We are small rivers of love and he is the ocean.

Consciously live a life of love: that is my message to you. Let that become your initiation into sannyas.

And remember: children cannot love much because their love is a need, they are helpless. Love is a nourishment; they need it, they cannot give it. At the most, they can pretend to give.

For the young, love is a lust. They give, but they give only to get. Children cannot give, they only get; young people give and get.

The ultimate is left for the older people: they can give without asking anything in return.

That is the highest peak of love: when you give for the simple joy of giving; that is maturity. It is because of this fact that all ancient societies worship the older people, because love can reach to the highest peak and climax only in old age.

[A sannyasin, leaving, says: My heart is a bit heavy.]

Heavy? That's a good sign. When you have a heart, then only can it be heavy! Many people don't have any heart.

It is good! The heart is growing, so it is becoming heavy; no need to be worried. It is difficult to go, that's why. But you will be doing my work this time, so devote as much time as you can to doing my work.

[The sannyasin had previously written a letter about introducing cathartic meditations into this strange kind of place. He was afraid of someone cracking up.]

No, don't be afraid... don't be afraid: simply introduce it. I will be continuously helping you; just introduce it. People are in need – just introduce meditations and you will find people coming, and you will find people very sympathetic; don't be worried at all. It is something that is going to grip the mind in the future sooner or later.

We may be a little early, but that's all, so that's not a problem at all. Those who have intelligence will be immediately attracted. And never care about the stupid. It is good that they are not attracted, because whenever they are attracted to something that means that thing is also stupid. Intelligent people will be attracted and in the West you will find many many people simply ready, just waiting for something and not knowing what it is, groping in the dark. If you show them a small light they will start coming.

You will be surprised that when you start helping people you are learning many things about meditation that you were not aware of. You knew them, but only when you start teaching people do you become aware, because then you have to articulate many things which may be just deep in the unconscious somewhere lurking like shadows. You have to bring them up, you have to verbalise them, you have to give them form. And suddenly when you give them a form you also become aware that you have known this, but you were not aware of it.

The best way to learn meditation is to teach it. And higher things can only be learned by teaching; the higher they are, the more it is so. Unless you start communicating, your own experiences will remain cloudy, hidden in a kind of mist; there is no need to bring them into the light. But when you have to convince the other you have to bring them into the light – and for the first time you also become clearly aware of what it is.

So it is going to be a help to you too, a tremendous help; and you are one of the best educational institutions there, so many many people will be simply ready to accept. You just have to gather a

little courage and go out. In the beginning only, just reach a few friends, collect them, and then the thing starts moving on its own and I will be with you!

[A sannyasin who is involved in artistic activities, and also introducing Osho to people in the West, asks if she is able to do so many things at the same time.]

You are! Everybody is really able to do many things, so many things that you cannot conceive of it. Because we live at the very minimum we don't use more than seven per cent of our potential. So whatsoever you are doing, you can do at least ten times more very easily; and if you make a little more effort then fifteen times more. And the beauty is the more you do, the more energy you have to do.

We never become aware of our immense potential because we never give it any challenge. Give yourself as many challenges as possible. Life is short and it flees fast, it goes on slipping out of your hands. The moment that it is gone, it is gone, but if you can use it creatively then the moment will be gone but you have squeezed all the juice out of it. You will be enriched: the moment will be gone, but it will leave a tremendous treasure for you.

If a man has really lived totally then by the time he dies he takes a kingdom with him. He does not go empty-handed; only Alexander goes empty-handed, not Buddha.

So don't be worried. Take on as many challenges as possible. And this is my experience the people who are doing many things always have time to do many more things. The people who are not doing anything have no time at all! If you tell them to do something, they say 'We have no time, no energy.' And they are right in a way because their energy remains unchallenged, in a kind of entropy, in a kind of sleep.

Provoke your energy from every nook and corner, and you will become aflame. And to live like a torch burning from both ends together is the right and only way to live. Immense is the blessing of the person who lives totally.

Man has a multi-dimensional being. You can do many, many things. And remember, all great discoveries in the world are made by people who do many kinds of things. Out of those many kinds of things a kind of cross-breeding happens. For example, if a mathematician starts painting, then no painter will be able to do the things that he does; because mathematics will be there somewhere. If he is also a musician then his painting will have another dimension to it; something of music will be there, music in colours. If he is a lover also, then something of love will also be in the painting, and so on and so forth. If he is only a painter the painting will be flat, it will be one-dimensional, it will not have depth. Maybe technically it is very correct, but only technically correct. It will not be a great work of art, it will not be a creation.

It is just as when men and women meet and a child is born. When men and women of different races meet, a far better child is born, because the woman brings all the culture from her side – a different culture, a different climate, a different vision – and the father brings a different culture, a different climate, a different language. The child becomes a meeting point, and certainly the child will have a richer life.

People should not marry in their own country, they should not marry in the same church, they should not marry people of the same colour. Marriages should be as far away as possible. If you can find Martians, marry them! Marriages should be inter-planetary; and once we have discovered people on other planets this is going to happen! A totally different kind of child will be born: he will be a mutant, he will bring a new humanity into the world.

That's how all inventions happen. A musician simply starts painting, a painter starts composing music; then something is bound to happen.

So try as many things as possible. They will all contribute, they will all make you richer and richer, and multi-dimensional.

[A sannyasin says: I'm feeling fragile to be in the energy of the West.]

It is natural, it is natural. Living here for so long makes you delicate, makes you feminine, makes you fragile, because that is the only way to be open to god, open to the universe; one has to be vulnerable. When you go out of this Buddhafield you will be a little afraid, because the world is hard, the world is masculine, the world is aggressive, and the West more so.

But don't be worried. This fragility is not weakness: it is really a new kind of strength, it is feminine strength. And remember that the idea that woman is a weaker sex is utter nonsense. Woman is the stronger sex; man is weaker. In only one way is man not weaker and that is in a muscular way, in an animal way. Otherwise he is not stronger than woman.

Women live longer than men, five years more. They are more resistant to illness than men. More men than women go mad; one should have expected just vice versa. And more men than women commit suicide; although women talk about committing suicide they never do. And whenever they take pills also they always take them in a certain quantity.

Feminine energy has its own strength. It is non-muscular, it is not that of an animal, it is not that of Mohammed Ali. It is of a Buddha, it is vulnerable, fragile, but tremendously powerful.

So don't be worried at all. You will be able to face the West, and without being in conflict. You will be able to remain as you are without being destroyed. And you need not protect yourself either, you need not grow a protective armour around yourself. The energy in itself is enough: it has its own power, hidden, secret, not on the surface but at the very centre.

So no need to worry. Just go, and I will see that everything remains as it is.

CHAPTER 11

11 January 1979 pm in Chuang Tzu Auditorium

Prem means love. Love is god – that is the meaning of [prem theo], and that is the whole meaning of religion.

The moment that religion becomes a law it is no more religion. It has fallen; it is no more part of the world of light, it has already become part of darkness. Law is for the blind; law is needed because people are loveless. When there is love there is no need of any law. Love is enough unto itself; it is the law of all laws, the very foundation, the source.

Once it happened: a man asked Saint Augustine 'Can you give me one word in which all the laws of all the sacred scriptures are condensed?'

Augustine had to meditate over it. For a few moments there was silence. He closed his eyes, and then he said 'Love, and if you love then whatsoever you do is right.'

And the vice versa is also true: if you don't love, whatsoever you do is wrong. Although it is right according to the law it is still basically wrong because love is missing. It is a corpse, there is no soul in it.

With love whatsoever you do is right, because love is intrinsically incapable of doing wrong. Remember it, and not only remember it: try to live it.

Yogino comes from the word 'yoga'; yoga means union. Man lives in a kind of separation from existence, and that is his misery. Man lives almost as if uprooted, without roots in the soil; that's why life is not flowing, is stuck, stale. And there is nothing green in man's life, no foliage, no flowers; it is barren.

The whole search of religion is how to get back your roots, how to be one with existence again as you were before birth.

The child in the mother's womb lives in a kind of union, in a state of yoga. He is utterly one with the mother, he knows no separation. Once he is out of the womb a great shock, the birth trauma, happens. And we don't give him any chance to settle; we immediately cut the umbilical cord, immediately. He is not even able to breathe yet! And cutting the umbilical cord so fast, so quickly, is fatal, is dangerous. That remains like a wound deep in the unconscious. After that the child continuously feels that he is going farther and farther away from the original union. Life becomes more and more of a worry, a burden.

Yoga is the science of getting in tune with existence. Yoga is exactly, literally, the meaning of the English word 'religion'. It comes from a root 'religere' which means to be united, to be united again, to be one with existence. This can happen now, not on the physical level; this can happen only on the level of consciousness.

And that's what meditation is all about: a merging of oneself into the whole. It brings great benediction, it brings orgasmic joy, and such an orgasmic joy that persists, remains; it comes and never goes.

Unmila means the act of opening one's eyes, the first thing that you do in the morning. But I am giving you the name as a metaphor for the inner opening of the eye; it is exactly the same. In the morning the moment you open your eyes, suddenly the darkness disappears, suddenly you become aware of the outer world – the birds singing in the trees, the wind blowing, the sun entering through the window and children playing on the road. It is sudden: just a moment ago the outer world had not existed at all; there was no sun, no wind, no children playing, there were no birds. There was nothing of it; it was as if it had not existed. All was there, but for you it was not there.

The moment you open your eyes the whole gestalt of your being changes; and with that change the world suddenly erupts into existence, out of nowhere. And at the same time, something that was there inside – dreams, imagination, sweet or nightmarish – is no more found anywhere. A moment ago they were there, and were very real. You may have been enjoying a sweet dream or you may have been in a nightmarish torture, something horrible happened. It was so real! You may be still breathing hard, perspiring, because of the nightmare; something of it may be still lingering in the body, you have a hangover. But now you know it was not there, and now it looks so ridiculous being so frightened of something which is not. But a moment before it was there; although it was not really there, still it was there for you.

In exactly the same way the inner opening of the eye. . . . Whatsoever you have known about yourself up to now simply disappears. Again you find it nightmarish, a dream; you had imagined it, you had projected it. All that you had known about yourself was false, pseudo, a projected image, something imagined. Suddenly you become aware of the inner world of your own reality, of your inner sky and the inner sun and the inner song; and that is a totally different world.

Meditation is the key to open the inner eyes. It is the art of learning how to close the eyes to the outer world and to open the eyes to the inner. And once you have learned the art it becomes so easy, like in-breathing, out-breathing. You can come out whenever you want to and enjoy the beauty

of the world; and you can go in whenever you want to and can enjoy the beauty of the inner world – which is far superior, far more splendid, far more infinite. The outer beauty pales before it and outer joys look very ordinary; the outer simply loses all the meaning that it had before.

Prem means love, yatren means a journey: a journey of love, a pilgrimage of love. Life is significant only when it is a journey of love; and it is a journey. Those who start settling somewhere miss it. One has to remain a wanderer, one has to remain homeless – I mean metaphysically, I mean spiritually. One should not allow oneself to settle anywhere, because wherever one settles one's life starts dying.

It is said in a Sufi story about Jesus... Sufis have a few beautiful stories about Jesus which are missing in the Bible. One of the stories is that Jesus went to meditate in the mountains. He found there a very very old man with no roof over him, no shelter, just sitting under a tree. Jesus was puzzled a little bit. He asked the old man 'How long have you lived here?' The old man said 'Near about one hundred years; I am two hundred years old.' 'But where is the house?' Jesus asked. 'Where is the shelter? How do you shelter yourself when the rains come and the sun is hot?' The old man started laughing like a child, and he said 'Lord, prophets just like you who preceded you, predicted about me that I am going to live only seven hundred years; that's why I have not bothered about making a house. What is the point?' he said. 'Just seven hundred years and then I have to go. So why make much fuss about a house and a shelter?'

This is a beautiful story. It is said that after seeing this old man Jesus came down from the mountains and said to his disciples: Life is a bridge. Pass through it, but don't make a house on it.

Life is only when it is a constant flow, when it goes on moving. It is a river from nowhere to nowhere. It is not a purposeful phenomenon. It is not business; it is just a wandering in wonder.

The spiritual man is really a gypsy of the inner world; and that is the meaning of your name: love pilgrimage.

Unmad means mad, but mad with a method, mad in love, mad for god.

The world is full of mad people: somebody is mad for money, somebody is mad for power. Those are lower kinds of madnesses. There are higher kinds of madnesses too: somebody is mad in love, somebody is mad for god.

The only thing that is needed for a sannyasin is to transform the lower madness into a higher madness. to focus oneself on the beyond. to put one's total energies into the search for the unknown.

Even if we can get money, nothing is found, it proves only a vain effort. And the life that we put into gathering, into accumulating, money, is gone down the drain, it cannot be reclaimed. Even if one becomes very powerful politically, finally it proves to be only a toy. And once you have it, it is meaningless; its whole meaning consists in not having it. When you don't have money it is tremendously significant; when you have it, it is utterly meaningless.

The higher kind of madness brings you to things which are meaningful only when you have time; that is the difference. Love is meaningless if you have not loved; when you love, only then is it

meaningful. Money is meaningful only when you don't have it; when you have it, it is meaningless. That is the criterion to judge which is lower and which is higher: the higher is meaningful when you have it, the lower is meaningful when you don't have it. Hence the lower is only in the hope. It can exist only in the future; it cannot exist in the present.

The higher call exist in the present; and when you have it then you know its beauty, its tremendous blessings. If this criterion is understood then, slowly slowly, one can start changing one's life from the lower to the higher, dropping all toys and searching for the real.

Unmad means the higher kind of madness; and the higher kind of madness is the only sanity there is.

Prem means love, madak means intoxicating – love that intoxicates. Love is love only when it intoxicates. If it doesn't intoxicate, it is something else. It may be sex, it may be greed, it may be the desire to dominate or to be dominated, it may be possessiveness or the desire to be possessed. It must be something else; it cannot be love.

Love is a natural intoxicant, and because love is missing from the world people go on inventing new intoxicants, from alcohol to LSD. In different ways, through different chemicals, down the ages man has tried to drown himself in some kind of forgetfulness. But everything is harmful, except love, because love is not an unnatural intoxicant. It is part of your inner chemistry: it arises in your very being, it circulates in your blood. It makes each cell of your body new, rejuvenated, young. It is a god-given gift.

All other substitutes are dangerous, harmful, ugly. In the first place, not to be able to love is already a great fall. Those who can love don't need any intoxicant: love is enough. It has no hangover, it creates no addiction, and slowly slowly it takes you deeper and deeper into egolessness.

It is not only a forgetfulness but a remembering too; that is the paradox of love. No other chemical can do that. Chemicals can help you to forget yourself, but that forgetfulness is not going to help much. Tomorrow you will be back to all your miseries, all your tensions, all your anxieties. In fact tomorrow they will be there more, because in these twenty-four hours that you were drowned, they were accumulating in the underground. in the basement of your being. Suddenly after twenty-four hours they will be more, they will explode over you. This is not the way to get rid of them.

Love, on the one hand, intoxicates you; on the other hand, it helps you to remember yourself. It is a double-edged phenomenon, a double edged sword: on one side it cuts all that your ego is creating around you, all the clouds; and on the other side it helps your inner energies to well up. When these happen together you become so alert that even when you are drowned in love, your alertness becomes the basis of your being. And that alertness prevents the creation of more miseries, more worries, more anxieties. It cuts the very roots of all worrying. In fact, in the moment of love one is not even afraid of death; even that does not create a worry. So how can life create worry when even death cannot create worry?

I teach you love, and I teach you to be so utterly intoxicated with love that a self-remembering arises in you of its own accord.

But in the past, religions have been denying people love and they have converted the whole earth into a very irreligious phenomenon. Love has to be infused into humanity again. It is urgently needed, otherwise man cannot survive. It is almost like a patient who is dying and needs oxygen. So is the case with man: man is on his death-bed and needs oxygen. Love is oxygen for the soul.

[The new sannyasin asks: Where do I find love? I have the feeling I'm not able to.]

Everybody is able; you just have to drop the idea. If you can breathe, you can love; if you are alive, you can love.

This is asking 'Where can I breathe? Where can I find myself alive?' You are. It is just that the idea is there and that idea is hindering you. Drop the idea! It is just a wrong programme in your head.

Start! In the beginning it will be 'as if' – let it be so. It is like a person who is not paralysed but believes that he is, and lying down on the bed he is saying 'How can I walk?' We tell him 'For a moment get up and think that you can walk – try.' He will be surprised because he can walk.

It has happened many times. Once it happened: a man had been bedridden, paralysed, for five, seven years, and doctors had declared that nothing could be done any more. Then one day, in the middle of the night, his house caught fire, so everybody ran out of the house. People could not believe their eyes: he was also coming out, running! For seven years he had not left the bed; they could not believe their eyes. He had really forgotten that he was paralysed, that's all. It was such a dangerous situation: you cannot afford such luxuries as paralysis, etcetera! When people shouted at him 'What are you doing? You are paralysed!' he fell then and there on the ground. Again the idea caught hold of him.

It is just a wrong idea; you have to erase the tape. It is not a question of 'How can I find love?' The only question is 'How can I drop this idea that I am not worthy of love, I am not capable of love.' Everybody is! Everybody who is born, is born with the inner capacity to love and be loved.

Just start! In the beginning your mind will prevent you: 'What are you doing?' So let it be a game of 'as if'. Soon it will become the reality, because it is the reality.

Come here again. If you cannot manage it there, then we will work on the idea here. Come back! We will uncondition you. But make a few efforts there too. Trust me – I say you can love: try! And if you don't, then only some day when your house catches fire...

This will be the name [for the meditation centre]: Upadesh. Upadesh means the teaching, but with a special flavour to it: the teaching that does not really teach, the teaching that imparts, communes, the teaching that has no commandment in it, no should, no ought, a teaching which is simply the overflowing consciousness of a master. It is not a sermon in the ordinary sense, it is not sermonising. It is not a mission, it has no dogma, no creed; but it has a fragrance in it which is available only to those who are receptive, sensitive. It is not expressed through words: it is a transmission beyond scriptures.

Literally the word 'upadesh' means to sit close to the master – because that is the only way to receive the teaching. I say again and again 'Truth cannot be taught but can only be caught.' Just as

diseases are infectious, so is health. And whenever someone is full of light, his light is infectious; when someone is full of love, his love is infectious. All that is needed on the other end is a sympathy.

When the disciple comes for the first time he is not more than any student: the student needs a kind of sympathy. Slowly slowly he changes into a disciple. To be a disciple means changing from sympathy to empathy. Sympathy means a very friendly attitude, not antagonistic. Empathy means almost merging and becoming one, feeling as the master feels; then it is empathy.

For example: if your friend has a headache you sympathise, you understand, you take care of the friend. But if the friend has a headache and suddenly you start having a headache, then it is empathy. It is not only a question of caring: you have become part of it, you have imbibed it; you have started experiencing it the way the friend is.

Lovers also start with sympathy, but unless they reach empathy their love remains a little un-grown-up, stuck somewhere.

Upa means close, desh means the place: sitting very close to the space of the master. That is the literal meaning; but the metaphysical meaning is the teaching, the teaching which cannot be taught, the teaching which cannot be verbalised.

So let this small centre grow there, and you be my vehicles. Let my love flow through you, let my presence be felt by the newcomers. If you allow, it is going to happen. And it will not be only a blessing to others, it will be a far deeper blessing for you.

[A sannyasin therapist returns from the West. Osho had previously told him to give as much love to everything, including rocks... He has been assisting in groups and trying to do that but feels more messed, and more negativity.]

In fact you have been overdoing your positivity thing. Don't overdo it, otherwise you will always fall into the trap of the negative. Remember the golden mean: if you go too far into positivity, forcibly, trying to make it, then sooner or later you will have to go to the other extreme, into negativity. That's how life keeps its balance. If you don't want the negative then don't enforce the positive too much. Remain more tranquil, cool, in the middle: neither positive nor negative.

And in fact that is the whole meaning of being compassionate: it is neither hot nor cold, it is very cool. Then you can give love, but it will be very cool. You will not feel exhausted and you will not need any move to the other extreme.

The positive is also part of the mind, just as negativity is, and slowly, slowly, you have to learn how not to be part of the mind. You have not only to go beyond the negative, you have to go beyond the positive too. Only with that transcendence that is beyond both does life have serenity; otherwise it is tiring, it can be very tiring. And when you are too tired you have to lean to the other pole, otherwise you will not be rejuvenated.

So these are the two possibilities: one is, don't impose your positivity too much. Remain in the middle, and then you will not need the negative. The negative comes only via the positive and the positive comes only via the negative. They are partners: they do business together and you become the victim; you become a battlefield between these two polarities.

So the first thing is... one alternative, the best, is to remain in the middle. Or the second thing, which is second best, is to go on moving from the positive to the negative. Then allow both, don't repress the negative; allow both. The second best is what Western psychotherapeutic groups are based on. The first is the best, but if you cannot do it, then the second.

So choose. First try the first. If it is very difficult... because to be cool is very difficult; the mind likes to be hot and cold, because of the excitement. The hot is exciting and the very cold is also exciting; love is exciting and hate is exciting. Compassion has no excitement in it. It is just a cool lake, a calm lake, reflecting the whole firmament with all its beauty, but there is no excitement, not even a ripple. And the mind lives out of excitement, it is a constant search for sensation, entertainment.

But you have to be aware: if the first can be done then do the first; otherwise the second is good. Then don't be worried: go on moving from one to the other. And make it easy; the movement should not be hampered, stopped, should not be done in a reluctant way. Go very easily from one to the other, just like the pendulum of the clock, with no problem; don't make a problem out of it.

In the West, particularly in these fifty years, much positivism has been taught, even in the name of religion. Vincent Peale and people like that, have always been teaching the positive philosophy, not being aware at all that the more positive you make the man, the more negative his unconscious becomes. And you are creating a rift in a man; rather than helping him, you are poisoning his being. What Vincent Peale, Dale Carnegie, Napoleon Hill and company, say appeals to people because it seems 'How beautiful it will be if I am absolutely positive'; but you cannot be absolutely positive.

To be absolutely positive you will have to allow absolute negativity. Then in the conscious you will be a Buddha and in the unconscious you will be an Adolf Hitler, and you will be pulled apart, continuously in a battle inside yourself. And that battle is very destructive.

I don't teach positivism; I don't teach negativism either. I simply teach an understanding of this polarity, and through that understanding slowly, slowly going beyond both, going into exactly the middle. From the middle the door opens. Once you have seen the beauty of the middle, the unexcited beauty of the middle, the ecstasy without excitement – once you have tasted of it then both lose their meaning. Then neither hot nor cold is significant. Then you remain in a new space which can be called cool if you think in comparison with cold, or can be called warm if you think in comparison with hot. It is a cool-warm space: from one side it is cool, from another side it is warm. It is very cosy and very refreshing.

Try it!

CHAPTER 12

12 January 1979 pm in Chuang Tzu Auditorium

[Prem Udgita – love song]

Love is a song, the song of the heart, the song of your very innermost core; and unless love is born one is not born. It is through love that one attains the soul. It is only through love that one starts feeling something that is beyond the body, beyond matter, beyond form beyond words; and that beyond is god. So love becomes a bridge between this and that, between this shore and the further shore. And it is only through love that one can go to meet the divine.

You can practise a thousand and one things, and still if love is missing the bridge will not be created between you and god. One can become very saintly, but all that saintliness will be just like a corpse without a soul in it; it will be an unlit lamp.

Remember it, because that is the greatest thing to remember in life. And if one remembers it, the very remembrance starts changing one on its own accord. Slowly slowly you start leaning more and more towards loving attitudes, loving approaches. Slowly slowly the ordinary life, the life of prose, starts changing into extraordinary life, into the life of poetry. And suddenly one day when enough poetry has gathered into being it suddenly bursts forth into a song.

That is the meaning of udgita: when love bursts forth as a song.

Deva Hiromi... will mean divine, open, beautiful space.

The open space is bound to be beautiful and the open space is bound to be divine. It is the closed that is ugly, it is the closed that is dead, it is the closed that becomes stagnant and stinks. The closed means that we have separated ourselves from existence, we have erected a wall around ourselves; we are no more in communion with the whole. The open means in communion with the whole, with

no wall dividing. We are meeting and merging into the whole, and the whole is constantly pouring itself into us. The exchange is utterly open with no conditions, with no strings attached; and when one is totally open, one disappears. As an ego, as a personality, one is found no more.

Buddha has called that open state anatta: no-self. But that is the true self, that is the supreme self. Buddha has been very much misunderstood. Because he gave it a negative name, down the ages it has been thought that he denied the self. How could he deny the self? – he is one of those few people who have known the self in its ultimate glory, splendour, beauty. What he denied in the name of self is the ego, the personality; that is what we think is the self. We think that the walls that are creating our prison are our selves, our home; we are identified with the walls.

To help people so that they could drop the identity he told them: Drop the self. There is no self. Totally forget that you are; be in a state of non-being.

On one hand the false self disappears like darkness, and on the other hand, immediately, instantly, the true self arises in you as light. But the true self has no centre in it; it is pure light, you cannot catch hold of it. It is infinite light, it is the very spirit of light, the essence of light.

Obviously, it becomes the beginning of the true journey of life. Now you know what this existence consists of. Once you have known yourself, you have known the true self of the whole existence. Knowing it, all fear disappears; knowing it, all ignorance disappears; knowing it, all misery disappears; knowing it, death disappears – because all death, misery, ignorance, are part of our personality.

So drop the personality and be ! All ideas about yourself that you have carried up to now, drop in toto, because they are all false. So don't hold on to anything, just let them disappear. Then suddenly you will see a contentless consciousness arising in you. It can be called no-self, because there is no ego; it can be called the supreme self, because it is divine and it is eternal. It was there before birth and it will be there after death: it is your original face.

Anand means bliss, dino means religion: a religion of bliss, a philosophy of bliss.

Bliss is my basic message. If you can be blissful you will automatically be good. In the past it has been said again and again that if you are good you will be rewarded by bliss. That is utterly wrong. Bliss is not a reward; goodness is a consequence. When a person is blissful he is naturally good, he need not practise it, because a blissful person cannot create any misery for anybody. Only the miserable creates misery for others, because we can only give to others that which we have and that which we are. The moment you are feeling blissful you can bless the whole existence.

So the past and its teachings have been very topsy-turvy; hence man has remained unchanged. We have to put things right.

Learn to be blissful. And don't bother about virtue, goodness, saintliness; forget all about them! If you can manage only one thing – to be tremendously blissful, blissful moment to moment – then all those qualities will follow you like a shadow.

The word 'dino' comes from a root, an Arabic root: din. Din can mean religion; it can also mean faith, it can also mean trust, but those are all the meanings included in the word 'religion'.

Deva means divine, madita means madness: divine madness. And that is the true path to god.

Reason has to be dropped. Reason is a good instrument if you are moving in the world, if you are moving in the without towards objects; but the same thing becomes a hindrance if you are moving inwards. For the outer journey it is a tremendously important means, but for the inner journey it is a hindrance. For the inner journey one needs to have courage to drop reasoning; and that is the meaning of becoming mad.

All the people who have attained to god were not sane in the ordinary sense. They were all madly in love, and they were ready to sacrifice everything and all for god. Only when one is ready to that extent does god happen – not that one needs to sacrifice, just the readiness to sacrifice is enough. It is not a question of god requiring sacrifice; that would be a very wrong god, some kind of a sadist, pathological. No, god does not need your sacrifice, neither does he demand it, it is not a requirement. But if you are not ready to put all your energies into the search your search remains lukewarm, so-so. It never has the intensity that can take you like an arrow into the infinite. The more intense your search is, the more you become like an arrow; and when you are arrowed towards god in tremendous love, that great happening happens.

Jesus is mad, Francis is mad, Eckhardt is mad, Buddha is mad, Mohammed is mad – mad in the sense that they are not after the worldly things which so-called clever and cunning people are after; mad in the sense that they are risking something that is familiar and known for something that is unknown; mad in the sense that they are dropping that which they have for that which may be, may not be, there is no guarantee about it.

It needs real guts to be religious. The greatest adventure in life is to be religious. Religion is not for cowards; it is not for people who are continuously defending themselves in some way or other. It is not for people who never take a single step into darkness, into danger.

To be religious is to live dangerously; and all that is implied in the word 'madita'.

Udbodha means awakening. Sannyas is nothing but initiation into a new kind of awakening. We know only one kind of awakening: the extrovert. We don't know another kind of awakening: the introvert. We know how to open our eyes to the outer world; we don't know how to open our eyes to the inner, and unless one becomes capable of seeing both, one remains in the darkness. Unless one is easily capable of going in and coming out, one remains stuck with the outer; and the outer is peripheral, it is just the surface of things. It is not the centre of existence, it has no meaning in itself.

Meaning comes only when one has penetrated the inner world. Then meaning comes flowing, and then even outer things become tremendously meaningful. Then an ordinary pebble is as valuable as a diamond; when you have inner eyes to see it, it is luminous.

Then the ordinary world is no more ordinary, it is psychedelic, it is very colourful. But the change does not happen in the world; the change happens in you. And this is the change: being able to see inside one's own being.

In the beginning it is all dark; one simply wants to avoid that darkness. That's why people go on remaining occupied in the outside; that is a way of avoiding oneself. And in the beginning one only

comes across snakes and scorpions and things like that, because we have been repressing them so they have become part of our unconscious world. The moment we look in, they all start raising their heads. All that is ugly, and it is ugly because we have repressed it; otherwise it is not ugly. It has become sour, bitter. It would have been beautiful if it were expressed, but our culture prepares us to repress, not to express. Our culture is not creative, it is basically destructive. And the repressive person is a destructive person: only the expressive person is a creative person.

So in the beginning it is dark, and not only dark, but there are all kinds of monsters. So one feels scared, frightened; one does not want to go in. One wants to cling outside somewhere, holding on to something so that one need not go in. This has become the state of the ordinary human being all over the world, this avoidance of oneself has become almost the norm; and that has to be broken.

That's what sannyas is all about – a breakthrough. The encounter with one's nothingness, with one's darkness, has to happen; one has to face it and one has to go into it. The deeper you go into it, the more and more light-filled it becomes. When you have reached the deepest core all darkness disappears and all the monsters with it. In fact a totally new vision arises. All those things that were looking like monsters you can now see in a better perspective, in a better light: they are your energies, unused, suffocated, stifled, but they are your energies. Those energies can be released, and when they are released with awareness, they create. And only a creative life is a religious life.

Udgatha is a form of poetry. Life has to become a form of poetry. One can live life as prose or as poetry. Those who live life as prose miss the whole point of it. Unless life is lived as poetry you will never know the splendour of it.

What do I mean by life lived as poetry? I mean discarding logic and accepting love, I mean discarding seriousness and accepting playfulness, I mean basically dropping the head and being the heart. Then there is great grace, and god is not far away but very close by. One starts breathing him in and out, one starts hearing his footsteps in one's heart-beat.

It is because people are living a life of prose, mathematics, logic, calculation, that god looks so far away. The calculative mind can never know god; only the lover knows. Love is true knowledge: everything else is only information.

[The new sannyasin says she has cancer, which doctors are unable to cure.]

You should take treatment, but a few things can be done here which will be of immense help....

No, just one thing will be of help: take a few Acupuncture sessions and a few private Hypnosis sessions; and you can still go by the end of January. But if these sessions help you and you start feeling better, then stay one month more. There is every possibility that Acupuncture and Hypnosis together may help you and there will be no need for the treatment. But we have to make an effort and see what is possible.

So do these two things, mm? If you feel good, then stay one month more. And don't be worried: something is always possible!

[A sannyasin asks: How can I keep the journey inward, being involved in doing things outside all the time. I find I get lost.]

No, slowly slowly you will start finding that you are not lost. It is just a knack to not be lost. One has to continue doing things: one is not to renounce the world. The world is beautiful, something just has to be added to it; a quality of awareness, a quality of self-remembering, so that you are not lost – committed, involved, yet not lost. And that is the whole art of life.

It is easy to escape, it is easy not to do things; then certainly one is not lost, that is very easy. Or the other thing is easy: be drowned in the world and be completely lost. Both are very ordinary things. The worldly man and the monk have both chosen the path of least resistance. But great things are not born that way; you have to choose the way of challenge.

This is what is meant by my sannyas: be committed to a thousand and one things and yet don't get lost. Many times you will feel that you have forgotten. Remember again, and slowly slowly, gradually, the knack is learned. And it is only learned by trial and error, there is no other way. One has to go astray many times to come back again and again to the right path. In fact each time you go astray and come back, your coming back has a different quality: you have learned something by going astray too, and when you come back your awareness is more intense, more clear, more solid.

Each error helps in finding the truth, so one should never be afraid of committing errors. There is no way to knock on the right door unless you knock on a thousand and one wrong doors.

[To a sannyasin who is leaving Osho says:]

You have to share much, and the more you share, the more you will have.

So don't be a miser in sharing. Many people have to be helped and many people are in need. And because I am not going anywhere, my sannyasins have to do all the work.

It is only through you, through my sannyasins, that I can reach millions of people. Remember that that is the only way I have – to use everybody's hands.

[Another sannyasin says: I feel that I have become more and more silent, but at the same time I feel an emptiness, dullness. It's like I am in a bowl and it's hard to reach out to other people and to nature.]

It is perfectly good; you should not try to get out of it. Get deeper into it and then you will come out of it, but you are not to make any effort. If you make any effort you will have missed something valuable.

Whenever silence starts happening it feels sad because there is no excitement in it. It also looks dull because there is no challenge in it, your intelligence is not needed, hence you feel dull. And silence has only one taste: there is no sensation happening again and again. nothing new is happening; there is no news in silence. They say that in heaven there is no news, only in hell; nothing new ever happens in heaven. So silence is non-sensational, hence you feel sad. And you have always lived a life of sensation.

People are sensation-hungry. Something new is needed every day, only that keeps them rolling, moving. Silence looks dull because there is no challenge for the intellect, so the intellect goes to sleep, there is nothing to keep it awake. But this is beautiful in the beginning; it is how it has to be.

Go deeper and deeper into it and soon you will see, sadness has disappeared; on the contrary, a depth is felt. But only at later stages when you have gone deeper into it does sadness turn into depth. Then you know that all those sensations were very shallow. Then the depth creates a challenge which is not like the old challenges, the old problems, that you used to solve and against which you used to sharpen your intellect. This is a totally new challenge. It does not challenge your intellect: it certainly challenges your wisdom. But that is a totally different phenomenon; you are not aware of it.

Intellect is sharpened by outer challenges and wisdom arises through inner challenges; but those will happen only slowly slowly. If you try to come out of it you will destroy the whole thing; you will kill something beautiful that is growing. And when you have really reached it and there is no desire for anything else, you are so contented. out of that contentment you will start relating with people.

That relationship will also be totally different to what you have ever known. It will be sharing, it will not be a need. If somebody is available, you will be able to share; if nobody is available, you will still remain in the same contentment. Sharing or not sharing will not make any difference to you – although you would like to share because it is so much that a natural desire arises to give to people, to those who have nothing of it. But that is a natural desire, it is not something like an obsession.

I can understand your problem: you may be feeling a little lonely, that you are not reaching to people, not relating to people, not feeling like relating at all. This is perfectly good in the beginning. When the energy changes the gestalt, when it starts moving from the outer to the inner, this happens. This is just an interim period, a transitory period. You will have to be a little patient; it will go.

CHAPTER 13

13 January 1979 pm in Chuang Tzu Auditorium

[Osho gives sannyas to a ten-year-old.]

Gitika means a small song. If life can become just a small song, that is more than enough. That is enough to satisfy all the longing of the heart, that's enough to fulfil one's being.

But rarely a person's life becomes a song. People turn it into a calculation, it becomes more arithmetic than poetry. They think of money and power and things; and all those trips are just meaningless. They are ego-trips; and through the ego the song dies completely. It is only when the ego is not there that one becomes a song, one becomes love, one becomes purity, one becomes a lotus flower.

Uddhava is the name of a friend of Krishna. In the Indian mythology Krishna is the most colourful figure, the most lovable. That is the literal meaning of the word 'krishna': it means one who attracts. The word 'attraction' comes from the same root as krishna, 'karshan': one who is like a magnet, one whose presence immediately creates love in thousands of people.

Uddhava was his very close friend, and his work was to be a go-between between Krishna and his disciples, between Krishna and his lovers. Uddhava was also of tremendous beauty, of great grace. His name is also meaningful.

Indian mythology is woven around names and their meanings. Names are not just names in Indian mythology; they have great significance. Uddhava means festival, festivity, celebration.

And between the disciple and the master celebration can be the only relationship, the go-between; between the lover and the beloved only celebration can be the bridge. Between man and god there is no possibility of any bridge other than celebration. Unless we celebrate to abandon we will not

know what god is. It is only in the peak moments of celebration that we come close to his heights, that we come to his glimpses.

So this parable is beautiful: krishna means one who attracts. God attracts – that's why everybody is searching for, longing for, knowingly, unknowingly, groping towards god. God is the very centre of existence. Everything is gravitating towards god: even rocks and trees, animals and birds, unconscious man and conscious man – all are striving towards god; the pull is great. One may call it truth, one may call it bliss, it doesn't matter – that is only a difference of name – but we are all searching for something which we are missing in our being.

Uddhava means the closest friend of god; and the closest friend of god is celebration. It is the climate of celebration that surrounds god, it is festivity, it is utter joy. And between the seeker and the sought, between the lover and the beloved, between the devotee and the deity, it is celebration that functions as a messenger. It brings news from god, it takes prayers from the devotees; that is the meaning of the parable.

My whole effort here is to create the climate of celebration. Only in that climate will people start growing towards god. That is the right soil to grow your potential, your seed, into a great tree of love, prayer, and ultimately into blossoms of divineness.

Prem means love, gianni in Sanskrit means one who knows, the knower. So your name will mean knowing that comes through love, love wisdom.

There is a knowing that comes through logic. It is only intellectual; it does not change you because it never moves your heart, and unless your heart starts moving you remain the same. You go on accumulating knowledge but you don't change through that knowledge; that knowledge remains a dead weight. You become a scholar, knowledgeable, but you remain the same fool as you have always been. It does not bring wisdom to you, it does not bring insight, it does not bring any mutation, it is not a rebirth. It only goes on accumulating in your memory; and the memory has endless capacities to accumulate. Scientists say that a single man's memory system can contain all the libraries of the world. That will make you a walking encyclopaedia but not a Buddha, not a Christ.

Unless love happens, and unless knowing happens through love, wisdom does not arise; foolishness persists in the garb of knowledge. Behind the facade of knowledge all kinds of stupidities go on living. In fact they can live in a better way now because they are safer, protected, well protected. And you can even argue for your foolishnesses; that's what rationalisation is. A knowledgeable person, arguing for his stupidities – that is rationalisation. You can protect it and they can remain hiding in you.

This is one of the greatest dangers that knowledge creates: it does not destroy your ignorance; on the contrary, it protects it. Remember, it is pseudo-knowledge that protects ignorance.

True knowledge is like a light: the moment it happens the darkness disappears, they cannot exist together. But that light comes only out of the flame of love.

So begin with love and end in wisdom. Love is the ladder towards wisdom and the heart is the door.

[Osho gives someone sannyas, keeping his legal hebrew name, for which he does not know the meaning.]

You try to find out the meaning and I will also try!

It is good... it sounds beautiful; and sometimes the meaning is not so significant as the sound. Sound is more meaningful than meaning itself. If it has some melody in it, some music in it, that is its true meaning.

The meanings that we give to words are all arbitrary; they are given meanings, so any meaning can be given to any word. But the sound is more natural; it is there. Each word in the beginning must have been just a sound, then slowly slowly it gathered meaning. Man is a meaning searching animal so he cannot rest unless he finds some meaning. If it is not there he projects it. But all words started in the beginning as just sounds.

It is just as the small child starts mumbling 'Ma, ma, ma,' and then it becomes 'Ma, mother, madre'. . . All the names for mother in the world come from that mumbling, and that mumbling ultimately decides the word for mother. That's why it is similar in all the languages, because every child born anywhere finds it easier to mumble 'M' than any other sound – so mum, mummy; but they are all coming from the mumbling of the child. Even the word 'mumbling' comes from the sound that the child creates: mum, mum; mumbling also comes from the same sound.

Slowly slowly it gathers meaning, and because the mother is the most significant person for the child, the word 'mother' becomes very significant. Then mother country and mother language all become significant. But they all come from a small child mumbling nonsensically. He knows nothing, and he is not calling his mother, either; he is simply enjoying the sound that is easiest for him. But because, when he mumbles, he finds always, almost always, that the mother is there. it becomes associated with the mother. Whenever he mumbles the mother runs towards him, so slowly slowly he starts understanding that it must be the name of his mother; somehow it provokes his mother to come to him.

And that's how all our words have slowly slowly arisen; in the beginning every word is a sound. The Bible says: In the beginning was the word, and the word was with god and the word was god. That is not the right translation. It should be: In the beginning was sound, and the sound was with god and the sound was god. Then it will be far more scientific.

Don't be worried if you cannot find the meaning. There is nothing to be worried about. The sound is beautiful; it simply has some musical quality in it.

So become blissful music, a blissful sound, a blissful song.

Yogino means one who is in search of being one with existence – the search for unity with existence, the seeker of unity. Yoga means unity.

Somehow we feel separated, somehow we feel that we are not part of existence, that we have fallen apart. And the feeling is true: the mind has come between us and existence, it has surrounded us like a wall. Existence is not far away, but we are behind a wall. The wall is transparent so we can see, but still we cannot reach and touch.

The mind is continuously distorting whatsoever there is, because whatsoever is has to pass through the mind. Before it reaches to us the mind changes its colour, changes its form; the mind makes it adjust with itself; only then does it allow you to know about it.

Scientists say that only two per cent of messages reach to us; out of a hundred, ninety-eight are simply screened out. The mind does not allow them to reach us; they are too dangerous for its existence, for its security.

This mind has to be dropped: that is the search of a yogi. How to attain to no-mind, that is his goal. And when there is no mind, there is no barrier: one is bridged. One melts into the whole and the whole melts into one; the drop becomes the ocean and the ocean becomes the drop. And that is the ultimate orgasmic experience called samadhi.

Saint Francis was one of the most beautiful men who has ever walked on the earth. Very few Buddhas have been born in the West. The East has known many people like Francis, but in the West he is very unique and alone, a solitary peak so high that it cannot have any company. In the East many many people have been like Francis, because the Eastern search has been of the inner; and the Western search has been that of the outer. Just as you can find many scientists in the West and very few, almost none, in the East, the case is the same with mystics: in the East there have been many; in the West, few or almost none. This situation has to be changed, this is not a good situation.

The East should learn a little more science and the West should learn a little more religion, because only when science and religion meet can East and West meet. And the future will depend very much on that great synthesis between science and religion – where love is not against logic and logic is not against love, where they both hold hands together, where they both are married.

That's my effort here with my sannyasins. The fundamental work is this: to create a synthesis of religion and science, to have as sharp an intellect as possible with as deep a heart as possible. Otherwise humanity is doomed. And this is possible; in fact this should be the natural thing because man has both the capacities, inborn capacities, there is no need to be lopsided.

I will keep your name so that you can move more and more towards mysticism, more and more towards the heart, more and more towards religion.

The Western mind has to move more towards mysticism, then there will be a balance; and the Eastern mind has to move more towards science, then there will be a balance. Both are leaning to the extremes, and the extreme, the excess, always brings misery. The East suffers from poverty, outer poverty; the West suffers from inner poverty. There is no need for anybody to be poor either outwardly or inwardly: we can create a world where everybody is rich in both ways.

[A sannyasin, who is leaving, says: I think there is the feeling of wanting to come forever, but I'm not really ready I don't feel I was ready this time.]

No, you are ready; no problem is there. That's what is creating the conflict in you: deep down you want to come here but you cannot trust your own deep voice, that's the trouble.

It almost always happens that people cannot trust their own inner voices. They have never heard it; how can they trust it? It looks so illogical and it comes without any argument; it is simply there for no reason. The mind wants reasons and arguments – 'Why?' And it answers nothing; it simply says 'Do it!' It looks mad, and so the mind starts doubting it, condemning it, repressing it, putting it aside, not listening to it. Then you create a rift.

Listen to it, then all fear and this shakiness will disappear. It is because you are divided....

Just go, and take... however much time is needed to finish things there. And come back forever!

[A sannyasin, who is leaving, says he has always been afraid, mainly to do with contact with people.]

The fear can be dissolved, but don't be in a hurry to get rid of it, otherwise you will repress it. Be patient, watch it, try to understand it. Accept it as part of you. don't say that it is something ugly that is clinging to you; that is rejecting it. It is just a part of you; just as love is a part, so is fear; it is just as anger is a part.

Never reject any emotion, because all those emotions constitute you and they are all needed. Of course no single emotion should become an obsession; they should be a kind of orchestra within you, they should remain in a proportionate way. No one single emotion should overwhelm you, that's all that has to be remembered, but no emotion has to be rejected in toto.

Fear has its own place – it is needed, without it you will lose something – but it should not become a phobia. So one has to keep balance.

There are people who are so full of fear that fear spreads all over their being; that is pathological. And there are people, they are so afraid of fear that they repress it, they condemn it, they reject it so totally that they become almost like rocks; that too is ugly and pathological. Fear has its own place in the inner economy, it has something to contribute of immense importance.

I can see that it is a little too much, but don't go to the other extreme and reject it completely. It has to be brought in to a normal harmony with other emotions; but it has to remain there.

So do these three things. First: drop this idea of dropping fear. Second: accept it; it is part of you. Third: watch it, observe it; try to understand why it is there and what it is. Between these three things you will bring it to the norm. It will not disappear, it will not be too much either: it will be exactly as much as is needed by you.

Some fear is needed, otherwise you will lose all your flexibility, flow; you will become adamant, stony. And if the fear completely disappears from your life then there will be no challenge left, and without challenge life becomes flat; that is not good.

But remind me when you come next time. Do these three things, and when you come back I will give you particular groups specifically for fear.

Come back. Help my people there!

[A sannyasin has returned to stay forever, and says: I'm a little afraid though.]

That's natural; it is nothing to worry about. The closer you come to me, the more afraid you will be. Then, one day out of fear one simply jumps to get rid of it and everything disappears!

CHAPTER 14

14 January 1979 pm in Chuang Tzu Auditorium

[To a sannyasin couple leaving:]

Help my people there and continue to meditate. If you can make it a point to meditate every day for at least one hour you will not miss me at all. For that one hour you will be here, because meditation is my taste my atmosphere. And whenever, wherever, you meditate, you are close to me.

Uddipo means the act of lighting, the act of kindling a light.

Man is born with all that is required to become light. Nothing is missing; it is just that all that is there has to be brought close together, into a certain order. You have the matchbox, but unless you strike the matchstick there will be no flame. And the flame is there – hiding, latent, potent – but it has to become manifest.

Man is born to become a Buddha, with all that is needed to become a Buddha; everyone is supplied the same material. That's what birth is, that's what life is. And the existence is very fair: it has not been given more to a few people and less to a few people. Enlightenment, Buddhahood, is not a talent. Everybody is not a musician, and cannot be; and everybody is not a mathematician, and cannot be; but everybody can become a Buddha. It is so natural an act, just like breathing. Whether you are a mathematician or a musician or a poet or a dancer, it doesn't matter: you have to breathe. Breathing is not a talent, it is given to all; so is Buddhahood, so is becoming enlightened.

The function of the Master is to bring all that is in disorder in you into a certain order, where the flame can erupt. That eruption of the flame is uddipo.

[A sannyasin says: After Rebirthing I have no feeling in this (her right) leg; I don't know what it is.

Osho checks her energy.]

If you touch it you don't feel it?...

And has it remained the same for these two weeks or has it changed?...

It will go, don't be worried. It is just because of a certain breathing technique that it happened. But there is nothing to be worried about: it will go by itself. Massage will be helpful, but it will go by itself.

Good!

Madito means drunk with the divine, and that is your path to be followed. Become more and more drunk and drowned and lost; that has to be your meditation.

There are two possibilities of meditation: one is self-remembrance; the other is self-forgetfulness. If you remember yourself, then the false self immediately starts disappearing and the true self arrives. If you forget yourself, then too the same thing happens: in forgetting, your false self disappears and the true self arrives. So the methods look very different, polar opposites, but the result is the same.

And there are two types of people in the world: one will arrive through self-remembering and one will arrive through self-forgetfulness. Self-forgetfulness is going to be your way.

[The name Christina] It is beautiful because it reminds one of Christ, and there have been very few people so wonderful, so beautiful. Just to remember them is a benediction, just to have some kind of association with them is a blessing, because whatsoever they are, everybody else is too. They have become aware of it, others are not aware of it; that is the only difference. The difference between you and a Christ is not much, and yet it is very much. It is not much, because you are a Christ asleep – awakened there will be no difference at all; but still there is a difference, because the sleep can go on and on for lives together. Unless one makes great effort to wake up, one can go on sleeping for millions of lives. Hence it is a great difference and yet basically there is no difference.

Keep it in mind that your name has to become your reality too. It is possible, it is within our reach; it is not impossible, it is not beyond reach. Just a little intensity, a deep longing to grow, and things start changing. The very intensity to grow towards heights starts you moving towards heights. And when the intensity becomes one hundred per cent, that very intensity is the height! You have arrived on Everest.

And the Everest of consciousness is what is meant by Christ-consciousness or Krishna-consciousness or Buddhahood: different names for the same state of total awakening.

Shabnam means a dew-drop.

Man is a dew-drop but he contains the ocean within. That is the miracle of man, the paradox, the mystery, of being a man: so small, yet so vast; so finite, yet so infinite; confined between birth and death, and yet beyond both. The small is not small, because even the smallest pebble contains all the secrets of matter, and the small dew-drop contains all the secrets of the oceans. Man is a small universe; all that the universe contains is contained by man in a miniature way. Man is a map. If one understands oneself, one will have understood all.

Hence, down the ages, the seers and the sages have been teaching people: Know thyself, because in knowing yourself you will have known all that is worth knowing, all that is there to know.

Udgiti means singing – not a song but singing. A song is a finished product: it is already defined, it has a beginning and an end. Singing is a process: undefined, still growing, still flowing, still unpredictable. Life is not a song but a singing. It has no beginning, no end; it is a continuity from one mystery to another mystery, from one peak to another peak. Life is not an experience but an experiencing.

In fact, all nouns are false; only verbs are true. Some day it is going to happen: there will be a language which will not have nouns at all. That will be the most scientific language, it will have only verb, because in life nothing is static, everything is a flux.

Heraclitus says: You cannot step in the same river twice. And I say: You cannot step in the same river even once. It is such a flow, it is a continuous flow.

Change is the only reality, the only truth, and problems arise when we don't understand this. Then we start clinging; we try to change the verb into a noun, and that cannot be done. Loving is true, love is not true. And the moment you try to change loving into love, you are getting into difficulty, you are going against life, because life is not life but living.

If one can remember this, and slowly slowly can imbibe the spirit of flow, problems disappear. because they are no more created. Clinging disappears, attachments disappear and life becomes such a freedom, such a joy, that it knows no bounds.

CHAPTER 15

15 January 1979 pm in Chuang Tzu Auditorium

Deva means divine, aviram means continuity, continuum, flow. Life is a divine continuum, it has no beginning and no end. It is forever and forever; it has always been there and will always be there. Birth and death are only episodes in it; it doesn't start with birth, it doesn't end with death. To know it is to know god.

God is nothing but the total life energy, this whole ocean of life. Expressions are millions, but it is one energy that is expressed. We are it, but unless we turn in, we will never be able to know. If we go on rushing outwards we will never be able to understand the truth, the fundamental truth, of existence. Because we miss it we remain in fear, and because we miss it we are constantly under the shadow of death. And to live under the shadow of death is not to live. How can one celebrate when death is there, how can one be festive when death is there, and when death is coming closer and closer every moment?

Life becomes a celebration the moment you know that there is no death, that you have always been here and you will always be here.

Pravaho means riverlike change. Change is the only permanent thing in existence. Everything else changes except change, and the moment we start stopping it we create misery. To remain blissful simply means to remain available to change; if there is no resistance to change, life is bliss. Misery comes only in the same proportion as resistance.

Resistance means that you have lost trust in life, you have lost trust in the whole, you are trying to be wiser than the whole. You are trying to impose your expectations, you are trying to have a private destiny separate from the whole; and that's what anxiety is.

The basic meaning of sannyas is to go with the flow, to be so totally one with the flow that there is no question of any resistance. Let-go is sannyas, to live in utter relaxation is sannyas; to live in

absolute acceptance is sannyas. Whatsoever life brings is a gift and one has to be thankful for it, even though it is not according to one's expectations, even though it is not according to one's plans.

Life listens to nobody; it follows its own course. If we fight with it, we become miserable; if we go with it, there is great benediction.

Gramyo means as simple as a villager, as simple as a primitive, as simple as man is – uncultured, uncivilised – as we come into the world. We all come like pure, innocent mirrors, reflecting all, but with no thoughts inside.

In the end, one has to become a child again; then the journey is complete, then the circle is perfect. One has to come back to that early moment of birth. If before death comes we can manage to reach to that early moment of birth, that innocence, then life has been a fulfillment. Then there is no death: you enter into eternity.

Jesus says again and again: Unless you are like a child you will not enter into my kingdom of god. Each one has to lose his childhood; that is part of growth, part of maturity. But then it has to be regained; and when it is regained it is not the same childhood, it is far richer. A child is not only innocent, he is ignorant too. But when a person comes back after a whole life's experiences of joy and sadness and failures and successes, and all that life makes available, good and bad, summers and winters; when one has come all the way, knowing every kind of experience, tasting every kind of possibility, going through all kinds of spaces, tasting both hell and heaven; when one comes back and again becomes a child – this is simple innocence with no ignorance in it. It is wisdom.

A child is innocence plus ignorance, and a sage is innocence plus wisdom. Life gives wisdom, but if one remains enclosed in that wisdom then one has not been a perfect circle, something remained missing. Unless wisdom helps you to become innocent again, god cannot be known.

It is possible, it can happen, and you are ready for it. The time has also come. Everything happens in its own time, and nothing is more powerful than an idea whose time has come.... Become a child again.

Subuddha means absolute awareness, perfect awareness. And that is the work to be done. Don't live in a state of unconsciousness any more; try to wake up, make every effort to wake up. In the beginning it is difficult, because to change the whole pattern of many many lives is bound to be difficult – but only in the beginning. Once the ice is broken, things become very simple; the first breakthrough is difficult.

So go on hammering, in every possible way. Whatsoever you are doing, try to be aware of it. Walking, walk with awareness; eating, eat with awareness; listening, listen with awareness. Whatsoever you are doing, bring the quality of awareness to it. You will lose it again and again; for a few seconds it will be there, and gone. Again after minutes you will become aware of your unawareness. Then don't feel bad, don't feel guilty. It is not a sin to be unaware; it is simply foolish to be unaware, not a sin.

But we have lived in that kind of foolishness for millions of lives, so it has become a deep, ingrained habit. There is no need to repent, because repenting and feeling guilty is making it more

complicated. Whenever you remember that you have forgotten to remember, start remembering again, become aware again. Again you will forget: bring yourself back again. Go on hammering; again and again go on bringing yourself to awareness. Slowly slowly the momentum gathers, and one day suddenly the clouds have dispersed and there is sunlight.

That sunlight is the first taste of Buddhahood, of Christ-consciousness. And that first taste changes your whole life: you are no more the same person. Although you will look the same you are no more the same. Your circumference remains the same but your centre has changed. Your centre has become the centre of light, and slowly slowly your circumference will also radiate, will become luminous.

Sudipo means well lit, well-illuminated, luminous.

Man can exist either as darkness or as light. It depends what we choose, it is our choice; both the alternatives are open. Millions of people choose to live in darkness because darkness offers a few things, gives a few things which light cannot give; in fact light takes many things away from you. In darkness all kinds of illusions are possible, hallucinations are possible, dreams are possible. In darkness the ego can exist; in light all illusions disappear, all hallucinations disappear, all imagination disappears. Finally, even the ego is not found. One is, but not as 'I am'; one is just pure isness.

Hence people choose to live in darkness – it gives a feeling of 'I am', and it gives many many desires and projects to be fulfilled. It gives you a great hope of achievement, of ambition for the future.

Light simply takes away everything of the mind. Light leaves you in utter emptiness, but that emptiness is immensely valuable because god descends only in that emptiness.

Choose light! It needs guts to choose light, because it is a kind of suicide, the ego commits suicide. But when you are not, god is. So in one way it is committing suicide, in another way it is resurrection: the momentary life disappears and the eternal life begins.

The way towards light is meditation, and the way towards darkness is mind. Darkness consists of thoughts, desires, dreams; light consists of silence, no thought, no desire, just being utterly in the herenow. Immediately something flares up within you and you are full of light.

That is the meaning of sudipo.

[Bodhimitra: a friend of enlightenment, a seeker, a lover of enlightenment.]

This has been your search for the whole of your life; you have been groping for it, you have tried in every possible way. And all those efforts have not failed: they have brought you here.

When one looks backwards, one can always see that nothing has ever been a wastage. Even those few moments when one had gone astray, even they have contributed something immensely valuable; even mistakes and errors are necessary parts of growth. You are here because of all that you have done in the past: good, bad, right, wrong.

So in the ultimate reckoning even wrong is not wrong because it helps the right; without it the right cannot exist. Without darkness there is no possibility of light. Then one simply feels grateful for all

that life has been, with no choice – not that this has been good and this has not been good; all has been good. Everything falls into a harmony.

And the moment has come for that harmony. Now something immensely valuable is going to happen. It is time to collect all that you have lived in fragments. It is time to put all that you have known together so that an integration arises in you.

I am here to help you just to be yourself. I have nothing to impose on you; sannyas is not an imposition. It is not that you have to follow me: sannyas simply means that you have fallen in love with me. Now there is no question of following; it is not something that you have to do, it will happen of its own accord.

Sannyas is creating a bridge between one who has arrived and one who is arriving. And not much work is needed. Life really is a simple affair, a very simple affair. It is the theologians and the scholars and the priests who have made it very complicated.

I am here just to enhance something that is already in you, to provoke it, to make it afire. Everything that you need is there; it just has to be put in the right order, in a certain harmony. Then immediately you will be surprised.

Life is like a jigsaw puzzle: all the parts are there, but topsy-turvy – they have to be put right. And it is a simple phenomenon; if one has put his own parts together, he can help anybody to put his parts together, because they are the same. It is the same puzzle, there is no difference at all.

That's why there is the possibility of a master, otherwise there would have been no possibility. Because the puzzle is the same, the master is possible; and because the puzzle is the same, the disciple is possible. If your puzzle was different from my puzzle, then there would be no possibility of helping you. It is the same puzzle, exactly the same puzzle.

[The new sannyasin has booked for several groups, and Osho suggests Tantra, which he is a little afraid of.]

Very good! This is the time to be playful about everything!

No, there is no need to be afraid. Just be playful! In fact only when you are old enough can you understand the secrets of Tantra. Younger people can't understand. Younger people, in the name of Tantra, are simply hiding their desire for sexuality. They cannot yet understand, they are too young to understand. Only an older person can see the whole play of energy.

I have given it to you knowing that it will take your fear away from you and you will feel very free. We have lived in a very very repressive society and our unconscious is full of taboos, inhibitions; they all have to be dropped so that one becomes utterly empty.

So just be playfully there! Don't make it a serious thing – it is not a serious thing. Nothing is serious with me!

Devada means a gift of god. Life is a gift, but we take it for granted; hence we don't feel any thankfulness. And not to feel thankfulness is to be irreligious; to feel thankfulness is to be religious. Thankfulness is the very core of religion.

And life is such a precious gift; each moment is so precious, so ultimately significant, meaningful, that not to be grateful should be almost impossible.

But people are not grateful, because they never contemplate on life, on what it has given to them, what beauties it has made available, what tremendous, incredible experiences, what miracles, have been happening all around. Because they don't contemplate, they live a bored life. Otherwise at each step you will find surprises. Each small thing contains universes within it, and each single moment eternity knocks at your door. If you are silent you can hear the footsteps of god; if you are silent you can hear the still, small voice within. And then only one thing remains – to be grateful. That gratefulness becomes your prayer.

One need not be a Christian or a Hindu or a Mohammedan, one need only be grateful: that contains all.

[A sannyasin says that he feels blocked in being open to relationship and love. He has done a few groups which have helped]

It will go; there is nothing to worry about, not at all.

When can you come back again?

... Just start making a few efforts. It seems to have just become a habit; I don't see any block. It may be just a habit, and a habit is not a block; a habit is only a programming. You need to re-programme yourself, that's all. Just make a few efforts.

In the beginning it will look as if you are making some effort against yourself. You are not making any effort against yourself; you are making some effort against a programme with which you have become identified. In fact, you are making some effort for your real self. So make a few efforts. They will be a little haphazard because you will be going against the pattern that you have lived; but once you have started moving, the programme will be dropped. It is simply a programme, not a block.

A block is a more difficult problem. If it were a block then much work would be needed; but I don't see that. It is just a programme; and many people programme themselves this way, because it is safer.

For a man the woman is a danger, just as a man is a danger for a woman. The danger is that you are getting involved with someone who is not like you, who is just the opposite. A man and a woman are polar opposites. And whenever you make a contact with the opposite, fear is natural, because that means that you are moving with something unknown, with something that you can never understand; hence the attraction and hence the fear. The attraction of the unknown and the fear of the unknown are both together.

Now, there are two possibilities: one can love the attraction of the unknown more; then one programmes in one way. One can love the security of the known, then one programmes in a different way. You have programmed for security rather than for life, for safety rather than for adventure.

It is simply a question of programming. Start re-programming! Make friends, move, take initiative. Just as you are afraid, women are afraid of you; so somebody has to take the initiative. And women

are more afraid because they have been exploited so much. They are suspicious, and their suspicion is based on experience. They have been destroyed so much down the ages that man looks almost like the enemy. They are more afraid of you, they will not take the initiative; you will have to take the initiative.

The meeting between man and woman is of immense value. It teaches you how to be whole, it teaches you how to commune. And this is the beginning of an inner integration. First you have to meet with the outer woman; if you are capable of that then one day you will be able to meet with the inner woman. And the meeting with the inner woman is samadhi. Then both your parts, your inner polarities, dissolve into one; and that brings such orgasmic joy!

In the meeting with the outer woman or outer man you will have only glimpses of it. When you meet with the inner, it becomes a state, not a glimpse. It remains with you, it abides with you, it becomes your very flavour. But the beginning has to happen from the outside. If you are afraid of the outer woman, what to say about the inner? You will be more afraid.

Hence Tantra is one of the fundamental sciences to be learned. Meeting with the outer woman is the beginning of Tantra, and meeting with the inner woman is the end of Tantra.

Make a few efforts. And if you are not capable, then next time you come, just remind me. I will put a few women after you!

[A sannyasin who is leaving says: The first time I sat here it was like a shock, something like that; my breathing stopped. Now I feel a lot of joy.]

Good! It happens: slowly slowly you get accustomed to my energy and slowly slowly you relax with my energy. In the beginning resistance is there, that's why the trouble. It takes time for trust to grow. And the whole question is of trust: the more you trust, the more things will happen to you. If you can trust absolutely, then in this very moment all that is needed will have happened.

This will be the name for the centre: Udgatri. Udgatri means a singer of divine songs. And that's what my centres have to become – singers of divine songs. Create more and more singing and dancing in people, create love. Help people to be more human; that is the only way towards god, to be more human.

Prem Maya means love magic, the magic of love. Love is magical: whatsoever it touches it transforms into gold. Even if mud is touched by love, immediately lotuses start growing.

Love is the greatest magic in the world, the magical force, and one who knows love is a magician.

CHAPTER 16

16 January 1979 pm in Chuang Tzu Auditorium

[Prem Shozo – love and to rise high.]

Prem means love; and love is the way to rise high. It is the only natural psychedelic that takes you high. Love is the ladder to god. Those who try without love are always bound to fail; it is only through love and as love that one arrives. Love is vaster than the sky, bigger than the universe, because the universe itself is only a tiny expression of love energy.

Many universes have happened and disappeared, many universes will happen and disappear, but love continues. Love is the stuff existence is made of: love is god.

Deva means god, Bhavit means possessed by – possessed by god. The experience of god is an experience of being possessed by the whole. As the ocean enters into the drop, the infinite enters into the finite. Naturally when the infinite enters into the finite, the finite disappears. When the ocean enters into the drop, the drop cannot exist; as a drop it cannot remain.

God comes as a possession: one is suddenly possessed with some unknown energy, with something so huge, so enormous, that one cannot control it; one can only be controlled by it.

Hence, without surrender, nobody can attain to god. Surrender is the beginning and the end. In the beginning surrender remains partial, so-so; slowly slowly it becomes deeper and deeper. And the day it is total, immediately, instantly, something from the beyond enters and transforms you.

That experience is bhavit: that experience is the experience of being possessed by god.

Simant means the end of all boundaries.

Sannyas is the end of all boundaries. To become a sannyasin means that now you will not remain confined in any conditioning, that slowly slowly you will drop all the programmes that the society has imposed upon you. The whole process of sannyas is that of de-programming, de-conditioning, de-hypnosis. The moment all conditions are dropped and you are innocent again, all that you had always desired and longed for immediately happens, and it happens of its own accord. You are not to positively do anything for it, the whole effort is negative: you have to drop many things.

When there is nothing clinging to you and you are not clinging to anything, in that state of non-clinging, it happens: truth happens, god happens.

It can happen only when you have the innocence of a child – fresh like a dew-drop, clean like a sky without clouds, empty, with no content. When there is no content inside, the mind cannot project anything. When there is emptiness inside, the mind goes into non-functioning, and the non-functioning of the mind is the beginning of god.

To cease as a mind is to start living as a god. Cessation of the mind is the beginning of divine, eternal life.

The mind consists of boundaries – Hindu, Christian, Communist, Indian, Chinese, white, black. These are all boundaries given to you, and they have become ingrained. One accepts them without any awareness; they function from your unconscious.

Sannyas is a work of great cleansing, cleansing the house and cleaning it of all the rubbish that the society has forced into you. It is a process of unlearning, and when you have unlearned all that you have learned, in that state god is so close, closer than you are to yourself, and truth is not a goal, then truth is the quality of the now, the here,. Then truth is like breathing. Then truth is spontaneity, naturalness – and to become natural, to become spontaneous, is to have arrived home.

Love is a fire – and if one allows, it burns one totally, it destroys one as one is. Only in that death is the new born. In the beginning love is a crucifixion, and in the end it is a resurrection. It is a new birth, a new beginning, but the beginning is possible only if the old ends.

The new cannot be continuous with the old, otherwise it will remain in some way still old. Maybe it is modified a little bit here and there, renovated here and there, painted, polished here and there, but its spirit will remain that of the old . The new has to be discontinuous with the old. The old has simply to cease, it has to disappear and the new has to appear, unconnected with the old. The old cannot be a cause of the new; if it is a cause then it remains old.

This is one of the most fundamental things to be understood about initiation; that it is the end of the old. It is consciously dropping whatsoever your identity has been, losing it consciously, forgetting all about it – as if you have read about it in a novel or you have seen it in a movie, but it has nothing to do with you. Just as the snake slips out of its old skin and does not even look back, that's what initiation is: slipping out of the skin of the old and not even looking back.

When one is free of memory of the past, life has a totally different flavour. Then life is alive. It throbs with wonder, with joy, overflows with benediction. Not only does one feel blissful; one is ready to bless the whole world too. And that miracle happens through love.

Sannyas is entering into the world of love. I teach love and love and nothing else – because to me, as love deepens, prayer arises; and as prayer deepens, god arises.

Your new face will not be your face, it will be god's face. It will be your original face as god meant it to be; it will not be a mask.

Deva means divine, veena is an Indian musical instrument. Sabina means with the divine instrument, with the divine musical instrument. Sa means with, veena means the musical instrument. The whole name will mean: with the musical instrument of god.

The heart is the divine instrument, and one has to learn how to play on it. It is very rare to find a person who knows how to play on the heart, and unless you know how to play on the heart your life remains a tragedy, because the music that you are carrying within yourself is never expressed. That's the tragedy. The only tragic thing in life is not to explode into your true being. Not to bloom in all the colours and the sounds that you have been carrying within you, not to release the fragrance of your being to the winds – that is the only tragedy. And it is very rare to find a person who is not tragic.

Whenever you find a person who has learned how to play on his heart, you will find god speaking through him, god singing through him. He becomes a flute. Then he is no more there; he is just an instrument in the hands of god. Then his life becomes the life of a messenger. That is the very meaning of the word 'messiah'.

One can become a messiah of god only by learning how to play on one's heart, because god only understands the language of the heart; he can only hear the notes produced by the heart. There is no communication between the head and the divine. The head is human, the heart is divine: with the head you can communicate with people, with the heart you can commune with god. And the moment that you can commune with your heart with some human being too, that human being immediately turns into a divine being. That's why lovers start thinking of the other as a god or a goddess. When they are really in love, the other disappears as a human being and becomes just a personification, an incarnation, of a god or a goddess.

Wherever the heart functions, god is felt. And wherever the head functions, god is not found at all.

Friedrich Nietzsche could declare that god is dead, because he lived only in the head. He was one of the most intelligent persons ever born, he had one of the sharpest intellects ever born, but he could not find god anywhere – not because god is not, but because the way he was searching was the hindrance. He was looking through the head; the head has no way to commune with the divine. It is perfectly okay with matter; with consciousness it is impotent. It is perfectly good with parts, fragments; with the whole it is simply useless.

The whole can be contacted only by the heart; but people's hearts are not functioning. The school, the college, the university – they don't teach you the ways of the heart, they teach you only the ways of the head. So it is natural to see a tragic humanity. People are carrying great flowers, possibilities, potential. It is becoming heavier every day, and they don't know what to do with this potential. They remain hung up in the head.

Let sannyas become your entry into the heart. Sannyas is the university of the heart; it is coming down from the head and entering into the heart. Start playing the music that is hidden there, start singing the song that the heart has always been longing to sing. It is the beginning of a new dance. Immediately, with the first stirring of the heart, god is felt. Then he becomes a very tangible presence.

This will be the name [for the centre]: Upanishad. Upanishad literally means being in communion with the master, sitting at the feet of the master. Because of this meaning, the most sacred writings of India are called the Upanishadas.

The message was received in deep communion. Those sacred writings of India are just notes of the disciples; they had heard it in silence. And when the master approved, the writings were collected, but they were not verbally communicated. The disciples were just sitting at the feet of the master, in deep silence, and something penetrated their being, a ray of light, something parapsychological, something beyond the world of the mind. And they took notes of those experiences. When the master nodded yes, those notes were collected; those collections are called the Upanishadas.

They are the most beautiful sacred writings that have ever happened anywhere. There is no comparison with the Upanishadas, no book can have any comparison to them. Nobody knows who wrote them because the disciples could not sign them, they were not their writings; and the master could not sign them because he had never said anything, so they have remained unsigned, anonymous. Each statement is of tremendous import.

Ultimately this commune is going to become a communion of silence. I am just preparing, and preparing fast, so that soon it can happen that you can just simply sit with me. There is no need to speak, there is no need to hear; there is nothing to say and there is nothing to hear ... just a meeting, a meeting beyond minds, a transmission beyond words. Something simply jumps like a flame from one lit candle to another unlit candle; the unlit candle is no more unlit. The lit candle has not lost anything and the unlit has gained a whole universe of new meaning, of new poetry, of new being.

[A sannyasin says she is staying for ever. Osho suggests she do a few groups and then work. She says she does not want to.]

So that means the beginning of trouble....

Because the basic principle of being here and part of the ashram is to listen to me.

But start working, then we will see. If you start feeling that some groups are needed, then I will give you some later on, mm? Good.

CHAPTER 17

17 January 1979 pm in Chuang Tzu Auditorium

Anand Ali... blissful god. The old god was very serious, hence the world has remained ill, sick. It is good that the old god is dead. But the new has not yet arrived, hence the crisis in all human values, hence the crisis of identity loss. The old is no more valid, in fact it has long been dead. It is now a hundred years since Friedrich Nietzsche declared 'God is dead'.

My sannyasins have to declare again that god is born! The world is waiting for god to be reborn; the old concept is gone and the new concept has to arrive. And against the new concept the believers of the old will create all kinds of obstructions. Their god was serious; the new god will be a laughing god, a god of laughter, cheerfulness, joy. Their god was a very jealous god.

In the Old Testament, god declares 'I am a jealous god.' The new god cannot be jealous. It will be compassionate, it will be pure love. And its love will include all kinds of love, from sex to prayer, all forms of love. The old god, the idea of the old god, was anti-life; the new god will be for life. The new god will be another name of life. It will be a dancing god.

We have to bring the new god onto the earth. The new concept has to be given birth: my sannyasins have to become a womb. It is a tremendous task; to be part of it is to be fortunate.

Remember this, that religion is not serious, it is playful; that it is more like a song than like a syllogism, that it is more like fun just for its own sake and for no other reason, that it is not goal-oriented. Then a cheerfulness arises, a joy wells up. And that joy is true prayer.

Yoga means the science of becoming one with existence, the art of being in at-one-ment with existence, dropping the idea of separateness. Not thinking in terms of being an island but thinking in terms of being one with the continent, dropping one's boundaries: that is the science of yoga.

The word 'yoga' means union, communion, and unmano means no-mind. No-mind is the science of becoming one with existence; that will be the full meaning of the name.

It is the mind that keeps you separate, it is the mind that divides, that makes you a small thing, that creates the ego. To create the ego is the whole function of the mind. The moment you stop thinking and the mind is functioning no more, the ego immediately disappears; it is not found at all. And when there is no ego, that is what yoga, union, is – becoming one with existence.

The mind separates, no-mind unites; the mind is the barrier, no-mind is the bridge.

Deva means divine, udgar means expression.

God is creativity. Even to call him a creator is not right, because calling him a creator means that he has done something already and is doing it no more, as if the process has come to a stop. God is creativity, not a creator; the process is on-going, he is still creating. That parable that he created the world in six days is just nonsense. He is continuously creating; in fact he cannot exist without creating. He is not a person, but the energy that creates and goes on creating. He is creativity itself.

So if a man really comes to know god, he will become tremendously creative. Whatsoever he is doing, there will be something original in it, because it will belong to god, it will come from the beyond. If he is singing a song, there will be a totally different quality to it. It will not be just a song: his heart will beat in it, he will breathe in it, it will be his breath, it will be his soul. If he paints, he will not be just a painter, not just a technician who knows how to paint. He will pour himself into his painting; he will become the colours on the canvas.

The man who has tasted of god has the flavour of creativity around him. There is no other way for the man of god to live. Life will be nothing but creation. And by 'creation' I don't mean that he will become a painter or a poet – he will not necessarily – but in whatsoever he does there will be the touch of originality, of creativity, of inspiration. He will bring into his every act something of the beyond and the transcendental. That is the meaning of your name.

For a long time, religion has existed in a very uncreative way. Monks were not expected to create anything; they were really expected to do just the opposite – to become as uncreative as possible, as dead as possible. The more dead a monk was, the more he was respected.

We have not respected life yet, and we have not respected alive people. We have been worshippers of death. And our so-called religions have been nothing but escapes from life; they have been withdrawals. They have been very cowardly.

My sannyasin is not to be an escapist; he has to be in the thick of the world. He has to be creative, and live in the world. He has to express his being, because unless your being is expressed to its optimum you will never feel fulfilled. There is no other kind of fulfillment possible. There is only one kind of fulfillment and that is: expressing your being in its totality, leaving nothing back, holding nothing back, pouring yourself totally into the ocean of life. The moment you empty yourself in creativity, the moment you pour yourself totally, with no calculation, with no idea of gain, in that very moment the ultimate bliss happens, samadhi happens.

Samadhi is not for the escapist, it is not for the uncreative; it is for the creative. It is for the person who is not afraid of life but who is in tremendous love with life, and because he loves life he wants to beautify it, to give something to it, to leave it a little better than he found it.

[Chantal – one who sings.]

My whole effort here is to help you to sing, to dance, because god is found only when you are lost in celebration. The dimension of being festive is the religious dimension. It is not a serious affair, it is a love affair. It is not business-like; it is closer to poetry than to arithmetic. It is closer to singing and dancing than to anything else.

The artist is very close to the temple of god, just on the verge. He may not enter into the temple, he may think 'This is all', but if he wanted, if he had explored a little bit more, he would have entered into god. And unless the artist takes a step beyond art he remains only half-grown. Unless the poet becomes the mystic he never becomes whole. That is the tragedy of the poet; that is the glory and the agony too.

The scientist is perfectly at ease. He is in the world of matter; he knows nothing of the beyond, he has no idea of the beyond. Mysticism is all rubbish to him, all nonsense, absurd. He lives in a very clear-cut, mathematical, world: the mystic lives in a very very clear-cut mystery. It is a mystery, but he is absolutely certain about the mystery; there is no problem in his mind. He is perfectly at home with the mystery, the mystery does not create any anxiety. He lives it; he is not there to solve it. He relishes it, he sings it, he dances it.

Between the two is the artist – the painter, the poet, the musician, the dancer. He has no home, he is just on the bridge: a part of him belongs to the world of science, matter, and a part of him longs for the beyond, the world of the mystic. He is torn apart. It is not an accident that many artists go mad because of this continuous pull into contradictory directions. Many artists commit suicide, and the reason is simple: life becomes unbearable. The artist can be at ease only if he takes a jump and becomes a mystic, when his poetry is no more just poetry but a divine song.

So become a singer of divine songs. All songs can be transformed into divine songs. One just needs a little more daring, one just needs to go into the darkness of the mysterious. The mind holds back, the mind says 'Be cautious.' The mind always hesitates. Even if it takes some step it makes every precaution so that one never goes astray, and it is always ready to jump back into the old, known territory.

That's why many artists remain only artists and remain miserable. The truly adventurous soul is always ready to listen to the call of the unknown.

When the unknown calls, go with it, go with your whole heart and don't look back. Then singing slowly slowly turns into divine singing. The ordinary dance is no more ordinary, it becomes extraordinary. Then one starts contacting the infinite, and to be in contact with the infinite is to be in bliss.

That's what sannyas is all about: an effort to commune with the whole, whatsoever the cost, whatsoever the risk.

Anand means bliss; christian originally means one who follows Christ. But to follow Christ is totally different from being part of the Christian church – it is not only different. it is its polar opposite.

Christ never followed any church; he was a rebel. To really follow Christ means to be a rebel. It will look paradoxical but that is how it is. To be really a Christian means one cannot be a Christian. One cannot be Catholic and one cannot be Protestant; to be really Christian means to drop out of all churches. Jesus was never part of any church; that was his crime. It is for that crime that he was crucified. He was not following the Jewish establishment, he was not following the tradition.

Truth can never follow tradition: truth can only follow itself. Truth cannot be imitative, it has to be original – and he was original. He was one of the most rebellious men who has ever walked on the earth, and one of the most beautiful. But Christianity has destroyed his figure. In fact the Jews could not kill him, but Christians have killed him. All his rebellion is gone, all his rebellion has been destroyed. All his fire is gone; only ashes and ashes are left.

What is being worshipped in the name of Christ has nothing to do with the real Christ; it is a distortion. For example, Christians say that Christ never laughed. If Christ never laughed, then who will laugh? That is destroying that rebellious man's whole personality. He was a joyous man, he must have laughed uproariously, but Christians have painted him in a very sad, gloomy, serious, way. He must have been a man of great cheer; in fact it was because of his laughter and joy that he could tolerate all kinds of sufferings.

It was his laughter that won over when he was crucified. He must have laughed at the whole ridiculousness of it! The moment he said 'Forgive these people – Father, forgive these people because they don't know what they are doing' there must have been great laughter in his soul at the whole absurdity of the thing that was happening: he was trying to help these people and they were killing him! He could have become freedom for them, and they were destroying him. He must have laughed at the absurdity of it. His statement must have been made in that spirit of laughter. It cannot be made by a serious man, only by a playful man. Only a playful man can take even crucifixion non-seriously.

This is only an example: his whole life has been distorted. He has been made to adjust to the idea that Christians have of how a Christ should be – stupid people always have ideas about everything. About other things it is okay, but when they start carrying ideas about a Christ or a Buddha or a Krishna, they are going beyond their capacities, they are transcending all limits of stupidity. They don't know who they are, but they start having ideas about how a Christ should be, and they start adjusting the real Christ, the real Buddha, to their expectations.

That's why I say that to be a real Christian the first requirement is that one should not be a Christian, that one should be a rebel. And that's what sannyas is: it is initiation into rebellion.

Bliss has to be the keynote of every sannyasin – cheerfulness, a song on the lips, a dance in the feet, and great joy in the heart. Life is not a burden to be carried, it is not a punishment: it is god's gift, a reward of tremendous value. One has to be thankful for it, grateful for it.

Prem means love, and upadipa means set fire to. Love is a fire, god's fire. It burns, it burns totally. It kills you as you are but it also gives you a new birth: it is both crucifixion and resurrection.

Sannyas is a symbolic gesture that you are entering into this fire; hence the colour of fire has been chosen for the sannyasin. It will consume you, it will not leave you as you are at all, but it will bring you to be as you should be. It will destroy the seed but the tree will be born.

To be with a master means to allow him to set fire to you, to make you aflame, to throw you into such flames that you cannot come back as you are. You will come back, but you will come in a totally new way. You will be back, but you will be luminous, full of light. You will be back, but then you will have wings; you will be back, but then you will not gravitate towards the earth, you will start levitating towards the sky. You will also become aflame.

The ordinary man is represented by water – water always goes downwards; and the reborn man is represented by a flame, because the flame always goes upwards.

The lotus is a symbol of great significance. The whole religious approach towards life is contained in this simple symbol. The lotus represents the transformation of man from body to soul, because the lotus is born out of dirty mud.

If you look at dirty mud it is unbelievable that a lotus can be born out of it. The lotus is the most beautiful flower in the world and comes out of such dirty mud! There seems to be no logic in it, it seems illogical. It is a quantum leap, the mud becoming lotus. And if it can happen that mud becomes a lotus, then man can become god. Then man can also have a quantum leap, a jump.

There is no logical possibility of man becoming god, hence whenever a Buddha says 'I am god' people are offended. Christ declares 'I am god' and people are so angry that they have to kill him. The reason is simple: it is such an illogical statement, it cannot be proved. But so is the case with the lotus – just by searching in the mud you will not find it.

It seems that existence moves not logically but illogically. Now modern physics says it is so: there are quantum leaps which cannot be predicted, which are not mathematically possible, but which still happen. They are existentially true, logically not true.

In another sense also the lotus is significant: it lives in water but the water cannot touch it. If it rains the water will fall on it but will not touch it. Remaining in water, it still remains aloof, transcendental. And that's how a sannyasin should be: a lotus in water, living in the world and yet not being part of it.

[A sannyasin, leaving, says: I feel so helpless!]

That's good, because only in deep helplessness does prayer arise. If you feel really helpless then what can be done? One can only pray; and that prayer will begin something new in one's life. So helplessness becomes a door.

That's what my whole purpose of being here is: to help you transform every negative thing into something positive. Helplessness looks very negative, but just see the point: if you are really helpless then there is nothing left that you can do, you can only pray! Prayer comes out of helplessness, and then prayer is a lotus flower; helplessness becomes just mud. And prayer is so beautiful!

One can cry in helplessness but those tears are immensely valuable: they are one's communication with god. Words have failed, now only tears can convey some message.

In helplessness one becomes like a small child crying for one's mother. And the miracle is: if you can cry in utter helplessness, help will arrive; it arrives immediately. If you can cry like a small child, the mother runs towards you, and so does god. It is the same pattern. We are children of god: if we can cry, he has to run towards us. The help comes immediately, but it comes only to those who are really helpless. If one is pretending helplessness then it cannot come; then one's cry is just acting. The mother is wiser than you; acting cannot deceive her.

So don't be worried. Feel it, go into it, and let it become a prayer. Then you will feel that the thing that you were thinking was a problem was not a problem but a golden opportunity, a blessing in disguise.

[A sannyasin is leaving. She says she has many blocks she cannot break through, although she has done several groups. She is unsure whether to study art or breath therapy. She feels the need for a rest at a sannyas commune in Germany.]

That's good: [the commune] will be helpful.

In fact a little more work is needed. You have touched the blocks, you are aware of them now, but to penetrate those blocks a little more work is needed, and particularly body work is needed. So if you can do a few body work groups there – Bioenergetics. Primal therapy, Rolfing, Postural Integration – things like this will be of great help. And whenever you can come, come back, mm? – because a few groups more and you will go through them.

It is good that you have come to know about the blocks – half the journey is complete. Millions of people have blocks but they are not aware of them, so they think that they don't have any blocks.

The blocks are there. The civilisation and the society is so sick that everybody, every child, is forced to create blocks. No child is allowed his natural being; that's how blocks arise. When some energy is pushed in and is not allowed to have an expression then it is not allowed to go out in any way, and it coils up upon itself and becomes a block. Slowly slowly it becomes a pattern: whenever energy moves there. it coils up again and becomes a vicious circle inside; it becomes like a wound, a hard rock.

Everybody is carrying blocks because we have not been able to create a real, free human being yet. Our conditioning is wrong, our education is wrong – because the parents are blocked and the priests are blocked and the politicians are blocked and they decide everything for the child. The blocked people decide for the new child: naturally, they give their blocks to the child, the child gets them as an inheritance.

The first thing is to become aware – and that has happened. It will make you a little miserable, because in not being aware, you feel perfectly okay. When you suddenly become aware, then you start feeling that there are problems which have to be dissolved. But this is half the work done: now they can be dissolved. Once you know, there is not much of a problem. The first thing is more problematic, the second thing is easy. There are methods; the problems can be dissolved.

So you can do Rolfing, Postural Integration, Primal therapy, Bioenergetics – these four things, whatsoever is available there. And if you cannot do them there, then come here.

And if you don't feel like going into education, there is no need to. Never go against your feeling. Unless you really feel for something totally, don't go into it. That will create a block. That's how blocks are created: you go half-heartedly, the half that is resistant will become a block; it will take revenge in its own time. It will again and again remind you 'Look, I told you before: don't do this.' It will condemn you, it will follow you for your whole life, and it will condemn you; it will not allow you to enjoy the thing that you are doing. Unless one goes totally into something this problem arises.

So there is no need. Nothing is more important than your wholeness. Let this be a fundamental law: nothing is more important than your wholeness. Your wholeness has not to be sacrificed at any altar. It may be education, it may be society, it may be religion: your wholeness has not to be sacrificed for any god; your wholeness has to be unsacrificed.

Then you may not succeed in the eyes of others, but you will remain fulfilled in your life. You may not become famous, but you will remain tremendously happy – and that's the whole thing. Everything else is just nonsense.

You can go to [the commune], and whenever you can come, come back. Keep it (a box) with you, and whenever you need me just put it on your heart. Good!

CHAPTER 18

18 January 1979 pm in Chuang Tzu Auditorium

Deva means divine, udgam means the source. We are already at the source, we are the source. We have never left it, not even for a single moment, yet we have forgotten about it. We have fallen asleep: we have not gone anywhere. God has not been lost, only forgotten; it is a kind of forgetfulness. So all that is needed is remembering, waking up, looking inside to the deepest core of your being, and you will find there the source, the divine source.

Once one is fully aware of one's divine source, the whole of life changes because its central context changes. The moment you know that you are the truth, then everything remains the same yet nothing is the same any more. The ordinary suddenly becomes extraordinary, the mundane becomes the sacred. This very world becomes a lotus paradise.

Udgito means a song. Life can be a song, but it is not necessarily so; we have to make it one. It is an opportunity. We can miss the opportunity; the majority of people go on missing it. The basic reason why they miss it is that they think they have already got it.

The moment you think that you have already got it, you don't care about creating. If the ill person thinks he is already healthy then he will not go to the doctor, he is not going to take any treatment; that will be logical.

Man is born to be a song; but in the beginning we have only the seed for it, the potential for it. It can blossom, life can really be a celebration. It should be. There is no reason why it should not be, except that idea that we have already got it.

Birth has become synonymous with life; it is not. With death, birth ends, not life. If you don't know life, then death looks as if it is the end of life. If you know life, then death makes no difference at all. Life is not confined between birth and death: birth and death are episodes in the long journey of life.

Life spreads backwards to the very beginning, if there has ever been a beginning, and forwards to the very end, if there is ever going to be an end.

Life is eternal, universal, but that life can be known only when we transform our being into a song. Life is touched only when you are in a dance, in a song, in a celebration.

Deva means god, upagam means to come close to – to come close to god. Ordinarily man is escaping from god, because that is the only way to remain in the ego, that is the only way to feel oneself as separate from existence. If you come close to god you start melting, you start disappearing, you start evaporating. That creates fear – so people worship god, they pray to god, but they never come close. From far away they go on praying and worshipping, but they remain cautious so as not to come close. Once they come close they will disappear.

To come close to god is almost committing suicide. And it is the real suicide – not just the bodily suicide, but total annihilation. So only the very courageous ones come close to god.

The cowards pray, worship, they go to the church, they go to the temple, they read the Bible, they read the Koran, the Gita, but they keep a distance. If Jesus is alive, they will not go close to him. When he is dead, then they will worship him. When Buddha is alive, they will create every kind of barrier between themselves and the Buddha. When Buddha is gone, then Buddha is god. Then they will make temples and statues. This is a very subtle strategy of the ego to remain in existence: worship the dead, avoid the alive.

Only the courageous ones can come close to a Buddha or a Christ or a Krishna – and that's how one comes close to god. God becomes visible in people who have disappeared, and those people become doors. That's the meaning of a master. The master has nothing to teach, he is not a teacher. He is a master because he is not. It is a paradox, but a master is a paradox: he is not and that's why he is a master. He can help you to disappear; he can become a door, he can become an opening into existence. He can be a window for you, and from him you can jump into the eternal. He can be a jumping-board.

Deva means god, parinit means married to – married to god. Sannyas is a marriage: marriage to the ultimate, marriage to the absolute, marriage to the whole.

Unless the part is married to the whole, the part is bound to remain in misery, because then the part has no roots in the whole, is not nourished by the whole. And to remain separate from the whole is a constant struggle to survive. That struggle dissipates energy. But that's how man has lived for thousands of years, struggling with the whole, fighting with the whole. The attitude has been very arrogant, but it has been dominant because it gives gratification to the ego.

Man has been fighting with nature, fighting with the universe – trying to conquer. It is ridiculous, the part trying to conquer the whole. In the very effort, man has destroyed ecology, man has destroyed spirituality. Man has destroyed all that is beautiful and now he is on the verge of destroying the whole earth and himself too. This has been the outcome of a particular philosophy of life: the philosophy of conquering.

Religion is the philosophy of surrendering, not conquering. And the beauty and the paradox is that the more you surrender, the more you conquer; the more you try to conquer, the more you are

defeated. In the very surrendering of the part to the whole, the part becomes the whole. In the very surrendering, there is a tremendous release of energy; all the energy that is involved in struggling is released. There is great relaxation, great peace, silence, serenity.

Be married to the whole, make it a love affair with existence. It is not a struggle, it is not a conflict. It is a love affair, it is a marriage.

Upageya means to be sung, to be celebrated; and that's the very core of religion.

Religion has nothing to do with asceticism. Asceticism is born out of a masochistic mind. It is sickness, it is pathology. There is a very ugly joy in torturing oneself; it is perversion. To torture is ugly; whether you torture others or you torture yourself does not make much difference. In fact to torture oneself is more of a crime than to torture others. The others can retaliate, they can defend themselves, they can do something to protect themselves. But when you torture yourself then there is nobody to defend you, then there is nobody to fight you back. So it is more ugly. more violent.

But down the ages these masochists have been thought to be mahatmas, great saints. They needed psychological treatment, they needed electric shocks. They were utterly ill, but they were dominant. For a certain reason they became very very dominant, and the reason is that man is always impressed by something that is outlandish, which looks extraordinary. Man is always impressed by something which is not common. Hence the Kohinoor diamond: if there were millions of Kohinoors nobody would be impressed, but because there is only one, man becomes hypnotised by it.

To torture oneself is a very rare disease, because it is unnatural, against nature. Nature wants to celebrate. No tree tortures itself, no animal tortures itself, no bird tortures itself. If you remove man, then existence is constantly in a festival; it is a carnival of joy. Only man can get into such a perverted state that he can start torturing himself – fasting, beating his body, living in the cold or living in the heat. Man has done a thousand and one things, he has been very inventive. But these people were few; it is so against nature that only a few people could be so sick, so pathological. But they became Kohinoor diamonds – rare specimens. Because it was against human nature, people were tremendously impressed: they were doing something extraordinary. They have dominated religion, and because of them the earth has remained irreligious.

The real religion has to be born, has yet to be born. There have been a few people who have been religious, but religion has not yet happened.

Somebody said to George Bernard Shaw 'What do you think about civilisation?' He said 'It is a good idea – somebody should try it!'

So is the case with religion: it is a tremendously beautiful idea but it has not been tried yet. Yes, there have been a Jesus and a Buddha and a Lao Tzu and a Zarathustra, but they are people who can be counted on one's fingers.

I initiate you into the world of celebration, into the world of natural spontaneous wholeness and health. That's the purpose of this sannyas, neo-sannyas.

Updipa means to set fire to. That's my purpose here: to ignite a fire in you, a fire that can only be fulfilled when god is realised, to set fire to your being, to make you thirsty. It is a thirst that will only be

quenched by god and nothing else. It is a risk, but life attains to heights only when one starts taking risks. The greater the challenge, the sharper becomes the intelligence, awareness. The greater the danger of facing it, of encountering it, the greater the wisdom that arises in one's being. And unless the danger is there, one goes on sleeping; one remains a somnambulist, a sleepwalker.

God is the ultimate danger, the greatest risk and adventure. It is not for cowards, it is not for frightened, trembling people. It is for the trembling that the churches and the temples exist. Churches and temples provide people with a pseudo god, with a synthetic, plastic god. People can afford that, because there is no risk in it. But to move into reality, to penetrate the truth of life, is playing with fire. And unless you become fiery, you will not be able to enter into the world of god, into the kingdom of god.

Sannyas is a process of creating more and more fire in you. Fire is a symbol of eternal life, and fire is a symbol of the ultimate too. It is only by going through great fire that one is purified, that one becomes pure gold.

Satyam means the truth. Truth is not a conclusion of any logical thinking. Whatsoever logic can arrive at remains only hypothetical; it is never the truth. It is almost always only an approximate truth. But truth cannot be approximate; either it is true or it is not true. There is nothing like approximate truth.

That is as ridiculous as to say that this circle is just an approximate circle. If it is approximate it is not a circle. A circle has to be perfect, only then is it a circle; otherwise it is something else. You cannot say that a man is approximately dead or approximately alive; either one is dead or one is alive. There is no possibility of a category in between these two.

So what logic calls truth is only a hypothesis. That's why logic goes on changing; yesterday's truth is no more today's truth, and today's truth will not be tomorrow's truth. Philosophy goes on changing, science goes on changing. Truth is eternal, unchanging, unchangeable.

Then what is the process to attain to truth? It cannot be thought about. How can you think about the unknown? Whatsoever you think will be part of the known. Truth is known when all thoughts are dropped; when thinking disappears, then truth is known. So truth is not a conclusion of thought, but the experience when there exists no thought in you. When the mind is utterly empty of the thought process, truth arises in your own being; when there is space and there is no thought, truth wells up within your own being. It is a non-logical process. It is existential, not logical. Truth arrives only when you are in a state of meditation – not in any state of mind, but in a state of no-mind.

Remember that: truth has nothing to do with philosophising. One can go on philosophising for eternity and one will not arrive at any truth. Everything will remain approximate, so-so, inferential, hypothetical.

What Buddha knows was not arrived at by any logical process; he has arrived by dropping the mind in totality, in toto. Anyone who has ever known truth has known it only when the mind was put aside. Then suddenly one is herenow, and there is such great silence that one starts hearing the whispering in one's own heart. It is a still, small voice: when the mind has ceased creating noise, it is heard.

Truth has to be discovered, not concluded, and the discovery has to be made within oneself, not without. That is the meaning of satyam.

Love is the greatest magical quality in life. If love is not there, there is no magic in life; life remains very ordinary, unlit, no light radiates from it. It remains like a piece of rock, not like a flower that radiates light and colour and fragrance. Love brings all these things into life. It brings colour; then one is no more black and white, and life becomes a rainbow. All the colours, the whole spectrum of it, becomes available. Suddenly, one is full of light, as if darkness had never existed. Darkness cannot exist with love: it exists with hate. Hate is dark, love is light.

Also, one starts exuding a fragrance. Beautiful qualities that one had never been aware of suddenly surface. One starts looking at life with poetic eyes, with the vision of a painter. One starts hearing words and sounds with the ear of a musician. All art is nothing but a by-product of the loving heart, because the loving heart becomes creative. The loving heart has to become creative. It has to pour itself into existence in as many ways as possible, through as many dimensions as possible. Once love starts flowing in your heart, you start creating an aroma of magic around yourself; a subtle elegance, a subtle grace, starts happening of its own accord.

Love is magic, love is religion. Remember that word, and not only remember it: live it. The more you live it, the richer you will become.

Vimala means utter purity: purity that is not imposed from the outside, purity that is not cultivated, purity that is not practised, purity not as a discipline but as an explosion of one's nature, purity not as character but as consciousness.

At the innermost core of every being, there is an uncontaminated well of purity. It cannot be contaminated; by its very nature it remains virgin. Whatsoever you do remains on the circumference, it never reaches the centre. The difference between the sinner and the saint is only on the circumference; at the core, nobody is a sinner and nobody is a saint. How can you be a saint when no idea of sin exists there? Sinner and saint are two aspects of the same coin. The good and the bad, god and devil, they are aspects of the same coin; they all exist on the circumference. The circumference is the world of morality of good and bad, of constant judgement, condemnation appreciation .

As you go deeper into your being, those distinctions lose meaning, they start fading away. Slowly slowly they become more and more blurred, and a point comes when they are not found at all. That point is your inner purity. That makes you not a saint but a sage.

A sage is one who is beyond the saint and the sinner. The sage and the saint are not synonymous words. The saint is very ordinary; the sage is transcendental.

To be a sage is the goal. The goal of sannyas is not to be a saint – I don't teach morality and I don't teach character. I teach you how to get into the essential core of your being so that you can taste something of your virgin nature. And the very taste of it is a transformation.

[The new sannyasin asks if she can work in the ashram rather than do groups.]

I think you should do at least one or two groups more and then you can start working, mm? Groups will help you more and more to feel the energy that is available here; then it is good to enter into work. Otherwise the work remains work and does not become worship, and unless it becomes worship, it is pointless.

Prem means love, prashanto means profound, deep. Prashanto can have another meaning too: silence, peace – deep peace, deep silence. Love has both the qualities in it, the quality of depth and the quality of silence. Those are the two wings of love: peace and depth. Without love, life remains shallow and life remains noisy; a tale told by an idiot, full of fury and noise signifying nothing. Without love, life remains much ado about nothing.

Love brings depth. The dimension of depth is very unknown, even to lovers, because they think that love is only a relationship. It is a relationship too, but far more important is that the moment you start moving into love, you become more and more attuned to your depth. The lover or the beloved is outside, and people become focused on the outside and forget the inner dimension – but that is far more important. That is what is really happening in you, and that's what is giving you so much joy.

The outer thing is just an excuse. To be really meditative about love means to know this inner happening. One starts finding that one is no more shallow; some depth is opening up. And the deeper you go, the more silent you are. If love does not make you deep and silent, then it is false; it must be something else, masquerading as love.

So there is a key for you: be deep in love with people, with animals, with birds, trees, rocks. Don't miss any opportunity: if you can be in love, be in love. If there is nobody and you are sitting alone, then just be love; there is no need to find an excuse. Slowly slowly, one starts feeling that one can exude love without any object; there is no necessity for an object. Then love has freedom – and the more free it is from outer objects, the deeper it goes. Then love becomes meditation, and a far richer meditation than any other meditation.

Slowly slowly, through love you discover your own silent spaces, and ultimately you open the innermost shrine with the key of love. And that's where god is found!

CHAPTER 19

19 January 1979 pm in Chuang Tzu Auditorium

In fact there is no meaning to any word; all meanings are arbitrary. Language itself is arbitrary. It is a human invention. We give meaning to words; words don't have any meaning. Mm? That's why so many languages are possible. There are three thousand languages on the whole of the earth; and sometimes the same word means one thing in one language, another thing in another language. Words are given meanings: they are useful but they have no intrinsic value.

Sounds are not created by man; they are there. Even if man disappears from the world, sounds will continue. In the mountains the falling rivers will create sound, and the waves of the ocean will create sound, and the wind passing through the pine trees will create sound, and the birds will go on singing; but there will be no meaning.

Meaning as such is a creation of the human mind; and one has to transcend meaning, only then is the mind transcended. If one can drop meaning, the mind is dropped automatically.

So it is good that there is no meaning in your name. Remember this thing, that meaning has to be dropped. This constant search for meaning creates anxiety. People go on asking absurd things. 'What is the meaning of life?' they ask. 'What is the meaning of love?' they ask. 'What is the meaning of a rose flower?' and 'What is the meaning of a bird on the wing?' And because in language questions seem relevant, people go on searching for meaning.

There is no meaning anywhere. And that is the beauty of existence, that it has no meaning – because meaning will be a limitation. Because it is without meaning, it is unlimited, infinite. And because it is without meaning, it is closer to poetry than to mathematics. It is closer to love than to logic. The way of love is not that of meaning; it doesn't care at all about meaning. It lives moment to moment, purposelessly, because it is its own purpose.

Meaning means that the purpose is somewhere else. Meaning reduces life to work: it becomes business, and everything is reduced to a commodity, saleable, purchaseable. All that is beautiful and all that is true and all that has some ultimacy about it, cannot be reduced to a commodity. It cannot be sold, it cannot be purchased. It is, but it has no business. It simply is, and that is-ness is vast. That is-ness has no meaning but is significant, tremendously significant, incredibly significant, because it brings grandeur, grace, to each moment of life.

To be a sannyasin means an effort to transcend language, an effort to transcend meaning, an effort to transcend mind.

[The new sannyasin says that she is not in touch with her sexuality since she was a teenager and started suppressing it... now she feels it is too late.]

No, it is not late!... It is never too late – not even on one's death-bed. It is never too late! And you have a long life yet ahead.

Living in suppression is living in a prison unnecessarily. And I can understand why you are afraid of Tantra. If a person has lived in a prison for many years, the very idea of becoming free frightens him, because in the prison there are a few things which are very secure, safe; in fact prison is the best place for those who want security, safety.

Everything is secure, safe; there is no responsibility, no worry. Nobody can come and kill you, thieves cannot come and steal things from you: the guards are always on duty, you are protected. And you need not worry about tomorrow's bread; it will be supplied. You need not worry about clothes.

A person who has lived in gaol for many years becomes very afraid when the day that he is going to be free and back in the world comes closer; it frightens him. He will have to earn bread, and he will have to think of a house; he will have a thousand and one worries to face.

That's what happens in inner, psychological prisons too: if you have suppressed for many years, you are afraid. But that fear has to be dropped, and the only way to drop it is to go into situations where you have to drop it....

Do Tantra and then Encounter, and after Encounter remind me again. In these five months you will be out of the gaol; don't be worried about it. That's my whole work, to pull people out of their gaols.

And it is not late, it is really just the morning, evening is very far away. You have come in at the right time!

One of the most fundamental secrets of life is: whatsoever you want in yourself, start creating it. That's the only way to attract it. If you want misery, then the first seed has to happen within you. You have to become miserable inside, you have to create the space for misery to enter. Then from every nook and corner of existence misery will start flowing towards you. You have created that space, you have asked for it; and god is very generous, so whatsoever you ask is fulfilled.

If you want bliss to happen in your life, create a small seed inside yourself. Create the space for it to happen, and then it starts coming in torrents; it starts coming from everywhere, from all dimensions. One is simply surprised that it is the same world: from where is so much bliss coming?

Jesus says that those who have will be given more, and those who have not, even that which they have will be taken away. This is one of the most beautiful sayings ever uttered by any man. In it is contained the greatest secret of life. It looks very anti-communistic on the surface. It means that those who are rich will become richer, and those who are poor will become poorer. But it has nothing to do with economics, it has nothing to do with the social structure; it has something to do with an inner law of consciousness.

This is how it is: the blissful person becomes more blissful and the miserable person becomes more miserable, because whatsoever we are, we are given more of it. We are guests; the existence hosts us. And this is the problem: people want bliss to happen but they don't create the space for it. They don't want misery but they go on creating space for it.

If the mind remains negative, you create space for misery; if the mind is positive, you create space for bliss.

Remember it, live it, and you will be surprised: this single key can open all the locks and all the doors.

Deva means divine, gathen means a story a divine story. Life is a divine story. It is an unfolding of something that has always been there but which was hidden. It is an expression of something that was in a seed form. It is evolution, and there is no end to it; peaks beyond peaks and universes are waiting. Man is not the end, in fact he is only a beginning.

We have not really started the journey yet. Man is only a preparation for the superman. Man is a preparation for a Christ, for a Buddha, for a Krishna. Man is a blank canvas: the painting has to happen, and it cannot happen without your co-operation. It cannot be forced to happen; you have to help your inner unfolding. You are not to become satisfied too early and you are not to be satisfied as you are.

Man is an arrow, and the arrow has to reach the target. Man is on the way, man is a pilgrimage. That is the beauty of man, because only man is evolving.

For millions of years, lions have remained lions and tigers have remained tigers, the rose has remained the rose and the lotus has remained the lotus. Only man is changing, only man is growing. With man nothing is static, everything is dynamic. That is the beauty and the glory of man.

Man has some great responsibility. Existence has trusted man tremendously. It is on the shoulders of man that existence is hoping something great is going to rise. Man is the hope, and every man has to help this unfolding. All is there, but it has to be decoded. All is there like a seed, but the seed is only a potential; man is only a potential .

The greatest calamity that is happening in the world today is that people have started forgetting, completely forgetting, that they have to transcend themselves, that they have to surpass themselves, that man is blissful only when he is surpassing himself. Man is the only animal who surpasses himself, who can surpass himself, and if he does not do it he remains miserable.

Misery is in not growing and bliss is a by-product of growth.

Anand Joseph – blissful Joseph. It reminds one of the father of Jesus. And everyone has to become, in a certain way, the father of Jesus. Christ-consciousness has to be born in you. You have to father it, you have to mother it. You have not only to be a Joseph, you have to be a Mariam too.

The Christ child is waiting to be born in everybody, and unless we become very very conscious of it, it cannot happen – because it is not a physical birth, it is the birth of consciousness. It is a jump into consciousness. It is a quantum leap from matter to god, from the outer to the inner, from the mundane to the sacred, from mind to meditation. The story of Jesus becoming Christ is the story of everybody; everybody has to become a Christ. Christ simply represents the ultimate flowering of consciousness.

Anand means bliss; the ultimate state of consciousness is naturally blissful. Its very intrinsic quality is bliss. We suffer only in the measure to which we are unconscious; suffering is a by-product of remaining unconscious, robot-like. Suffering means that man, who is meant to be a Christ, is confined to being a machine: that's suffering.

Consciousness needs expansion; and the body is very small, the mind is very small. To look into existence through the mind is looking through a keyhole. That is misery: confined, locked, only looking through the keyhole. So whatsoever we see through the keyhole is never the truth, but only parts and fragments. Everybody shouts that he has found the truth, and everybody is sitting close to his own keyhole. No two people can agree on what truth is, because everybody is seeing different things. Different keyholes make you available to different fragments of life. Hence the conflict between Christians and Hindus and Mohammedans, and everybody trying to prove that 'My truth is the ultimate truth and what you are saying is just stupidity, superstition, nonsense.' But all are claiming the whole, and they only know a very small tiny part.

When you come out of the mind you come into the open, under the sky, and then for the first time you become aware of what truth is, in all its multi-dimensionality. Then it is so vast that you cannot say it, it is so huge that no word can convey it.

So Buddhas don't say what truth is. They only take you by the hand, under the open sky, and they say 'Now you can see it!' Buddha says again and again to his disciples 'Ihi passika: come and see!' He does not say 'Come and believe', he says 'Come and see.'

And that's my effort too, helping you to see. I don't give you any belief, any dogma, to believe in; I only make you aware that you are unnecessarily looking through the keyhole. The keyhole is just to open the door: the key is with you, it is already provided. There is no need to look through the keyhole, there is no need to be a thief. This is your world and your existence, and all is yours: open the door and come out. Be in the sun and the wind and the rain, and see what it is. Ihi passika: come and see. In that seeing is transformation. That seeing is consciousness and that seeing is bliss.

Anand means bliss, satyarthi means a seeker of truth – a blissful seeker of truth. Truth can only be searched for by blissful people; it cannot be searched for by anxious people, by people who are worried, who are miserable, who have started the search because of their anguish and anxiety. They are not really searching for truth, they are searching for a certain consolation.

If you seek out of pain, you will seek a pain-killer; you would like to have some metaphysical aspirin that relieves you of the headache. That's why millions of people become caught up with some consolation, with some belief, with some dogma, because it consoles, it soothes. It is like a lullaby, it helps you to remain asleep. It makes your life comfortable – not true, not authentic. It makes your life more convenient. It functions as a lubricant, life becomes more smooth. It does not give you truth; it simply gives you buffers, protective buffers, shock-absorbers. And that is really going against truth. The more shock-absorbers you have, the less is the possibility of seeing the truth.

The real truth-seeking cannot start with a suffering mind. It can start only when you are so blissful, so happy, that you would like to enquire into reality, out of playfulness. That enquiry has no anxiety in it: it is a playful enquiry. It is more like art – art for art's sake. One enjoys enquiring – not that one is worried about truth, not that if one cannot find it then one will not be able to live. One will still live and one will still live happily, but because there is energy and there is joy and there is childlike curiosity, out of that childlike, innocent enquiry, one starts playing games with one's own consciousness. Those games are what religion is all about.

Once you start playing those inner games of consciousness, slowly slowly, great visions start happening. Slowly slowly you come closer and closer to your home, and one day, suddenly, out of your blissfulness it is there.

Anand means blissful, unmesha means opening of the eyes – a blissful opening of the eyes. It is not with any effort, not with strain. It is just as one opens one's eyes in the morning when one becomes aware that the sun-rays have started falling on one's face, that the birds are chirping outside, that the traffic has started on the road, that the people in the neighbourhood are awake. One starts hearing the noise, the morning noise. all around, and one opens one's eyes: it is morning! There is no effort.

Truth is attained by no effort. Those who make too much effort and become strained by the effort, become more and more tense. And the more tense you are, the farther away you are from truth, because truth happens only when you are utterly relaxed. In utter relaxation, and only in utter relaxation, truth simply bubbles up in your being, it wells up.

It is while you are in rest that it happens – not when running after it, but sitting silently doing nothing, the spring comes and the grass grows by itself. No effort is the fundamental key.

So that is the meaning of your name. Unmesha means opening one's eyes without any effort.

Prem means love, artha means significance love, the significance. Love is the very soul of all that is, and unfortunate is the man who misses love. Ninety-nine point nine percent of people miss it; only very rarely does a person come to know what love is. It should not be so; it is a very unfortunate state of affairs. But the society is anti-love, the church is anti-love. All churches and all societies that have existed up to now are war-oriented, hence they cannot be for love.

Up to now man has lived in a world of hate, enmity, jealousy, possessiveness, a world of politics. We have not yet been able to create even a small oasis of religion, hence the whole establishment of the church, of the state, of education, is basically anti-love – because they want soldiers, they want slaves, they want servants, they want efficient machines, not men. And the moment love happens, you cannot remain a machine.

This is something very significant to be understood. Now whatsoever a man's mind can do, computers can do. The only thing left to man is love – that no machine can do. Thinking can be done by the computers, maybe in a far better, more accurate way. The only thing left which can be still called human is love. No machine can do it, no machine can even understand it.

Down the ages, for thousands of years, man has been prepared, conditioned, hypnotised, in such a way that the whole potential of love remains a potential and never becomes actual. Hence you don't see beautiful people in the world, but all kinds of uglinesses. Even in beautiful faces you will see uglinesses beautiful eyes full of ugliness, beautiful bodies but already poisoned by the society.

And because love is missed, life becomes a drag. It loses the quality of dance. It becomes very prose-like; the poetry is murdered. It is only love that brings poetry to life. It is only love that makes you live, not separate from existence but as part, part of this whole, in a kind of tremendous exchange, communion.

That's the function of love, to help you to commune. You love a woman and communion happens; you love a friend, a communion happens. Slowly slowly, as ripples of love start growing bigger and bigger, wider and wider, you start touching more and more people. Slowly slowly, as you become more and more attuned to love, even animals enter into the arena and then trees and rocks. One day suddenly you have touched the whole existence with your love energy. Then you throb, then you pulsate, then you are in harmony with existence. And that harmony is god.

[The new sannyasin says that since he first visited India seventeen years previously, he had met many gurus and read much, but it was not until seeing a film of Osho that he felt deeply moved to surrender to him. He asks if a sannyasin can become complete away from the master.]

Mm mm, perfectly. There is no problem, because if your heart is with me, then wherever you are, I am with

you. You will not miss me.

The physical distance is irrelevant. You will see it, you will come to feel it every day, that physical distance does not make any difference. It makes a difference only if the contact is intellectual; then it makes a difference. The intellect is part of matter, and matter exists in space and in time. But the heart is not part of matter. It is the most non-material thing in you, the most elusive thing in you; it exists beyond time and space. Once your heart is in tune with someone, then space and time don't matter. Then wherever you are, you will find me with you.

The work will continue, and you are going to become complete. Just remain in love and remain in trust and remain in surrender. And that will also grow every day, because the more you experience what is happening, the more trust grows. It is not an intellectual conviction, it is something far deeper; so there is no need to be afraid. Wherever you are I will follow you. Don't be worried. Once the disciple starts following the master, the master follows the disciple!

Just help my people there, and sometimes whenever you have time, go to [the centre] and remain in contact with my people. And whenever you can come, come back. I will wait....

[A sannyasin who is leaving said he was sick most of the time here with dengue fever from mosquito bites. He feels a little sad that he can't get to know Osho better.]

Mosquitoes disturb you?... They are very ancient enemies of meditators!...

Come back, mm? and next time I will protect you from mosquitoes! They are good people; if you persuade them, they don't trouble you so much.

CHAPTER 20

20 January 1979 pm in Chuang Tzu Auditorium

Vadano means music, melody, rhythm. The whole universe is a rhythmic pulsation of energy. Everything is pulsating in a tremendous synchronicity with everything else. Just as waves are pulsating in the ocean! deep in contact with each other – no wave can exist alone, it exists only in a pattern of waves; they all exist together, they are members of each other – so this whole existence is a pulsation of trees, rocks, men, women, stars, mountains, rivers. All are pulsating in rhythm – and to pulsate in rhythm is to be blissful, is to be musical, is to be in harmony.

But because man has the capacity to be conscious, he can fall out of that. Consciousness is a double-edged sword: either it can become a no-self-consciousness, an unself-consciousness – that is one possibility; or it can become self-consciousness – that is another possibility. If it becomes self-consciousness you fall out of rhythm, you are no more part of existence; you start lagging behind, your steps are not in tune with the whole. Even the gap of a micro-second is enough to create misery. Misery is nothing but the distance between you and the harmony of the whole: the bigger the distance, the bigger the hell.

The other possibility is no-self-consciousness, un-self-consciousness. Consciousness is there, but there is no self. Then you are in tune. Self means that you have started thinking of yourself as separate; un-self means that you are and yet you are not. You are simply a part, neither dependent nor independent but in a kind of interdependence. That is truth.

The word 'interdependence' has to be remembered. The person who is dependent is egoistic and the person who is independent is also egoistic; those two are by-products of the ego. The person who understands is neither; he is interdependent. He knows himself as a wave amongst millions of waves. He exists as part, not apart. Then the great music arises in your being; the whole starts flowing through you.

To be initiated into sannyas simply means to become aware that you have fallen out of rhythm and that you have to enter into the garden of Eden again, in deep accord with the whole.

My whole teaching is to be harmonious with the whole, and then there is great music, great melody, great benediction.

Nirupam means unique. This is one of the greatest paradoxes of life, that we are not separate from the whole, yet each individual is unique. This is really difficult to comprehend, because the moment we think of uniqueness, immediately we think of the self. Our idea of uniqueness is that we can be unique only if we are separate from everything else; if we are units unconnected, existing like islands, then only can we be unique. If we are part of the whole, then how can we be unique? Logically it looks absurd, but existentially this is how it is: we are part of the whole and yet we are unique, because the whole is unique, and each part represents the whole and represents its uniqueness.

Now scientists have developed a new kind of photography which can explain this paradox very easily. This new kind of photography is done by laser rays; it creates a hologram. A hologram is a picture, not of the object itself but of the pulsating energy around it, the field of energy. The laser ray is thrown on an object. For example, if it is thrown on you and then the film is exposed – no camera is needed, no lens is needed, just exposure – if you look at the film you will not find yourself there at all, but you will find a tremendously beautiful pattern of waves. The laser beam reflecting off you creates an energy-field around you. It is just as if you throw a stone in the lake and ripples arise and they go on spreading, and they are circular. You can take a picture of it: it will not show you anything about the stone, it will show only the ripples created by the stone.

This hologram simply represents the energy that is reflecting from you in ripples, in circles. But the beauty of the hologram is this, that through it the object can be created again. Pass another laser beam through the film and you will come back onto the screen. In the film itself there is only a pattern of energy, you are nowhere to be found; but if it is projected on the screen with the same laser beam, it gives you back the object and the object comes back as three-dimensional. The three-dimensionality of it is far more significant than ordinary three-D. It is really three-dimensional: you can look from the side, because it represents you from all over. Those ripples were arising in circles, from your side, your back also, so you can go sideways and look and your side will be there, or look from the back and your back will be there. You will be there as you really are.

The tremendous discovery is that if you cut the hologram into two pieces, each piece will give you the same picture again; and if you cut it into four pieces, then too. If you cut it into a thousand pieces, then each single small piece of hologram will give you the picture, the same picture. It is not that in cutting the hologram only half of you will come on the screen, or only a one-thousandth part of you will come on the screen – no; you will always come as whole. Each part of the hologram is, in a miniature way, the whole.

Man is a hologram and each thing is a hologram, hence the uniqueness. It is not that you are just a part of god, you are a hologram: you represent god in his totality, just as everybody else does. It is not that we are just parts; we are wholes too. This is a significant discovery. very significant, because it explains one of the most paradoxical experiences of all the mystics.

Jesus says 'I am, yet I am not, but god is in me.' In India the Upanishads can be condensed into a single sutra 'tat-tvam-asi: that art thou.' That is a hologram: 'that' means the whole, and 'thou' means the part. But the part is not less than the whole; the part is equal to the whole. That equality is represented by 'thou art that' or 'that art thou'; there is no difference. That is the meaning when Mansoor declared 'I am god: Ana'l haq.' He is saying 'This is my part; it is not just a part, it is also the whole.'

In ordinary mathematics the part is always smaller than the whole. In higher mathematics, the part is equal to the whole, and then each part is unique because the whole is unique. This is the meaning of the word 'nirupam'.

Samyo means equilibrium, balance, serenity, stillness. It is a tremendously significant word, with many meanings, but all the meanings are around the idea of centredness.

Man can live in fragments, in division, in contradiction – that's how man lives. Then the whole of life is a constant civil war: one part fighting with another part, one part pulling one in this direction, another part pulling one in another. Unless this conflict is resolved, nobody can know what stillness is.

Stillness cannot be imposed from the outside: it wells up within you. It is not something that can be cultivated, it is not part of so-called character. It comes from the innermost core of your being. It spreads outwards, but it arises within, not vice versa.

One can sit in silence and can enforce a certain kind of silence, and if one goes on fighting and fighting with the mind, one can have a certain control over the mind. One can even stop thoughts – but it still will not be true stillness, because those stopped thoughts are just there, waiting to erupt. You are sitting on a volcano. You are in control, but to be in control simply means that all that you are in control of is still there, ready to take revenge, and it will erupt with vengeance.

This kind of stillness is of no value. It is like a cold war: one is not actually fighting but is preparing to fight. It is not real peace, it is just the gap between two wars; a gap is needed so that you can prepare again for the new war that is coming.

The real stillness is not that of cultivation. The real stillness comes out of understanding the inner conflict, watching the inner conflict, watching continuously – 'Why am I fighting? Why?' – looking deep into that why, and slowly slowly seeing the absurdity of it.

The moment you start seeing the absurdity of it, it starts falling away from you – not that you drop it. If you drop it, it will remain superficial. When it falls of its own accord because the insight has arisen that 'This is stupid!' in that very understanding is liberation. When you have seen the ridiculousness of it, you simply co-operate with it no more; and without your co-operation it cannot exist. It sucks your energy; it is a parasite. Then conflict, inner conflict, inner tension, inner contradiction, drop of their own accord because a certain light of understanding has arisen in you – through watching, through observing, through witnessing. Then suddenly some stillness that you have not even thought about, some coolness that is not of this world, something that transports you into another world, erupts. You still walk on the earth, but your feet no more touch the earth. You still live in the same world, but you are no more part of it: a transcendence has happened.

That state of stillness is samyo. Then one is centred, whole, undivided, there is no fight of any kind. Then one lives moment to moment. Each moment then is a precious gift from god, and one lives in tremendous thankfulness. That thankfulness is prayer.

Upgiti means a song, singing. Life is life only when there is an undercurrent of singing in it. Ordinarily there is an undercurrent, but that is of thinking, not of singing, and the undercurrent of thinking is a dissipation of energy. Thoughts don't bring you truth and thoughts don't bring you silence. Thoughts are only disturbances in your inner being. Thoughts are a kind of disease – exactly, dis-ease.

This has to be changed, this gestalt has to be changed. The same energy that goes into thinking has to become singing, an undercurrent of humming, a bubbling joy, a bouncing joy – as if one is constantly in love, waiting for the beloved, as if at any moment the beloved is to come and one is throbbing, pulsating with great expectancy, as if one is pregnant. And the undercurrent of singing does make one pregnant, pregnant with god.

The more your energy becomes a singing inside, a dancing, a celebration, the more and more you come to know about the mysteries which are all around but because of the barrier of thinking you cannot see them. Thinking is a kind of blindness; singing will give you eyes. Only poets know, only dancers know; others only think, they never know.

The mystic is the highest reach of the poet – the climax, the crescendo. And that's what sannyas is: it is an initiation into mysticism. By becoming a sannyasin you have shown your readiness to go to the highest peak of consciousness. It is the beginning of a great journey that ends in being a mystic.

A mystic is a poet who lives his poetry. He may not compose poetry, that is not the point; he may never sing a song, that is not the point – his whole being is a kind of singing. His whole being is like a mountain stream, the sound of running water, and the joy of exploration.

That is the meaning of upgiti: the gestalt has to be changed from thinking to feeling, from logic to love, from syllogism to singing. This can be done, and can be done very easily, because singing is closer to our hearts than thinking; it is more natural. Obviously love is more natural than logic; logic has to be taught, love arises of its own accord. We are meant to be lovers! Logic is a social invention: love is god's gift.

Whatsoever is natural is easy to attain. In fact, if we are ready to drop the unnatural, the natural explodes. No effort is needed to create it; it is already there. It is just that the unnatural is too heavy – it is like a rock, and the stream cannot flow.

Prem means love, shivo means the ultimate good, the summum bonum – love, the ultimate value, the ultimate good. Everything else is lower than it. Love is the essential core of all religion, of all poetry, of all mysticism. If love is fulfilled, then all commandments are fulfilled; and if love is not fulfilled, you can fulfil all the commandments and nothing will ever be fulfilled. All those commandments will remain only superficial, formal; there will be no heart in them. They will not be alive, they will be corpses. You can decorate them, you can paint those faces: you can deceive people, but you cannot deceive yourself, because you will know that you are only pretending. And to pretend is ugly.

That's what we have been taught to do, down the ages – to pretend. We call it morality and we call it religion and we give it beautiful names just to hide some ugly fact.

Our prayer is formal; we go because we have to go. Our morality is formal, because if you don't follow it you get into unnecessary troubles. It is safer to follow, to pretend; it gives you respectability. This formal morality functions like a lubricant between you and others, so it is a good policy. They say: Honesty is the best policy. Morality is nothing but a policy, a strategy, to live with people in a certain harmony. But it remains superficial; your heart is not in it.

The real morality has nothing to do with commandments; the real morality has to follow only one law, the law of love. The law of love will not necessarily coincide with the law of the society; that is not necessary. Sometimes it coincides, sometimes it does not; more often it does not.

The really religious man, therefore, is bound to be in constant rebellion. One who follows the law of love will become a rebel – but that is the only way to truly live. The only way to truly live is to live dangerously. Lovers live dangerously, because they risk all for something invisible, for something unknown. They put at stake all that is known; they are gamblers – but it brings sharpness to their intelligence, it brings integrity to their souls, it brings a crystallisation.

It is only by passing through the fire of love that one becomes pure gold. So I call it the summum bonum, the ultimate good, the highest morality and the ultimate in religion.

Unmilo means the act of opening your eyes. Truth is: it is now, it is here. One need not go anywhere. It has not to be searched for, sought, it has not to be discovered: it is facing you, it is surrounding you, in all its utter nudity. It is not covered, so there is no question of discovering it or uncovering it. Then why do we go on missing? Because we are keeping our eyes closed. It is only a question of opening your eyes. It may be full daylight, but you can keep your eyes closed and then you are in the darkest night ever.

Just as there are physical eyes, there are inner metaphysical eyes. I mean that those inner eyes are closed. We have completely forgotten that they are there, we have completely forgotten that they can be opened. We have neglected our inner being so much and for so long that it has become almost non-existent. Hence the need of a master to revive a longing in you that you have almost killed – to make you thirsty for god, to shake you into a kind of wakefulness.

Sannyas means a readiness to not be offended if you are shaken, to not be offended if you are shocked, to feel grateful if you are shocked, shaken, to not be angry if your dreams are disturbed.

P. D. Ouspensky, the greatest disciple of George Gurdjieff, has dedicated one of his best books 'In Search of the Miraculous' to Gurdjieff with these words: To the disturber of my sleep.

The master has to disturb your sleep – and sometimes when you are having great dreams, sweet dreams, golden dreams. It irritates. That's why the master can function only with disciples who have shown a readiness.

Many people come here; they write letters to me, enquiring 'Can't we work, can't we meditate here, without being sannyasins?' I say to them 'There is no problem. You can meditate, you can go through therapies, but unless you are a sannyasin you will miss much – because I can start disturbing, shattering, destroying you, only when you give the signal that "I am ready, Even if I have to be beheaded, that is perfectly okay, you can do it!"'

That's what sannyas is all about – your readiness to be beheaded – because only when you no more are as you have been in the past, will something new be born. New eyes will be born. Truth always is: all that is needed is a wakefulness.

[A sannyasin, leaving, says: I feel afraid to open.]

It is natural, that's why people have chosen to remain closed. If it were easy to open, everybody would be open. It is difficult because it is risky; it makes you vulnerable, it makes you unguarded. Opening up means dropping all your armour – and that is your safety: nobody can enter in you. What to say about enemies? Even friends cannot enter you. The fear is so much and the clinging to safety is so deep that we don't allow anybody to enter in.

There is a certain logic in it: if you open the door, what is the guarantee that only the friend will enter? Enemies may be hiding somewhere and they may jump in. So it is safer not to open the door at all. Even lovers remain behind doors, shouting at each other but no communion is possible.

You will have to learn that insecurity is life, and security is death. Safety is not the true way to live; it is certainly a sure way to die. One becomes entombed in oneself, one becomes a grave unto oneself. Have you not seen people who live in graves? They are the most secure. No disease can happen, no death can happen any more, because it has already happened and they are finished with it. Nobody can rob them, nobody can cheat them, nobody can reject them: they are really secure. That's how millions of so-called alive people are – carrying their subtle transparent graves around themselves. You can come close only so far, and then the wall comes. It is a transparent wall: you can look through it at each other, but no communion is possible.

You will have to see this, that this is not the right way. But this is what has been told to you again by people: 'Be safe. Don't risk, don't go into the unknown, don't move in the dark, remain alert. Don't trust, always remain suspicious.' That's what makes people remain closed. You will have to unlearn all this process, and you will have to learn a new way of life.

It will take a little time, because de-programming takes time. But you have started moving towards it, hence the longing to be open. It is a very fortunate longing, a fortunate moment, when one longs for an opening. And once you start longing, it is going to happen – because nobody can hinder it except you.

[A sannyasin asks Osho to look into her and tell her what she needs. She has booked for several groups. She is only able to come here once a year and feels in between the East and the West which is uncomfortable.]

I understand. Mm – it happens to everybody who starts changing. A time comes when one is in a kind of limbo, just in the middle: the old is gone and the new has not yet settled, and one is in between, torn apart. That's very natural. But going back is impossible; the West is finished. And in fact only when the West is finished does the East begin.

The people who are living in the East are not necessarily Eastern. My own experience of thousands of people is that only the people who are finished with the West become Easterners. The West represents the body, the mind, the West represents the without. And when you are finished with the without, only then does the inner journey begin.

Everybody has to be a Westerner in the beginning. It is fortunate to be born in the West, because you can easily be Western, and sooner or later you will be finished with it – the more intelligent you are, the sooner it will happen. Then the real entry into the East begins. Those who are born in the East are unfortunate, because they are never finished with the West – one thing. And the second thing is that they take the East for granted. They think they are Eastern; they are not.

Unless one passes through the Western process of the mind, one can never come to the Eastern process. It is the highest rung of the ladder – first you have to climb the lower rungs.

So you are half way. But the ladder that you have climbed is no more there; you cannot get back....

It disappears, it is no more there. So going back is never possible: you can only go ahead. So you have to become more and more Eastern, and sooner or later this is your home. So come back here!

[A sannyasin returning from the West says: It was really good and really bad at the same time.]

That's good. It always happens so: when something is really good, it is really bad too! But it is good – you look better. It has been a good experience, even if it was really bad! You look softer and better. Very good.

CHAPTER 21

21 January 1979 pm in Chuang Tzu Auditorium

[A sannyasin with her daughter, newly returned says she had much tension in her chest since her daughter's illness when she had much anxiety and hatred for people and institutions...]

Every new relationship brings up many things which are repressed. To be a mother is a beginning of a totally different world. Many things that were never available to you consciously will become available to you when you become a mother. It is a new dimension: it will bring many things into focus; many things will fall out of your perspective. You will have to change a lot.

With each relationship – you make a new friend or fall in love with a new person – you are in an upheaval. And the mother-child relationship is one of the most deep-going; it stirs your very heart. It is not an easy thing to be a mother, it is one of the most difficult things in life.

So you have to be very watchful, conscious, and let arise whatsoever arises, don't repress it. It is good that you get rid of it, and the only way to get rid of it is to be a simple witness without any judgment. Then motherhood can become a transformation.

Things will start changing here.

Prem Werner... will mean a warrior for love. It is a paradox, because love is not war, love is peace, but because we have created a world full of hatred, full of war, we have to fight for peace too, for love too.

The man-made society is a very unloving phenomenon. To be unloving is easy. You will never be in conflict with the society, you will adjust, because it is an unloving society. If you are unloving you are part of it, you are welcome. If you become loving you are a danger to the society; you start moving away from it, you lose the so-called adjustment to it. The society starts becoming suspicious of you:

either you have gone mad or you have become a poet, an artist – which is another way of saying the same thing, in better terms, that you are crazy, that you are no more a part of the calculating society, the market-place.

When for the first time Mohammed saw the light of god and heard the inner voice reciting the Koran, he rushed home – he had been meditating in a cave in the mountains. He was trembling and perspiring. The first words that he said to his wife were 'Take care of me. Either I have become a poet or I have gone mad.' And both are dangerous!

This society does not allow the heart to function. Only on the fringes of the society do a few poets, a few painters, a few musicians, live the life of the heart. But they too have to compromise with the society because they also have to survive; they have to go on selling their hearts.

So it is a fight; it should not be, but it is a fight. To be loving is to be in a constant war with the ugly society that we have created. But this war is divine, it is in the service of god. It does not serve any politics, it does not serve any nation, it does not serve any church. Fighting for love is fighting for god, and because you are fighting for love, your fight cannot be a camouflage for hatred; you will love your enemies too.

That's why Jesus goes on saying again and again to his disciples: love your enemies as thyself. He is the warrior for love. He was trying to create a new kind of human being who would live in love, hence he declared: love is god. But Christianity betrayed him. War continued – still in the name of love, but it was just a pretension. Deep down it was hatred, politics; all kinds of ugly things were hiding in it. It was not war for love.

Sannyas is the same experiment again. It may succeed, it may fail: it all depends on you, it depends on my sannyasins.

Remember it, that we have to fight for love and a loving world, that we have to create a new man, homo novus – a new humanity which will not know any barriers of caste, creed, race, nation, which will know only one earth, one humanity, one world.

Almira is an Arabic word. It is a name for god; it means the exalted one.

One has to learn respect for oneself. That is one of the most necessary things in life, but it has not been taught to us. We have been taught to respect a thousand and one things except ourselves: on the contrary, we have been conditioned to hate, to reject, to condemn ourselves. That is the root cause of so much misery in the world. Anybody who hates himself deep down cannot allow himself to be happy; it is impossible for him to give permission to himself to be blissful.

Misery fits perfectly well with our self-condemnation; misery is a by-product of self-condemnation. Unless we allow bliss to happen, it is not going to happen; there is no other way. And we can allow it only when we have tremendous respect for our own being, a great love for ourselves. But that has been condemned for centuries and centuries – it is called selfishness, and all kinds of names. But self-love is the foundation of all other love.

The person who does not love himself cannot love anybody else either, and the person who hates himself will hate god too. You are nothing but a wave in the ocean of god, and if you hate yourself, you will hate other waves too; they are just like you.

Humanity has lived under a dark cloud of self-condemnation and hatred, and everybody feels unworthy, everybody feels just like dirt. We go on pretending on the surface that it is not so, but deep down we have been told that it is so – that we are sinners, that we are sent into the world only to suffer, that we have committed millions of crimes in our past lives and this suffering is a logical consequence of it. All these theories are nothing but forcing on you this idea that you are a sinner.

Man is not suffering because Adam and Eve have committed any sin; they never committed sin in the first place. They must have been tremendously beautiful people: they rebelled. They rebelled against authority. They are the founders of humanity. In fact their statues should be everywhere, in all temples and all churches. They did not bow down to an irrelevant order, they didn't surrender to something which was not acceptable to their intelligence.

In the East, the serpent has always been a symbol of wisdom. The parable of Adam and Eve has a totally different meaning to the Eastern mystic: the serpent represents their inner wisdom, their intelligence. Their intelligence convinced them that this disobedience was worth it. They risked much, because it was said to them 'If you eat from the tree of knowledge, you will become mortal. If you don't eat, you are immortals; if you eat, through that, you will become part of the world of death.' They risked, they risked losing their immortality. They said 'So let it be, but we cannot bow down to an unnecessary commandment, an irrelevant commandment.'

They were not sinners; they were the first revolutionaries. We are not suffering because of them: we are suffering because of the priests who condemn the rebellion as sin.

In each society the same story continues in different ways. In India we don't have the story of Adam and Eve, but we have a far more philosophical argument for why man should be miserable. The argument is that because he has committed sin for millions of lives, he has to suffer for his sins. All these theories are just utter nonsense.

Man suffers, not because of the past: man suffers because he condemns himself. The moment you drop the condemnation, you will be surprised how much energy is released.

That is the meaning of Almira: feel yourself as exalted, feel yourself as a tremendous gift of god. Feel yourself loved, feel yourself lovable. Give all the respect that you can to yourself, and you will be surprised: when you respect your humanity you start respecting other human beings, when you respect your life you start respecting all other life. A great reverence for life arises. And when you love yourself you cannot hate anybody.

Hiroshi is a Japanese word; it means generous.

Generous, kind, loving, one who is capable of sharing. This is one of the most important things to realise, that there are things which grow if you share them: the more you share, the more you have. It is a very very different kind of logic. In the ordinary outside world, economics won't agree with it. They will say 'If you want to have more, save, hoard.'

In the inner world, in the inner economics of life, just the opposite is the law: if you want to have more, share, don't save. The more you give to people, the more you will have. For example, love: if it is not shared, it dies. Not only does it die: it turns into its own opposite. When a person dies,

sooner or later the corpse will start stinking. When love dies, the corpse stinks; that's what hatred is. When love is not allowed to flow, when it is stuck and becomes stagnant, it becomes dirty, it goes sour, it becomes bitter. It was nectar when it was flowing; it becomes poison if it is stagnant.

If you had shared it, more and more love energy would have been coming to you from the beyond – because we are connected with the beyond, but the beyond can pour energy into us only when we go on pouring it into existence. Otherwise we are so full, there is no need for the beyond to pour. Even if the beyond wants to pour, there is no space in us to receive it.

Being generous means constantly emptying oneself into the world in every possible way – in a dance, in a song, in love, in friendship – pouring one's energies into existence in every possible way. That creates a circle of energy: you pour into the world and the beyond pours into you. It is just as the river moves from the mountains, pours itself into the ocean, clouds arise and shower on the mountains, the river is full again and goes on flowing: it is a circle. In exactly the same way life is a circle. But break the circle anywhere, and difficulties arise.

So whatsoever you have – your talents, your intelligence, your love, your friendship – share. That is the meaning of Hiroshi.

Prem means love, pragosh means declaration. Love should not be kept a secret: it should be declared from the housetops. It should be declared to the sun, to the moon, to the wind, to the rains. It should be sung and celebrated; only then does it start growing, expanding.

The more love is declared, the more you disappear, because the ego and love cannot exist together. If you don't manifest your love, your ego goes on growing bigger and bigger. The ego is the only error there is, because it is utterly false; it does not correspond to any reality in existence, it is only a belief. If you search into it you will not find any substance in it; it is only a shadow.

Love is truth, love is light, and when you bring love in, all shadows disappear. They need not even be destroyed. They need not be renounced. One need not drop the ego: when love is there, it is not found. So these are the two possibilities: either the ego becomes your declaration, then love disappears; or love becomes your declaration, then the ego disappears.

Declare love! Each act should become a revelation of love. Each word that you utter should be full of your love. Whosoever you do and whosoever you are, it should go on emphasising only one thing: love and love and love. Then one day, you disappear and god appears.

Love prepares the way, it is the path. Somewhere in the middle of the path, you and god meet. It is on the path of love that you move towards god and god moves towards you.

[A sannyasin, whose twelve-month child drowned yesterday, is unable to talk about it.]

The child disappeared? Let him disappear and don't be worried. We are all here just to disappear sooner or later. Life is very precarious, accidental: any moment anybody can go. So don't be worried about why it happened; there is no why. All the answers that can be given to your why will be nothing but consolations to somehow rationalise a thing which is mysterious, but which by rationalising we help to console ourselves. I am not interested in consoling, because it is a dangerous game, this consolation. It keeps you hidden behind buffers.

The truth is that the child was alive and suddenly is alive no more. This should make you understand the dreamlike quality of life. Life is made of the stuff called dreams. We may be seeing a beautiful dream, but it can be broken by any small thing – just a noise and the dream disappears. It may have been a sweet dream, and one feels hurt and one wants to close one's eyes and to continue dreaming, but now nothing can be done.

Rather than finding explanations and consolations, always look at the naked truth. It is sad, it hurts, it is painful: see it, that it is so, but don't try to somehow whitewash it. All explanations and all philosophies are nothing but efforts to whitewash things which are not white, which are very dark and mysterious.

When such moments come they are of tremendous significance, because in those moments awakening is possible. When your child dies, it is such a shock: you can awaken in such a shock, rather than crying and wasting the opportunity. After a few days the shock will be a shock no more; time heals everything. After a few years you will forget all about it. By the end of your life it may look as if you have seen it in some movie or read about it in a novel. In time it will have faded and faded so far away that only an echo...

Catch hold of it right now.

This is the moment when it can help you to be alert, awake. Don't miss the opportunity; all consolations are ways of missing opportunities.

Never ask why. Life is without any why and death is without any why. The why cannot be answered, need not be answered. Life is not a problem that can be solved, neither is death. Life and death are both parts of one mystery, which knows no answer. The question mark is ultimate.

So all that can be done in such situations is that one should awaken, because these shocks can become a breakthrough. Thinking stops, the shock is such that the mind goes into a blur. Nothing seems to be meaningful, all seems to be lost. One feels an utter stranger, an outsider, uprooted. These are tremendously significant moments; these are the moments when you can enter into a new dimension. And death is one of the greatest doors that opens into the divine. When somebody dies who is as close as a child is to a mother, it is almost the death of yourself, as if you have died; a part of you has died.

So just see that life is a dream, that everything will disappear sooner or later, dust unto dust. Nothing abides here. We cannot make our home here. It is a caravanserai, an overnight's stay, and in the morning we go. But there is one thing which is constantly there and permanently there – that is your watching, your witnessing. Everything else disappears, everything else comes and goes; only witnessing remains.

So witness this whole thing. Just be a witness, don't become identified. Don't be a mother, otherwise you are identified. Just be a witness, a silent watcher. And that watching will help you tremendously: it is the only key which opens the door of mysteries. Not that it solves anything, but it makes you capable of living the mysterious, and of living it totally.

Would you like to start working in the ashram?

Start working – this is the right time to enter into the ashram. Good.

CHAPTER 22

22 January 1979 pm in Chuang Tzu Auditorium

Prem means love, rito means the way – the way of love. There are two ways to reach to god: one is that of love, and the other is that of awareness. They are diametrically opposite to each other, but in the end they meet. In the beginning they are as far away from each other as possible, the distance is infinite in the beginning, but as one progresses, the distance becomes less and less. And the moment one has arrived, one is surprised: if one has followed the path of awareness, then at the moment of arrival, of fulfilment, love suddenly happens from nowhere. Or if one has followed the path of love, then in the final moment awareness arises from nowhere. In the world they are separate; in god they are one.

Love means completely forgetting yourself in the beloved. Its essence is forgetfulness, abandoning oneself, drowning oneself totally so that one is no more; only the beloved is. It is the path of annihilation, fana. The lover has to learn the art of dying, because only in death does the distance between the lover and the beloved disappear. When the ego is found no more, there is no separation left.

On the path of awareness just the opposite has to be followed: one has to become more and more mindful, aware; not to forget oneself but to remember oneself is the key. There is no question of the beloved. It is because of this that Buddhism and Jainism – two of the greatest religions which follow the path of awareness – have no idea of god. It looks very strange, religions without god, but it is not strange because their path is that of self remembering; the other is not needed.

So in the beginning both are polar opposites, but in the end the polar opposites meet. And in that meeting is great ecstasy, because all polarities disappear in that meeting; the world for the first time becomes one whole.

But you follow the path of love!

Alvina means the friend of all. It is a Teutonic word, with tremendous beauty – because there is nothing higher than friendship in existence, it is the purest form of love. In love, some lust lurks; in love, something is expected, desired. Something remains mundane about love. Love crawls on the earth, it is gross; a part of it is of biology. But friendship is non-biological, friendship is not of the earth.

In friendship nothing is desired, expected; in friendship one simply gives for the sheer joy of giving.

Love is jealous, friendship is not. You cannot have more than one lover, otherwise you will be in difficulty; but you can have as many friends as possible. Unless love also rises higher and becomes friendship, the world will remain ugly. Unless man drops jealousy from love, love will not bring bliss. It brings, on the contrary, much more misery. It gives great hopes of joy, but because of that jealousy they cannot be fulfilled. The jealous part is always possessive; it is afraid. Out of fear, possessiveness arises; out of fear, clinging arises; out of fear, domination arises – and whenever we dominate someone, we reduce him to a thing. Whenever we dominate someone, he starts dominating us; it is a mutual phenomenon. You cannot make anyone a slave without becoming a slave yourself.

But friendship knows nothing of slavery, it knows nothing of possessiveness, it knows nothing of jealousy. It is the purest form of love. All that was ugly has been dropped, all that was gross has been dropped.

Love is like a flower; friendship, like fragrance. That is the meaning of your name.

Prem means love, John is a Hebrew word; it means a gracious gift of Jehovah, a gracious gift of god. Your full name will mean: love, the gracious gift of god.

Love is the most precious gift of god, because love contains the whole spectrum of life – from the lowest to the highest, from sex to prayer, from body to soul, from earth to heaven. Love is the ladder. It is resting on the earth in the lowest mud, but the other end of it is resting in god, in the very heart of god. If one goes on following love, purifying it, maturing it, integrating it, then no other religion is needed. Love is enough unto itself: it will take you to the farthest shore.

The only thing to be remembered is that love should not become entangled anywhere. You should not fall in love with a rung of the ladder. Be in love with the ladder but don't fall in love with any rung, otherwise you will start clinging. And the moment you cling, growth stops. Then time passes but growth doesn't happen.

To grow old is not to grow up. To grow old is simple; everything grows old, no intelligence is needed for that. Trees grow old and rocks grow old and animals grow old, and man too. But to grow up is a totally different phenomenon; only a few people grow up. And what is the difference? The difference is: if you cling somewhere, then you simply grow old; deep down you remain immature.

The mental age, the average mental age, of human beings is not more than twelve years. That is a very ugly situation – a man of eighty carrying the mind of a twelve-year-old. Since that age he has stopped growing – he must be clinging to some rung of the ladder, still childish in his approach towards life, still thinking of god as a father. He is still thinking of toys, of having this, having that

– maybe bigger toys, but toys are toys. He is still interested in an immature life. He is possessive, jealous; he has not grown up.

Just as the eighty-year-old person can remain clinging to a twelve-year-old mind, the vice versa is also true: a boy who is twelve years of age may have the maturity of an eighty-year-old person.

Somebody asked Emerson 'How old are you?' He said 'Three hundred and sixty years.' The man could not believe it. He could not believe that Emerson could lie, yet he could not believe that he was three hundred and sixty years old either; he looked sixty at the most.

He said 'Pardon me. I couldn't hear you.' Emerson repeated loudly 'Three hundred and sixty years, that's what my age is.' And the man said 'But either you are joking with me or you have gone mad. You don't look more than sixty.'

Emerson said 'That is true – I look sixty, physically I am sixty. But I have lived so intensely, that it is six times more. That's why I count my age as being three hundred and sixty – that's my psychological age.'

That's a possibility. Then what will the age of a Buddha be? It must be eternity; you cannot measure it.

The moment you cling to any rung of the ladder, you remain there. Your body will go on moving, but your mind will go on clinging there. This is a very ugly state of affairs, because then you remain backwards and life moves forwards. You go on looking in the rear-view mirror: the car is going ahead but you go on continuously looking in the rear-view mirror. Accidents are certain; if they don't happen, that will be an accident. That's why millions of people are living in such hell.

Look ahead, go on searching for the higher rung of the ladder, and never be satisfied with any rung. We have to transcend the whole ladder one day. We have to know all possibilities, all realms, all layers, all dimensions of love, and one day we have to transcend them.

Only when one has left the ladder of love behind does god become available. It is through love, and through going beyond love, that god is achieved.

Anand means bliss, nana is a Hebrew word; it means grace. Blissful grace – that will be the full meaning. Grace is a by-product of blissfulness. The blissful person necessarily becomes beautiful, and has a beauty not only of the body, but a beauty that is deeper than the body and higher than the body. It is a beauty that follows the blissful man like a shadow, that surrounds him like an aura, that radiates from his being to the outermost circumference of his body.

The blissful person lives like a lit candle. He is luminous, and that luminosity is felt by others as grace, as elegance. Only bliss gives beauty. You can find so-called beautiful people in the world, but they are only formally beautiful. Their form is proportionate, symmetrical, but behind the form you will find ugly creatures, all kinds of ugly creatures, hiding – snakes and scorpions and crocodiles and all kinds of people. The form can deceive only for the moment – but people can only see the form, they cannot see the spirit. Hence the misery, the tragedy of love. People fall in love with the form, hoping that the inside will also be beautiful. But that hope is rarely fulfilled. very rarely; it is such an exception that it simply proves the rule and nothing else.

The tragedy is that sooner or later you have to encounter the inner reality of the person – and when you face those crocodiles and those scorpions and those spiders and those snakes, love is shattered. You feel cheated, deceived, betrayed. But nobody has betrayed you, nobody has cheated you; it is just that you were not able to see beyond the form. You were not yet sensitive enough to see the real beauty, you were not capable of knowing what grace is.

The graceful person is one whose form and spirit are in a synchronicity, whose outer and inner are in a deep accord. That is the meaning of grace – one who is a melody. The inner and the outer are not split; they are dancing hand in hand, they are in a rhythm. That rhythm is grace.

I would like my sannyasins to be really beautiful, graceful, harmonious, rhythmic. To be rhythmic is to be ready for god, because he can descend only when you are ready to receive him in your inner harmony. He cannot come to you when you are noisy and in conflict, split, fragmentary. When you are whole, one, a silence pervades you and a deep joy permeates your being, when each act and each gesture is that of grace, then he has to come.

Whenever one is ready, immediately god starts happening.

Prem means love, manu means man – man of love. And this is some change, from Herman to man of love!

Love really makes you a man. Without love we only appear human but we are not; and the appearance is not of much significance. Up to now, humanity has lived in such a way that we talk about peace and we talk about love and we talk about brotherhood, and all we do is fight, kill, murder, destroy. We have not yet been able to create the real human being who will love, who will create, who will dance, who will celebrate.

This is such a precious life, and the whole thing seems to be pathological – just to use it to destroy! We could have made this earth paradise, gods would have become jealous of this earth; but what we have done has made even people in hell afraid to be born on earth. We are doing his work so efficiently here that the Devil always seems to be out of date. We always go on inventing more tortures, we go on becoming more murderous.

Now something decisive has to be done about it. Up to now it was possible to go on fighting because only a part of humanity used to die in it; now we are coming closer to a total war. If we have to survive at all, war has to disappear from the earth. Otherwise this war will be the last war – not the third but the last – because there will be no humanity left to fight again. We have really become very sophisticated in committing suicide and murder. Our technology has released such dangerous powers and we have not yet become conscious enough to use this great technology in the right way, in the right direction. Our technology is proving to be almost like a sword in the hand of a child: either he is going to hurt somebody else or himself. It will be just an impossible chance that he does not hurt anybody or himself. This is the situation: we are sitting on a volcano.

To become a sannyasin means to change the direction from violence to love, from war to peace. To be a sannyasin means that now we declare that the earth is one, that humanity is one, that all barriers are false and arbitrary, that neither colour nor church nor nation has any value. Life has value, music has value, poetry has value, but not weapons, atomic bombs, hydrogen bombs, not

politics but poetry. We have to create a new kind of human being who is in tremendous love with life and creativity. That's what sannyas is all about.

[A sannyasin, who is leaving, says: What more have I got to do?]

You have not done anything. More is not the question: you have not even begun. You are under the wrong impression that you have done much; you are still outside the gate. It depends on you: the gate is open, but you don't come in.

You have to learn a little love, a little trust, a little surrender, then things start happening. You believe in yourself too much, that's your problem. You believe in your intellect too much, that's the problem. Your doubts are killing you, but you don't see the point, that they are poisonous.

If they are giving you some joy then keep them, but if they are not giving you any joy then why go on carrying them? Then try trust too, just for a change. Who knows? You have tried doubting, you have tried intellect, you have tried thinking, and it has not helped. It cannot help; in the very nature of things it cannot help.

If you want to become a scientist it can be of much help, but that is a totally different life. That will not change you; that will not make you more blissful, more loving, more alive. But if you want to be more loving, more alive, if you want to dive deep into the mysteries of life, then doubts won't help.

You will have to drop those doubts, and you have not yet done that. Even your question 'What more have I to do?' is coming out of your doubts and your so-called intellect; it is not out of your heart, it is not out of your helplessness.

It does not have the taste of your tears in it, but something of your anger – and that will never help you. So you have to reconsider your whole programme; only then can you drop it.

I cannot snatch it away from you, because I never interfere in anybody's freedom. If you want to carry it, carry it, by all means. I am not saying to drop it: I am simply stating a fact, that it will not make you a happy being, it will not make you a silent being, it will not make you available to the mysteries of existence. It will keep you close – but if you choose to remain closed, that's your choice, and with all my blessings follow your own way. I will not interfere; that is not my approach. I never interfere. I simply make things plain to you, then it is your choice.

I don't expect you to choose according to me, either. There is no expectation, that's why nobody can frustrate me. If somebody takes sannyas I am happy. If somebody grows I am happy, and if somebody remains stuck I am happy. I don't become miserable. If I become miserable about each sannyasin it will be difficult to live even for a single moment. I simply go on making things clear to you; at the most I give you clarity, but no directions to be followed. I don't give you any orders and commandments.

So this is the clarity that I would like to share with you. If you decide that your intellect is so precious that you cannot drop it, then follow it! Go the whole way with it. Who knows? Only by going the whole way will you turn back one day. But right now your efforts are very half-hearted; you go on doing things and still somewhere deep down you go on doubting me. This is creating a contradiction

in your being, and a kind of tension is arising. Either trust or doubt. Don't mix trust and doubt, otherwise you will become a mess – and you are already one, so there is no need to become more.

So ponder over it. There is not much to be done: a single step in trust, and things will start happening. But a single step of trust is the greatest and the most arduous journey; the single step, from doubt to trust, is so big. But one day or other, one has to take it, because doubt can promise but it never delivers the goods. It only promises, and it is very very clever in promising. Trust never promises, but once you enter into it, all that you have always desired and dreamt starts being fulfilled.

So contemplate over it, meditate over it, and next time you come, come with a decision, mm?

Keep it (a box) with you. Help my people there. Good.

[A sannyasin says she would like to come down from her head.]

Would you like to do a few groups?...

First take body work, individual sessions, Postural Integration. Then do these groups: first, Let-go, second, Urja, and third, Leela.

And after Leela, if you still have your head, remind me!

[A sannyasin said he had arranged to live here permanently, but is unsure whether to go with a new girlfriend who is leaving and does not want to stay here with him.]

In fact she wrote me that she feels that the relationship with you is a hell; she is very much afraid of you. So don't follow her – that will be a torture. If she does not want to stay with you here, then it is better to forget all about it. And if you forget all about it she may decide to stay.

You are after her too much; that is frightening. She is afraid of you, and it is not good to make somebody who loves you so frightened of you. Fear is poison, it kills love. And it seems that you are too possessive; it seems that you are more interested in possessing her than in loving her. To be possessive is murderous; it is not only murderous towards her, it is suicidal towards yourself.

Give her freedom and don't make a prison around her. If she starts feeling free, if she is not afraid of you, she may decide to stay with you. Or even if she goes, let her think to come to you; that will be far better. If she goes and she invites you to come with her, that too is beautiful; then you can go. But right now she wants to escape from you.... I received the letter two days before. So, that doesn't matter – after two days she may feel the same again. If she is feeling good, that's very good. Relax, give her freedom, don't haunt her, don't go on like a spy, don't suffocate her; then whatsoever happens is good. If she feels to stay here, she can stay with you; or if she invites you, only then should you go. But if she wants to escape and you follow her, that is ugly and it is not going to help.

[The sannyasin answers: She wants me to go with her.]

So please go! I don't want anybody here who is half-hearted; I am not interested. Please go: be kind to me and go. When it is finished, you can come back. If it is not finished, remain there.

I don't want to create any conflict in your mind, and I don't want to become an alternative to you – this way or that. If you are to be totally here with me, then only is it meaningful. Otherwise if some girl is more important, just go, mm? and within a few weeks it will be finished.

These are accidental affairs, nothing of love. You meet a girl in a group and something starts going on. She will meet somebody else there in a group, and that's what you are afraid of. You are afraid that she will go back... and she will meet somebody, because she will not just sit there and wait for you; in some other group she will meet somebody else. So the fear is there that she may escape from your hands. So follow her. But that is a sure way to destroy any relationship.

These are my suggestions: give her full freedom, don't be very possessive. And if you feel divided, then go. Even if you want to be ninety percent here and ten percent there, go. Even that is not good. I would not like you to suffer unnecessarily, because I am not here to make you suffer. I am not an ascetic and I don't want anybody to be an ascetic. I don't enjoy any kind of masochism or sadism. Why should I want you to suffer? Go – this is very simple. Be with her there for as long as it continues; it is good. If you meet somebody else, very good. When you are finished with all these games, then I am here. But the game that you play with me has to be the ultimate game; it is not in competition with your other games.

So... simply go, and with no worry, because I am always here, mm? If the girl goes, who knows? – you can trust me but you cannot trust the girl. So go with her! You are always welcome back; whenever you come, you are welcome.

When is she leaving – soon?

[The sannyasin says: I was thinking about staying one or two months longer here alone.]

But then what is the guarantee she will be waiting for you there? There is no guarantee.

Whatsoever feels good, do; there is no problem. All that I say is, don't create problems. If you feel good staying two months more, stay two months more, do a few groups. Then whatsoever you feel or whatsoever situation arises, act accordingly.

[A sannyasin says she is concerned that she wants to do her own thing instead of looking after her two-year-old daughter, who is at present staying with friends near the ashram.]

Good. Don't be worried. Two and a half is... she is perfectly grown up. There is no need to be [protective]. Our sannyasin kids are so strong that even their parents need protection against them! Don't be worried – just by being with sannyasin kids, she will become strong. Soon you will need protection! Good!

CHAPTER 23

23 January 1979 pm in Chuang Tzu Auditorium

Anand means bliss, hiram is Hebrew: it means most noble. Bliss is noble when it arises spontaneously, without any effort on your part, when it is a sheer gift from god. You have not begged for it, you have not desired it, you have not asked for it. When it is given out of the overflowing energy of existence and you are only a passive receiver, just an empty vessel, just like a womb, feminine – waiting with great expectancy but with no expectations, ready to wait for infinity, for eternity, but not in any way in a hurry to snatch something from existence – that's nobility of the soul.

The noble person never begs, but receives all that he needs. To beg is ignoble; to wait is noble. When one begs, one gets only the mundane, the ordinary, the trivial. When one is not a beggar, one is an emperor – and to the emperor the whole existence, the whole kingdom of god belongs.

Prem Laurent. Prem means love, laurent means a symbol of victory. Only the lover becomes victorious. Love contains victory in it, it is the only symbol of victory; but the process of love is very contradictory. It is a paradox: if you want to be victorious you will never be victorious. Love never wants to conquer, but it does conquer; in its non-conquering approach is its victory. It not only does not want to conquer: it surrenders. It wants the other, the beloved, to be victorious; but to be defeated in love is to be victorious. That is the only real victory too.

When you enforce victory on somebody it is violent; it remains superficial, and sooner or later the other is going to revolt. Only when there is love, is revolt not possible; revolt is impotent against love.

[The new sannyasin says: I would like to visit your house.]

You can! Lalita will take you up. But don't tell anybody else!

[A sannyasin, leaving says: I was really afraid when I came this time... To be here and to be destroyed by the ashram.]

But that should not be a fear!

That should not create fear, that should create great joy!

Mm mm because that's the real thing! To be destroyed means to be moving into a new life. Each death is a new birth. And to die in a master is to be born in god.

But I can understand, fear arises; the fear is in the mind. The heart feels the joy and the mind feels the fear. Because you are not yet aware enough to make the distinction between the two, you become confused and puzzled.

Whenever the heart says anything, you will always find it moving in the right direction. Whenever the heart is allowed, you will feel joy; and whenever you allow the head it will create fear – because only the head is going to die, not the heart. And the death of the head is going to become a new life for the heart.

The head is not your friend, it is your enemy, because it has become the master – it is meant to be a servant. The heart is the true master, but things are in a topsy-turvy situation: the heart is not even the servant, the head has taken over the whole thing. The death of the head simply means that the head is no more the master. It is not that the head will be destroyed; it will be brought to its right position. The heart will be the master and the head will be the servant; then there is a great harmony.

The heart has to decide the value of life, the destiny of life, the destination. The head just has to find means and ways of reaching those values. Its function is that of a technician.

Don't be worried!... There is no need to be afraid. I am doing my work – you do your work!

Anand means bliss, pantha means the path – bliss is the path. To be blissful is to be prayerful, to be blissful is to be in meditation; to be blissful is to worship god. All else is a formality. If one is blissful then one need not go to any temple, to any mosque. In one's very blissfulness one has prayed, one has offered oneself to god – and it is the true offering, because bliss is the flowering of your consciousness .

If one is blissful, one need not think of religion, of god; those things are irrelevant. They will happen on their own when the time is ripe.

So learn only one thing: how to remain constantly in bliss. Even though circumstances are not for it, even though there is a dark night all around you, even though things are going wrong, you can still remain blissful – because bliss does not depend on outer circumstances, it has nothing to do with outer circumstances.

Bliss depends on your capacity to be aware; it is a by-product of awareness. If you can witness whatsoever is happening, you will be blissful. If there is a headache and you can witness it, the headache will be there but you will be blissful. Even if one is dying, death will happen but one will die blissfully.

Bliss is not caused by outer things, so it cannot be taken away by outer things. It is something that depends on your witnessing – hence you can be blissful twenty-four hours every day. In misery one can be blissful, when ill one can be blissful, because all these things are just on the periphery. And at the centre, if one can remain alert, watchful, observing, then one doesn't get identified with anything that is happening outside.

In that non-identification is bliss. And bliss is your path.

CHAPTER 24

26 January 1979 pm in Chuang Tzu Auditorium

Anand means bliss, sufi has many meanings. One is wisdom, sufiya; philosophy comes from the same root. Another meaning is purity; it comes from sufa. And the third meaning is simplicity. The Sufis lived such simple lives that they used only one shirt made of wool; that was all. It might be summer, it might be winter; that was all that they had. Suf means wool.

All three meanings are interconnected: simplicity, purity, wisdom, are three facets of one phenomenon. They all happen together, they cannot be separated. Wisdom is never complex. It is so simple that only those who have the quality of a child can attain to it. The more complicated a man's mind is, the less capable he is of becoming wise. He will be knowledgeable of course, but not wise. He may accumulate much information, he may become a great scholar, but he will not have his own insight; it will be all borrowed – and anything that is borrowed is ugly. Beauty has to be your own, only then is it alive, otherwise it is dead.

Wisdom is simple. That's why millions of people go on missing it, because it is so simple. And man is not so simple any more; man has millions of doubts, millions of questions. Trust makes one simple and trust has disappeared from the world.

The little child has trust; he knows nothing of doubt. Even if he enquires about something it is never out of distrust; it is always out of wonder, his questioning arises out of wonder. When the knowledgeable person asks something it is because of his knowledge, not because of his wonder. In fact he already knows the answer; he wants to quarrel, he wants to argue. He is getting ready to fight, to have a verbal fight, to be verbally violent. Hence his question. His question is not out of wonder but out of knowledge and any question out of knowledge is worthless.

Wisdom is simple and wisdom is pure. It is uncontaminated, because it arises at the deepest core of your being where nothing can penetrate from outside. Anything that can come to you from outside

remains hanging around you; it remains peripheral, it cannot penetrate to the core. There is simply no way; it doesn't happen, it is not in the nature of things. Hence at the very core of your being you remain virgin, always virgin. That virginity is eternal.

These are the three qualities of a Sufi, and if these three qualities happen, then bliss naturally arises. Bliss is a by-product of being wise 24it follows wisdom like a shadow.

Sam is beautiful. It is Hebrew; it comes from Samuel, a name of god. So this will be your new name: Swami Sam Anando. Anando means bliss. The full name will mean: bliss-god. Sam can also mean: god has heard you, the prayer has been received. That is another meaning of sam, that the prayer has not been in vain, that your arrow of prayer has reached the target. One of the greatest things in life happens when prayer is heard. When existence starts caring for you, when existence starts responding to you, when it becomes possible for you to have a dialogue with existence – that is also the meaning of sam.

We are not separate from existence; we have just forgotten the language to commune with it. We have forgotten the ways to relate with it. The way to relate to existence is love, and the language of communing with existence is silence. If one can bow down to existence in loving silence, that is true prayer. Not a word is uttered, and the prayer is heard; no demand is made, and all that you have longed for is fulfilled. And what is the longing of man or the longing of any being? At the deepest core there is only one longing, and that is for bliss: that is the only prayer.

Everybody is seeking and searching for bliss – a state of such serenity that nothing disturbs it, a state of such stillness that it is joy but without excitement. That is bliss: joy without excitement. If there is excitement, sooner or later you will become tired of it. Any kind of excitement tires – even the excitement that you love and like, even that tires. It is a kind of feverish state.

Bliss cannot be an excitement because it remains forever and forever. It is tranquillity, it is stillness, it is silence. There is not even a ripple of excitement, but that's the joy of it: one has arrived home.

Andreas is from Greek, and means manly; and that is dangerous. That carries the old association that man is superior to woman, that there is something special in being manly. There is nothing special in being manly; to be womanly is as beautiful as to be manly. Nothing is inferior, nothing is superior. But the whole past of humanity has been male chauvinistic. Man has dominated woman, and the reason why man has dominated woman is very strange. One is surprised when one comes to know about it for the first time.

In every possible way except muscularly, man is weaker than woman. Maybe because of that inferiority complex, man started dominating woman – just to protect himself This is a certain law of nature. For example, man is the most unprotected animal in the world. You cannot fight naked-handed with a tiger. The tiger is far more powerful; he has nails and teeth, and you have nothing. Because of this, man invented weapons, swords, arrows, spears; those are substitutes for nails and teeth. Because man was more helpless he had to find ways and means to protect himself.

The same has happened with man and woman. One hundred and fifty boys are born to one hundred girls, but by and by the number becomes equal. Fifty boys die; such is their weakness. Many more boys, four times more than girls, are born dead. Girls grow faster than boys in every way: they speak

first, they walk first, they sit first. Maybe this has been the cause of man becoming very afraid of women and having to depend on only one capacity that he has more of than woman – muscular power. Because of muscular power he has been dominating women down the ages. It has been an ugly history, inhuman.

These words belong to that past, they still carry the meaning of the past. To be manly is something great; to call somebody feminine, effeminate, is to condemn him.

We have to create a new world where man and woman will not be thought of as enemies, competitors, where they will not be compared as superior or inferior but will be friends in the great enterprise of being human.

Prem means love, sagaram means ocean – ocean of love. Man has the capacity to become an ocean of love. From the surface we look as if we are just small drops, dew-drops, not more than that, but if we enter into it, the dew-drop contains the depths of all the oceans. The dew-drop only appears to be a dew-drop; it is not – it is infinity, it is eternity.

Meditation is the technique to dive deep into your own being, so the drop disappears and you can find the ocean within yourself.

Deva means divine, irene is Greek; it means peace – divine peace. There are two possibilities of creating peace. One is by our own effort. It will be a very tiny peace, not worth the name, because our hands are small. The peace that we create by our efforts will remain superficial, because we don't know our own depth. It will be a kind of decoration from the outside, it will be painting the walls from outside. It will be basically a pretension, it will be pseudo, it will be a mask. It is just as people can paint their lips and powder their faces and for a moment can deceive one; but that is not real beauty. Real beauty needs no decoration; only ugliness needs decoration, only ugliness needs ornaments. Real beauty is enough unto itself; it is luminous, it overflows.

So the first kind of peace is just a manoeuvre. It is social, it has certain utilities; it makes you more loveable, respectable. It makes social life more easy, smooth; it is a kind of lubricant between you and other people. It helps you to avoid many unnecessary, embarrassing, conflicting situations. It creates a buffer around you, a shock absorber, but it has nothing to do with your real growth.

Real growth happens through a totally different kind of peace which happens from the beyond, which you don't create, which does not come out of your effort but out of your surrender. When you surrender in utter helplessness, a miracle happens: grace descends, god possesses you. But he can possess you only when the surrender is total. If there is even a lurking desire to do something on your own, that will be enough to prevent grace from flowing into you.

If one is utterly empty... nature abhors a vacuum, god abhors a vacuum too. When you are really empty, from every nook and corner god rushes into you. And that is real peace. You become so full of it that it starts overflowing in you, and you have to share it. There is no other way but to share it. It is like a flower that releases its fragrance; it has to release it. It is like light; it has to spread, the flame cannot contain it. That is divine peace.

Human peace is only part of morality, ethics. Divine peace is a gift of god, it is religious, it is spiritual. Seek divine peace. Efface yourself totally; become just an empty vessel, a prayer, an awaiting. Then

one day, from the blue, something starts pouring into you and goes on and on pouring into you. Once it starts, it never ends.

[Bhagwan invites a sannyasin from Mozambique to start a centre. The sannyasin said he would like to but the political situation is difficult.]

Try. There is nothing to be worried about. The political situation everywhere is...

Just start!

This will be the name: Asha. Asha means hope. The political situation is going to remain the same; it has always been the same. But we cannot wait for it – we have to hope, we have to hope against all hopes.

The spiritual work has to happen amidst all kinds of antagonistic situations. Otherwise Jesus would have remained silent, Socrates would never have spoken and Buddha would have moved to the farthest-away caves of the Himalayas.

Politics and religion are basically in conflict. Politics means ambition, religion means non-ambition. Politics means extroversion, religion means introversion. They are diametrically opposite dimensions.

The politician agrees with religion only when religion also becomes part of politics, when it becomes an organised church. When Jesus is gone and the pope comes in, then it's perfectly okay. But whenever there is an awakened person, there is no possibility of any compromise. The awakened one cannot compromise, that is impossible – light cannot compromise with darkness. And darkness cannot accept light, because it is darkness' death to accept light. So the struggle is eternal and will always remain so. In a way it is beautiful, because in that very struggle is the challenge, and through that challenge one becomes integrated.

Just think: if Jesus had not been crucified, if he had not been persecuted, tortured, if wherever he went he was simply garlanded and respected, there would have been no Christ at all. The people who persecuted him, the people who finally killed him, are the people to be thanked. They created this man, they created the crystallisation in Jesus: they made Jesus a Christ.

So never be worried about outer situations; they are always there and they will always remain the same. Go on hoping. It is beautiful to search for a ray of light when everything is dark, when everywhere is darkness. Light can be found, even in the darkest night. And the beauty and the exhilaration and the ecstasy of finding it is tremendous.

So this will be the name: Asha. It means hope.

Keep it (a box) with you, and whenever you need me just put it on your heart. And come back whenever possible!

Anand means bliss, anatto means no-self. Self is misery, no-self is bliss. To be is to be miserable; not to be is blissful. The whole process of spiritual growth is basically ego suicide. You have to go

on killing yourself, because whatsoever you think about yourself, you are not that. You are identified with some fiction, with some shadow, with some dream.

Disidentify with yourself. For a moment it will be very very frightening, scary, because you will lose all identity, you will pass through a great identity crisis. But that is the pain you have to go through to be reborn. Once one has accepted that identity crisis and does not go back and start clinging again to the false ego, then a totally new vision arises: a self which is not a self. You can call it the supreme self or you can call it no-self, but both are synonymous. At that point of experience, what you call it does not matter. If you have a positive leaning, you can call it the supreme self, the divine self. If you have a negative leaning, you can call it no-self.

Anatta is a Buddhist word. Buddha has a negative leaning: he loves to describe things through the negative, via negativa. There is a certain reason for it: he is very cautious. If you call it the supreme self, there is every danger that you may start thinking about your old self in a magnified way. That is the danger with using a positive word for it: the old self may come in from the back door. You may start thinking 'Yes, this is the divine self.' So Buddha cuts the very roots, he does not leave any opening for the self to come back again: he calls it no-self.

Then nothingness is left. It is very cool, that nothingness; it is tremendously beautiful, that nothingness. It is utter purity, that nothingness but in that nothingness all happens, god happens.

[A sannyasin says he has confusions about leaving; he feels scared to stay here.]

Mm mm. Confusion arises only if you start forcing something upon yourself. There is no need to live here. You must be trying to force yourself to live here; then confusion arises. Confusion is our own creation.

Listen to your heart: if your heart says 'Go' then go, and there is no confusion. When your heart says 'Be here' then be here, and there is no confusion. Confusion arises when you create a contradiction in yourself: you want to go and you want to be here, then you create confusion. Just listen silently, and whatsoever is the major voice in you, follow it, and you will always be on the right track. Don't be worried about where to go and what you do. Don't stifle your major voice; that is dangerous.

Listening to the major voice, slowly slowly, you will become so clear. Your voice will become very clear because it will be heard. It will become louder and louder, and a moment will come when you can immediately look within and a one-hundred-percent answer comes. Then there will be no confusion at all.

So if your inner voice says 'Go' go. To follow your inner voice is to be with me. Being here or not being here is irrelevant; to follow your inner voice is to be with me. Keep that in mind and then there will be no confusion ever. Go happily: when the voice says 'Come back' come back.

[A sannyasin asks about her eighteen-year-old daughter who is unhappy and expects the mother to help her. She will try to bring her here next time she comes, meanwhile she is concerned about falling into old relating patterns with her.]

Bring her. That will be very simple. It will be no problem at all.

Bring her here, and just by being here within a few weeks she will be totally different. She just has to understand, and situations are needed to make her understand.

You will not be able to help her, because this is how you have been for eighteen years; now you cannot suddenly change. And she will not listen to you. It is your creation: you must have been fulfilling her expectations. The more you fulfil, the more demand there is; and if you don't fulfil her demands, then there is misery. The misery is just a strategy to force you to fulfil her demands, to be according to her. She knows that you cannot tolerate her misery, so now she has a perfect technique in her hand to torture you.

So now it will be difficult for you to sort things out²⁴very difficult. But bring her here. I will give her a few groups and within six to eight weeks she will be totally different, because she will see that by creating misery for herself she is destroying herself. Even if she can force things upon you, it is too costly and unnecessary, and she is learning a strategy that will destroy her whole life. You may not be there tomorrow, but her whole life will be destroyed. What she is doing with you she will do with her husband, she will do with her children; this will be her whole life's programme. It has to be changed: she has to be de-programmed.

Don't do anything there. Just bring her here, and I will see. With children I have my own ways. Don't be worried!

Finish things there, come back, and be here forever. Bring her also, so I can see her.

CHAPTER 25

27 January 1979 pm in Chuang Tzu Auditorium

Prem means love; persephone is Greek, it means goddess of spring – love, the goddess of spring. And it is only through love that spring comes into man's life. Without love, life knows nothing of spring; without love, it is a long long wasteland. Weeds may grow but roses are impossible. Without love, life is a desert, and the oasis exists only in a dream.

It is only through love that the oasis becomes a reality, and when the oasis is real the desert becomes unreal. They both can't exist together; one's reality is the unreality of the other. They are like darkness and light: co-existence is impossible. If life is love, then there is no desert at all; it is all oasis. If love is missed, then the oasis is just a consolation, a dream, an illusion, but life remains a long long, boring, dragging affair.

Prem means love. Richard is Teutonic; it means powerful, a king, a ruler. Love is powerful, but its power is very paradoxical, hence the beauty of it. Its power is not the power of violence, its power is not the power of conquering the other. Its power is not a conquest at all: on the contrary, it is the power of surrender, of being conquered, of allowing oneself to be conquered. Its power is feminine, not masculine.

Masculine power is basically violent; it is coercive. Feminine power is basically non-violent; it is persuasive. Up to now the world has been dominated by masculine power – hence so many wars, hence so much cruelty, hence the destruction of the whole earth.

The time has come to change the whole gestalt: now man should learn more the ways of feminine power if the earth is to be saved, if humanity is to survive. We will have to learn a new language. The old language has failed us; it has become our doom.

We have to learn the language of love, of persuasion, of invitation, of trust, of surrender. It certainly brings great power – in fact it brings real power. The power that you force on somebody is never

real because it can be revolted against, it can be sabotaged. But the power that love brings cannot be sabotaged; there is no way to destroy it, to rebel against it.

[The new sannyasin asks: Are we called here, or do we come through instinct, as a fish swims up a river?]

Life is such a mystery that all things happen and no single explanation is of any meaning. A few are called, a few come on their own. A few come only accidentally and then are caught, and a few have been searching for lives together and then they arrive.

It is not a single phenomenon. so no single answer can be given, and there is no need for one either.

In fact one should not ponder over these things. These questions are intellectual; how are they going to help? Even if they can be answered, they will not help your growth in any way.

In fact the mind is constantly in search of de-mystifying things.

If I say 'You have been called' your mind will feel at ease. In fact a subtle ego will arise in you that you have been chosen, that you are among the chosen few, that you have been called. that this is the call of destiny. that god is working through you, that you are a saviour that soon humanity will be saved through you. All kinds of things will come into your mind – that you are not ordinary, that you are special, that you are not accidental, that there is a great purpose in your coming here, that it is predestined, that god is behind it. But all these things only support the ego. I am not saying that you are not called: I am simply saying that the urge of the mind to know about such things is basically wrong.

One should learn to accept the mysteries of life. There is no need to poke your nose into every mystery, because once you have de-mystified it, you will lose much. The danger is that the ego may feel very gratified, and once the ego is gratified, strengthened, you start going farther and farther away from truth.

Truth is a mystery, and all explanations are against truth. Let this be a tacit understanding you have with me: truth is a mystery, and all explanations are against truth because they de-mystify.

The mind is incapable of wondering, so it wants to destroy all wonder. It wants to fix everything as it is, it wants to nail down everything. The butterfly on the wing is one thing, it is a wonder. When you catch hold of it and you nail it down on the board, it is a dead thing. All that was beautiful in it is no more there; life has left it. Butterflies nailed on the board – that's what explanations are, all explanations, without any exception. Hence the whole effort of philosophy is rubbish.

Be here with me without any explanations. Be here with me in a mystery. This is a mystery school: be part of it but don't ask for explanations.

All kinds of explanations are possible but no explanation is of any help. When the time is ripe I will tell you whether you have been called or you have just come on your own, whether it is destined or accidental, whether there is a grand design behind it or nothing, just a chance incidence. When the time is ripe I will tell you. And do you know when the time is ripe? When you are not!

When the ego is no more there functioning, then the time is ripe. Again that is a paradox: when you are not interested in knowing at all, I will tell you! When you say 'Keep quiet! There is no need. Who cares?' I will tell you.

Just wait – things are going to happen!

Veet Seiji... will mean: beyond conquering and beyond ruling. There is no need to conquer and there is no need to rule.

That has been the calamity; man has suffered much from it. Now the time is ripe for love. War has to disappear from the earth. Now there are only two alternatives: either war will disappear or humanity itself. Both cannot exist together any more. Up to now it was possible because war was partial; now it is impossible because we have invented total war. Within fifteen minutes the whole earth will be dead – not only man, but animals, birds, insects, trees, all life. Just fifteen minutes is enough. It will be a total conflagration.

In a way this is good, because man changes only when such great challenges have to be faced. I don't think man is going to decide to commit universal suicide. Man invented war for survival. Now he has refined war so much that it is no more in the service of survival; it serves life no more. Now it will serve death, and that is a great hope. Man is bound to drop this whole approach towards life of fighting, conquering, ruling.

A new vision is going to possess the human soul: the vision of love, trust, celebration. Life can become a paradise, and now we have all that is needed except the absence of the old mind to make it a paradise. The old mind is a hangup, and my effort here is to destroy the old mind. Once the new mind has started working, then this is going to be the greatest age of man ever.

So I am not only changing your name: change your approach too. Go beyond conquering and beyond ruling. Move into a new dimension of love, song, dance.

[The new sannyasin says he has been teaching yoga for seven years. He asks about Osho's statement that yoga leads to tantra, and would tantra be good for him.]

You have to go into Tantra.

Tantra is a higher stage of Yoga. Yoga is more or less physiological; Tantra is deeper than your physiology. And Yoga is a forced cultivation; Tantra is more fluid. Tantra is closer to Tao, spontaneity. Yoga works on your physical energy, Tantra works on your sexual energy. Physical energy is the lowest form of energy. Sex energy is life energy, and sex energy is the ladder, the ladder to god.

So when you come next time, remind me first, then I will give you groups that will help you to go into Tantra.

Prem Elke... will mean: love which has no meaning.

Meaning is not very meaningful in itself. Meaning is mundane, utilitarian. Meaning belongs to the market-place. The higher you move, the deeper you go into existence, meaning starts evaporating;

and as you reach the peaks of life, meaning becomes irrelevant. Beauty has no meaning; it simply is. Life has no meaning; it simply is. Love has no meaning; it simply is.

Meaning means that something is being used for something else. Meaning means that something is used as a means to some end. If somebody asks 'What is the meaning of a car?' there is a meaning. It is a vehicle, it can transport you from one place to another; that is its meaning. What is the meaning of a sword? It can cut somebody, it can murder, that is its meaning.

But what is the meaning of a rose flower? It is not a means to any end; it is an end unto itself. What is the meaning of a starry night? There is no meaning in it; it simply is there in all its grandeur.

What is the meaning of god? There is no meaning at all, because god is the ultimate peak of existence. So god is the most meaningless concept. Even to ask 'What meaning has god?' is sacrilegious. God is the end of all, and means nothing else; god exists for god's sake. Love comes very close to god. Jesus says 'God is love.' Love is very very proximate, very intimate – maybe just one step more and you are in god.

Remember it: all that is truly significant has no meaning. And all that is meaningful is not truly significant; it is only utilitarian, mundane, ordinary. The sacred is beyond meaning – and love is sacred.

[The new sannyasin says: I am a biologist and I came not to come to Poona but to a congress in Bangalore. It was by chance that I came.]

That's very good.

Biology remains half-hearted unless you start having glimpses of some spirituality. Biology is only the beginning of moving towards the spirit. It is still groping, groping for what life is. Yes, a few glimpses have started happening, but they are only glimpses. If biology really goes deep, it is bound to become part of mysticism, because biology contains the door to mysticism.

Sooner or later, biology is going to become the foundation of real religion, because religion is the search for life and life's truth. And that's what biology is trying to do in a very rudimentary way. Of course science has to move very cautiously and very slowly so that no error is committed.

Mystics take quantum leaps, mathematicians move with the pace of a snail; but both are needed. What mystics knew centuries before, biologists are going to know sooner or later because if it is truth, then it has to be discovered, and if it is truth then science will also be able to know something of it. Maybe in knowing it, science itself will change. And that's what is happening.

Science is no more the same as it used to be. Just one hundred years before now, science was utterly materialistic; now it is not so. In fact matter has disappeared; now there is no matter at all. Science is moving more and more into the non-material.

Eddington is reported to have said that in the beginning the world used to look like a machine; now it looks more like a thought, less like a machine.

Marx used to say that consciousness is a by-product of matter. Now he will be in much trouble if he comes back, because there is no matter left. He will have to change his whole attitude: he will have to say now that matter is nothing but a by-product of consciousness.

My effort here is to create a bridge between East and West, to create a bridge between mysticism and science, to create a bridge between the illogical and the logical. I need as many scientists as possible to be my sannyasins. Take the message to more and more biologists need them!

Anand means bliss; lee is an Anglo-Saxon word, it means living in the open or living in a meadow. The full name will mean: living in the open space of bliss.

Bliss is an open space, misery is a closed space. Misery keeps you detached from others, unrelated, unbridged. Misery creates a wall around you and you go on shrinking; misery shrinks you.

Bliss is the experience of expansion. One expands; one wants to destroy all walls and all barriers. Misery creates walls. Bliss creates bridges; one wants to relate, one wants to share. Bliss is an adventure, a tremendous search for more and more open spaces; one will be satisfied only when the whole sky is one's own. Misery is suicidal, it kills you; it reduces you to such a tiny thing that you start feeling suffocated. Bliss helps you to become god.

The really blissful ones have declared 'Aham Brahmasmi, I am god'; 'Ana'l haq, I am truth.' This is the ultimate expansion, when one becomes totally one with the whole. And that is the true way to live – to live under the open sky, to live with the winds and the rains and the trees, and to live with people and to live with all that god has made available.

It is such a fantastic world and people are living closed in themselves. They are missing a god-given opportunity. God will not ask you what sins you have committed and what sins you have not committed. He will ask you only one thing: 'Why didn't you live?' Only one thing: 'Why were you not open to life?' To me the only sin worth calling sin is to be here and to remain so closed that life cannot happen to you. Not allowing life to happen to you is the only sin, and the only virtue is allowing life to happen to you in as intense a way as possible. To live passionately is virtue, to live totally is virtue.

Deva means divine, rose marie is from Latin; it has two meanings to it. One is the flower, the rose; the other is a dew-drop. Both are beautiful – a divine rose or a divine dew-drop.

The divine rose symbolises the ultimate flowering of consciousness. Man is also a rose bush, but there are very few fortunate people who bring flowerings to their bushes. It takes great care, it is a great art, to bloom; it does not happen of its own accord. Life is given to you, but to make a rose flower out of it you will have to go deep into your consciousness. You will have to cleanse your being, you will have to learn the ways of meditation, prayer, love. A mind full of thoughts can never become a rose. The constant traffic of thoughts destroys all energy. Thoughts are parasites, they suck your blood – and roses can bloom only when you have too much energy, overflowing energy.

When you cannot contain the energy, then roses bloom.

One has to learn how to drop thinking and how to move into spaces where thoughts don't interfere. That's what sannyas is all about.

And the second meaning is also beautiful, a divine dew-drop – because a dew-drop only looks small; it is not.

Don't be deceived by its appearance, because it contains oceans in it. It has all the secrets of the ocean in it. If a single dew-drop could be understood in its totality we would have understood all the secrets of all the oceans. And man is a miniature universe if one can know oneself, one has known all.

[A sannyasin who is leaving asks how she can overcome her greed and envy and resistance which she has had since age ten.]

One very fundamental thing to be remembered: all these things are negative, and it is absolutely futile to fight with anything that is negative. You can never win, because in the first place the negative exists not. It is like fighting with darkness: never fight with darkness, otherwise you will never win. What can you do with darkness? It is non-existential. Something can be done with light, but nothing can be done with darkness. So rather than fighting with darkness and wasting your time, kindle a light – which is far easier and far simpler – and once the light is there, darkness is gone.

Now, greed, envy, jealousy, possessiveness, resistance, are all negative things. You can go on fighting and fighting, and you will be defeated¹ you cannot win – because the negative cannot be approached directly; you will have to approach it through the positive. So don't think of greed¹ think of love. Greed simply shows that love is still not enkindled in the heart. Once love arises in the heart, greed disappears. A loving person cannot be greedy – impossible. A loving person cannot be envious either. And how can a loving person resist? Love is the key.

So change the whole idea. Don't make problems out of greed, resistance, envy, otherwise you will be looking in the wrong direction. Forget these problems. Your problem is one, a single problem – and this is not only your problem, this is the problem of every human being, more or less – and that is love.

Become more loving, and it is far easier... Rather than dropping greed, be more loving and you will be surprised: when you are more loving you will not find greed arising at all, because love knows how to share. It can give – and when love gives, it does not make the other feel obliged either; it simply gives out of the sheer joy of giving.

And love is never envious – because love is such a tremendous contentment inside, how can you be envious? In that contentment, envy cannot arise. Love knows how to trust, so resistance disappears.

It will change; don't be worried. Just change the whole emphasis from the negative to the positive.

Good!

CHAPTER 26

28 January 1979 pm in Chuang Tzu Auditorium

Prem means love; sabine is a Latin word, it means an ancient Italian tribe. Your name will mean ancient love. Love is eternal, it is always. Lovers change, love continues. Love is the eternal drama of life: it takes many faces, many forms, but the essential core is the same. It is in the stars, it is in the flowers, it is in men and women, it is in animals, birds; and those who know say that it is even in a rock.

What we call gravitation is nothing but a manifestation of love. Love is the energy that pulls things together towards an unknown centre. Love is the energy that keeps the existence together. It is love that makes existence a cosmos, not a chaos.

Disappear in love. Don't be a lover, don't be a beloved, just be love – and that liberates. That's my whole message of sannyas.

Prem means love, markus can mean many things. The Latin meaning is: belonging to the godman, god of war – which is ugly. I will not make it mean that. War and god don't go together. God can only be of peace, because god is peace. War is of the devil. War is something utterly ugly; it can have no association with god. But in the ancient days we projected all our uglinesses onto god. The Jewish god declares 'I am a jealous god.' Now, just to think of it, god himself declaring 'I am jealous' is so ugly. It should be deleted from the Old Testament; it should be dropped, it no more fits. Humanity has grown up, man understands life more. Jealousy may be perfectly okay with the devil, but not with god.

So I will not make markus mean war god. There is another meaning: in Hebrew it means large hammer. That too seems to be violent. But there is a third meaning which is beautiful; it means polite. So that is the meaning I choose: love and politeness.

Love is always polite. It is a whisper, not even a dialogue. Love does not shout, it is not loud. Love is not even laughter; it is only a smile. It is like the soft fragrance of a flower: it does not attack, it is not aggressive. It permeates, it pervades, it overwhelms, but it doesn't conquer. It knows how to surrender, and in that very surrender is its secret of victory.

So forget other meaning of markus; remember that your name means love, politeness.

Prem means love; erik is Teutonic, it means a king, and a king who is a king forever. Only love can confer upon you a kingdom which can remain forever. Otherwise even an Alexander has to lose his kingdom; it cannot be forever. That which is conquered by force can only be momentary. That which is imposed cannot be eternal, because the enemy that you have conquered has not become your friend; in fact he has become more of an enemy than before. He will wait for the time to react, to retaliate, to take revenge. It is a constant on-going struggle.

The only true kingdom comes through love. Jesus talks about it – the kingdom that is within you. In the false kingdom you conquer others; in the real kingdom you become a self-conqueror. And to be master of oneself, not to be a slave of any desire, of any thought, of any passion, any more, is the most precious thing in life, the greatest splendour that can happen to anybody. I am not saying to destroy your desires and I am not saying to destroy your passions; I am not against your body, I am not against your desires. What I am saying is: they should not be the masters. You should be the master and they should be the servants. When passions serve you, when your desires are your shadows, life is infinitely enriched.

This can happen only through love – not through conflict but through harmony. Love yourself: that is the first commandment, and then all other nine commandments follow on their own. If you love yourself you cannot do anything wrong. The very thing, the very phenomenon of loving oneself, makes one capable of loving all. And love is the only protection against evil. The devil is not afraid of your virtues: the devil is only afraid of your love.

Anand means bliss, earnest is a Teutonic word. The first meaning is serious, and that is something pathological. To be serious is to be ill, seriously ill.

Life is not for those who are serious, life is for those who are playful. Be sincere but don't be serious. Sincerity is a totally different phenomenon. Sincerity comes out of simplicity; seriousness comes out of calculation, cunningness. Sincerity is child-like, very pure. Seriousness is something imposed, pseudo, a pretension – but if one goes on pretending, slowly slowly one starts believing in it; it becomes an auto-hypnosis. So drop the idea of seriousness that hangs around the word 'earnest'.

The second meaning is: one who is very intent in his purpose; that too is not right. That brings the future in; that brings in desire, ambition, goal-orientation. These are the qualities which are very much appreciated by the society. But sannyas is a fight against these qualities, because these are the qualities which make this society, and this society cannot disappear from the world unless these qualities are taken away.

We have to take away the very earth from underneath the feet of the old society.

'Purpose' should be a dirty word; although it is not four letters, that doesn't make much difference. Life should not be lived according to a purpose; life should be lived as a celebration, as a song, as

a dance, as a love affair. Life should not be business, it should not be mundane. And that's what I call the religious quality – to live life for no other reason except for the sheer joy of living. It is a gift of god. Enjoy it, but don't reduce it to a means to a certain end. That's the meaning of purpose: always reducing things for certain ends, sacrificing everything that you have for certain future goals.

I teach you just the contrary: don't sacrifice anything that you have. Live it, live it totally, live it intensely, live it wholly – because only by living it in totality will the next moment be born out of it.

Out of today's life, tomorrow will come; it will have the flavour of today. If you sacrifice today, your tomorrow is going to be ugly again; and then you will have to sacrifice that too for some other tomorrow – and so on and so forth, ad nauseum.

People live only in sacrificing. They never come to a moment when they can enjoy; they never come to a moment when they can see the great gift and feel grateful to god. They are always missing something, because the goal is far away in the future. The goal is not far away in the future: each moment is its own goal. So that meaning also is not right.

But there is a beautiful meaning in this word, which is not ordinarily used; it also means the eagle. That I love... that's beautiful!

So your name will be: a blissful eagle. The whole sky is yours – be a blissful eagle! It is better to be a bird, playful, on the wing, than to be a serious man, goal-oriented, ambitious. It is utterly beautiful to be an eagle on the wing, in the wind, in the sun, in the open sky.

The eagle represents the spirit of freedom, and that is the spirit of sannyas too. So forget all other meanings. And those other meanings are very very important; you will find them in all the dictionaries. The meaning that I am giving, you may find very rarely somewhere. But even if you don't find it, don't be bothered! I make it mean eagle!

[The new sannyasin asks for a name for a meditation centre, and for his dance company.]

This will be the name for the meditation centre: Manisha. Manisha means wisdom – not knowledge, but wisdom. Knowledge is easy because it is borrowed, accumulated from others. It is information; you can store it in your memory. It does not change you, you remain the same. You become more knowledgeable, but you don't have more being. Qualitatively you remain the same; quantitatively you have more knowledge than you had before. But the real change is not quantitative; the real change has to be in your inner quality, in your very being.

That happens only through wisdom. Wisdom does not come from the outside: it has to be searched for within. At the deepest core of our being there is a spring of nectar: once you have drunk out of it you become wise. It transforms you; you are no more the same person. The old is gone, and gone forever, and something absolutely new of which you could not even have dreamt has arrived. It is discontinuous with the old.

Knowledge is of the without, wisdom is of the within. Wisdom is a welling up of your own energy. It has nothing to do with memory; it has something to do with intelligence. And remember the difference between the intellectual and the intelligent person. The intellectual is knowledgeable; he

depends on memory, he is a beautiful biocomputer. The man of intelligence does not depend on memory; he depends on his insight, his vision, his way of looking at things. His third eye is open – that is his insight. That insight is manisha.

So this will be the name for your meditation centre.

And would you like another name for your dance troupe?

So would you like a separate name for it or will the same do?

The same will be perfect, mm? – manage everything underneath it... dances, meditations, music, everything, because wisdom contains all. Let wisdom be a big tree underneath which everything is possible.

Next time, come for a longer period.

Deva means divine; simon is Hebrew, it means gracious hearing... one who is capable of hearing. That is one of the greatest talents – a very rare talent, very few people have it. It is easy to talk. It is very difficult to listen. Hence the growing science of psychoanalysis. Nobody is ready to hear; if you want somebody to hear you, you have to pay for it.

That's what psychoanalysis is. The psychoanalyst is doing nothing, he has nothing to do, but many things happen. I am not saying that nothing happens through it; much happens through it, but the psychoanalyst does nothing. All that he does is to sit behind the couch and listen. He listens attentively, he listens sympathetically, he listens lovingly; he is open to you. He does not criticise what you are saying. You need not be on guard, you need not say a few things and not say a few other things; you are given total freedom. He is all yours, with no judgment, with no evaluation, with no condemnation, with no appreciation; he is simply there. You can rely on his not thinking good or bad of you; his listening is value-free.

That makes miracles happen – because when one can pour one's heart totally, holding nothing back, that very pouring of the heart is a catharsis. Wounds start oozing their pus, traumas surface to the conscious. One is able to say the thousand and one things that one had always been repressing, had wanted to say but could not manage to say. And the moment you say them, you are free of them.

It is a very ugly state of affairs that we have to pay people just to listen to us. It simply shows one thing about modern humanity, that nobody is sympathetic. Not even the wife is ready to listen to the husband, not even the father is ready to listen to the child, not even the children are ready to listen to the teacher; nobody is ready to listen to anybody else. Everybody is hiding behind granite walls. If you want somebody to hear you, you have to shout. Then too, it is not certain that it will reach or that it will reach in the same way that you wanted it to; every possibility is that it will be misunderstood.

We are living in one of the strangest worlds: communication has disappeared. And when ordinary communication has disappeared, what to say about truth? What to say about a master and a disciple?

The whole art of the disciple is to listen to the master – and to listen so attentively, so totally, that there is no listener inside but just listening, a pure opening. Then truth has magic in it: if you can allow it to reach to your heart, just the hearing of it is enough to transform you.

So you have a beautiful name: divine hearing. Don't let it remain just a name: let it become your very style of life. And if you can listen to me with totality, with no strings attached, with no conditionings, you will be surprised: you can listen to the wind passing through the pine trees too, you can listen to the birds singing in the morning, you can listen to the clouds thundering and you can listen to the waves of the ocean roaring. You will be surprised: truth is declared from everywhere, truth is being shouted at you from every nook and corner! From every housetop, truth is being declared. It is just that we are blind and deaf – we don't see, we don't hear.

[A sannyasin says: I'm worried about my health. Since I did Alchemy group, there has been very strong trembling.]

Osho checks his energy.]

Nothing to be worried about. Something good is happening, something really good is happening. For the first time in your life, your energy has moved. You have been holding it back all along; you are still holding it back a little bit. You are afraid that it is something crazy. It is not: it is just a new vibe. The body wants to move into a new dimension, the body is ready to take the jump, and you are holding back. It is as if the car is ready to move but you are not releasing its brakes: the engine is throbbing and trembling. Your body needs to go into a new pattern, a new gestalt – so don't hold it back.

Alchemy has done something really significant: it has moved your heart. But your mind is still not ready to move with your heart. The mind is always sluggish. The mind is always lousy. It always lags behind, because it has no courage; the mind is a coward. The heart knows how to risk, how to go into a new adventure, and how to move into the unknown, the uncharted. The heart is ready – your heart immediately affected [my medium] – but your head is holding the brakes.

Release those brakes: press the accelerator and release the brakes! You have really a good energy system – a Mercedes Benz!

[A sannyasin, newly returned, says that he feels unsettled from travelling to and from the West, but it's okay.]

No, it is perfectly okay; it has to be so.

My whole effort here is to destroy all that you have been in the past, to destroy all the roots, so that the new can be born. But in between the two this situation is bound to happen. The old roots are cut and the new roots take time to grow; one feels in the middle, neither here nor there. But this is perfectly as I would like it to be.

Sooner or later, the West has to be dropped. And once you have dropped the West, then I will start helping you to drop the East too! The East is only a device to cut the roots in the West. It is just as if you have a thorn in your foot and with another thorn you pull it out and then you throw away both the thorns. The East and West both have to go.

My sannyasin has to be a universal being, a citizen of the universe. Even this earth is very small; we have to be universal. Why not possess all the stars and all the moons and all the suns? – when they are ours! Why remain poor unnecessarily? The moment somebody thinks 'I am Western' he is poorer, because he is denying the whole Eastern heritage. When somebody says 'I am only Indian' he is far poorer, because he is denying the whole heritage of humanity. When somebody says 'I am a Christian' or 'I am a Hindu' he is becoming a beggar by his own choice. Claim the whole – and not only the whole past but the whole future too. This is our world, and we are here to destroy all boundaries.

If sannyas takes possession of millions of people in the world, then many more things will start happening out of it. This is the beginning of a new world, a new concept of a man who will not be white or black, Indian or German, Chinese or American, Communist or Catholic, who will simply be a human being, utterly joyous, utterly in celebration, who will be a poet, a singer, a dancer, a musician. Yes, those things are beautiful. But he will not be a Hindu or a Christian or a Mohammedan, because those things are ugly.

We are to destroy the whole past. It has been a horrible past, it has been a nightmare. The work is great, and I cannot even exactly tell you the whole thing that is going to happen, because if I tell the whole thing you may lose courage, you may lose hope. So I will have to give it to you only in bits and bits.

If you can just move one step, I will talk of one more step; when you are ready to take another step, I will talk of another step. But the vision is great: the vision is as inclusive as possible.

So this is something good. First become uprooted in the West, then I will make you uprooted in the East.

Anand means bliss, niraj means a cloud – a cloud of bliss. Bliss is very indefinable, like a cloud. It is a vague feeling, not a solid thought. It is more like a fragrance than a flower. You cannot catch hold of it: the moment you try to catch hold of it you will miss it. It is also like a cloud because it has no destination. It simply floats, without any purpose. It is not going anywhere, or only wherever the winds take it. So is the case with bliss: it has no direction – and the moment you start directing it, you start killing it. It can exist only in total freedom.

It is also like a cloud because it takes many forms. One moment you can see an elephant in the cloud. Another moment it is gone; there is a tiger. Another moment that too is gone. So is the case with bliss: it takes millions of forms because it is liquid. One moment it is beauty, another moment it is music, still another moment it is love, and so on and so forth.

Remember it, that bliss is a cloud, and become a blissful cloud.

CHAPTER 27

29 January 1979 pm in Chuang Tzu Auditorium

Anand means bliss, atithi means a guest. Literally atithi means one who comes without informing, one who comes without announcing the date of his coming. That's how it used to be in the past – there was no way of informing; the guest would suddenly come. And bliss is a sudden guest. When it comes, how it comes, why it comes – no questions can be answered. It comes, that much is certain.

It always comes, but it cannot be brought. Yes, you can invite it, but you cannot force it to happen. It is not a doing; it is a happening. One can be available to it, receptive to it, vulnerable to it, that's all that one can do. One can wait, can wait prayerfully, one can be utterly expectant, but that's all that is humanly possible. We cannot manufacture it; it comes from the beyond, and there is no science to bring it about. Its coming is a mystery, its going too. Just like a breeze it comes, and just like a breeze it is gone; you cannot hold onto it. The moment you start holding it, it is no more there; it has already left you. In fact the moment you become aware that it is, it is already gone. Even that much awareness creates a distance between you and bliss; you become unbridged.

When bliss is there, you are not; there is no distance: you are it. You cannot watch it, you cannot observe it, you cannot analyse it, you cannot understand it. It is simply there in all its grandeur, and you are lost in it.

If one understands the mysterious ways of bliss, things become very easy; one can make oneself more and more available to it, more and more open. That preparation is negative. You just keep your windows and doors open: when the breeze comes it will enter.

If your doors and windows are closed, even if the breeze comes, it will not enter. Keep your eyes open, so when it is light you will see. But if you keep your eyes closed, then even when it is full daylight you will remain in darkness.

Bliss comes via negativa. One has just to remove hindrances, one has just to destroy barriers; it is a negative kind of work. Once all barriers are removed, suddenly it starts showering from everywhere. And even those on whom it showers are made dumb: they cannot say why it is, what it is, how it is.

Anand means bliss, shantam means peace. Bliss is not happiness, because happiness is a kind of excitement, it is feverish, hence it cannot last forever. If you watch closely you will find that happiness tires you as much as unhappiness. One can take only so much – more than that, and it starts turning sour, more than that, and it becomes poison.

Bliss is not happiness, neither is it unhappiness, because it is not an excitement at all. It is a state of utter non-excitement, of being at ease, of being totally at home, of simply being – no ripples of positive excitement or negative excitement, no question of liking and disliking, no idea of good and bad – just being without any idea, any distinction, any duality. Then there is a tranquillity, a transcendence.

That transcendence is bliss. It is the ultimate state of meditative consciousness, when all contents of the mind have disappeared and the mirror of consciousness reflects nothing at all.

That is the greatest joy possible. But again, remember, don't start thinking in terms of dualities. It is a non-dual state; you are one with existence. All dis-ease has disappeared, all conflict has died. There is tremendous accord, harmony, at-one-ment.

Veet means beyond. Rudi is a dangerous word. It is Teutonic; it comes from Rudolph, its basic meaning is a wolf. The second meaning is a very famous wolf and the third meaning is fame. There is something in fame which in some way relates with the mind of the wolf. Fame, ambition to be known, is violent deep down. To be famous means to be on an ego trip, and the ego is the wolf. So the idea of fame and the wolf are really deeply connected.

In the past, only violent people have been famous people. Alexander the Great, Napoleon, Nadir Shah, Tamerlane, Genghis Khan and Adolf Hitler – these are not men but wolves. History is full of the names of wolves. Up to now, human history has been that of the animal in man, not of the divine in man. Even if the divine has been expressed, it has not yet become part of history.

Jesus is still a myth. There are millions who doubt that he ever existed; there is no historical proof. Buddha also seems to be a myth. And the farther back you go – Krishna, Lao Tzu, Zarathustra – the more mythological they become. The reason is because they represented the divine in man, and our whole history takes note only of the violent, of the inhuman, of the subhuman, of the animal. The divine belongs to the future.

The very idea of attaining fame is ugly, because that means competition, that means struggle, that means treading over people's heads – that's what politics is all about.

So by giving you this name I am changing its basic meaning.

Veet means beyond, rudi means fame: go beyond the desire of fame, go beyond the wolf, go beyond the animal. go into the divine. The way into the divine is by being nobody, just an utter nonentity, a nothingness.

If you want to be famous you have to be somebody very solid, rocklike. If you want to be nobody you have to be utterly non-existent, as if you don't exist any more. But in that non-existence, god penetrates you. When you are not, god is.

Deva means god, klaus is Greek; it means victory. The full name will mean god's victory. You are not to be victorious: god has to be allowed to be victorious over you.

These are the only two ways people live their life: either they are trying to be victorious over god, or they are trying to allow god to be victorious over them. The first effort has become science, and the second effort has become religion. Science is a way of conquering, religion is a way of being conquered. Science is substantially violent; it is a rape on nature and god. Religion is love; it is a love affair with nature and god.

The true victory comes only through religion. The true victory is very paradoxical: unless you learn the art of surrendering yourself it cannot happen. Remember it, that one has to surrender to the whole, one has to efface oneself. The victory is not against the whole but with the whole.

Anand means bliss, ageya means that which cannot be sung. There are things which can be experienced but cannot be expressed, and those are the greatest things in life. They are so vast that they cannot be reduced to words. They are so significant that no word exists which can carry their meaning. Words exist for the mundane reality, for the market-place.

There are things of the heart: for those things there is no language, they can be communicated only in silence. The only song about them that is possible is silence.

When a person is really blissful. then his bliss is a silent presence around him; it is like an aura. There is no noise, it is not noisy, so it can be heard only by those who are silent and it can be seen only by those who have real eyes to see. It can be felt only by those whose hearts are ready to be stirred by the unknown and the unknowable.

Prem means love, barbara is Greek; it means the stranger. The Greeks had the habit of calling everybody who didn't speak their language a stranger – not only a stranger, they thought that he was a barbarian. 'Barbarian' comes from the word 'barbara'. They thought that he was wild, that he was primitive, that he was not yet civilised. But that has been the attitude of all the people all around the world. Everybody thinks himself the highest in the hierarchy and everybody else subhuman.

When for the first time Europeans came to China, Chinese books say that to see them was hilarious. They looked so stupid and ridiculous in their strange dresses and costumes, and whatsoever they said was utter gibberish and nonsense. Of course – it was!

The Europeans wrote in their diaries that the Chinese were the missing link between monkeys and man. They were not human beings, they were midway. They are no more monkeys, true, but they are not yet human beings either. They are just on the way, turning from monkeys into human beings.

But this has always been the attitude; this is how the human ego functions.

The Greeks thought that everybody who did not speak Greek was a barbarian. But the word is beautiful; it means the stranger. And the name that I am giving to you will mean: love, the stranger.

Love is the most mysterious phenomenon on the earth, the most misunderstood. Love is the greatest stranger on the earth, because the earth has become so unloving that to speak about love seems almost mad. In the world of power politics, in the world of atom bombs, hydrogen bombs, to talk about love just does not fit.

Love seems to be only for the poets, the dreamers, the lotus-eaters; it is not for the practical man. This is strange, very saddening, that love has become a stranger on the earth – because if love is a stranger, then man loses all meaning in life and all sense of direction and all possibility of growth. It is only through love that man is sustained, nourished. It is only through love that man becomes an integrated soul. It is only through love that the soul is born. Without love, man is a being without a soul. Without love, man is nothing but a machine.

It is not intellect that makes the difference between a man and a machine; it is love that makes the difference. Now machines are capable of creating computers far more skilful, far more intelligent, than the human mind. Sooner or later, computers will be doing all the work that the human mind has been doing down the ages, and they will function in a far better way than even the mind of an Albert Einstein. Then what will be the difference? They will be superior human beings – computers.

The only difference that is going to be decisive in the future is that of love. No machine can be created which can secrete love; love remains intrinsically a human phenomenon. The whole future depends on how much we can grow love in the world, otherwise man is on the verge of disappearing. Man is going to be enslaved by his own created machines. The only hope is love.

My whole teaching is based on love. Love is a stranger – but befriend it. Let love become the most welcome guest in your heart.

Sabine is Latin, it means ancient; dharmo means religion – ancient religion.

Religion is always the same, from the beginning to the end. Everything else changes, but the ultimate reality remains the same and the ultimate law of reality remains the same. You can call it the ancientmost or you can call it the newest, it doesn't make any difference; both mean the same.

Religion is timeless, it exists beyond time. Once in a while, it enters into time – when a Buddha is there or a Jesus is there or a Moses is there. Their receptivity is such that they bring the beyond into the world; for a moment the world becomes luminous with the eternal. But once Buddha is gone, once Jesus is gone, that light disappears again into the beyond. Then churches exist and scriptures exist, creeds and dogmas exist, Christians and Hindus and Mohammedans exist but they go on worshipping something dead.

Everyone has to give birth to religion in his own being, only then is it alive. Everybody has to become a mother to religion, a womb to religion. And that's what sannyas is all about: you have to be pregnant with the beyond. You have to bring something in that is not available in the material world, something that is non-material. Once that non-material thing is contacted, your life is transformed. The very touch of it and the baser metal changes into gold. The mortal is no more mortal: the mortal becomes the immortal .

Prem means love; el is a Hebrew root, it means god or divine. And Elisabetta was the name of the mother of John the Baptist.

John the Baptist was one of the greatest revolutionaries of the world. The whole credit for bringing Jesus into the world goes to him. He was more responsible for Jesus than Jesus' own father and mother. It is he who transformed Jesus; he gave him a second birth. He cleansed Jesus of all impurities, he opened Jesus up to receive god in his heart: that's what baptism is all about.

Elisabetta is John the Baptist's mother's name, and comes from a very beautiful root: 'el' – divine. Your full name will mean divine love. And the woman who gave birth to John the Baptist must have been a woman of divine love.

Love and divineness are synonymous: if you are loving, you are divine; if you are divine, you are loving. They cannot be separated; it is a single phenomenon looked at from two different angles. Remember it: love as much as you can and you will find god coming closer and closer to you.

One can forget all about god; love is enough. If one can drown oneself in love, in totality, god comes of his own accord.

[A sannyasin, leaving, says he was doing counselling work in the West, and now he would like to work more as it is done in the ashram, but feels he needs more training, skills and meditation first.]

You can start the work, but if you are a little more prepared, you will feel more confident. The energy is ready, no problem, but you still don't have that confidence. You will be a little hesitant about how far to go, where to start, what to allow, what not to allow; it will be a strain on you. Your energy is ready, you can start the work, but your confidence is not yet ready. So just to strengthen your confidence, if you can, be here for one year and do the university course and you will be perfectly ready.

The greatest thing in all kinds of therapy work is a tremendous confidence. That is the real healing force: not what you do, but how you do it. The technique is secondary, the personality of the therapist is primary; if the therapist is utterly confident, then fifty percent of the work is already done. If the therapist is a little hesitant, wavering, immediately the patient catches hold of that. It is a subtle vibe; you cannot hide it, it is infectious. Then the work becomes long and unnecessarily complicated.

[The sannyasin asks: But doesn't confidence come by doing the work?]

Confidence can come by doing the work, that is true, but then it will take many many years to come.

So my suggestion is that if you can come, if it is possible, then come and be here for a little longer, do all the groups, the university courses, and become more and more suffused with my energy. If it is difficult you can start work. But my suggestion is that the better course for you and for your patients will be to come here and be here a little longer. Soon you will be a good therapist.

Therapy is an art, and a very subtle art too, because you are playing with human energy. Just a little mistake, and it can be dangerous to the person; just a little doubt in your mind, and it will create doubt in the patient's mind. You need infinite trust in what you are doing; that trust is the real treatment.

Now psychologists say that seventy-five percent of therapy happens through placebos. It is not real medicine that works, real medicine does only twenty-five percent of the work. Seventy-five percent

is the infectious quality of the therapist, the bubbling, bouncing confidence of the therapist, the shine in his eyes, the utter trust that he is going to help, that you are going to be helped, that there is no problem at all – that is seventy-five percent of the work.

So my suggestion is: if you can manage it, come back. Be here for a few months more and then start work.

[A sannyasin says: My beloved moved away from me some months ago and I don't feel connected with anything. One of the reasons to come here and be with you was to feel some connection of love I've lost.]

It happens: when you separate from somebody with whom you have lived for a long time and whom you have loved, this gap is bound to be there. One has to learn to accept these dark gaps; they are natural.

If you have enjoyed the company of somebody, then who is going to suffer when the person leaves you or you leave the person? This is the price we have to pay for it. Suffering is the price for all the joys that you purchase in life, and nothing is without cost. One has to learn the hard facts of life; this is simple arithmetic. You never asked me when you were enjoying the company of the woman – now why do you ask me? If you had asked me then, I would have disturbed things then and there; this time would not have arrived. But one has to learn.

Just relax, meditate, do a few groups... and you may find another woman! Then get into trouble again!

It is only slowly slowly that one learns to be a Buddha – very slowly! And without women, there would be no Buddhas!

CHAPTER 28

30 January 1979 pm in Chuang Tzu Auditorium

Prem means love. Love is the only real strength; all other strengths are only pretenders. But love is a paradox too – its strength is not that of violence, that of aggression; its strength is that of receptivity, vulnerability, openness. Its strength consists in surrendering, yielding, giving way.

In the world there is a possibility of two kinds of strengths. One is masculine – the strength of a rock, the strength of a wild animal. The other strength is feminine: the strength of water, not of rock; of a flower, not of a wild animal; the strength not of the body, of musculature, but the strength of the heart.

Your name is good but the meaning has to be understood rightly. A strong woman does not mean the same as a strong man; with a man the meaning changes. The strong man means rock-like. A strong woman means fluid, liquid, flowing, waterlike; the watercourse way, the strength of tao – not fighting but yielding.

Jesus says: Blessed are those who are the last in this world, because they will be the first in my kingdom of god. He is talking about that kind of strength, the strength of a nobody.

Anand means bliss, moksha means ultimate freedom. The word 'moksha' is so unique in the East that it is impossible to translate it into any Western language, because the very idea of moksha has not existed in the Western consciousness. But it can be understood.

The Western religious consciousness thinks of two existences: one is hell, the other is heaven. Hell is just pure suffering and heaven is pure joy. We have these two words in the East, but we have a third word 'moksha' which means freedom from joy as much as from suffering – because the great Eastern insight into life is that there comes a moment when one is even tired of joy, bored with happiness. That's a great insight.

It is simple to understand that a person is bored with suffering, that he is tired of it, that he wants to get rid of it. But the Eastern mystics have come to see that there comes a moment when even happiness is trivial, an unnecessary burden, and one wants to get rid of that too. When you are free from both pain and pleasure, good and bad, light and darkness, life and death, when you are free from all dualities – that state, that transcendence, is moksha.

It is impossible to define it, because the moment you try to define it and you use any word, the duality comes back. If you call it light, it is not, because light is part of a duality: light-dark. If you call it love, it is not, because love is again part of a duality: love-hate. If you call it good, it is not. Even if you call it god, it is not, because god is part of a dual existence: god and devil. No word is adequate. It is a wordless non-dual experience of utter oneness with existence. It is so still, so silent, that one is not, because one can be only if there is some excitement.

The ego feeds on excitement; excitement is a must for the ego to exist. If it is not that of pleasure, the ego is ready even to live with pain, but excitement is needed. To be in a state of non-excitement is to disappear, and to disappear is to attain to the ultimate freedom. That's what we call bliss. Bliss is not equivalent to happiness; it is just absence of all happiness, all unhappiness.

That is the goal of sannyas, and unless it is achieved something remains missing. It can be achieved, because it is something in-built in our very being; it only needs unfolding.

Anand means bliss, reiner means the pure one. Purity does not mean goodness: purity means the absence of the idea of good and bad. Purity means innocence. The sinner is not innocent, he is guilty; and the so-called saint is not innocent either, he is proud. Both have chosen: one has become the sinner, another has become the saint, but both have calculated.

The really innocent one is like a child: he knows nothing of good and nothing of bad. He lives an uncalculated life. unplanned. moment to moment. He has no character; the really pure person has no character at all. Bad people have character, good people have character, but the really innocent one has no character. He cannot afford to have character. because character means pollution, character means contamination.

Character means you have already started living according to a certain idea. You are no more innocent; your action is preplanned, rehearsed. Your action is not out of the moment, it comes from the past. It is ready-made, hence it is dull, hence it is irresponsible, hence it is unintelligent. An intelligent person need not carry ready-made answers with him. He trusts his intelligence, so when the situation arises he responds, and out of that response something happens.

That happening will surprise him as much as it will surprise others, because he had not known that it was going to be like that. Hence the innocent person lives constantly in surprise; he lives a wonder-full life. His life is full of awe. He lives in the miraculous, he moves in the mysterious.

Calculation kills all mystery, arithmetic destroys all mystery. Knowledge creates walls around you and does not allow you to see the tremendous beauty that surrounds you, the incredible moment-to-moment dance of life that goes on and on. It prevents you – it keeps you blind, it keeps you deaf. Slowly slowly, it makes you so insensitive that your life is only a name; it is no more really alive, you are already in your grave.

To live innocently is to live religiously. Jesus says: Those who are like small children, they will be able to enter into my kingdom of god.

That is the meaning of your name: blissful innocence, blissful purity.

Anand means blissful, usha means the early dawn – a blissful early dawn. The East has loved the early dawn, and the reason is that the early dawn represents something of the inner in the outer world. Just as the night ends and the horizon becomes red and the sun is just going to rise, in exactly the same way the inner awakening also happens.

If one can meditate at early dawn, the inner and the outer can synchronise. Hence the early dawn became the time for meditation. The outer can trigger a process in the inner, because the outer and the inner are not really as separate as they appear; they are joined together, they are part of one whole.

Just as the morning is tremendously beautiful, so is the inner morning – far more so, a million times more so – because when the inner night ends and the light arises in your being, for the first time you are really born. Before that, it was only a physical life. Now it takes on a new colour, a new quality, a new flavour: the flavour of eternity, the flavour of deathlessness.

Anand means blissful; bernie is Teutonic, it is an abbreviation of bernard. It means the brave one.

My observation is that the greatest bravery in life is to take the risk of being blissful.

The world lives in misery because of cowardliness. People are cowards, and for cowards only misery is available.

Misery has a few things in it which are very appealing to cowards. It is secure; you can depend on it. It will not leave you easily, it will accompany you; you will never be left alone. It helps you to get others' attention, it helps you to get others' sympathy. It becomes an excuse for many things: if you fail, it is an excuse; if you don't succeed, it is an excuse; if you are uncreative, it is an excuse. It is an umbrella, you can hide many things under it. And you need not be very creative; you can simply wait and it comes of its own accord. You need not be very talented, you don't need much intelligence to be miserable. Any stupid person is capable of being miserable. But to be blissful needs intelligence.

To be blissful is an art – in fact the greatest art there is. To be blissful, one needs to be adventurous. One has to explore for it, one has to go into the unknown, one has to take the risk of moving into the uncharted, with no maps, with no guides. One has to risk one's life, only then can one become blissful. One has to be a gambler, not just a businessman, then only can one be blissful.

Sannyas is a risk because it is moving into something unknown, insecure, unfamiliar. It is moving into a world of which you know nothing. It is diving deep within your own soul from which you have remained alienated for many many lives. One will need the courage to drop the old identity, the courage to die as the old, only then can the new be born. When the old ceases to be, the new is born. All that we know about ourselves is the old; it is our identity, our ego, our acquaintance with ourselves. The greatest risk is to go through a deep identity crisis.

That's what sannyas is: in the beginning it creates an identity crisis. The old starts disappearing, the new is nowhere to be seen, and you are in a kind of vague, cloudy state. Great fear arises. One would like to go back and cling to the old, familiar world, but one cannot; it is impossible to go backwards. Life knows no backward movement, it always goes forwards.

Great courage will be needed, great fearlessness will be needed. That is the price we have to pay to be blissful.

Prem means love, cecilia has two meanings: it comes from Latin, it means blind. Love is blind, that's the beauty of love. It is blind in the eyes of the intellect, because it is illogical, irrational. It has its own eyes, but the head cannot see those eyes of the heart. The head goes on condemning love as blind. But those who have tasted of love, they say that only love has eyes, because it can see where logic fails, it can move where reason stops.

Reason is heavy, earth-bound. Love is light; it has wings, it can fly to the highest skies.

But it remains incomprehensible to the intellect, hence all over the world the intellectuals have been calling love blind. But it is better to be blind in love than to be full of the eyes of logic. If there is a choice between the eyes of the head and the blindness of the heart, choose the blindness of the heart.

That is the beginning of sannyas. Sannyas is a love affair with existence.

The other meaning of cecilia is also beautiful. Cecilia was a Christian woman mystic. She was killed, murdered, but while she was being tortured she went on singing beautiful songs. They could not kill her song: they could destroy her body but not her soul. Even Jesus was not singing while he was crucified, but Cecilia was. She burst forth into many songs; to the very last breath there was song in her heart. Hence she became the patron saint of music. She must have loved god immensely, absolutely.

It is only out of tremendous love that this miracle is possible – when you are being tortured, when you are being killed, when death is becoming more and more certain every moment, and still you go on releasing fragrance and song. It is possible only out of total trust. It is the victory of life over death. It is the victory of music over murder.

Next time come for a longer period; much has to be done – mm? I have to kill you and teach you how to sing!

Prem means love, gerard is Teutonic; it means brave with the spear. That is a little dangerous, violent, and not of my liking. But with love joined to it the whole quality is transformed. Your full name will mean now: brave with the spear of love.

Love is a spear. It does not kill, it gives life; it is not destructive, it creates.

It is the very fountain of life, joy, creativity. But I am keeping the name because of the meaning it contains of being brave.

Remember: brave does not mean fearless. If somebody is fearless you cannot call him brave. You cannot call a machine brave; it is fearless. Bravery exists only in the ocean of fear, bravery is an island in the ocean of fear. Fear is there, but in spite of the fear one takes the risk; that is bravery. One trembles, one is afraid to go into the dark, and still one goes. In spite of oneself one goes; that is the meaning of being brave. It does not mean fearless. It means full of fear but still not being dominated by it.

The greatest question arises when you move into love. Then fear grips your soul, because to love means to die, to die into the other. It is death, and a far deeper death than ordinary death. In the ordinary death only the body dies: in the death of love the ego dies. To love needs great guts. It needs one to be capable of going into it in spite of all the fears that will clamour around one.

The greater the risk, the greater the possibility of growth – so nothing helps a man more in growth than love. People who are afraid of being in love remain childish, remain immature, unripe. It is only the fire of love that gives you ripeness. And love is a double-edged spear: it pierces the other but it pierces you too – and it pierces you to the very core of your being.

So let the meaning be: brave with the spear of love. Think of love, meditate on love, take steps to move into love. Slowly slowly, you will be able to explore the territory of love. And the territory of love is the territory of god; that is the whole map of god. One who knows love knows god; one who does not know love may know much about god but will never know what god is.

[A sannyasin says: Osho, since I've been with you I've seen love through two faces, and I've brought those faces with me. Everything that is the most wonderful and the most terrible to me is with that situation.]

The situation is simply beautiful. Just because somewhere deep down you create a problem out of it, you get into trouble unnecessarily.

Learn one simple secret: don't choose, let things happen. And whatsoever happens is good. Yes, sometimes bad things happen too, but they are also good. Sometimes misery happens; that too is good. Good does not exclude anything, it includes all.

You are really in a good situation, but because you want to make it more clear-cut, more settled, more definite, more certain, you create trouble for yourself.

No alive situation can ever be definite. It is always vague; it is cloudy, it is ambiguous, it is always changing, it is in a flux. And man creates misery because he is afraid of being in a flux. He wants certainties, solid, hard certainties. He wants to reduce everything to a definition, to a shape, so that he can manipulate it. He does not want to be lost in a cloud. But that's what life is, what love is, what meditation is: being capable of being lost in a cloud – shapeless, vague, with no direction, with no possibility of any prediction about what is going to happen next moment. With immense trust, one allows whatsoever happens.

You are in a beautiful triangle. And love really becomes sharp only when there is a triangle. Just two lovers is not a very deep phenomenon. When there are three lovers, then things become three-dimensional; otherwise they remain flat, two-dimensional. And you are really looking at a three-D

picture! Just go into it, and go with joy! What is there to lose? The other two partners are taking things more easily than you; they are enjoying the game far better. You also enjoy!

But we are too burdened with out of date ideas, meaningless concepts. Just put everything aside and let things happen. Whatsoever happens is good. Don't try to manipulate the situation and there will be no problem. Be available to situations, don't try to master them. In the very effort of mastering them you start fighting, you start resisting. And then the whole joy is lost; the mystery becomes a problem. Don't resist, don't fight, and every problem turns into a mystery.

That is the whole art of life: I call it the alchemy. The art of changing problems into mysteries is alchemy. But people go on doing just the reverse – they go on changing mysteries into problems, and then they suffer.

This time don't choose. Be available to whatsoever happens, and go wherever it takes you. Just be a dry leaf in the wind, with no destination, with no direction, with no idea of where you are going. Wherever the wind is blowing, you are going; and if the wind changes its direction, obviously you change your direction with it – you don't give even a slight fight to the wind.

Be a driftwood and see the joy of it – that is the whole secret of tao.

Prem means love, lok means the world – the world of love or the dimension of love. Life is multi-dimensional. We are not living in one world, there are many worlds together; it is a multi-verse, it is not a uni-verse. The man who lives in logic lives in a totally different universe than the man who lives in love. The poet lives in a totally different world than the mathematician, the politician lives in a totally different world than the mystic. There are many worlds available here, but the best to choose from is the world of love, because out of love all that is great arises – poetry, music, dance. And ultimately out of love, the arrival of god.

So let love become your world: choose it consciously. Drop all that goes against love, and hold close to your heart that which is for love; then slowly slowly the gestalt changes. And when you become love, you have really become a man. Only man is capable of love – and not all men, because many remain only capable, they never make it actual. Only once in a while, a Buddha, a Jesus, a Zarasthustra, a Lao Tzu, become real lovers. But they know the peaks, they know the treasures of life.

Sannyas is the world of love. I initiate you into sannyas so that I can initiate you into love. Sannyas is the door; love is the temple.

CHAPTER 29

31 January 1979 pm in Chuang Tzu Auditorium

Anand means bliss, the ultimate state of joy – ultimate in the sense that one cannot fall back, ultimate also in the sense that it has not anything in it which opposes it. It is not a composite experience. Ordinarily your happiness contains something of unhappiness in it, and your unhappiness also contains something of happiness in it; they are never pure. In ordinary life everything is adulterated, adulterated by its opposite.

Your love has some part in it which is utterly hateful. And your hate contains love; it is an ill kind of love, a sick kind of love, but it is there. In ordinary life-experiences every experience is impure. By saying ultimate joy I mean that it is just joy and nothing else; it's pure joy.

The word 'henk' is beautiful. It is Teutonic; it comes from henry. It means the ruler of the home. And that is the greatest thing to achieve in life – to be a ruler of oneself.

It is easy to rule others. The most difficult thing is to rule oneself, to be a master within one's own being – not a slave to desires, not a servant to thoughts, not being pulled, pushed, manipulated by a thousand and one things in one's mind, but being utterly at ease, at home, a king of one's own inner kingdom. And bliss is possible only to the person who has become a master of himself, who rules his inner nature: that is your home.

Prem means love. Luciano is Latin, it comes from lux, it means light. The full name will mean light of love. And there is no other light in life, all other lights are only substitutes. For a moment one can deceive oneself and others, but one remains in darkness. Unless love arrives, the darkness of the soul continues. The night is broken only when love has knocked on the door. Only with love knocking on the door is the dawn.

Luciano is also beautiful, because this name is given to children who are born just when the sun is rising, at day-break – the children of light, the children of the morning. It can be a beautiful metaphor

for the inner birth too. One has to be born there, one has to become a child of the inner dawn. The darkness is deep, the darkness is dense, the darkness has prevailed for long and our efforts to create light are very small, negligible. Only once in a while the desire arises to move towards light, but that desire proves only a momentary soap bubble.

It has to become a perseverance, it has to become a tremendous intensity, a longing, a thirst, as if one's life is at risk. Unless it becomes a question of life and death, one cannot create light. Then one is doomed to live in darkness – and to live in darkness is not to live at all, it is to live in death.

Love is the first step towards light, because love is the first step beyond the ego. Love is the first step in surrendering. Darkness consists of the ego, of resistance, of non-surrendering; darkness consists of the illusion that 'I am separate from existence.' The moment you relax, you trust life, you are no more fighting with it, you are in a kind of let-go, darkness starts disappearing. And only in love is let-go possible, is surrender possible.

Sannyas is nothing but the subtle art of learning how to be love – not how to love but how to be love. Love, not as a relationship but as the very flavour of your being. And then life takes on a totally new quality, the quality of light.

Darkness can create only misery. Only light can create bliss. Light is god – a symbol for ultimate clarity, vision, insight.

Deva means divine. Harald is Teutonic; it means a great warrior. The full name will mean: a warrior for god, a divine warrior.

Man can either fight for himself or he can fight for god. When he fights for himself he gratifies his ego, he strengthens his ego; it is an ego-trip. And because the ego is illusory, the whole thing is nothing but a dream. To fight for oneself is to fight for something which doesn't exist in the first place – and that's what millions of people are doing.

To fight for god is to fight against the ego, to fight for god is to fight for the whole. The fight consists in dissolving oneself, in disappearing, in becoming a nobody, a non-entity, in dying, in crucifixion. But if one is capable of crucifying one's own ego, then resurrection is certain, absolutely certain. One dies as a small ego but one is born as the whole, as god. Jesus dies and Christ is born. This is the real war, and those who fight other wars simply go on missing the opportunity.

So wage a war against the ego, not for the ego; wage a war not against the whole, but for the whole. Remember: we cannot succeed against the whole, we can succeed only with the whole.

Anand means bliss, geha means home – a home of bliss. Man lives without a home of bliss; he lives in a market-place. The market-place has entered into his being. His inner being is a constant traffic, crowded, and it is always rush hour – so many thoughts, so many desires, so many memories, so many expectations, hopes, programmes. Man lives in this crowded condition for his whole life, never knowing for a single moment that this whole crowd is unnecessary, that it is dissipating energy, that it is destructive, that it is a slow poisoning, that it is suicidal; that one can live in utter peace, silence, that one can have more silence in one's being than there is on the Himalayas, that one can move into such spaces within one's self which are eternally virgin – nobody has ever moved there, and

nobody ever can except oneself. But unfortunately we remain unaware of our own inner treasures; we live on the periphery, we never enter into our own palace.

All the teachers and all the masters of the world are agreed upon only one thing, that the kingdom of god is within you, that the home has not to be searched for somewhere outside, that it is already there. You have just to turn in, tune in; you have just to learn the art of groping into your inner being.

It is more or less a knack – not even an art but a knack. It is learned only with people who know it. It is something that has to be caught. Hence sannyas, hence being with a master: he has moved into his inner home. It is infectious. If one comes close to a person who has moved into his inner home, sooner or later his silence will start stirring something in one of which one had never dreamt before. His very vibe will provoke dreams in you, dreams of the unknown. His very impact will go like a shock from one end of your being to another; and the shock will be a great cleansing. It will purify you, it will burn all that is rubbish, but it will save all that is precious.

Deva means divine, marianne has many meanings. The first – it is a derivation from Hebrew – means grace, prayer, mercy, and also, very strangely, rebellion. That word 'rebellion' with prayer is very significant, because to me the really religious person is always rebellious. Prayer can never be a conformism; and if it is, then it is not prayer, then it is a social formality. True prayer is always a rebellion; it is a revolution, because it transforms one's being and it transforms one's world too. It looks strange that the same word should mean prayer, grace, mercy and rebellion, but to me it is not strange.

Secondly, it is also possibly of Latin origin. Then it means god's gift. Life is a gift, a precious gift. We cannot pay for it, there is no way to pay; we are eternally in debt. We can only bow down in gratefulness. We have not earned it; it has been given to us because god is bountiful, because he is overflowing, because he cannot help but give. That meaning is also beautiful.

And the third meaning is Egyptian. In Egypt, Men-Amen was the name of a goddess. From the same root comes the Christian word 'amen' which ends every prayer, and from the same root comes the Mohammedan word 'amin' which also ends every prayer. Amen or amin both mean 'I say yes to you, Lord. My yes is total, my trust is total. In my yes there is no shadow of no; it is utterly innocent. There is no mixture of any kind of doubt, conscious or unconscious, in it.'

Amen, amin, they all mean 'Yes, yes, yes.' And that is the whole prayer. What else can we say to god except yes? And the moment one can say yes to god totally, life starts growing wings.

All these meanings are beautiful. Meditate over all these meanings, because each name can become a metaphor. It can give you great insight into life. Think of prayer, think of mercy, think of grace, think of yea-saying, trust, surrender, think of rebellion, and you will be able to contemplate on the whole spectrum of religion; all the seven colours of religion are there.

Anand means bliss, nirmohi means unattached.

The moment we become attached to anything, misery arises. Attachment is against life, hence it creates misery. Attachment means that we will hinder any possibility of change. Life is change, constant change, and the moment we start hindering change we start pushing the river. Then we

are becoming enemies of life – and the natural outcome is misery; we are automatically punished. To remain unattached is the secret of remaining blissful forever and forever.

Enjoy, live, love. But when things change, let them change; when things move, don't stop their movement. Always remain with the changing flux of existence, never be against it, and then nobody can create misery for you. Then whatsoever is, brings bliss, because you never expect it to be otherwise. Whatsoever is, is welcome. Whatsoever is gone you say good-bye to; you feel thankful that it has been there, and you feel thankful that now it is no more there, so space is created for something new to happen. Then life remains an adventure, unhindered, unattached. It remains the flow of a river. And then the ocean is not far away – it comes closer and closer every moment.

The whole secret of sannyas is to live life in toto, in totality, but without any attachment. It is a difficult phenomenon. There are people who can live life but they cannot remain unattached. Then there are people who can remain unattached but they cannot live life. These are simple things. That's why in the past there were worldly and other-worldly people. The worldly lives life and becomes attached and suffers. The monk escapes from life; afraid of becoming attached, he stops living life. He remains unattached but there is nothing to remain attached to, there is no life.

My sannyasin has to create a new phenomenon in the world.

He will be in the market-place and yet not of it. He will live everything from the ordinary to the extraordinary with joy, with celebration, with gusto, yet he will remain unattached. When it goes he will not cling to it, he will let it go. He will be able to welcome and he will be able, in the same way, to say good-bye. That is the highest pinnacle that is possible to human consciousness. Only such a person is liberated.

Anand means bliss. Lionel is Latin; it means a young lion.

Bliss is only for those who are ready to break away from the crowd-mind, from the mind of the sheep, only for those who are ready to become lions. The lion has a totally different psychology. He does not believe in the crowd, he does not follow trodden paths. He is adventurous: rebellion is his very spirit. He is not a follower, his search is for the original face.

It is said that when Buddha attained his first glimpse of enlightenment, he roared like a lion. The metaphor is significant. In that very roar, that lion's roar, his whole past, the sheep-like past, was dissolved. He was no more part of his society, no more part of a country, no more part of any kind of crowd – religious, political, ideological. For the first time he was alone. That aloneness is the spirit of the lion.

And the second thing to be remembered: the lion is always young. An 'old lion' is a contradiction in terms. The body may be old but the spirit of a lion always remains young, youthful; he never loses that freshness.

That's why in India we have not painted Buddha, Krishna or Mahavira as old – no, never. There is not a single painting, not a single statue exists, depicting them as old. You can go to thousands of temples in India and you will always find them young. Not that they never became old – they became old, they died too, but we have not taken any notice of it. We have not taken any note of their body;

our whole concern has been their spirit. They were as fresh as dew-drops, as fresh as the petals of a rose in the early morning sun, like new leaves coming out of a tree. They were always of that freshness, that youth, and they never became entangled in their own past.

No man who is alert ever becomes entangled in the past. He dies to the past every moment and keeps his youth flowing, his freshness alive. He is never burdened; he has no past. He lives in the present, the present is his only time.

So you have a beautiful name: a blissful young lion!

Prem means love. Pierre comes from Greek; it means a rock. The temple of love can only be raised on a rock, it cannot be raised on the sands – and our mind consists only of sand. Nothing of the eternal can ever happen in the mind, because it is all shifting sand; not even for two consecutive moments is it the same.

The heart consists of a rock, because the heart consists of eternity. Only the heart can become the foundation of something timeless. The mind is full of doubts; doubts are destructive. The heart is full of trust; and trust is the rock, so anything that is rooted in the heart remains. Love has to remain rooted in the heart. But we have completely forgotten where the heart is, whether it is or not; we live hung up in the head.

Let your sannyas become the search for the heart, the lost heart. The lost heart is the lost paradise, and the heart regained is paradise regained. It is not far away either, it is closer than you can imagine. Just a little effort in the right direction, a little digging inside your own being, and the rock is found. On that rock you can make a temple of eternity. And only when the temple of love is ready, can god be invited in.

[A sannyasin who is leaving asks: Tell me something about gratefulness... because sometimes I feel grateful for everything but sometimes I feel so empty, it's like a desert.]

Accept that too. Don't try to change it, just accept it. Whatsoever god gives be grateful for.

Sometimes he gives deserts because they are needed. Sometimes emptinesses happen; and they are tremendously significant, so don't try to change them. That is ungratefulness. That means that you are trying to improve upon something which has been given. Real gratefulness means that whatsoever happens is good. Even emptiness is fullness then.

Just allow whatsoever happens and accept lovingly. And when a desert state is accepted lovingly it starts changing into a garden; it becomes the garden of Eden. That is the miracle of gratitude: whatsoever it touches, it transforms into gold.

Don't try to do anything, just relax into it. What can you do? If he wants a desert, then welcome it and go into it.

Down the ages, Christian mystics have been going to the desert for a certain reason – for this kind of desert. They take the hint and they go to the desert so that they can live the inner and the outer, in both ways, in a desert. Sometimes such flowers have bloomed in a desert that you could never imagine that in a wasteland where nothing grows, such beautiful souls could have bloomed.

But I am not saying to go to some desert. The inner is enough, there is no need to search for the outer. If the outer is needed, god will give it to you. Just wait and trust!

[A sannyasin returning to the West asks what to do there. Osho asks which meditation he likes the most and he replies: I like Zazen.]