

The Rainbow Bridge

Talks given from 1/7/79 to 31/7/79

Darshan Diary

CHAPTER 1

1 July 1979 pm in Chuang Tzu Auditorium

Michael means one who is godlike, and anando means blissful. One is basically divine because all is divine. To exist is to be divine, to be alive is to be divine, to breathe is to be divine. Hence trees are divine and the rocks and the birds and the people – whatsoever is. Divinity is another name of isness.

God is not a person. God is the feeling of the presence of this tremendous isness that surrounds you. It is infinite, it is eternal: no beginning, no end. And it is incredible, unbelievable! Why is it there? – there is no answer to the question; it is simply there. It is mysterious, it is miraculous. Nobody has ever been able to fathom the depth of its abyss. There seems to be no bottom to it – no ceiling, no bottom. This infinite isness is what is meant by the word "god".

But the moment we use the word "god", it misleads us. It gives us a feeling of a person, and that is totally wrong. God is not a person but a presence, a pure presence. Suddenly, in the mountains you feel it: the silence, the solidity of the mountains, almost the eternal quality, the permanence of the mountains, and the closeness to nature. One is overwhelmed with the isness, the isness of things.

This bird chirping, the rain falling on the roof, the wind blowing through the trees... all this is included when I say isness. Even things are included, even things are not just things, they also partake of, and participate in, divine existence. To be overwhelmed by it is to be blissful, to be aware of it is to be blissful.

Sannyas is initiation into this isness, into this freedom of existence, into this mysterious "x". Because it has no name, it is better to call it "x" than God, because God becomes a definition. And the only way to know it is to be utterly free in yourself – no dogma, no scripture, no religion, no ideology. Sannyas is a declaration of freedom.

I am not here to make you a slave in any way, because I have no ideology. Even if you want to depend on me you cannot, I am absolutely undependable! Even if you want to cling to me you cannot, because I am not there. And I have no doctrine and no scripture and no religion. I am not teaching you anything at all. I am simply showing you my freedom, inviting you to drink a little bit of my freedom so that you can have the taste, and then you have to move on your own way.

My sannyasins are not my followers: my sannyasins are my friends, my lovers, my beloveds.

So this moment of initiation is not a moment of a new bond but a moment of new freedom. If you meet me on the way, kill me. You have to be in total aloneness, because only when you are totally alone within yourself – with nothing to cling to, nothing to hold to – does the isness impinge upon you. It comes like a flood from all directions; because you are so empty it rushes towards you. That rush is bliss, and when it fills you to the brim you have come home.

Prem Anita. Prem leans love; anita is Hebrew, a form of anna. It is a very pregnant word; it has three basic meanings. The first, and the most important, is prayer. Love is prayer. There is no other prayer, all other prayers are just pseudo, substitutes for love. The other prayers are invented by people who cannot love, who are incapable of love, who are afraid of love; who have been so badly damaged by the society that they have lost their intrinsic quality of love. Prayer is a substitute for those people. But it is a poor substitute, and it cannot fulfill them because it will never become real.

A prayer is real only when it is not a substitute for love but a flowering of love, when it is the fragrance of your love.

Then it is not Christian, Hindu or Mohammedan. Then it has no form; then it is not a ritual at all. Then it is a way of life. When one lives lovingly, one is prayerful.

And the second meaning of anita is mercy. One who is prayerful is bound to be compassionate – naturally; it has not to be cultivated. A cultivated compassion is not true compassion. A cultivated character is only acting, pretension. Basically, anything that you cultivate makes you a hypocrite.

Real things grow; they are not painted from the outside. You don't learn them from the society, you grow them from your innermost core. They grow in you just as leaves grow on the trees. You can paint a beautiful tree but it will be only a painting. It will not be a tree and it will never grow. No new leaves will come. Spring will come and your painting will remain dead. Spring will come and go. but your painting will not grow a single leaf, a single flower; it will know nothing of the spring. The cultivated character is like a painting – non-growing, dead.

The real character is a real tree: it knows how to grow. It has sources in the earth, it has roots in existence.

A prayerful heart naturally becomes compassionate, because you are so happy that you start feeling for others. Mercy arises, and now the mercy has a totally different quality from the cultivated mercy. The cultivated mercy always makes you egoistic, as if you are obliging people, doing something great, doing some service to humanity. But the real compassion, the real mercy, knows nothing of all these things; it is simply natural. You don't become egoistic about it, it does not feed your ego; on the contrary, if anything of the ego is still left, it takes it away. The last traces of ego are taken away by compassion.

And the third meaning of anita is grace. Naturally, when a person is prayerful, compassionate, he will have a new kind of beauty to his individuality: he will have grace. He will have a kind of poetry surrounding him, his vibe will be poetic. His presence will have a music to it.

But everything starts with love, remember; love is the ultimate law. Then prayer, mercy, grace, follow of their own accord.

Anand Visarjan. Anand means bliss; visarjan means dissolution – dissolving into bliss.

Bliss is possible only when you are not. If you are, then only misery is possible, then bliss is impossible. The ego never allows you to move into the dimension of bliss because the ego is afraid of getting dissolved. The ego is afraid because at the very gate you will have to drop it; only then can you enter into the temple of bliss. You will be allowed, but the idea of I will not be allowed in. You will be allowed as a presence, not as a person. You will be allowed as pure existence, consciousness, but not as an identity. Not only your identity card will be taken away, your very identity will be taken away. You will move into the world of bliss as nobody, as a nothing, as a zero. But immense is the beauty of that zero. Tremendous is the joy that happens when you disappear, because with your disappearance all the blocks of your energy disappear. With your disappearance, all the memories, all imagination, past, future, desires, all disappear. The idea of the ego keeps all these things together, it holds them.

Once the ego is gone, all is gone, and then something totally new, which has always been there in a sense but of which you were never aware, becomes your reality. It has been your reality all along but you were lost in so many dreams and so many desires; you were asleep. In sleep the ego exists; the moment you wake up, you cannot find the ego.

And then life has ecstasy. Each fiber of your being dances, dances with abandon, because now there is no fear of death. Only the ego can die; now the ego is no more there so there is no death any more. The egoless person cannot be afraid of death, death has already happened! That which could die has died; now only that which is eternal is left.

And when there is no fear there is no anxiety. And when there is no fear you cannot be exploited by the priests and the politicians. And when there is no fear there is no question of guilt; it is fear that becomes guilt. When there is no fear there is no hell, no heaven. When there is no fear you are utterly herenow. It is fear that takes you to the past or to the future. And fear is the shadow of the ego.

"Visarjan" is a tremendously significant word: it has to become your secret key.

Dissolve, disappear! Let sannyas become your death, and then immediately you are born anew. You die as darkness and you are born as light. You die as a lie and you are born as a truth. You die as death and you are born as eternity.

Nilima means blueness. Blueness is a symbol for depth. The sky appears blue – it only appears blue, it is not blue; it has no color. It appears blue because of infinite depth. That infinite depth creates the color blue. No other color represents depth as deeply as blue. That's why wherever the river is deep the water looks blue. Water has no color; if it is shallow it is not blue, but if it is deep it is blue.

In the inner world also the symbol is applicable. When you look inside you will find infinite blueness, a new sky opening up with as many stars as outside, with as many suns and moons as outside. The mystics say that the outer sky is nothing compared to the inner: the inner is vaster, the inner is far more beautiful, tremendously so. And it is so – I am a witness to it.

Meditation is the way to go into that depth of your own interiority. And when you become silent, again you will feel a blueness vibrating inside you. Just as depth has the color of blue, silence also has the color of blue. It is soothing – the very color of blue is soothing – soothing to the eyes, soothing to the body, soothing to the being itself. With silence, the very word, you are reminded of something blue.

And it also happens when you become inwardly alert, aware, that you start seeing a kind of blue flame between your two eyes; at the center of the third eye a blue flame is seen. That flame arises only when awareness deepens, when silence becomes natural.

That's why Buddha is represented seated on a blue lotus, and Krishna is represented as blue colored. You cannot find anybody of blue color; there is no blue race in the world! Krishna cannot be historically really blue, unless he was suffering from blood disease or something. But he is represented as blue because of these three reasons: he has seen the inner sky in its totality; he has become utterly silent and has seen another aspect of blueness; and he has become fully aware, a Buddha. He has seen the blue light of his own being. These are the three faces of blueness.

Hence I am keeping your name, not changing it. It is a beautiful name. Explore its meaning: not literally, not verbally, not intellectually, but existentially.

[Osho invites a sannyasin, who has just arrived here, to stay forever.]

Mm, the time has come! Everything has its own right time, and when the right time is there, don't miss the opportunity. Now you are absolutely ready to dissolve here in the commune, so dissolve!

CHAPTER 2

2 July 1979 pm in Chuang Tzu Auditorium

Anand Erik. Anand means bliss; erik means brave, courageous.

The root cause of misery is fear: we are too afraid of the unknown. We remain confined in the known, and because we remain confined in the known, life becomes a repetition, a circle; one goes on moving in the same circle again and again and again. Because of this continuous, repetitive, routine life, one feels misery, boredom, futility.

Life is tremendously beautiful, but we never go into the unknown – and life belongs to the unknown. The more you go into the unknown, the further you go into the unknown, the more alive you become because then life has newness, youth. Nothing is ever repeated, hence no boredom is created. Every morning brings something new, unexpected, uninvited. Life remains a thrill, an adventure... but for that one has to be courageous.

Great courage is needed to explore the unknown territories of life, existence, being. The courageous person will explore in both ways: he will explore in the outside, and that exploration becomes science, and he will explore his interiority, and that exploration becomes religion. And both are beautiful.

That moment when the first man walked on the moon was of great ecstasy for the man – not only did he feel ecstatic, and whole humanity felt ecstatic. For a moment all boredom disappeared, not only for the man who walked on the moon but for the whole humanity, which was not walking on the moon but which was somehow represented by the man. That man become a symbol of the whole earth.

We have entered into some new territory. Now history will be totally different. Man entering into space, getting out of the field of gravity, is going to divide history. Now everything will be before and

after: before man walked on the moon and after man walked on the moon. It will be exactly as Jesus divided history one day, and since then everything is before Christ or after Christ. Christ became the dividing line.

He had entered into the inner world. Particularly for the West, he was the first explorer who has really reached the innermost core – and not only reached but brought news back from there. That's what the gospel is. Moses had also reached, but he must not have been a great poet to be able to express it, he must have lacked expression. And it happens to pioneers, those who have entered into some experience for the first time: it is so shocking, shattering.

It is said when Moses asked God, "Let me see your face," God said, "That will be too much for you. You can only see my back." Moses only saw God's back, because God said, 'No one can see my face and yet live. It will be too much for you, unbearable. Sometimes ecstasy can kill you.'

I love this story. It is not history: you don't encounter God in some forest or on some mountain like that, and you don't talk to him. But it is tremendously significant that God says, "You can only see my back." Moses saw God's back; Jesus saw God's face, it was a face-to-face encounter. Moses brought back something very vague, that is the meaning of seeing only the back. It is very difficult to recognize a person just by seeing his back. It remains guesswork: maybe he is the same person or he is somebody else, who knows? – unless you face him, unless you see him face-to-face, eye-to-eye.

Moses brought a message, but it was vague, it was not clear-cut. Jesus brings the message to its uttermost clarity. He is the first man to see God face-to-face, at least in the West.

In the East there have been many people, hence in India there is not a single person who divides history. India has lived in undivided time, because for so many thousands of years so many people have seen God that we don't remember exactly who was the first. It is almost impossible to decide.

Five hundred years before Jesus, Mahavira entered into that realm, but he said, "I am the twenty-fourth in that chain which I represent." And the chain is very long – it covers almost ten thousand years – so the first man in the chain is already twelve thousand years past. And he was not the first either, because in the Vedas that man whom Mahavira calls the first in his chain, in his tradition, Adinatha, is remembered as one of the seers; but many have preceded him.

It has been such a continuity in the East that we don't have something like the Christian calendar. There are many calendars. Jains follow one calendar that starts with Mahavira; Buddhists follow another calendar that starts with Buddha; Hindus follow another, and so on, so forth. Mohammedans follow still another that begins with Mohammed.

But Jesus has divided the history for the whole of humanity, in a way. And the reason he became the decisive point is that he was the first to explore, and not only to explore the unknown, but to bring the news to a humanity which is struggling in the dark valleys of life.

Again it has happened: a man has walked on the moon. That is going to become very decisive, because man is going to explore further and further. But the outer exploration is not so significant as the inner. You can reach to the moon, but you still remain the same person: the same anger,

the same greed, the same jealousy. It does not transform you. It brings nothing new to your consciousness, it brings no new flowering. Yes, a moment of ecstasy, but only a moment. When you go in it becomes your very state.

Explore: that's my message. Explore your whole being. Don't leave even a nook or corner dark inside: let it be full of light. Encounter yourself in your totality. Of course great courage is needed, but that courage is rewarded with great bliss.

Premrahi. Prem means love; rahi means a follower of the path – a follower of the path of love.

Love has to be the key for you, the master key. Only one key is enough, it can unlock all the doors. It can make you capable of entering into all the mysteries of life. It can take you to the innermost sanctum of existence.

Forget everything else: remember only love. Love each and every being. Don't bring in your likes and dislikes. Don't make love synonymous with your liking. People almost always do that: they call their liking their love. Then it becomes difficult to love that which you don't like. But love has nothing to do with liking or disliking, it is a totally different phenomenon.

Love has to be just your flavor, your aroma, your fragrance. When you pass by the side of a rosebush, the rosebush does not bother whether it likes you or not. Its fragrance is available to you as much as to anybody else. Its fragrance is available to the birds, to the animals, to the trees – and unconditionally, without any expectation in return. Its fragrance is available even when there is nobody present to enjoy it, appreciate it. It simply goes on releasing its fragrance; it is its nature.

That's how love has to be: your very nature – not a relationship with somebody but a state of consciousness. Then it is enough. Then no scripture is needed, no other method is required. Then you need not be a Hindu or a Christian or a Buddhist. Then you are all and none. Love opens the door of the temple of love.

Gyanodaya. Gyan means wisdom; odaya means rise – the rise of wisdom... just like the sunrise.

Wisdom has nothing to do with knowledge. Knowledge is a pretender: it only pretends to be wisdom. It is very deceptive, it is not the true thing. There is nothing substantial in it, all is superficial. But knowledge deceives many people because it is available very cheaply. It is available without any risk; it is available without any sacrifice, it is available without any effort.

Wisdom is not so cheap. It is the costliest thing in the world because one has to sacrifice oneself in attaining it. It is attained only through that price. One cannot withhold oneself even a little bit, one has to surrender oneself totally. Hence the risk is great: one is going into the unknown, risking all that is known, and there is no guarantee what is going to happen. There may be truth, there may not be. There may be God, there may not be. And the mind goes on creating all kinds of suspicions, doubts.

Wisdom needs great trust, great courage, guts, and a deep longing to know – so deep that it cannot be satisfied by mere information. Then one searches, not in the scriptures, but in one's own consciousness. Then the method is not study but meditation, not thinking but just the opposite

of thinking, a state of no-thought. Knowledge is accumulation of thought; wisdom is dissolution of thought.

And the moment wisdom arises in you, it is the sunrise. All darkness disappears. When you become settled and rooted in your consciousness there is no darkness anywhere. Life is full of light and full of delight.

Neel Kamal. Neel means blue; kamal means lotus. In the East, the blue lotus is the symbol of enlightenment, of the ultimate attainment, realization. The blue is the color of depth. That's why the sky looks blue: eternal, abysmal depth, with neither a beginning nor an end.

And the lotus is the most beautiful flower of the East, and the blue lotus is rare. There are many kinds of lotuses; the blue lotus is very rare. Its original place of growth is deep in the Himalayas. It grows only in the purest of waters. It has become the symbol of ultimate enlightenment, because it is so rare.

The blue lotus has a fragrance which is almost otherworldly; it appears as if it doesn't belong to the earth. And that's the fragrance of the Buddhas. They live in the body, and yet they are not in the body. They walk on the earth, yet their feet never touch the earth. They eat, and yet they never eat. They are and they are not; their presence is almost absence. In them, absence and presence have become one.

Think of the blue lotus, meditate over it. With closed eyes, visualize a blue lotus opening. It will help you tremendously; it will become your meditation. Whenever you have time, just close your eyes, see the blue lotus – as if your head is turning into a blue lotus and it is opening. It will not be long before suddenly one day you will start smelling something strange, some new perfume that you have never known before. It comes from the deepest recess of your soul, it is your own perfume.

I have been waiting for you for a long time. And [your sannyas friend] was afraid – afraid because he thinks you are an intellectual type. He is utterly wrong! You have nothing to do with intellect. But sometimes it happens in this world, in this world of competition and struggle, that even people who are not basically intellectual become intellectual, because that seems to be the safer way to survive, that seems to be more secure.

And the people who are basically of the heart are afraid to open up, because the heart takes you into territories of which you know nothing. The heart opens up doors of the mysterious and the miraculous, and the mind feels scared, afraid. The mind is very conservative, orthodox, conventional. The mind always thinks of security and safety; the heart is a gambler.

Because the whole society exists through the head, the person of the heart also starts pretending – even overdoing it. That's what must have created the thought in [your sannyas friend's] mind that you are an intellectual type. But as I see you, you are utterly of the heart. You may have used the head to create a camouflage to hide your heart, but you cannot hide it from me!

From this moment drop that camouflage; stop hiding behind intellect. Come into the open. Let your heart dance and sing in the sun, in the rain, in the wind. Go wherever your heart leads you.

And sannyas is a good beginning. For the first time you have heard something of the heart. Otherwise you have been denying it, you have been keeping yourself almost deaf. This is the first thing in your life that is happening through the heart, hence it is of utter importance. It can now become a chain: it will trigger more things, and slowly slowly the head will disappear.

That happens to all of my sannyasins: they become headless! They live, but they don't live through the head. They find the shortcut to life; it is through the heart. The heart is immediately joined with the divine. The head is a very long route and very circuitous, and very vicious. Once one gets into the mess of the head one goes round and round in circles; it takes you nowhere. Only the heart can reveal the truth to you. Only the heart can reveal reality to you. Only the heart is worth listening to, worth following.

I am happy that you heard this still small voice from the heart, and that you gathered courage enough to take the jump into this unknown experience, sannyas. Many many flowers will bloom. Just go on allowing it: let the heart be the master and the head the slave. Then everything is put perfectly right. Then everything is put in its own place and great accord arises in one's being. All conflict ceases, all anguish disappears, and slowly slowly the darkness becomes light. Even death is transformed into eternal life.

Anand Tanmayo. Anand means bliss; tanmayo means utterly absorbed, dissolved, drunk – drunk with bliss, dissolved in bliss, lost in bliss. And that's how my sannyasins have to be.

Life has not to be taken as a problem; it is not. It has to be taken as a gift, a tremendously valuable gift from God. Life has not to be taken as a burden but as a dance. One need not drag oneself. We can dance the whole way, we can laugh the whole way, and we can love the whole way.

Life is meant to be a miracle, but it depends: if we choose misery, life becomes misery. Life is very obliging: if you choose misery it becomes misery, if you choose darkness it becomes darkness. It is so obliging, whatsoever you choose it becomes that for you. If you choose bliss it becomes bliss, if you choose God it becomes God. It depends on you.

And people go on choosing wrong things, and then they make life responsible. In fact they are responsible: whatsoever happens, happens because they have willed it so. Knowingly, unknowingly, consciously, unconsciously, they have willed it so. It happens only when somehow, somewhere, in your being, you have willed it.

From this moment, only will bliss. Think bliss, feel bliss, be bliss. And just by your being blissful, your whole world becomes blissful. When your eyes are full of bliss, then you see the same flowers and the same trees and the same people, but they are no more the same. Now your eyes have a totally different vision, now you see that which your eyes are full of. Then the whole of life becomes a celebration.

But first one has to let one's heart dance, then the whole of life starts dancing. Laugh – and the old saying is true – the whole world laughs with you; weep, and you weep alone. Nobody participates in your misery, and everybody is ready to be a guest in your bliss.

CHAPTER 3

3 July 1979 pm in Chuang Tzu Auditorium

Anand Inger. Anand means bliss; inger, in Norse mythology, is the god of peace. Your full name will mean god of bliss and peace, or goddess of bliss and peace.

Bliss and peace have to happen together, only then does one realize the totality of life's significance. Bliss can happen separately from peace; that's what we know as pleasure, happiness. But because there is no peace in it, it is tiring, exhausting; because there is no peace in it, it is a kind of tension and conflict. There is much noise but no music in it, no harmony.

Peace can also happen without bliss, but then it is cold, dull, dead. Then it is the silence of the cemetery, not the silence of a garden, not the silence that sings but the silence of a corpse. It breathes no longer. This kind of peace is not worth anything.

But that's what monks have been trying to achieve in their monasteries, so if they look dead, dull, stupid, it is no accident. That is their whole effort and their achievement. If their peace gives no indication of bliss, then something has gone wrong.

Bliss alone becomes pleasure, peace alone becomes cold silence. Both together have a tremendous richness. Then the peace has a dance in it, and the bliss a center of silence – the center of the cyclone. It can dance, it can sing, and yet the silence is not disturbed. My sannyasin has to achieve both together.

That's my whole effort: to create a new kind of man. In the past we have tried to live both ways, but both were half. It is easy to choose one, because there is no complexity in it. You drop all pleasures and you become peaceful, or you forget about peace and you run after all kinds of pleasures. Hence the worldly man and the otherworldly man divided humanity in two, because they divided their inner being in two: peace and bliss.

I would like an integration, a crystallization. You should be in the world and otherworldly. You should be in the marketplace and yet have the silence of the Himalayas in your heart.

Prem Pieter. Prem means love; pieter means rock. Love is the rock, the only rock on which we can build the temple of life, the temple of God. Everything else is just sand; except love nothing can become the foundation of life. And to make a house on anything else is to waste your time, energy; ultimately you will have only frustration in your hands and nothing else.

But just as the foundation of a temple or a house remains hidden underground, so does love. Love is an underground energy. It is very silent, it works in the dark, its functioning is not visible. That's why science cannot take any note of it. Because it cannot be measured, it cannot be examined in a test tube, science is bound to deny it. The most essential human quality is denied by science. It is the most important phenomenon in the life of every human being, scientists included, but official science goes on denying it. Official science goes on denying everything that is significant, because all that is significant is invisible.

Love is invisible, meditation is invisible, awareness is invisible, God is invisible, life itself is invisible. What we see is only the body in which life lives, but never life itself. What we see is only the garment but never the spirit.

Science, in a way, has humiliated human beings very much. And once you deny the significant, people stop searching for it. Once you say it doesn't exist, it cannot exist, it is not possible, people stop thinking about it. And man cannot be fulfilled without love without meditation, without God. Love is the beginning of the journey, hence I call it the rock, the foundation rock. The whole of life has to be built on it, around it, for it. And then only is one religious. When love is one's very foundation, life has a fragrance, a joy, a blessing. That blessed state is religiousness. There is no other proof of God than blissfulness, and it never comes through any other way than love.

Deva Gerard. Deva means divine; gerard means brave, courageous – divine courage.

Courage is one of the most essential qualities of a religious person. Ordinarily it is not so, ordinarily you will find people who are religious absolute cowards, and because of these cowards, religion has become a pseudo phenomenon. These cowards gather in temples, churches, mosques. They worship out of fear, their God is nothing but their projection of fear. They are seeking security in God, safety in God. They believe because they are afraid. Not that they know: they don't make any effort to know, they avoid all possibilities of knowing. They simply believe because belief is cheap, and cowards cannot risk knowing.

Knowing needs guts of knowing. The first requirement is that you drop all your beliefs. A knower has to be without belief; only then will he not have any prejudice, only then he will not have any concepts. God has to be perceived, not conceived. God has to be known, not believed in. God has to be experienced, not imagined.

And the coward finds it easy to imagine, to believe, because it takes nothing to believe – only fear is needed. Imagination we have more than enough of, we can dream every kind of thing. And the coward can dream about spiritual experiences very easily, he can hallucinate.

The world is not religious because religion has fallen into the hands of the cowards. My observation is that you will find more religious people in the section, the very minor section of humanity, which does not believe in religion. You will find more religious people in that section. The people who don't believe in religion are more religious. In fact, their not believing in religion is a basic and fundamental step towards religion: they are dropping the belief. And you can drop the belief only if you are ready to drop your fears, because your belief is covering your fears.

Only the adventurous person who is ready to risk all his comforts, consolations, can be truly religious. Religion is an exploration, an exploration into truth. You cannot borrow it from somebody else, it has to be authentically your own. And the risk is great: dropping all consolations is almost moving into an abyss, falling into an abyss. Dropping all kinds of beliefs means that you are becoming ignorant. Forgetting all that you have learned from others means that you are becoming a child again. Nobody wants to drop knowledge, and the ego that knowledge brings, and the gratification, appreciation, that knowledge brings. Who wants to become a child again? But only those who are ready to become children again can enter into the world of truth.

A child is never a coward; cowardice is a learned thing. He learns it from the grownups; otherwise he is courageous, he has infinite courage. He can go into the dark, but he becomes afraid of the dark because grownups are afraid of the dark. He can catch hold of a snake, he can even play with a lion, with no fear.

All fear and all cowardice is learned from others. Slowly slowly he becomes enclosed in all kinds of pathological fears. And the greatest pathological fear is the fear of God, because it prevents you from knowing God. Fear is a barrier, a wall, you cannot see through it. It has to be demolished!

My sannyasin has to be courageous to the utmost, to the maximum. Only optimum courage can create the opportunity to know God; hence I call courage one of the most essential qualities of a religious being. It is divine. God has only been known by courageous people, only by very few people, because courage is so rare.

Prem Andreas. Prem means love; andreas means courageous. Love is courage; without love one is bound to be a coward.

Love and hate are not real opposites, but love and fear are real opposites. Hate can become love very easily: it is really love standing upside-down. It is not very far from love, it is love energy in a disturbed state. The energy can be calmed, stilled. It is only a question of rearranging the energy, and hate can become love. And we know – it happens every day in life – love can become hate, hate can become love. You hate the same person and you love the same person. One moment you hate, another moment you love. So love and hate are two sides of the same coin, they are not real opposites.

The real opposites are love and fear. Fear can never become love, there is no way. And love can never be fear, there is no way. Fear has to be dropped, then love arises; or love has to be forgotten, then fear is there. Love and fear are like light and darkness: love is the light and fear is the darkness. If you bring the light there is no darkness, you will not find any darkness.

The moment love arises in the heart, all fear disappears, light has come in and no darkness is found. And then there is a courage which is not a cultivated phenomenon: not practiced courage, not the

courage of a soldier, but the courage of a sannyasin. The soldier cultivates it, practices it. It is just a conditioning, he is trained to be courageous. Deep down he is afraid and trembling, but on the surface remains calm, quiet, collected. Years of training condition him: he fights in the war and remains afraid inside.

The sannyasin knows a totally different kind of courage, unpracticed, uncultivated. It arises from the very core of your being and spreads all over. The soldier is divided, he becomes two; he is two persons, he is a split personality. That's why it takes years of training to create a soldier, and constant training, and training which is basically stupid: hours and hours of parade, for no reason at all! Morning, evening, the soldier is on parade: left, right; right, left; turn back, turn to the right, turn to the left – for no reason at all. Just to follow the order, just to be obedient! It is creating a reflex action in him, so when he is ordered to kill, he will kill because he cannot go against the order.

I have heard a story: a retired army man was carrying a bucket full of eggs, and somebody played a joke on him. He was going through the market and somebody shouted "Attention!" He dropped the bucket and all the eggs were destroyed! He was very angry, but the man said, "I did not tell you to follow." He said, "But this is not a question of telling, it is automatic. For thirty years 'Attention!' meant attention. It is not that I have done it, it has happened. I am a poor man; you should not play such a joke on me. You have destroyed all my eggs. I was not even conscious of what I was doing, it happened unconsciously."

That's the whole training of the army. It creates the soldier: on the surface very brave, courageous, deep down carrying all kinds of fears.

The sannyasin has a totally different courage: it is out of love, not out of cultivation. Cultivation represses fear; love dissipates fear.

Anand Dhyano! Anand means bliss; dhyano means meditation.

Bliss has to be the meditation of my sannyasins. Bliss has to be imbibed in as many ways as possible. From nature, drink as much bliss as possible. From the stars and the moon and the sun and the trees and the birds, drink as much as possible. It is still available there in its pure form.

Man has become contaminated; but looking at the sky full of stars you again enter into a totally different dimension which is not human, which is divine. Watching a rose flower opening up is a totally different world. So through nature imbibe bliss, and then through the many beautiful things that human beings have been doing on the earth.

Man has not been wrong all along. The majority has been very very dull, stupid, but a few intelligent people have been doing really significant things: music, poetry, art, literature, sculpture, architecture, a Taj Mahal, a Khajuraho, a pyramid. Listen to great music. Meditate on poetry. Get lost in great literature: Dostoevsky, Tolstoy, Rabindranath. Imbibe bliss from these sources.

And then human beings – the last, because they are the most difficult people! Unless you become very very artful at imbibing bliss you will not be able to take it from human beings. But when you have become accustomed, attuned, to nature, to art, then there is a possibility of touching the human heart. Then love, relationship, friendship... even from strangers.

Think of yourself as constantly searching for new sources of bliss. And be thrilled by small things: the foam on the waves in the sea, shining in the morning sun... Then don't just see: dance, participate in the joy of the waves! Seeing a bird on the wing, feel one with the bird. Create a kind of attunement, at-onement. Slowly slowly you learn the knack, and then, ultimately, bliss arises in your own being. These are just to create space all around you in which your inner bliss can bloom.

The real bliss is going to happen within you. It never comes from anywhere else: not from stars, not from rivers, not from mountains. But first we have to create the context, a space, in which your own bliss can open up. If you are surrounded by all kinds of misery, negativity, darkness, dullness, unintelligence, ugliness, insensitivity, then it is impossible because the context is missing; bliss will not arise in you.

Buddhas may go on saying that you are bliss, your nature is bliss; you will listen, and you will understand the words, but nothing will happen. In fact, deep down you will suspect, you will doubt: what these people are saying seems nonsense, because when you look inside you don't find any bliss. These people go on saying "Know thyself" – and when you look inside there is nothing worth knowing. The reason is: you look inside without creating the context. That context I call meditation.

So whatsoever is helpful to make you blissful, ecstatic, use it. Different people find different things helpful. Somebody may find art, somebody may find nature, somebody may find love – because people are different. But one thing has to be remembered continuously: anything that triggers the process of bliss in you has to be imbibed, has to be lived with, has to be understood more deeply, more profoundly.

Then one day suddenly, something explodes in you – when the context is ready and ripe, when the space is created – something just like a lotus opening... and you have arrived. That arrival is enlightenment, that arrival is the experience of God.

CHAPTER 4

4 July 1979 pm in Chuang Tzu Auditorium

Anand Paul. Anand means bliss; paul means small. The way to be great is to be small; the way to be superior is to be a nobody. The superior man is not aware that he is. He is humble, not even conscious of his humbleness. Then bliss is natural.

Be a nobody, and you will be fulfilled. Be nothing, and all belongs to you.

Prem Ruud. Prem means love; ruud means the loyal one.

Love is loyal, faithful. Love can be trusted, love can be relied upon. Love never betrays. If it betrays, it was not love in the first place, it was something else. If it is disloyal, then it is only pseudo. If it cannot be relied upon, it is not worth anything. It may be lust, but it is not love.

Lust uses the other as a means, which is the ugliest thing in the world – to use the other as a means – the most immoral act, because everyone is an end unto himself. Nobody should be reduced to a means. Lust reduces the other to a means.

Love respects, raises the other to their ultimate glory, makes the other divine, makes the other feel worthy, loved, respected – not used as a means, but worshipped as an end unto himself. Love is ready to sacrifice, but love never sacrifices the other. And love is the way to God.

The world is only a school to learn the art of love. When you have learned the art of love, you have to direct your love energy towards the divine. You have to become loyal to God, you have to become surrendered to God.

And that's what sannyas is. It is a rainbow bridge between the known and the unknown, the visible and the invisible, the gross and subtle. One part of it is rooted in the world, in the earth; the other part reaches to the highest sky. You cannot even see the other part, the other end of the ladder.

Sannyas is earthly and unearthly, worldly and otherworldly, materialistic and spiritualistic. That's my definition of sannyas; hence I call it neo-sannyas. The old sannyas, the old idea of being a monk, was purely otherworldly; it was not rooted in the earth. Because it was not rooted in the earth it never became really alive, it was never nourished. It was always suicidal, life-negative, life-denying.

I am bringing a new vision of sannyas: life-affirming, life-nourishing, rooted in the earth and yet reaching towards the sky. I call it the rainbow bridge. It contains all the colors of the rainbow, it has the whole spectrum. It is not one-dimensional, it is multidimensional.

My sannyasin has to live life in its totality. Love life, trust life! And life is the only master, the real Master. I can only indicate the way; I can only show you how I have attained to life. You are not expected to imitate me or to follow me. You are just expected to listen and understand, and then to go on your own way, following your own insight.

Deva Lane. Deva means divine; lane means the cheerful one. The full name will mean divine cheerfulness.

Religion is not something serious – sincere, but not serious. And sincerity is a totally different phenomenon than seriousness. Seriousness has something sad about it, something heavy, gross, rocklike. Sincerity is authenticity, truthfulness. It is not a weight, it does not crush you. On the contrary it gives you wings, it makes you more and more light, unburdened.

Sincerity helps one to become simple, and the simple person is naturally cheerful. It is only the complex person who becomes a victim of sadness; his very complexity creates it. And seriousness is the shadow of the ego: the more egoist one is, the more serious. The egoist cannot laugh, it is below him. He cannot joke, it is below him. He is always in a state of tightness, he cannot relax. He lives as if in a straitjacket, in a very very tense armor. The ego can exist only in tensions; it feeds on tensions, anxieties, sadness.

If a person is religious, the only proof of his being religious is his cheerfulness. Going to the church does not prove anything. Reading the Bible or Bhagavad Gita proves nothing. You can worship God and pray every day ritually; it means nothing unless your heart dances continuously, unless you create an aroma of cheerfulness within and without. Then whether you remember God or not, it does not matter. If you are cheerful, God remembers you. And that's what is really significant: not your remembering God, but God remembering you.

One of the great Indian mystics, Kabir, has said that "There were days when I used to remember God, and I searched in every nook and corner, I went everywhere. I asked the learned people, I listened to very scholarly discourses. I was continuously crying and weeping and calling God, but no reply, no response; the skies remained absolutely indifferent. But then one day when I forgot all about God, and was dancing and singing, and was so lost in my dance and in my song that I could say I was not, only the dance was, he came and started calling me 'Kabir, Kabir!' Since then he follows me and calls 'Kabir, Kabir, Where are you going? What are you doing?' I don't call him any more, but he continuously calls me."

And that's what is really significant, when God calls you. That is possible only if you create the space of cheerfulness.

Prem Toshi. Prem means love; toshi means contented – contented with love. Love is the only contentment in life; everything else deceives. Everything else is a mirage; it allures you but it never satisfies you. On the contrary it leaves a feeling of great frustration – money, power, prestige, everything except love. Love gives you the first taste of contentment. One feels perfectly satisfied as one is, and in that state of contentment God comes in.

You are open to God only when you are in a state of contentment. The discontented man is so preoccupied with himself that he remains closed. Even if God knocks on his door he cannot hear it, there is so much noise inside him. But when one is contented there is silence, calm, everything is quiet. And then one starts hearing the whispering of God from everywhere. The wind blowing through the pine trees – it is God whispering. The river running towards the ocean, and the sound of the water – it is God's song. The cuckoo calls from the distance – and he has called you. Then in laughters and in tears only he is felt. Then he is day and he is night. Then he is life and he is death.

Gyanrahi. Gyan means wisdom; rahi means a pilgrim – a pilgrim who is in search of wisdom, a seeker of truth.

But remember, wisdom cannot be sought outside your consciousness. Whatsoever you gather outside your consciousness will remain knowledge – and knowledge is not wisdom. Knowledge is a false coin. It is repeating beautiful words, nice theories, but all repetition is mechanical. It is not your own experience.

And truth has to be your own, only then is it true. Truth has to be a growth of your own consciousness, only then does it liberate. Knowledge binds; wisdom liberates. Information fills your head with noise; wisdom empties your head utterly, and a great silence is left behind.

That silence has a music of its own, a melody of its own.

The Zen people call it the sound of one hand clapping. There is utter silence, but still the silence is not dead. It is very alive, throbbing, pregnant, breathing, flowering. All those flowers are invisible; only you will know it, or those who have attained to that state will be able to know it.

Knowledge can be shown to people, it can be exhibited; wisdom cannot be exhibited. You know it, and those who know it will understand, will recognize. But the crowd will think you mad, because you are talking about things of which the crowd has no inkling, no experience – as if you are talking about light amongst the blind, or you are talking about Beethoven, Mozart, amongst the deaf.

Search within, seek within, because all that one needs is there, potentially. If one starts looking for it, it starts growing. Your very search feeds it, nourishes it, helps it to become stronger. Your very search, and the seed starts sprouting.

Anand Prema. Anand means bliss; prema means love. These are the most important qualities that one has to have before something like God can happen. People start seeking and searching for God without creating the necessary requirements, without any preparation. God is not far away, we are just not prepared. God is not far away, we are just not ready. Our unreadiness is the problem, not God's distance. Our unreadiness is the only distance.

And these are the two things which will make you ready and ripe: be blissful and be loving. And forget all the nonsense that religions have been talking down the ages. Nothing else is needed: only a blissful and loving heart.

God knows only these two things. God has never heard about the Ten Commandments. He knows nothing about manmade morality and he knows nothing about the so-called great philosophical systems. He is not found in the churches and the temples; these are the very places which are utterly empty of God.

He is found in the loving heart, in the blissful heart. He is found when somebody is nothing but love, bliss. In those rare moments when your energy is dancing blissfully and you are ready to bless the whole existence, there is so much love in you... those are the moments. Suddenly the revelation, suddenly God is... and not far away but surrounding you, surrounding you from all the directions. Then only he is.

In blissfulness and love the ego dies, and when the ego is no more, God is.

Anand Pankaj. Anand means bliss; pankaj means lotus. Bliss is a lotus. It is the opening of the heart, and the heart is symbolized by the lotus. The word "pankaj" has far more meaning than the word "lotus". Pankaj literally means that which is born out of the mud. The lotus grows out of mud. It is a miracle, out of dirty mud grows the most beautiful flower. It is very symbolic: it is out of the body, out of the mud of the body, that consciousness blooms. It is in the mud of life that God is known.

One need not escape from the world. One has to know the art of transforming the gross energies into the subtle, of transforming the base metal into gold, of transforming the mud into a lotus. Then dust becomes divine.

And we are all carrying the potential of becoming. A great blossoming is waiting for you. Just a little work, just a little effort, a little more alertness, a little more conscious living, and the lotus starts opening its petals. Life becomes fragrant, and life becomes a joy, a benediction.

Anand Sargam. Anand means bliss; sargam means music.

Existence consists of music. There is a celestial harmony: the stars are dancing in a certain tune. The trees and the rivers and the mountains and the planets are all joined together in a certain invisible orchestra.

Your body is also a miniature universe. In your body there are all the elements and they are all in a certain melody. They are not in conflict, they are not fighting each other; they are helping each other. The thread that joins all your elements, that keeps you together, is very subtle. You are almost like a garland: the flowers can be seen, but nobody can see the thread running through them which is keeping them together.

That thread is known by the mystics as the celestial music. It is a rhythm that is keeping the whole existence together. And that rhythm can be heard within your heart. Just silence is needed, because it is a very still, small voice. If the mind is too noisy you cannot hear it – hence meditation.

Meditation is nothing else but a means so that your mind drops its noisy patterns, so for at least a few moments it falls into a quiet, calm space. Then suddenly you hear that which you have never heard before – and it is within you, arising, welling up – a music divine, a music that has infinite bliss in it.

Once you are showered on by it, all joys of life simply become meaningless. Once you have tasted it, then there is nothing comparable to it. Then you can move through life without being disturbed by it or distracted by it. And you will remain for twenty-four hours a day in a state of orgasmic joy, because that music continues, it is an undercurrent. Even in deep sleep it is there, even in death it is there.

So one who has heard this soundless sound has become deathless. He knows what eternity is because he is eternal.

CHAPTER 5

5 July 1979 pm in Chuang Tzu Auditorium

Veet Roberta. Veet means going beyond; roberta means bright fame. The full name will mean going beyond all fame.

The ego longs to be famous, to be well-known. The ego is afraid of being nobody, is scared of being anonymous, because if you are not known you don't know who you are; if you are not known by others you don't know who you are. You know yourself only by what people say about you. The ego depends on others' eyes. It is dependent, it is a beggar. It cannot stand on its own, it needs all kinds of props.

If you are nobody, if nobody knows you, then suddenly the ego starts evaporating. Then the very earth underneath your feet is taken away. Then you start feeling empty, a nothingness – and that scares people. In fact that emptiness is one of the most beautiful things that can happen to a person, because it is only through that emptiness that one enters into God. All name, all fame, is futile: it is a deception, it is an illusion. But we live in illusions and we create beautiful illusions around ourselves.

To be a sannyasin means dropping the life of being in illusions and entering into reality, whatsoever it is. In the beginning it is painful because we have become accustomed to illusions. In the beginning when they are taken away, it is the same as taking away a toy from a child, his teddy bear. He cannot sleep without the teddy bear, he cannot move without the teddy bear. The teddy bear is his very soul; he believes in the teddy bear. And people never grow up, they remain childish. Their teddy bears change but they remain childish. Then they become attached to money, to fame, to name, to prestige, to power, respectability. Now they are their teddy bears!

If they are not famous they cannot sleep. If they are not famous they feel so hollow, they don't know what to do with themselves. They have to be continuously on exhibition. Everybody should know

them and everybody should know who they are. They themselves don't know who they are, and because they don't know they substitute it with others' knowledge about themselves.

Going beyond all name and all fame is going beyond all teddy bears. It is becoming mature. It is being ready to enter into inner emptiness. Certainly it is empty, but the door has to be empty, otherwise you cannot enter through it. It is not a wall, it is a door. The door has to be empty – the wall is not empty. And each being is a door to God, hence the emptiness.

Sannyas means starting to enjoy this anonymous nobodiness, being happy with one's emptiness, rejoicing in it. And then soon the emptiness is no more emptiness. It becomes fulfillment; it starts overflowing with bliss.

Anandmurti. Anand means bliss; murti means an image – an image of bliss.

The sannyasin has to be a symbol of bliss. He has to be a continuity of joy, an undercurrent of rejoicing. Even in his sadness there is a joy, because he is capable of enjoying his sadness too. He accepts it as part of life, he is not resistant to it. He allows it, he befriends it. And that is the alchemical way of transforming the very nature of sadness; the very nature of sadness becomes luminous. Soon it is no more sadness, it is transformed into cheerfulness.

Sadness remains sadness if you fight with it, if you deny it, if you reject it. Sadness remains sadness if you are against it, otherwise sadness is pure energy. If you welcome it, if you embrace it, if you are not afraid of it, not angry with it, you will be surprised, immensely surprised: you have changed its very nature, it is no more sadness. Even tears start becoming laughter, and sadness becomes silence.

All that we have known as negative can be transformed into the positive. And the secret is simple: acceptance, total acceptance. Nothing has to be condemned, nothing at all. All that comes has to be received with great gratitude as a gift from God. And you will be able to make flowers out of thorns and ordinary pebbles turn into diamonds. The very ordinary life starts taking on the flavor of extraordinariness. Then nothing is ordinary because everything starts having a thrill. Nothing is ordinary – because you are so ecstatic about it, how can it remain ordinary?

The sannyasin lives in a totally different world, although he moves in the same world, moves with the same people – but he is not part of it any more. There is a kind of transcendence in his being. Even death is so deeply accepted by him that death loses all fear, that death itself becomes a dance.

Satyamurti. Satya means truth; murti means image – image of truth.

Man ordinarily lives in lies. He is not only insincere with others, he is insincere with himself too. In fact, unless you are insincere with yourself you cannot be insincere with others. Whatsoever you do to others, first you have to do to yourself. If you are destructive to others you have to be destructive to yourself in the first place. If you hate others, you must deep down hate yourself. So what you do to others simply shows what you are doing to yourself.

If a man lies... and that's how people live, that is the normal way. And they have become so accustomed to lies that they think that these are truths. Somebody goes to the temple, bows down

to the statue, and thinks he is religious – and he is lying! He does not know anything about God, he has not encountered anything divine. He has had no revelation; he only believes that this statue represents God – and belief is a lie. Knowing is one thing, belief just the opposite. Belief only covers your ignorance, it does not dispel it.

It is as if you are living in darkness but you believe that you are living in light. But just by your belief, darkness is not dispelled. You will need real light – not belief in light but light itself, only then will the darkness go.

Somebody is a Hindu and somebody is a Christian and somebody is a Jew, and all are Lying, because they are simply repeating what they have been told. And those who have told you were Lying because they were simply repeating what was told to them, and so on, so forth.

People live in conventions, conformities. People belong to traditions, to past... and truth is herenow! Truth has no tradition; truth is not a convention, truth is not a conformity. Truth requires no belief at all; truth requires a very authentic inquiry. Truth requires you to be an adventurer; neither a believer nor a disbeliever but an inquirer, an explorer, open – without any prejudiced mind, without any a priori conclusion.

Unless one starts searching for truth outside and inside, in relationship and in aloneness, one remains part of a very very lying world.

Becoming a sannyasin means that you are becoming aware of the lie that the society is based upon. A sannyasin starts searching on his own. He is no more part of the mob, he does not belong to mob psychology any more. He is a dropout. He says, "Enough is enough! I am not going to be just a part of the crowd."

A sannyasin becomes an individual. A sannyasin declares his freedom, and he declares that, "I will seek truth on my own; I am not going to borrow it from anybody else" – because truth cannot be borrowed and a borrowed truth is no more true.

Then truth is not very far away. If one can drop lies, all lies, truth wells up within one's own being. You are truth then. Truth is not something objective; it is your very subjectivity, your interiority. It is your very consciousness. Not even a single step is needed to enter into it – you are already there! Just stop all the lies, just drop the whole load. Be finished with it!

It is as if a rock is stopping a fountain: you remove the rock and the fountain starts flowing. All kinds of lies have become rocks around our being, and the flow is stopped. Just remove the rocks! The whole work of sannyas is negative – removing. Once all rocks are removed, you are the flow, the flow of life. And that's what truth is all about: the flow of life itself.

CHAPTER 6

6 July 1979 pm in Chuang Tzu Auditorium

Prem Kane. Prem means love, kane means beautiful. Beauty is not an objective quality; it does not belong to things. It is the loving eye that imparts it, that creates it. Beauty is a creation of love.

Ordinarily people think they have fallen in love because the other person is so beautiful. The reality is just the opposite: the other person looks so beautiful because they have fallen in love; love is fundamental. Beauty is a creation of love, not vice versa. Hence, when you are in love the person appears beautiful; when you are not in love, suddenly the same person looks very ordinary. He was ordinary before love; he becomes ordinary again when love has disappeared. But between these two he was tremendously beautiful – love was creating it.

Look with the eyes of love, and the whole existence becomes beautiful. Look with hate, and everything becomes ugly. It all depends on you, on what kind of world you want to live in. If you want to live in hell, create more and more hate and you will be in hell. If you want to be in heaven, create more and more love and you are in heaven, because love will go on imparting beauty to each and every thing that surrounds you. This same world becomes divine looked at through the eyes of love.

Hence the mystic can say existence is divine, because he is pure love. He can say God is, because he is pure love. God is a creation of his loving energy.

He cannot show his God to anybody else; it is impossible. You fall in love with a person, but you cannot prove to anybody else that he is beautiful. It is impossible, because it is not an objective quality. The mystic is in love with existence itself; that great love of his being creates God. God is his subjective experience, it is his creation.

God is not there available ready-made. Before you can know God you have to create God, and the way to create God is love. Love is the only creativity there is, the only dance there is, the only beauty there is, the only God there is.

Deva Moira. Deva means divine. Moira has two meanings: one is soft, the other is great – divine softness, divine greatness.

Man lives in fear, that's why he becomes hard. It is fear that creates hardness. In fear we close up; we close all doors and all windows. We start living in a very small, dark hole. Our life already becomes death. And we create an armor around ourselves, hard, steel armor, so that we are protected, safe, secure.

This is not a way to live life; this is a way to commit suicide. This is real suicide. This is already entering into your grave, because this type of closed existence will not be able to know anything of truth, of beauty, of love, of bliss, of God. If nothing is allowed in, how can you know what surrounds you? And if you don't know what surrounds you, you will never be able to know yourself. One can know oneself only in reference to the other. First you have to know the "thou", then you can know "I".

Psychologists say the child first becomes aware of the others: the mother, the father, the brothers, sisters, the family, the things that surround him, the room, the walls, the toys. Then slowly slowly he comes closer and closer... then he becomes aware of his body. And then one day he starts feeling himself as a separate individual. First he becomes aware of the other, and then in reference to the other he becomes defined. The other gives the definition.

A person who lives in possessions will not know his real self, because he lives surrounded in things and things can only define you as a thing; they cannot define you as a soul.

So only in deep love does one become aware of one's soul, because in deep love one becomes aware of the other's soul, and the other's soul creates a response in you, creates a resonance in you. Suddenly you are aware of a new dimension, of something which is beyond time and space. The "thou becomes the mirror to know one's own face. Love is the best mirror to show you who you are.

The closed person never knows who he is, he cannot know. And all that he knows about himself is false; he lives with a false identity. He thinks he is his name and his money and his power and his prestige, and that is all nonsense: he is none of those things. He is something divine, something that exists before birth and that will exist after death... but he will not be aware of it.

One has to become soft, vulnerable, open. One has to become almost like a sponge, so that the sun and the rain and the wind are all allowed, invited, accepted, welcomed, so that existence can penetrate you. And one has to allow existence to reach to one's deepest core, because that is the only way – if existence goes deep into your being – that you will become aware of your depths. If it penetrates to the very core, you will become aware of your center. And that's what is meant by self-knowledge.

But one has to learn how to be soft, how to drop all armor, how to open the doors and windows, how to cling no more with fear; how to be in love with the trees and the mountains and the rivers and the people... because love is the key that unlocks your doors. You open to somebody only when you are in love, because then fear disappears, you are no more afraid. You can allow the other to reach you, you can trust. You know he will not hurt you.

The day one trusts the whole existence, that "It is not going to hurt me because I am part of it – how can the whole hurt the part? Because my pain will be its pain, my misery is going to be its misery..." When you are miserable, a part of God is miserable. When you are crying, God is crying because your tears are his tears. All eyes are his eyes and all hands are his hands. He has no other eyes and no other hands. So when your eyes are full of tears and your heart full of pain, God is full of pain and full of tears. How can the whole hurt, wound, the part? It is impossible! It is an unnecessary fear.

The only thing that I teach is: drop this fear. It is absolutely unnecessary. And it is crippling you, paralyzing you. It is a slow kind of poison that kills people, destroys people. They live and yet they live not, they only die. They die over a long period of time: seventy years, eighty years, slowly slowly, part by part. They don't commit suicide in a single moment, hence it is not known as suicide – but it is suicide.

My observation is that ninety-nine percent of people commit suicide. It is a very rare person who lives, who really lives. That person has to be courageous enough to open himself, to be open to all kinds of experiences, to be open unconditionally.

Become just a welcome to existence: that's what sannyas is. And when one is soft, one is divine, because one starts soaking up divinity from every dimension and direction. And when one is soft and divine, one is great; there is no other way of being great.

Greatness is never a projection of the ego. Ego always remains mean, tiny, small, and suffers deep down from an inferiority complex. The ego can never be great. It can pretend, it can pose, but all those postures are false, and one knows deep down. Others may be deceived, but how can one be deceived by one's own projections?

The real greatness happens only when you have known yourself as part of God, when you are no more an island but have become part of the continent of this great existence. Then you are also great, because out of the great only the great can come, and if the whole is great the part is bound to be great.

Keep it (a box) with you.

When are you coming back to live forever here?...

Yes, soon you have to come, because for me you have already arrived! This is your home, this is the home that you have been seeking and searching for. Now you have found it! So finish things soon and come back.

Anand Michel. Anand means bliss; michel means godly, divine. Bliss is godly; misery is ungodly. To be miserable is really to be a materialist, and to be blissful is to be religious.

Religion does not mean to belong to a particular church. It does not mean to believe in a particular dogma or belief system. It does not mean to perform a particular ritual. It does not mean being a Hindu, Mohammedan, Christian, Jew.

To be religious means to be blissful, to be cheerful: cheerful because God is, cheerful because we are in God, cheerful because we are his extensions, cheerful because to be is a great blessing. Just to be is more than one can ask for. A single moment of being is so precious that there is no way to thank God for it, but because it is given freely and we don't have to earn it, we don't feel grateful.

The day that Alexander was dying he wanted his physicians to let him live at least twenty-four hours more, because he had promised his mother that he would be back. The mother was very much afraid because he was going on such a long journey to strange lands and he had this mad idea to conquer the world: he may be killed, he may never be back. His mother was very worried. He had promised his mother that, "Don't be worried! I am a man of word – I will come back. Whatsoever happens I will be back." And now he was only a few miles away from the mother, he had almost arrived: just twenty-four hours more were needed and he would have reached and fulfilled his word.

But the physicians said, "It is impossible, we cannot do anything." He was ready to give half of his kingdom, but they said, "Even if you give the whole of your kingdom it can't be done, it is impossible. Death has arrived, there is no more time left."

It is said that Alexander wept and said, "If I had known this before, that you cannot extend your life even for twenty-four hours in exchange of your whole kingdom, I would not have wasted my life in conquering the world. Rather I would have lived, loved." But it was too late.

And many people become aware when death arrives, but then it is too late.

This is good, that you are becoming a sannyasin while you have enough time to live creatively, to live intensely, to live passionately.

Remember one thing: it is bliss that brings you closer to God. Misery is the distance between you and God. Bliss – and the distance disappears; you are suddenly in God. Let cheerfulness be your prayer, let blissfulness be your meditation.

Anand Sagaro. Anand means bliss; sagaro means ocean – the ocean of bliss.

Man lives completely oblivious of his own inner kingdom. He lives as a dewdrop, knowing nothing of his being the ocean. He lives in a very limited world, completely unaware of his infinite potential. He has become identified too much with it: the body, with the mind. These are small things.

It is as if one is standing on the window looking out, and becomes identified with the window, the frame of the window, and starts thinking of oneself as the window. Our eyes are windows, our ears are windows; all our senses are only windows. We are standing behind the windows. These are our ways to connect and relate with the world, but we are not the eyes and we are not the ears.

The meditator slowly slowly becomes aware that he is not the body at all. He starts feeling himself bodiless, he starts feeling himself as consciousness: unconfined, unlimited. That is the freedom that meditation brings, and that is liberation, because if you are not identified with the body, then you were never born and you will never die. Then birth and death are just episodes happening to the body, not to you. You are a witness to it all.

And slowly slowly, as this witnessing deepens, becomes clear, becomes crystallized, life takes off; it starts soaring higher and higher. Then you are on the wing, then the whole sky is yours.

Never be satisfied with being a tiny dewdrop. The ocean is yours, and just for the asking. Jesus is right when he says, "Ask, and it shall be given. Seek, and ye shall find. Knock, and the doors shall be opened unto you."

Prem Satyo. Prem means love; satyo means truth. Love is truth – not logic, but love. And these are the two dimensions: the dimension of logic and the dimension of love. The head is the dimension of logic and the heart the dimension of love.

Forget all about the head as if it exists not. Get down to the heart; that is where you belong, that is where our real home is. Let life become a song of love: not a syllogism, not an argument, but a dance.

It is not by arguing that one comes to know truth; truth has nothing to do with argument and proofs. Truth is revealed to those who are mad enough to be in love. Truth is revealed only to those who are drunk with love, who can dance and sing so totally, with such abandon, that they are lost in their dance, that they are no more. Only the dance is, and the dancer disappears. Only the love is, and the lover disappears. Only the song is, and the singer disappears.

In those rare moments truth is found.

CHAPTER 7

7 July 1979 pm in Chuang Tzu Auditorium

[Lalirra means waterhole in Australian Aboriginal.]

Deva Lalirra – a divine source of water.

In all the primitive tribes water symbolizes life. Life is based on water: the human body is eighty-five percent water. And life depends – the life of animals and the trees and man and birds – all life depends on water. So water was one of the basic elements to be worshipped. Just as the sun was worshipped by all primitive people, water was also worshipped; both were respected as gods. And it is significant as a metaphor also.

Water represents a few things. One: it has no form, yet it can take any form, it is capable of adjusting into any form. You pour it into a pot, it takes the form of the pot; you pour it into a glass, it takes the form of the glass. It is infinitely adjustable. That's its beauty: it knows no rigidity. And man should be so unrigid, unfrozen, like water, not like ice.

Water is always moving towards the sea. Wherever it is, its movement is always towards the sea, towards the infinite. Man should be like water, always moving towards God. Water remains pure if it moves and flows; it becomes impure, stagnant, if it becomes dormant. So should be man and his consciousness, always flowing, moving, never becoming stuck anywhere.

It is by getting stuck that man becomes dirty, impure. If the flow remains and one is ready to move from one moment to another moment without any hang-ups, without carrying the load of the past, one remains innocent, pure.

Prem Lili. Prem means love, lili has many meanings; it is a very pregnant word. The most ancient meaning, the original meaning, is paradise. The lily represents paradise; it represents something of

the beyond. It is of the earth and yet not of the earth. It is so divine, its beauty is so transcendental; its grace is God's grace.

In Christianity the lily represents innocence chastity, purity. And in Greek mythology lily represents life and resurrection. Life is eternal, you cannot destroy it. It resurrects itself. That's exactly the meaning of Jesus' crucifixion and resurrection: life cannot be killed. On one hand you crucify it, on the other hand it resurrects again. Eternity is its intrinsic core. The flower, lily, simply represents the coming of life again and again and again.

Just meditating on the flower you will feel an innocence arising in you, a purity, because whatsoever we meditate upon we become like. Meditation means getting utterly involved with something, so much so that the observer becomes the observed. Then something like a lily flower opens in your heart. Then not only on the outside, but in your inner being a fragrance arises.

But all these meanings can be contained in the original meaning: paradise. And only love can create paradise; paradise is nothing but a creation of love. Without love there is only hell. Because love exists it is enough proof that heaven exists.

Heaven is not something geographical, neither is hell geographical. They are psychological states: nothing in the objective world but something in the subjective. When you are in love you are in heaven; when you are not in love you are in hell. And it all depends on you – to live in hell or to live in heaven.

Becoming a sannyasin simply means that now you are choosing heaven, that now you will remain constantly aware not to choose hell. Of course many times you will fall and falter; that is not to be worried about. The moment you remember, again drop choosing hell. The moment you catch yourself red-handed choosing hell, immediately withdraw.

Don't choose anger, don't choose greed, don't choose jealousy, don't choose possessiveness; they are all parts of hell. Choose love and all the companions of love: sympathy, compassion, service, prayer, meditation. Create a paradise inside yourself.

Man's creativity is fulfilled only when paradise is created inside. One can paint beautiful pictures and yet may live in hell. Van Gogh painted beautiful pictures and committed suicide; he lived constantly in hell. Many poets, like Mayakovsky and others, have written beautiful poems but committed suicide. Life must have been horrible. Their poetry was only superficial; their being could not become poetry. Great philosophers have gone mad, committed suicide, like Friedrich Nietzsche. Their philosophical understanding did not help. Only one thing is helpful: that I call love.

Love infinitely. Love without any miserliness, because it is not a treasure that is exhaustible. In fact the more you give it, the more you have it. It is one of the most fundamental paradoxes of life: keep it, and you lose it; give it, and you have it.

[The new sannyasin is seven months pregnant and says she would like to prepare for the birth of the child.]

So don't do any groups, mm? Just be here, and be as relaxed as possible....

If you cannot meditate, then sit at the side of where meditation is happening. Absorb as much meditative energy as possible. Remain relaxed and cheerful, as if no other world exists and no worry exists. Absorb as much energy from the sannyasins as possible, and the child will be nourished, spiritually nourished.

You have come at the right time!

Anand Joaquin. Anand means bliss; joaquin means the lord is the judge.

The Hebrew idea behind the concept that God is the judge is of great importance. It means that no man has the authority to judge. You should not judge – judgment is to be left in God's hands. And we go on judging. We go on saying: This is right and that is wrong, and this should be done and that should not be done. This is an ego trip. If God is the only judge, then who are we to decide? And how can we decide? – we don't know the whole story.

Life is so complicated that you only become acquainted with a part. You may have even lived with the person for your whole life, you become acquainted only with a part of his behavior. You don't know his intentions and you don't know his unconscious, and even the behavior is not known to you in its totality.

It is almost like you tear a page from a novel: you read it, and you judge the novel. That judgment will be absurd, because you cannot judge by one page. You will not know anything by the single page, you will not know the story before and after. And that's how we know people: we know only very small fragments.

Even lovers don't know each other in their totality. In fact it is impossible to know the other in his totality. Only God can know the total. Only he can read your whole soul like a story, from the beginning to the end. And without that, every judgment is wrong.

So the first thing is to remember not to judge. Jesus says: Judge ye not. He even says: Don't even judge evil. If it appears absolutely wrong, then too don't judge... because it is such a complex existence. Something may look evil and may not be, and something may look good and may not be. Things are complicated. And everything is only a part of a long chain: one never knows how it began and how it is going to end. Only because God knows the whole, can he judge.

And the second thing is: God can judge because God is love. When love judges, nothing ever goes wrong, because love knows how to forgive. Love forgives absolutely. Because it can forgive, it can judge. You cannot forgive, hence you cannot judge.

God is love. We can open our hearts to God. We can stand in utter nudity before him with absolute certainty that we will be forgiven. He is love and compassion: these two things are implied in the idea. Both are of tremendous beauty. The first will prevent you from judging others, and the second will encourage you to open your heart. No need to hide, no need to cover oneself. No need to be afraid: God is love and God is the judge.

There is a famous Sufi story:

A man has just got married and he is coming home with his wife. They are crossing a lake in a boat, and suddenly a storm arises. The man is a warrior, but the woman becomes very afraid. It seems that life is finished: the boat is small and the storm is really huge, and any moment they are going to be drowned. But the man sits silently, calm and quiet, as if nothing is happening.

The woman is trembling and she says, "Are you not afraid? This may be our last moment of life! It doesn't seem that we will be able to reach the other shore. Only some miracle can save us, otherwise death is certain. Are you not afraid? Are you mad or something? Are you a stone or something?"

The man laughs and takes the sword out of its sheath. The woman is even more puzzled: what he is doing? He brings the naked sword close to the woman's neck – so close that just a small gap is there, it is almost touching her neck. He said, "Are you afraid?" She starts giggling and laughing and she says, 'Why should I be afraid? If the sword is in your hands, why should I be afraid? I know you love me.'

He put the sword back and he said, "This is my answer. I know God loves, and the sword is in his hands, the storm is in his hands, so whatsoever is going to happen is going to be good. If we survive, good; if we don't survive, good, because everything is in his hands and he cannot do anything wrong."

This is the trust that a sannyasin needs to imbibe. Such tremendous trust is capable of transforming your whole life. Only such tremendous trust is capable of transforming your life; less than that won't do.

Anand Nirup. Anand means bliss; nirup means formless. Bliss is not a thing, hence it can't have a form. Bliss is an experience, just like love or beauty or joy. It is formless, but it can be experienced in many forms. It itself is intrinsically formless, therefore it can be experienced in many forms. Only something formless can be experienced in many forms. If something has a particular form, then it can be experienced only in that particular form.

Fire is fire and always fire, and water is water and always water. But bliss can be many things because it is not a particular thing. You can have it as poetry, you can have it as music; you can have it as love, you can have it as meditation. You can have it in thousand-and-one ways and thousand-and-one forms.

Try to have it in as many forms as possible. Slowly slowly you will become aware that although it is coming from poetry or music or love, it is the same thing, it is the same fragrance. Poetry is only a vehicle, music is another vehicle, love still another, but that which comes in those vehicles is the same. The message is the same; the medium is different. And the day one understands this: that it is the same bliss that comes in thousand-and-one forms, one has understood that God exists as bliss and comes in thousand-and-one forms.

Bliss is the experience of God; bliss means that you have tasted something of God. Bliss means that God is. And one should be capable of knowing bliss in as many forms as possible; then one's experience of God becomes richer and richer.

In the past the religious person remained one-dimensional; he found God only in one single form. And all the religions have chosen their forms. For example, there are religions that have used music, there are religions that have used dance. There are religions that are absolutely against music and dance, and their only meditation is to sit silently, utterly silently, unmoving. There are religions that have tried to find God through love, and there are religions that have tried to find God through absolute lovelessness, detachment.

My sannyasin has to taste all kinds of wine available; he has to become a connoisseur of wines. Nothing has to be left unexperienced, so God becomes a multidimensional, multi-colorful experience; so God becomes the whole rainbow, all the colors, all the notes of music. Then only will a total man be born on the earth, who will be capable of opening all the windows and all the doors to existence.

Why worship through only one window? Why remain poor? When the whole is available, why choose the part, and why cling to the part?

So my sannyasin has to be a Christian, a Mohammedan, a Buddhist, a Jain, a Jew, a Zoroastrian, a Taoist. My sannyasin has to be all these things, and yet not confined to any form. The search is for the formless through forms.

[A sannyasin says he is disturbed because has not made any close friends here. He has done Kyo group, and learnt how to meditate on his own, but still feels lonely.]

And you don't feel good being lonely?...

No, relationship will simply bring misery to you, it will make you miserable. It will make you tense, although you will not feel empty because you will be full of tensions, and occupied. In fact many people go on living in relationship because it gives a feeling of fullness. Although they are only full of anxiety, tension, conflict, at least something is better than nothing: that is their idea. So they go on clinging. If they move from one relationship they immediately start another, because whenever they are alone they feel afraid of falling into an abyss. And that abyss is your real being!

So if relationship leads you into that abyss it is good; if relationship becomes an escape from that abyss it is bad.

And there are two kinds of people, two types of people. One type will find it helpful to be in relationship, because every relationship throws him back into himself. He rebounds from the relationship; it does not become his occupation. In fact without it he will not be able to find his own self; it becomes a mirror. That is one type. The other type is the type for whom the relationship becomes an occupation and a distraction from himself.

And that's what will happen to you. It's perfectly good to be alone: enjoy it! My own observation is that if you start enjoying it you will be tremendously happy being alone, far happier than so-called lovers – less occupied certainly; because you are alone, you are less occupied. If you are in search of an occupation, that's another thing! Then why one girlfriend? – two, three girlfriends, so more occupation, more conflict and jealousy and fight... and you almost become a football!

If you want to do that, next time you come that is possible! I will put four women after you! They will teach you your lesson: for your whole life you will never think about women again! That's the whole device here... And I have dangerous women too! But my feeling is that you look so innocent – it is better to avoid relationship.

Start enjoying your aloneness, make it a meditation. Yes, the way of the arhat is your way, not the way of the bodhisattva....

Meditate more, rather than doing groups. And if you want to do some groups; then do groups like Vipassana – meditative groups....

Even in the West if you can find some places – there are few places where Vipassana can be done. And there are Zen retreats, if you can find some. But find something which teaches you how to be more alone and to enjoy your aloneness, not western type of groups – Encounter, etcetera – they won't help you. They will simply make you more miserable because they will teach you to relate: if you don't relate you are dead! Then you will start feeling that you are dead because you don't relate, and it will bring misery and guilt in you. And if you try to relate you will not be happy; that is not going to fit your nature at all.

If people exactly know their type, things become very simple. And that's the function of the Master: to decide the type. How will you know what is going to be your destiny? But I can see absolutely clearly – there are no two opinions about you. It is very simple: you can follow the path of the arhat and be alone and enjoy it.

Next time you come, remind me.

Keep it (a box) with you, and whenever you start forgetting what I have said, put it on your heart.

[A sannyasin is visiting for the first time, and says: I am very happy to be here in your presence.]

That's good! I am also happy.

When the disciple is happy the Master is happy, because the circle is complete!

CHAPTER 8

8 July 1979 pm in Chuang Tzu Auditorium

Prem Maryan. Prem means love; maryan is made of two words, mary and hannah. Mary means rebellion, hannah means prayer. Your full name will mean love, rebellion, prayer. That's exactly my definition of the sannyasin: he has to be love, he has to be a rebel, and he has to be prayerful.

Love alone, without rebelliousness, is impotent. Love alone, without prayer, is mundane. Rebellion alone, without love, is destructive. Rebellion alone, without prayer, is political. Prayer without love is formal; it never goes deep in your heart, it remains a head trip. Prayer without rebellion is conformist, it supports the established values – and they are never religious. It supports the established church, which is a political phenomenon; it has nothing spiritual in it. A man like Jesus never belongs to a church, cannot belong.

All these three together create a symphony. Love with rebellion has a sharpness, an intelligence, about it. Love with prayer has the possibility of transcendence of all that is ordinary, of all that is mundane. It gives you wings to reach to the ultimate.

Be all three! It is easy to be one out of the three; it is difficult to be two together; it is almost impossible to be three simultaneously. But that impossibility is the challenge.

And when one accepts the challenge of the impossible, the impossible becomes possible: in that acceptance, in that very acceptance, the impossible becomes possible.

We are entitled to miracles, but we never try; we never accept the challenge of the mysterious existence – the existence calling us to be lovers, to be rebels, to be prayerful. The moment we accept the challenge – knowing its impossibility, in spite of the mind saying that it is impossible – when we go into it, the miracle happens; the impossible becomes possible.

Anand Rita. Anand means bliss; rita means a child of light. The full name will mean a blissful child of light. And my emphasis is on the quality of being a child.

The child functions out of no-knowledge, hence he feels awe, which is the most fundamental religious quality. He is surprised by each and every thing; he never takes anything for granted. He is wonder through and through. He is excited, ecstatic. A small flower or a small colored stone is enough to make him ecstatic, as if he was just waiting for an excuse. A butterfly is enough for him to give the sense of beauty.

He is overflowing with energy; he never seems to be tired. Even if he falls asleep, it is not out of tiredness, he is not exhausted. Sleep is not a need but a luxury for the child. That too is an adventure for him: to go into dreams, into beautiful dreams, to utterly relax and be part of the whole.

All these qualities have to be imbibed by the sannyasin. Be full of wonder! It is not knowledge that can become a bridge to God, it is wonder that becomes the bridge. Don't function from the state of knowing, because if you start functioning from the state of not-knowing, then each thing brings great joy, then nothing is repeated. It is the mind full of knowledge that feels repetition.

The child never feels repetition. Tell a story to the child and he says, "Say it again!" – and he says, "Say it again!" And each time he becomes more excited. You will feel tired of saying it again and again, but he is not tired because he does not accumulate, he does not conclude.

And the greatest thing that can happen to man is to be a child again – to be a child deliberately, consciously. The first childhood was bound to be lost, but the paradise can be regained. It is natural for the first childhood to go; it cannot be protected in the nature of things. Adam and Eve have to leave the garden of Eden; that is a sheer necessity of nature, it is not a sin.

Each child has to leave the wonder world, the fairy world. He has to move out of it into the world of knowledge, conclusions, information. It is a great loss, but this is part of growth. We can enjoy a thing only if we have lost and regained it again.

Take the fish out of the sea, then it becomes aware for the first time that it was in the sea and that the sea is its existence, its life, its very life. Now it longs to be back; it is thirsty, it is dying without it. It has never been thankful to the ocean before. Because it was always in the ocean it had never felt the separation. If it can go back to the ocean, it will feel so grateful, so blissful, and it will never forget now.

The child has to lose his childhood, and it has to be regained again.

To be a sannyasin means being initiated into a second childhood.

Anand Russell. Anand means bliss; russell means foxlike. Fox symbolizes intelligence, cleverness. Almost in all mythologies of the whole world, of every culture and civilization, the fox is a symbol for intelligence. So your full name will mean blissful intelligence.

Intelligence does not mean intellect; intelligence is a totally different phenomenon. Intellect is a pseudo coin: it pretends to be intelligent – it is not. Intellect is borrowed; intelligence is your own.

Intellect can be taught. That's what goes on in the schools, colleges, universities: it is intellect that is being trained, because it can be manipulated from the outside. The state, the church, the society, can manipulate it, and they have been manipulating it for thousands of years.

But intelligence is absolutely individual; it cannot be manipulated from the outside. It makes you free. It is your own capacity to see into things. It is not teachable; you have to discover it. It is already there, hidden somewhere deep down in your being, covered by layers and layers of intellect, of information, knowledge.

One has to peel oneself like an onion. That's the whole process of meditation: peeling yourself like an onion, layer by layer. And ultimately, what is left? – just nothingness. When all the layers have been peeled, nothing is found, that nothing becomes the explosion... of your intelligence.

In that nothing for the first time your own vision arises, your own capacity to see. You become an individual. And then one lives according to one's own light, then one is a light unto oneself.

Anand Ginette. Anand means blissful; ginette means a white wave – a blissful white wave.

Man is part of an unknown, invisible ocean. We are all waves. To think ourselves separate from the ocean is to create misery for ourselves, because out of a lie only misery is born.

Bliss is the shadow of truth, misery a byproduct of some basic untruth. And this is fundamentally untrue: to think oneself separate from existence. To be an ego is the fundamental untruth. We are not separate; we are waves of one ocean.

Remember that one has to unhook oneself from the patterns of the ego. And the more you remember, the less is the possibility of the ego becoming your prison. Slowly slowly, as remembrance grows, as you become more and more alert that the ego is a false phenomenon, it loses its grip on you. And the day the ego is not found even for a single moment, you are out of its grip. You have tasted the divine, you have known the whole. Then you will never be the same again.

Think of the ocean and forget about the wave. The wave cannot be separated from the ocean; it exists as part. It is the ocean, the dance of the ocean. That's what every being is: a dance of God. And there are different dances, different rhythms, different songs... and life is rich. A tree is dancing God's dance in one way, the bird in another way, and so on, so forth.

This universe is really a universe; uni means one. It is not a multiverse, it is not many. Although many appear on the surface, just like so many waves appear on the surface of the ocean, but we know behind each wave it is the same ocean.

Remember it, don't forget it; your name will remind you again and again. And as the remembrance penetrates in the heart, as it becomes your own realization, life is redeemed: redeemed from all fear, from all death; redeemed from all misery, from all darkness.

Joy is a function of the whole; when we are one with the whole, joy arises. Misery is in separation.

Prem Bettina. Prem means love; bettina comes from a Hebrew root which means God. Your full name will mean goddess of love.

Each man is a god, each woman a goddess, because only God exists. God is synonymous with existence. Hence the tree is a god and the mountain is a god and the moon is a god. God is not someone special; God is not a person but existence itself. The quality of being alive, that's God.

And love helps you to be more alive than anything else. Without love, a man is almost dead, a corpse which breathes but is not alive. Life means overflowing love; only then do you bloom in thousand-and-one flowers. It is only love that will make you aware of what life is; and to know life is to know God.

To know life is not to know about life. To know life is to live life in intensity, with passion, with totality; that's the only way to know life. By being more alive one knows life, and by being more alive one becomes more divine.

People live at the minimum, hence they go on missing God. God is found only when you live at the optimum, when the torch of your life is afire, from both ends together. In a total intensity of love, a single moment is enough to know God, because in total intensity a single moment becomes eternity. Otherwise one can go on dragging for lives and lives. And that's what we have been doing – dragging and dragging. Life seems to be a great load, a burden to be carried somehow. Life should be a dance; it can be a dance, it is meant to be a dance.

That's my message: love life, and with such intensity, with such fire, that you can reach to the optimum of your being. It is there that the meeting with God happens.

Prem Pratibha. Prem means love; pratibha means genius – genius for love.

Love is available only to those who go on sharpening their intelligence. Love is not for the mediocre... love is not for the unintelligent. The unintelligent person may become a great intellectual. In fact unintelligent people try to become intellectuals; that is their way of hiding their unintelligence. Love is not for the intellectual. Love needs a totally different kind of talent: a talented heart, not a talented head.

Love has its own intelligence, its own way of seeing, perceiving, its own way of understanding life, its own way of comprehending the mystery of existence. The poet is far closer to it than the philosopher; and the mystic is exactly inside the temple. The poet is on the steps and the philosopher is just outside. At the most he can approach the porch, but never the steps. He goes on round and round. He goes on moving around the temple, studying the outer walls of the temple, and becomes enchanted so much that he forgets completely that the outer walls are not the real temple because the deity is inside.

The poet almost reaches the door, but the door is so beautiful that he becomes hypnotized. He thinks he has arrived – what more can there be? The philosopher is lost in guessing what is inside. He never goes there, he simply thinks, philosophizes. The poet tries to penetrate into the mystery but gets hooked near the door. The mystic enters into the very innermost sanctum of the temple.

The way is love and the way is a loving intelligence. When love and intelligence meet together you create the space in which all that is possible to a human being can become actual. A loving intelligence is what is needed. Intelligence alone becomes intellectual, love alone becomes

sentimentality, but a loving intelligence never becomes intellectuality or sentimentality. It gives you a new kind of integrity, a new crystallization.

And that is where people become awakened: awakened to the truth of existence, awakened to the truth of their own being. That's where one becomes a Buddha. The Buddha simply means the one who is no more asleep, who is no more dreaming, who is fully awake.

[A sannyasin, leaving, says: I'm still afraid of the emptiness, Osho. I fill it with food and drinks.]

Simply accept it. It is nothing wrong – it is the door to the ultimate. But the door has to be empty otherwise how will you enter? You cannot enter through a wall. From far away the door looks empty and dark, and you are unnecessarily frightened. Come closer to it, accept it.

Emptiness is not emptiness but the beginning of fullness, but you have to take a plunge into it, and you can take the plunge only when you accept. If you reject it from the very beginning you will turn your back towards it, and then you will be continuously afraid and escaping. And you cannot escape – nobody can escape from God. Sooner or later one has to come to face the reality, one has to encounter it. So why waste time in escaping and hiding and protecting yourself? – and protecting yourself from something which is going to be a bliss, a benediction?

In the East we have been searching for emptiness for centuries, and the day somebody finds it he is exhilarated. He has come to the door, now the meeting is not far away. Just a few steps more and one will be inside the temple.

Emptiness is one side of fullness, one aspect of fullness, the other side of the coin. You will have to accept it, respect it, love it. I can understand: in the West people are afraid of emptiness, hence they are continuously trying to be occupied with something or other. Any nonsense is okay if it keeps you occupied. Remain glued to the chair for five hours, watch the TV, or go to the movie and see some stupid film, or read some detective novel. But go on doing, don't allow gaps, because whenever there is a gap you are reminded of the emptiness.

We in the East have done just the opposite: we have been in search of it and we have found that it contains the greatest treasure of life. And when I am saying this, I am saying it not because scriptures say so but because I know it is so.

CHAPTER 9

9 July 1979 pm in Chuang Tzu Auditorium

Deva Miep. Deva means divine; miep means revolution, rebellion.

Religion is divine rebellion. It is the greatest revolution there is – the greatest because it does not rebel against the formal, it rebels against the essential. It does not change the form, it changes the very content. It is not concerned with the outward, it changes the core, the very being. And when the being is transformed, the outer follows the change of its own accord. You can change the outer, but the inner will not change, and the change of the outer will only create a duality in your being, a kind of hypocrisy, a split. And humanity down the ages has lived in a split, in a kind of mild schizophrenia. The real change first has to happen within, then the without follows.

So don't try to change your character – change your consciousness. Don't try to change your doings – change your being. And that's what meditation is all about: an effort to enter into one's own being. And the very entry becomes such a great understanding. The moment you see yourself you are no more the same person any longer: the new is born in that very seeing, in that very understanding. Nothing else is needed but a self-encounter, a total encounter. You have to see yourself in utter nudity.

Prem Gabriella. Prem means love; gabriella means one who belongs to God. It is love that becomes the bridge between man and God; it is through love that you started belonging to God. It is love, and only love, that can become the door, the link.

Without love, we are alone, isolated; with love, God is with us. We are no more alone, we are no more outsiders to existence. Love makes us insiders. Then this whole existence is a family, a commune.

Let love grow. Pour your energy more and more into love. Avoid all that goes against love. Never cooperate with anything that is inimical to love. Seek and search for all opportunities where love can be supported, nourished, and you will be on the right track, in the right direction.

Yes, one day you have to become gabriella. Right now it is just a name, but any day it can become a reality. It has to be made a reality.

Paul Chaitanyo. Paul means small, egoless, a state of nobodiness. The ego is always trying to be big, and the egoless person knows that, "I am only a small part, a tiny part, of existence. In fact I don't exist separately. Because I don't exist separately, there is no separate self to me; there is only one self and that is God. I am just a small drop in the ocean of God, so small that it has not to be counted at all." That is the meaning of paul.

And chaitanyo means consciousness. The smaller your ego, the bigger your consciousness. No ego, and you are absolutely full of consciousness. The bigger the ego, the smaller is your consciousness. If the ego is very big, then all consciousness disappears. You live like a robot; then your life is mechanical. Then the ego surrounds you like a dark night and there is no light, not even a single star.

One has to choose between ego or consciousness. Those who choose ego remain unconscious; those who choose egolessness one day become perfect consciousness – that is the meaning of the word "buddha" – they become the awakened.

Be small and be awakened. Be nobody so that you can be God.

Prem Denise. Prem means love; that contains my whole approach to life and existence. That single word is my whole message. It contains all that is significant in all the religions of the world. Buddha, Jesus, Zarathustra, Lao Tzu, Krishna, they are all essentially contained in the word "love".

Those who cannot love, they become Christians, Hindus, Mohammedans. Those who can love, they don't need any other doctrine, don't need any other dogma. They don't need to go to any church or temple. Love is their God and love is their temple and love is their life. Their religion is not a part-time thing; it is their very flavor, their very lifestyle. Even in their deep sleep they are love.

And denise means, in Greek mythology, the god of wine. Love is the wine; drink as much as you can of it: be a drunkard. God is only for those who are so drunk with love that their egos are drowned in it, that they themselves disappear into it, that they lose all self, and only pure consciousness remains behind....

Make every possible effort so that you can taste the wine of love.

Just a single drop of it is enough to give you the taste of eternity. A single moment of love is enough to give you the vision of that which is beyond time and beyond death and beyond mind.

Love opens the door of all the mysteries, and love certainly is a wine. The god of wine is only a symbol and has been very much misunderstood. It symbolizes love. It symbolizes a drunkenness with existence, such a passionate affair with existence that one does not remain a spectator but

becomes a participant, becomes committed, involved, so utterly and so totally that there is no possibility of coming back from it. One crosses the point of no return.

Then life is a benediction, then life is infinite sweetness, then life for the first time releases its fragrance. That fragrance is called God. It is the name not of a person, but of a certain realization. But that realization is available only to the drunkards, to those who are madly in search, whose search for love is such that they can risk all.

Anand Niten. Anand means bliss; niten means virtue – bliss is virtue.

Misery is sin; to be sad is to be a sinner. That's why I said to you to avoid the so-called saints as far as possible. They are sad people. Looking at them, one becomes afraid of religion. They have made the whole world afraid of religion. Their existence does not give proof of God. On the contrary they prove that life is utterly frustrating, meaningless. And if creation is meaningless, then the creator cannot be very meaningful.

I have a totally different vision of religion: bliss is the core of it. Love, life, laughter, they should be the qualities to be imbibed. Life should be lived playfully, with a tremendous sense of humor, only then does it become religious. And the so-called saints have completely forgotten how to laugh. They have become sad because they are against life. Nobody can be blissful if he lives in negativity; with no you can only be in hell.

Say yes to life, to its extraordinary ordinariness. Say yes to the trees and the birds and the rivers. Say yes to people, to the earth, to the moon, to the sun. Become a yes and you are a sannyasin, and then your life will be overflowing with bliss.

That is the meaning of your name – bliss is virtue.

Deva Roberta. Deva means God; roberta means bright fame. All fame is God's. Nothing is ours; all glory is his. We don't exist as separate entities; nothing belongs to us, neither name nor fame.

To know it, not intellectually only but to know it in the guts, to feel it, becomes a transformation – all is his. It brings such a revolution in your being that you cannot believe that with such a small change so much transformation was possible.

All worries disappear the moment we drop the idea of separation, all anguish disappears, because worries exist only as part of the ego. We are worried because we feel that we have to survive, that we have to fight, that we have to protect; that nobody is taking care of us; we have to take the whole care; that existence seems to be utterly neutral, careless. That's why we are so much in anguish.

The moment we start seeing the fact that we are not separate... How can nature be neutral towards us? – we are part of it, it is not careless, it cares. Suddenly a curtain rises and a new vision appears. Then there is no past and no future, only the present. Then one can sing and dance and be. One feels a tremendous relief, as if a mountain has been removed from the heart.

That's the beginning of true sannyas: to say wholeheartedly, "I am not, only thou art."

Deva Anutosh. Deva means divine; anutosh means contentment – divine contentment.

Man lives in constant discontent, discontent about everything. That discontent keeps you in a state of storm, in a state of fever, chronic fever. Because of it you cannot know who you are: so much noise inside, so much turmoil. You cannot find the way to your innermost core: there is so much smoke.

One has to learn to become a little more contented. One has to learn to accept things as they are. One has to learn, not to complain, but to accept, and not only to accept, but accept gratefully. The mind of discontent asks for that which is not and never is thankful for that which is. And the being of contentment is just the opposite; it never asks for that which is not and thanks for all that which is.

With this shift of consciousness from discontent to contentment the storm starts subsiding and the smoke starts disappearing and the noise is no more so much. And slowly slowly a stillness settles in.

Then you can hear the still small voice within you, then you can see who you are. And in that seeing you see God; in that seeing you see the whole secret of existence.

CHAPTER 10

10 July 1979 pm in Chuang Tzu Auditorium

Anand Kaela. Anand means blissfulness; and if kaela has no meaning, then your name will mean a blissful meaninglessness. And that's exactly what life is: it is utterly blissful but it has no meaning. It is blissful because it has no meaning.

To have meaning means to become a commodity, to have meaning means to become a thing. Only a thing has meaning, because it has some purpose. A car has meaning; it serves some purpose: it takes you from one place to another, it is a means of transport. Food has meaning: it nourishes you, keeps you alive. The air has meaning... because they are all means for something else.

But life is the end unto itself. It leads nowhere, it serves no purpose, and because it serves no purpose it has tremendous beauty. Beauty never serves any purpose, and because it serves no purpose it has tremendous beauty. Beauty never serves any purpose, joy never serves any purpose, and because man goes on asking for meaning, he goes on destroying all that is beautiful.

The mind cannot be satisfied unless it reduces everything to meaning – that is the obsession of the mind. The disease of the mind is rooted in this search, this constant search. Everything should have meaning. "What is the meaning of love?" the mind asks, and because it finds no meaning it says that love is blind. It denies the existence of love, it denies the existence of the heart.

And slowly slowly, if meaning becomes one's obsession, as it has become to the modern, contemporary mind, then all that is beautiful, lovely, significant, starts disappearing. Now love, beauty, joy, meditation, God – they are all meaningless; hence they have no place. And we are cluttered with things, objects, which have meaning.

To be really religious means dropping this obsession for meaning, becoming utterly blissful for no reason at all, just for blissfulness' sake.

So don't search for the meaning of the word – it is beautiful but it has no meaning. And let that be my message to you. This is what sannyas is all about: living a life of utter joy, blissfulness, but asking for no meaning. Meaning leads into philosophy; celebration leads into religion. Meaning keeps you tethered to the world; blissfulness takes you to the beyond, into the infinite, into the uncharted.

Veet Tye. Veet means beyond; tye means great – go beyond greatness.

There is a greatness that is beyond greatness. There is a greatness which is not comparative, a greatness which does not reduce anybody else to smallness; a greatness which is not yours but God's, in which everybody shares, and shares equally.

The ego has a totally different idea of greatness; it is comparative. Others have to be smaller, inferior, then only can you be great. Your greatness depends on their inferiority. And just think: how can you be superior if your superiority depends on others' inferiority? A superiority that depends on others' inferiority is very inferior indeed. It is violent, it is ugly, it is political.

The ego is very ambitious: it wants to be great. Because it is not great it has the desire to be great. Remember, we desire only that which we are not, we only desire that which is not the case.

But there is another dimension of greatness which is not ambitious, which is not comparative, which has nothing to do with others at all. It is simply encountering your inner infinity, it is simply slipping into the infinite abyss of your being... and then you encounter a sky as vast as the outer sky.

It has a greatness, but now you are not comparing it with anybody else. Its very mystery, its very presence, is so significant, so pregnant – beginningless, endless, eternal – but it is not yours any more either. You have disappeared into encountering yourself.

To see oneself is to be dissolved, is to be lost, lost forever. To see oneself, in fact, is not to be. It looks paradoxical: the real state of being is a state of non-being. The ego disappears, you cannot claim any I.

You are – for the first time in fact you are, you are tremendously, but you cannot claim any I. It is utterly silent, there is no claim.

In that greatness everybody can share, you can share it. It is religious. Political greatness depends on reducing others to inferiority. You have more money, they have less money; you have more knowledge, they have less knowledge. You have a big post, they have not such a big post; you are the boss and they are the servant, and so on, so forth. This whole realm, this comparative realm, belongs to politics. It is all power politics. It may be of money, it may be of prestige, it may be of knowledge. It can even be of saintliness: "I am a great saint and you are not so great a saint." Then immediately you have entered into the world of power politics, and that is the ugliest game that man can play.

Get out of it! Then you will know a real, different taste of greatness, which has nothing to do with you, which is God's, which is divine. Be egoless and know it. Dissolve and be it.

Prem Ulrich. Prem means love; ulrich means rule. The full name will mean rule of love. Let love be the ruler of your being. Let love be the king, then everything else follows of its own accord. If one

can live lovingly, then no other commandments are needed, then no rules of discipline are needed. Then all morality is irrelevant.

Morality becomes relevant only if love is missing. Morality is a substitute, a poor substitute, a plastic substitute, for love. Because people have completely forgotten the language of love they have to be told what to do and what not to do.

They have to be given details, and sometimes details can be too much.

In Buddhist scriptures there are thirty-three thousand rules for the Buddhist monk. Now, even to remember them is impossible. Thirty-three thousand rules – one will go simply mad remembering them! Doing is not the question; even to remember them is impossible.

If love is missing, then you have to decide on a rule for every single situation. And the mind is so cunning that it can always find ways to get out of the rules; it can find loops and holes. To cover those loops and holes the Buddhist scholars went on increasing: more and more rules, more and more rules. Now it is a jungle of rules. And that is the situation of all the religions.

The real thing is not to have many rules in life. The real thing is to have one central force, one central light... that can make you luminous. You need one single light and vision, then wherever you go you have the capacity to see what to do. You don't need any rule for what to do, what not to do: you have the vision, the clarity, the perception. And you act out of that perception, you act out of that vision, hence your action is never reaction. It has a spontaneity, and whenever an action has a spontaneity it has beauty.

Love is the only light that is needed, the only rule, the only discipline. Become a lover, and ultimately become love. To be a lover is a beginning; to be love itself is the end. Then one has arrived home.

Veet Asmito. Veet means going beyond; asmito means the ego – going beyond the ego.

That's the path of the sannyasin: he does not renounce the world; he renounces himself. He lives in the world but he does not live in the ego. He has no more any interest, any attachment, any investment, with the ego. He is no more interested at all in being somebody; he has come to know the beauty of being nobody. He has come to recognize the tremendous joy of being anonymous. He is not seeking and searching for power, prestige, respectability.

These are the strategies of the society to persuade people to go on moving in circles, the same routine rut. These are the bribes of the society through which it seduces individuals to remain slaves. The society gives respect to you if you follow whatsoever is told to you. If you are a conformist you become respectable; if you are conventional then the society honors you. If you are just a slave to tradition, to the past, then the society calls you a saint. If you start living on your own the society is very much against you.

Just the other day I was reading a statement of Albert Einstein, that the mediocre people have always been against the intelligent ones. The mediocre people have always opposed the genius. Jesus is not crucified by Jews but by the mediocre people; the same mediocre people who tried to poison Buddha, who tried to kill Buddha, who actually poisoned Socrates and killed him; the same mediocre people who killed Mansoor.

It has nothing to do with any society, any culture, in particular. The mediocre crowd is always against the genius, for a certain reason: the appearance of the genius makes them aware of their slavery. The appearance of intelligence makes them look silly, stupid. The appearance of the individual and his beauty and his glory reduces them to such a miserable state that there are only two possible alternatives left for them. One: they should also become free, intelligent, talented, creative, free, liberated. They should also assert their individuality and get out of the prison called society, church, state, but that is arduous and risky. The other alternative is: they should destroy this person – which is simple, which is cheap. It is more simple to destroy Jesus rather than to change the whole crowd; it is simple to destroy this man and forget all about him.

This is really strange: Jesus is not even mentioned in history books of those days. They killed this man and they have not even mentioned him. He must have been too dangerous for them. He must have been significant enough; otherwise, who bothers to crucify a man? Still the history books of those days don't mention him; he has been ignored. All that we know about him is through his disciples. Hence it is very suspicious whether he was a historical person or not. Hence there are people who go on believing that he is just a myth.

The same is the case with Mahavira in India. Hindus have not even mentioned his name in their scriptures, not at all. Such a man – and not even mentioned! If he had no followers we would have completely forgotten his name. And we have forgotten many beautiful people's names for the simple reason that they did not have a big following but a small following which was destroyed.

To be individual is risky, but it is worth it, the risk is worth taking. And the only way to become an individual is to go beyond the ego. The ego makes you a personality, false, pseudo, never satisfying. How can it satisfy if it is not real? Only real food can nourish you, mm? You can go on looking into beautiful cookery books and you can read all kinds of descriptions of delicious food. You can even see colored pictures – the pictures may be even three-dimensional – but still you will remain hungry.

But that's what people go on doing, not about food, but about other things they do exactly that.

They go on looking into pornographic literature – what are they doing? Why are Playboy and magazines like that read by millions of people? – just looking at pictures, colored pictures of women. Now women also have their magazines – colored, nude pictures of men.

And the same is true about religion. People read scriptures – as if you can find God in the scriptures. You cannot find a woman in Playboy magazine and you cannot find God in the Bible either. The religious scriptures are a kind of spiritual pornography.

One has to seek and search within oneself. We contain the truth. We have to go into our own being; we have to learn the ways of being more and more interior so that we can start functioning from deeper recesses of our being. This is what sannyas is all about. The ego is the periphery, the circumference, and the real self is the center.

Drop the periphery, start moving towards the center. And the day you become rooted in the center is the day you gain paradise lost; it is regained. All joy, all beauty, all truth, suddenly starts showering on you, as if thousands of flowers are showering on you. And then they go on showering forever. But one has to sacrifice the ego.

All that I ask from my sannyasins is: sacrifice the ego. It is false, it is futile – don't cling to it. Let it be dropped, and in the very dropping... a new being is born.

[To a sannyasin, who is a lecturer at M.I.T.]

Now only the M.I.T. remains! So let it be – nothing to worry about. It is good to go for three months and create some rumor about me there!... Next time it will be even better, because orange people will be growing everywhere. It is a new kind of mushroom – it is psychedelic! So keep the M.I.T. because I would like to corrupt those people! Three months per year, that is perfectly good!

CHAPTER 11

12 July 1979 pm in Chuang Tzu Auditorium

Anand Ciska. Anand means bliss; ciska means freedom. Bliss is freedom and vice versa: freedom is bliss. In fact they are two sides of the same coin. Misery arises out of limitation. Bliss is to know that we are infinite, that even the sky is not our limit, that we are one with the whole. Only then does one know both the taste of freedom and bliss. They come together simultaneously, in the same instant.

And freedom is the goal of life. We are caught in many limitations – the body, the mind – and we have created many artificial limitations – of nation, of religion, of color, of race – and all together they create a prison around us.

Just disidentify yourself from the body, mind, from all that limits you, and out of this disidentification, freedom arises and a fragrance that is bliss.

Prem Grada. Prem means love; grada means brave. Love is the bravest thing in life because it needs your total courage. It needs your total courage because the ego has to be dropped. Love can happen only when the ego disappears. With love you cannot have the ego, with the ego you cannot have love. They can't exist together, there is no possibility of their coexistence. If the ego is there, then love is false, pseudo; it is something else masquerading as love. It can even be hate with the label love.

The ego has to be utterly dropped, and it can be dropped because it is not really part of our being. It is an artifact, it is our own creation. In itself it has no substance, it is a shadow. Hence to look deep down into it is to make it disappear; to look for it is not to find it at all. It exists only because we never look within.

Look within... let the ego disappear, and then you will be surprised: great love is welling up – love that you have never known before, love that you have not even dreamed about, love that is not a relationship but a state of being, an unconditional sharing of joy.

Prem Chicca. Prem means love; chicca means freedom. Love is true only when it brings freedom; if it brings bondage it is not love.

And ordinarily that is what happens: love brings a very very beautiful bondage. But howsoever beautiful it is, it is bondage all the same, and sooner or later the beauty disappears and only ugly bondage remains in your hands. It happens because we have not yet been able to disassociate love from possessiveness. That is one of the greatest achievements of being aware.

The man of awareness is not possessive because possession is destructive, because possession is violence, because possessiveness is immoral, unspiritual. It is reducing the other person to a thing... because only things can be possessed, not persons. The moment you possess a person he becomes a thing, or she becomes a thing. Hence husbands are not persons, neither are wives – because they are possessive of each other they both have become things. And to be a thing is the original fall. It is to lose your soul, it is to lose all track of your being.

True love means giving freedom to the other so that the other is allowed her or his own space. Not to interfere in the other's being – that's what love is. It is a delicate phenomenon. To give and yet not to interfere needs great sensitivity, needs very artful hands, because the moment we give, we immediately start possessing. We start demanding, we start hoping for something in return.

True love simply gives and never demands anything in return. Much comes in return, but that is another story; love has nothing to do with it. When it comes love is thankful; if it does not come there is no complaint. True love can never be frustrated; it is impossible to frustrate true love because if nothing comes in return, then too love is happy. It is happy because it has been allowed to share its joy. It is grateful because the other has allowed himself to be flowing, to be sharing. And if something comes in return, that is a reward... unexpected, undemanded – hence that too has tremendous beauty.

Anand Narayani. Anand means bliss; narayani means goddess. Bliss is the ultimate form of divinity; bliss is God.

God is not a person but the experience of total joy, of orgasmic rejoicing. When you are utterly lost, drunk, when only the dance remains and the dancer is no more – in that moment bliss is known. It is a state of egolessness. Immediately one becomes aware that one is not, God is. The moment you disappear, God appears; your disappearance is his appearance. But remember, by using "he", "his", I don't mean that he is a person.

It is an experience... formless. You cannot catch hold of it, and you cannot make an image of it. You cannot describe it; it is indefinable. It is a taste on the tongue, a perfume, a song heard in your deepest core of being, a song which does not exist of words but only of silence. It is an invisible dance of energy.

[A sannyasin says: I'm worried about being able to continue to grow when I get back to the West.]

Worrying is one of the obstacles in growth – even worrying about growth. Growth happens of its own accord; you need not do anything for it. You simply have to be available to existence: to the sun, to the moon, to the rivers, to the mountains, to the people, birds, animals. Remain available to life in all its multiplicity. Remain available to the present. Don't carry the past with you and don't project any future. And growth happens of its own accord, just as the grass grows by itself. You need not do anything for it. It has nothing to do with doing, it is a happening. How can we stop it from happening? So all that we are required to do is not to stop it, that's all.

So don't be worried about it, otherwise that will become an obstacle. Worrying means that you have already started thinking of the future. Live in the moment! Sometimes it is painful and sometimes it is a tremendous pleasure, and sometimes it is sad and dark, and sometimes it is very light and a great delight. One has to be available to all these possibilities: valleys and peaks, days and nights, summer and winter. And then you go on growing, you need not think about it at all.

Just remain available to life. Don't close yourself, remain open.

Help my people there!

[A sannyasin, arriving, says: I wanted... to ask you about how to love my parents inside, that I carry around with me, and the woman inside me.]

Just wait; do few groups, and then ask, mm? They may disappear, and there may be no need to make any effort to love or to hate.

In fact one need not love the past, one need not have it either. The past has to be simply dropped, one has to be free of it.

Love is another kind of attachment, clinging, just as hate is. Hate is negative clinging, love is positive clinging. But clinging to the past is bad, it keeps you hanging somewhere which is no more existential.

One has to live in the present, and the only way to live in the present is to die completely to the past every day so it is never accumulated. And then you will be able to love your parents, your friends, the world. But it is not a question of settling your past; on the contrary it is a question of cleansing your heart of the past so that you become a mirror. Whatsoever is the case is reflected, and you respond to it.

Responsibility is not duty towards the past, responsibility is a mirrorlike quality. It is the byproduct of living in the present.

After a few groups remind me. Good!

CHAPTER 12

13 July 1979 pm in Chuang Tzu Auditorium

[A sannyasin, leaving, asks: How do I find when I am the witness?]

It is something self-evident: when you are, you know it; no external proof is needed. If the question arises that means that you are not, otherwise the question does not arise at all. It is like having a headache: nobody asks, "How am I to know whether I have a headache or not?" If you have one, you know, there is no question of how.

But a few indications will be helpful... Whatsoever can be observed is not you; you are always the observer. If you witness witnessing, then you are not witnessing; that has become an observed thing. It is already a thought, an experience, something separate from you. You cannot witness the witness, remember. You will have the total feel of it, but you cannot witness it, you cannot see it. Who will see it? It is the seer, it can never be reduced to the seen. It is the observer, the eternal observer. Its very nature is observation; it cannot be reduced to the observed.

So whatsoever you can see, whatsoever you can observe, whatsoever you can witness, it is not you. You always go on moving behind and behind and behind. Then one day suddenly you find that there is nothing to witness, nothing to observe... eternal silence, no content. That is the moment you will have the feel – I say feel. You will have such a tremendous feel of it that it becomes self-evident. No other proof is needed, no other validation is needed; it validates itself.

Anand Julian. Anand means bliss; julian means young, youthful, youthfulness.

Bliss is always young; it is never old. It is always fresh, as fresh as the dewdrops in the morning, as fresh as the sun rays. It never gathers dust or rust. It never becomes a past experience, it is always in the present.

The moment you know that you are blissful, it is already past. You are only remembering an experience that is no more existential. When you are really in bliss you feel it is tremendously there, within and without. You are engulfed, you are overwhelmed, flooded with something of great power, something from the beyond. But you don't have time to observe it, you don't have time to think about it. The moment you think, it is already old, it is no more true, it has already become a part of your memory. The mind has possessed it and reduced it to a thing.

Bliss is the experience of the present moment. Bliss is to be present to the present. Bliss is to forget all past and all future. Bliss is to transcend time.

And that's what sannyas is all about: remaining eternally young, remaining eternally in the present. The present is eternity. The past is time, the future is time; the present is not time at all. The present is part of the divine eternity. And to be in contact with it is to remain young, is to remain alive.

Bliss is neither of the past nor of the future. When past and future are both dropped then you are in it, you are it!

Prem Janine. Prem means love; janine means divine grace. Love is both: it is divine and it is grace.

Love exists on the earth but is not part of the earthly existence: it is a penetration from the beyond. A ray of light penetrating darkness, that's what love is. It is the only possibility for us to transcend the darkness that surrounds us. It is the only ray of hope, because it is the only bridge between man and God. Hence the moment you start moving love towards you start becoming graceful.

The closer you come to God, the more you are filled with grace. Grace is the only proof that a person is reaching closer to God. Grace is the fragrance that starts happening only when you start coming closer and closer to the center of existence.

On the circumference there is no grace; at the center there is grace and only grace. When you move from the circumference to the center you grow in grace. And there is no other way to move towards the center except love.

Anand Meik. Anand means bliss; meik means rebellion. Bliss is the greatest rebellion there is.

The world lives in misery, and the world lives in misery because people are not rebellious enough, they don't rebel against slaveries. They bow down to slaveries. They are ready to be exploited, willing to be oppressed. From the very childhood they have been taught to be obedient. It has gone deep into their blood and bones, so deep really that it has entered their marrow. They have become obedient robots; they have forgotten how to disobey.

And the day you forget how to disobey, you lose your soul. You are no more an individual; you don't have any dignity. It is rebellion that brings dignity to you, makes you an individual. But it needs courage... because the society consists of slaves. They are a miserable lot, and they are never willing to accept anybody who rebels, who is blissful, who lives his life in his own light. They are very annoyed with such a person, irritated, angry, inimical, because he is going against the mob psychology.

Sannyas is initiation into individuation; it takes you away from mob psychology. Slowly slowly, all that the society has done to you has to be undone. You have to be given back your soul, only then will you be blissful; otherwise you cannot be.

Bliss is our intrinsic nature, but unless we are allowed to be natural bliss cannot express itself. And we are not allowed to be natural – society wants us to be artificial. It calls that artificiality culture, civilization, religion. It gives beautiful names to slaveries, to prisons; it decorates the prisons, it creates golden cages for you. But a cage is a cage. It doesn't matter whether it is golden, whether it is studded with diamonds or not; it may be just a poor cage or a very rich cage, but a cage is a cage.

Let sannyas become the assertion of bliss, the assertion of individuality, the assertion of your intelligence and your nature. Sannyas is rebellion, and to be rebellious is to live life in its totality. And to be rebellious is the way to know God. Jesus knows because he is a rebel; Buddha knows because he is a rebel. The priests don't know because they are not rebels.

Deva Guido. Deva means divine; guido means life.

Life is God to me. God is not anything separate from this life. God is not that but this; God is not then but now. This very earth is divine and this very body, the Buddha.

In the past the so-called religions have been against life, hence they have made life ugly. They have condemned so much that they have made people afraid to live, guilty about living. They have respected the life-deniers. They have sanctified them, called them saints. In fact they were masochists, they were suicidal, they were suffering from a deep pathology.

My effort here is to create a new kind of religion – rather, a new kind of religiousness which loves life, which respects life, which does not make people feel guilty about living, which has no condemnation for the earth. Not a religion which renounces but a religion which rejoices: a religion of celebration, of song and music, of love and poetry; a religion which is creative and beautifies the earth.

I am not interested in any paradise after death; I am interested in this moment. This moment has to be transformed into a paradise. If this moment becomes paradise, the next is bound to become as well. If this life becomes divine, the other life that will follow is bound to be divine, because it is a continuum. We need not worry about the next life or the next moment.

Transform this moment, hallow this moment. Make this ordinary world extraordinary, sacred, holy.

Prem Nilima. Prem means love; nilima means infinite blueness. Nilima – the color blue – represents depth, infinity. That's why the sky looks blue. In fact it has no color; it appears blue because of infinite depth, unending depth. There is no boundary there, it simply goes on and on. This very depth makes it appear blue. That's why wherever water is deep it looks blue; if it is shallow it is not blue.

And love is the only depth that a soul can know. Love is falling into the depths of your being. It has the color blue; the blue represents that depth too.

In India Krishna has been loved tremendously. He is represented as blue. In fact people are never blue. Either they are white, yellow, red, black, but nobody is ever blue, except for a few blue children who suffer from some blood disease. But they cannot survive; blue children don't survive.

Krishna is painted as blue. One of his names, Shyam, simply means blue, the blue one. He is represented as blue, painted as blue, metaphorically. It is a symbol that he is a love god, that he represents love and the depth of the inner soul.

Become love, and let blue spread all over your being. Become blue. Let it become your life symbol too.

I teach life. I don't teach God, because if love is learned, God follows automatically; it comes of its own accord. Love creates the required space in which God has to descend, is bound to descend, is inevitable. Hence we need not talk about God, but love has to be understood, love has to be learned, love has to be refined. Love has to be made more and more subtle and free from gross elements

For example, sexuality is a gross element, anger is gross, greed is gross, jealousy is gross, possessiveness is gross. Love has to be freed from all these things. Slowly slowly, when love remains just a pure perfume, just the sheer joy of sharing your being with existence, then the right context is created. Now God is bound to happen, it is inevitable.

[A sannyasin says: I can be hurt very easily and back in the West it can be worse, so I'm afraid to go back.]

Don't be afraid – I will be with you! Give all your fear, all your worry, to me.

There is nothing to fear in life, because life is nothing but another name of death. So what is there to fear? It is all going to go; it is already a lost battle. The day one is born the battle is lost! Then there is nothing to fear.

See it clearly, and no worry arises. And then one can dance and celebrate – what else to do? Before death comes, in the little time that is available, dance, sing, celebrate! And if one starts dancing and celebrating, death never comes. Then instead of death, God comes. Even in death, a new door opens to eternal life. It is not an end then, but a beginning, a real birth.

To transform death into real birth is the whole art of meditation.

[A sannyasin says she is afraid of the Satori group; to be in silence for seven days.]

No, no, it is a totally different Satori group, don't be worried – no silence at all! It is a deception, that name is a deception – you will not find a single moment of silence, don't be worried. It is a very western satori!

CHAPTER 13

14 July 1979 pm in Chuang Tzu Auditorium

Anand Saoirse. Anand means bliss; saoirse means freedom. Bliss is possible only in freedom; freedom is the right space in which bliss grows, the right soil. Without freedom there is no possibility of bliss growing. One cannot be happy without freedom, one can at the most pretend to be happy.

As the society is, everybody exists as a slave. And not only one kind of slavery but many kinds of slaveries surround man.

A sannyasin has to get out of all slaveries, has to declare his total freedom whatsoever the cost. And if from the very childhood you start tasting the joy of freedom, then there is a possibility that your life will not be a wastage, that your life will have some meaning, some significance, that you would have lived truly. Very few people live truly; people's lives at the most are just acting, pseudo.

So the right time for sannyas is childhood. Even those who are grown-up when they become sannyasins, I make them children again; they have to start again from ABC.

Deva Marriet. Deva means divine; marriet means rebellion.

There are two kinds of rebellion: one is political, the other is spiritual. The political rebellion is superficial; it changes only the surface, it is not a real change. People get tired of one form, one kind of slavery; they go on changing slaveries. That's what political rebellion is: to move from one prison and enter into another. The new prison feels a little better: it has a few novelties, or maybe it has a different kind of slavery of which people are not yet aware. But sooner or later they get bored with it, tired of it, because it is the same game, only the name has changed.

And this has been so for the whole history of man. Thousands of times we have changed the forms – the state, the government, the social ethics, the morality – and nothing really has changed; it all remains the same. It is very deceptive.

The true rebellion is spiritual. It has nothing to do with the society. It is inward. It has nothing to do with your surface but with your essential being. It does not change character, it changes your consciousness. It changes you, it does not change anything else. But the moment you are new, everything else is automatically new.

The moment you know the taste of inner freedom you cannot be reduced to slavery. Yes, you can be forced to live in a prison but still you will be free, your spirit will be free. A spiritual person can be chained, can be forced to live in a prison, can be killed, but his freedom remains intact because his freedom is so inward that nothing can reach it, nothing can destroy it.

Jesus is crucified but his freedom is not crucified. He dies a free man, he dies in utter freedom. You cannot destroy his spirit; it still lives, it will live forever.

That is the meaning of your name. Think of a great revolution in your being. That's what sannyas is all about: an effort to change your consciousness. The very chemistry of your consciousness has to be transformed – and it has infinite potential. We live only as a seed and we think this is all. This is not all, it is not even the beginning. The seed has to fall in the soil, the seed has to die in the soil. Then you will be born. Then you will start sprouting in a plant, and soon, when the spring comes, there will be flowers.

And unless one can grow flowers in one's being one remains unfulfilled, discontented, frustrated. The moment flowers start blooming inside you, you know that God is. In your flowering you have the first proof of God's existence; there is no other proof.

Deva Mitsuhiro. Deva means divine; mitsuhiro means richness of light – richness of divine light.

Man is born in darkness and lives in darkness, hence all the misery. It is because we have not yet been able to create light within our soul. All that is required to create the light is available – we just have to put all those things together.

That's the whole art of meditation. In fact the word "art" comes from a root which means putting things together. The word "order" also comes from the same root: putting things together.

Man lives as a chaos, and a cosmos has to be created in him, an order, a discipline. It is our birthright. The whole existence is ready to support us. We just have to take a decision: we have to become involved with this inner growth. A total, intense commitment, that's all that is needed.

Sannyas is only the outer form of this inner involvement. It is just a gesture from your side that you are ready to be put together, that you will not resist if some changes are made in your consciousness; that you will not remain a spectator, but will become a participant in the process of transformation. Once that is understood things are very easy. And as you start growing, trust grows. As you start feeling more and more together, light starts spreading from the innermost core of your being towards the circumference. And to be full of light is to know what life is. To be in darkness is to be in hell; to be in light is to be in heaven.

Prem Sita. Prem means love; sita literally means born out of the earth. The mythological story is that the wife of Rama was born out of the earth and ultimately she disappeared into the earth again.

It is a very symbolic story: we are born out of the earth and finally we disappear into the earth, yet something in us is not of the earth but of the sky. But that something is as invisible as the sky. The earth is the visible part; the sky is the invisible space within us.

That's exactly the meaning of the word "human". Human comes from a root "humus"; humus means the earth. And that is also the meaning of the word "adam"; adam means dust. The story is: God made Adam out of the earth and then breathed life into him.

We have two dimensions to our being: one is earthly, the other is unearthy. The earthly dimension is visible, and because it is visible and gross many people remain lost in it and remain oblivious to the other which is far more significant, far more valuable... because the earthly is going to die, the unearthy is eternal, deathless.

Sannyas is an inquiry into the unearthy. Love is the door for that. Love is the only unearthy thing in our grasp, in our comprehension. But if you can catch hold of the thread of love, slowly slowly you can catch hold of many more things. Love is the beginning of the journey that ends in God; love is the direction towards God.

So remember both parts. The sita part is earthly – it is beautiful, it has to be respected, loved, but it is not all. There is something more to it, something more mysterious. The earthly part is available to logic, the unearthy part is available to love.

Prayer is another form of love; meditation is also love energy. Prayer is addressed meditation to God; meditation is unaddressed prayer. Prayer is a dialogue of love; meditation is simply drowning in love, into your own innermost space.

But remember that the invisible is the real source of our being. I am not against the earthly – I am in tremendous love with the earth – but one has not to stop there. Use it as a stepping-stone, feel grateful to it, because without it nothing is possible, but remember, it has to be used as a stepping-stone. One has to go beyond, and the way to go beyond is love.

Anand Deborah. Anand means bliss, blissfulness; deborah is Hebrew, it means bee – a blissful bee. The bee symbolizes a few things. One is its constant cheerfulness, humming, its constant singing. It is always in a dance. In fact the bees talk to each other through dancing; dance is their language. They communicate through dance, through gesture, through movement.

If a bee finds a new source of nourishment, she immediately goes back to the fold and starts dancing in a certain way. Then all the bees follow her, they have understood. She has conveyed the message that she has found a source of nourishment: she has found a rosebush with many flowers: "Come along!" Dance is her language, humming is her life.

And that should be so with a sannyasin too: humming, singing, should become the very life-style. And a dance, not only of the physical body but of the spiritual being too – a dance so total that the dancer disappears. And only in those rare moments when the dance remains without the dancer, does one have communion with God. Dance is also the language that God understands.

The bee has also another quality. Buddha has said to his disciples, "Be like bees" – because the bee goes from one flower to another but it never disturbs the flower. It takes its fragrance, it enjoys,

but it never possesses and it never disturbs. The flower remains intact; in fact it becomes more beautiful because the humming and the dance of the bee and the bee's coming to the flower is a great compliment to the flower – the flower has been recognized. The flower's fragrance has been recognized.

The joy of the bee makes the flower aware of its own being. The bee contributes, the bee makes the flower aware of itself; the bee becomes a mirror. And it is absolutely non-interfering; in no way does it disturb the flower. It takes nourishment in such a subtle way, with such grace, with such art, skill, intelligence, that the flower feels grateful instead of exploited. And it never possesses the flower; it simply moves from one flower to another.

Buddha has said to his disciples, "Go on moving – charaiveti-charaiveti." Never stop anywhere; don't possess. Walk on.

Enjoy all that life gives to you but never become possessive of anything. Be like a bee: singing, dancing, enjoying, celebrating, but moving. Remain flowing. Whenever one stops anywhere one becomes stagnant, and whenever one possesses, one becomes destructive. True love knows how not to possess, how to love and yet not to possess.

The symbol is beautiful: it exactly symbolizes the life of a sannyasin. Remember it, and let it become your very life, your very being. Let it permeate your whole existence.

[A sannyasin, leaving, asked which meditation would be good for him. He likes Kundalini most.]

Kundalini you like the most? Then continue Kundalini. Go according to your liking; it always gives you the right direction. And when you like something it is never an imposition, it becomes more and more spontaneous.

All meditations lead to the same goal, so no meditation is better than another. The only question is which one feels good to you – that is good.

Prem means love; manik means diamond. Love is the most precious thing in existence. Lose everything for love, but never lose love for anything. Sacrifice everything on the altar of love, but never sacrifice love for anything. That's the only religion I teach.

[To a new Indian sannyasin:]

So you have arrived – I have been waiting for you. You had to come and you have arrived in the right time....

And remember a few things. The most important is that now meditation should become the very center of your life; everything else should be secondary.

Nothing has to be dropped, nothing has to be renounced. Just meditation becomes the most important, significant thing; everything else follows it.

Out of twenty-four hours at least one hour has to be absolutely devoted to meditation, whatsoever the cost. Sometimes it is difficult – one is too busy, too occupied – but if it is the first preference

then other things can be dropped. A little less money will do, but a little less meditation will not do, because ultimately, finally, one finds that the only richness comes through meditation.

When one is dying one comes to know that only the time that has been devoted to meditation has been saved; everything else and all the time devoted to it, has gone down the drain. Nothing is left of it, it has been a sheer wastage. Meditation is the only way to save time and life energy. And one who has been meditating has something to take with himself beyond death, a treasure. He is not going empty-handed, he is going full, overflowing.

Death proves how a man has lived. If a man can go into death dancing, joyously, silent, blissful, that means that he has lived rightly . because death is the climax of life, the essence of the whole of life. It gives absolute proof how one has lived.

People die crying, weeping, clinging. They don't want to die: a little more life... Everything is unfinished, no desire has been fulfilled, all longings are waiting there and time is finished. They die like beggars. Their whole life must have been wrong, otherwise one dies like an emperor.

So the first thing: meditation has to become the center of your existence. And once it becomes the center it starts influencing everything else, it starts coloring everything else. Your work slowly slowly becomes meditation, your relationship slowly slowly becomes meditation.

A moment comes to the meditator when he need not meditate separately; it spreads over his life – a subtle flavor, an aroma. Then whatsoever he is doing – walking, talking, sleeping – he remains in meditation.

So the second thing to be remembered: only in the beginning is meditation a separate phenomenon that you have to give special time to. But that is only for the beginning, only for the learner. Once you have learned the art, then you have to bring the quality to everyday life. One can drive meditatively, one can write meditatively, and the quality is so definitely different that when you know it you see the difference: each act becomes a deep relaxation; it is no more tense, it is no more worry. And if a man can work without tension his work becomes play, his work becomes worship.

I am not for renunciation. My whole approach is how to make life more joyous, how to transform this life into a rejoicing, a constant rejoicing.

So remember that, the third thing: my approach is not life-negative, it is life-affirmative. Life is God to me, and to live intensely and passionately is the only prayer I prescribe.

And keep in mind that sooner or later you have to come and be part of the family here. Now this is your home – wherever you are you will be in a foreign country. So whenever it is possible – and soon it will be possible, once the seed is there in the heart...

So keep the seed in the heart, let it sink there, and everything will start happening. But this is your home and you have to come here.

CHAPTER 14

15 July 1979 pm in Chuang Tzu Auditorium

Prem Francesco. Prem means love; francesco means freedom. Love is the ultimate form of freedom; if love cannot bring freedom then nothing else can. If even love becomes a bondage then everything else is going to become a bondage. Love is the only hope of salvation.

It is through love that we become able to see something of the beyond. Love means insight into the transcendental. Love a man or a woman and suddenly they are no more human but something divine, something incomprehensible, something mysterious.

Love makes you aware of something which cannot be known by the intellect; it makes you available to the presence of God. And to be aware of God is to be free; to know that God is, is freedom, because to be in God is freedom. Without that experience all freedom is just so-so.

Freedom is not something political or social; it is something spiritual. And only love can bridge you with the ultimate, with the center of existence.

Prem Alessandra. Prem means love; alessandra means courage and compassion. Your full name will mean love, courage and compassion. Compassion is the fragrance of love – love is the flower, compassion the fragrance. And love can become compassion only through courage.

Great courage is needed to dissolve one's ego totally. When you dissolve your ego in relation to one person it is love; when you dissolve your ego in relation to the whole existence it is compassion. Even love needs great courage, so what to say about compassion? It is falling in love with the whole of existence, with the totality of it. That's what God is.

[The new sannyasin is seven months pregnant.]

Then just be here and absorb as much of my energy as possible. Be open and vulnerable.

But go to meditations – even if you can't do them. Just sit by the side. Be a part, just silently participate. Go to the music group and sit silently by the side. Let the music shower on you. And wherever many people are meditating a subtle vibe of meditation is created. Remain silent and become attuned to that vibe, and that will be enough.

[Osho gives sannyas to a baby, and addresses the parents.]

Prem Vega. Prem means love; Vega is the name of the brightest star – love, the brightest star.

Every child represents love, brings love. Every child is a creation of love. Every child is a poem, and every child brings great hope into the world. If the society does not destroy the child, then each child is bound to become a Jesus or a Buddha.

But the society destroys, and destroys in beautiful names: in the name of the nation, church, in the name of religion, country. Beautiful labels, but all destructive. The society destroys in such subtle ways that the child is almost helpless.

Sannyasin parents have to be aware; they have to help the child to be himself or herself. Create a loving space around the child. Give your being unconditionally, but don't impose your ideas on the child. Give your love but not your ideology.

If a child is given love, protection, nourishment, without being manipulated into being a Christian or a Hindu or a Mohammedan, the world can become paradise, because then each individual will be really an individual and each individual will be a bright star.

We destroy intelligence, we create stupid people, because stupid people are obedient. The society is very much afraid of intelligence because intelligence is always radical and rebellious. The society wants as many slaves as possible; it wants machines not men.

Remember it: help the child to become a dignified human being who can risk all for his love, for his freedom; who can risk even his life just to remain himself. That's the purpose of the real mother, the real father, the real parent. That should be the purpose of the whole education. Right now it is just the opposite.

Anand Theo. Anand means bliss; theo means a gift of God.

Bliss is not an achievement of man, hence one cannot be ambitious about it. You cannot desire it; if you desire it you will go on missing. The desire is not a help but a hindrance.

It is a gift; it comes whenever you are ready. It is not according to your desire; it is according to your being and its state.

If you are silent it comes, if you are empty of all thoughts it comes, if you put your ego aside it comes; but you cannot bring it. It always comes on its own.

All that you can do is to remove hindrances, obstacles. Thoughts, desires, memories, these are the obstacles – in short, the ego, because the ego consists of thoughts, memories, desires, and nothing

else. The ego is the bundle of all these things, your past and your future. The past means memory, the future means desire, and the ego is just a bundle of all these things.

If you put this bundle aside, if you remain utterly silent, with no past, no future, suddenly it is there.

It comes from the beyond as a gift; whenever you are ready, it appears. But it appears of its own accord – you cannot claim: "I have achieved it." It comes only when you are not, so how can you claim that you have achieved it?

Hence all those who have known have called it a gift of God.

Deva Sugit. Deva means divine; sugit means a beautiful song.

Man is meant to be a divine, beautiful song; that is our intrinsic potential. We may not achieve it; ninety-nine point nine percent of people miss it because we get lost in the unnecessary. We become too interested in the mundane: money, power, prestige, all the games of the ego. And when it is a jungle, you can go on and on – there is no end to it. One desire leads into another, and each desire creates at least ten desires. So it goes on becoming bigger and bigger, and one is lost more and more. And finally one cannot even remember from where this whole nonsense started, why in the first place one entered into these games, except that everybody else was playing these games and one started imitating others.

And the child has no other way; he is bound to speak the language people speak around him, he is bound to learn the style of life that people around him live. He is bound to go to the church: his parents who go... and so on, so forth. He is bound to play the games of the ambitious ego which everybody is playing.

But it happens that almost the major part of humanity never becomes aware of what they are doing and why. Only a very very minor part of humanity starts taking account of its life, starts contemplating, "Why am I here? For what purpose? Is this all – accumulating money and a little name, and a little fame? If this is all, then life is absurd, because death will come and take everything away.

"If this is all that life is meant to be, then it is utter futility, an exercise in futility, and the whole thing is absurd. Then there is no meaning in it."

Once a person starts contemplating on it, a new beginning has already happened: the seed has started growing into a sprout. This basic question brings a radical change in one's consciousness: one starts becoming more interested in the essential, one starts becoming more and more interested in one's own inner being. A journey towards the inner center starts. Otherwise people are living like extroverts.

Our real life is in and our unreal life is being lived outside our being. The extroversion is superficial; introversion can only lead you into your depths. And there the song is heard for the first time. There is heard the music, the celestial music of which life consists.

We are made of the same celestial music as the stars. We are made of the same harmony, the same accord, as the whole universe. We are part of this infinite cosmos, miniature parts, but even a

single drop of water contains all the oceans because it contains the secret of the oceans. And each single individual contains the secret of God.

And to know it is to become a song, to know it is to become a dance, to know it is to become a celebration.

My sannyas is nothing but entering into the world of celebration. It is not renunciation, it is rejoicing. Rejoice, rejoice that life is! Rejoice in the stars and the sun and the moon and the rains and the wind. Rejoice in trees and animals and birds and people. Rejoice in your own being. If rejoicing becomes your whole life I call it religious.

A religious person is blissful moment-to-moment and his bliss goes on growing, deepening. This deepening bliss brings you closer and closer to God. One day when there is only bliss and you are not – not even to say that "I am blissful," but simply bliss is – you have arrived home. That is the point where one becomes a Buddha, a Christ.

Deva Satori. Deva means divine; satori means a glimpse of God, the first step into God.

Man lives as a link between the animal world and the kingdom of God. Man himself is not a being but only a process, a beginning. Man has to transcend himself every day because man is a journey. We are continuously going away from the animals towards God.

And the first experience of God is satori. And to experience God for the first time is to experience yourself. God is not something separate: it is the realization of our intrinsic potential. It is just as a seed becomes a flower. Nobody could have ever imagined the flower in the seed. If we had cut the seed and dissected it we would not have found any flower there.

Cut man, dissect him, and you will not find any God there either.

The seed has to grow into a tree and the tree has to wait for the spring. In the right moment the flowering happens; that flowering is satori – when man becomes a flower, a blossoming of the divine within himself, when for the first time he encounters himself, as if he has suddenly become awakened.

Ordinarily we are in a sleep, dreaming a thousand-and-one things. The purpose of sannyas is to shake you, shock you, and to awaken you. Just a glimpse of awakening and all dreams become futile. Then nightmares are nightmares and sweet dreams are also nightmares.

The first taste of awakening is satori; and remember, that is the goal for you. It has to be achieved, and in this very life. So don't postpone it, don't postpone it even for tomorrow. Start working from this very moment. Go as deeply as possible into meditations. Bring your total energy. Jump wholeheartedly. Don't hold back, don't go halfheartedly, because only passionate intensity brings fulfillment.

CHAPTER 15

16 July 1979 pm in Chuang Tzu Auditorium

Anand Elles. Anand means bliss; elles comes from the Hebrew root el; el means God. Bliss is God.

God is indefinable, but if any definition is possible at all, then bliss is his definition. The definition that comes closest to define God is bliss. Even that falls short but it is the most approximate.

Truth remains intellectual, and intellect is only a part of man's being. Love becomes emotional; again, a part of a human being, not the whole. Bliss means: body, mind, soul, all together in a harmonious dance. Bliss means your whole being in such an attunement, in such an accord, that there is no conflict left, no tension left, no misery left. Bliss means absolute silence, but a silence that sings, a silence that is capable of celebration. Bliss means peace but not a dead peace, not the peace that exists in the cemetery, but the peace that surrounds the peaks of high mountains – alive, thriving, pulsating, no noise but a tremendous melody.

Man can deny God but man cannot deny bliss. Man can be an atheist – he can say, "I don't believe in God. There is no God." And in fact there is no way to prove that there is... The atheist stands on firmer ground, logically, than the theist. The theist cannot defeat the atheist in logical argumentation. It is impossible. The atheist intellectually is more right, but only intellectually.

The theist is right existentially, but existence is so vast that it cannot be reduced to intellectual terms – hence God can be denied very easily. A child can say, 'No, I cannot believe in God because I can't see him.' And we have no way to prove him. Science denies God because God cannot be caught in a test tube. In fact, out of one hundred people ninety-nine are atheists. They may be Christians, Hindus, Mohammedans, they may be regular church-goers – that makes no difference. Deep down they cannot believe something which is absolutely illogical.

We are brought up in the logical way, we are educated through logic, our whole make-up is logical – and God is absolutely illogical; hence to deny God is very easy. But one cannot deny bliss.

Everybody is searching for it. To deny it means to deny all significance in life. To deny it means that nothing is left except suicide. To deny it means... Then why go on living, for what? Then there is no hope: tomorrow is going to be the same as today, today is the same as yesterday; then the whole of life becomes pointless, and to live becomes cowardly.

If there is nothing to be achieved, if there is nowhere to reach, if there is no destiny, then to go on existing is simply absurd. Either a fool can do it or a coward, and both are not values worth cherishing. Bliss cannot be denied. To deny it is to commit suicide, hence I define God as bliss. We can forget the word "god"; it is only a word, the real thing is bliss. If you can be blissful, overflowing, flooded with it, God is. In that moment you have absolute proof that God is. But that proof is something absolutely subjective. You cannot make an object of it, you cannot call your friends to see it. It is not a thing, and it is so deep inside you that you and only you can reach there. You cannot invite anybody else. Hence it is so difficult to express anything about God.

The mystics have been trying ways, methods, means, to express God. A few have remained silent. If you ask the Buddha, "Is there a God?" he immediately closes his eyes and sits silently; that is his answer. He says, "Be silent, be still, and know." You can misunderstand, you can think that he is just being rude to you. You have asked a question and he has not answered it, he does not think you worthy enough. Or you can think that he does not know, hence he is silent. Or you can think that he does not believe in God and is not courageous enough to say so. You can misunderstand his silence. Words can be misunderstood, silence can be misunderstood even more, because it is absolutely up to you what to make out of it. But when Buddha keeps silent he is simply saying, "Be silent and you will also know. This is the way to know and this is my way of expressing it."

Or if you ask Meera, a woman mystic of India, she will immediately start dancing, singing; that is her answer. She is saying, "Dance and sing and be lost in the dance, utterly lost; abandon yourself in singing, be drunk and you will know" But you may think she is a little mad, crazy, nuts: "I have asked about God and she starts dancing. There seems to be no relevance." There is, but it is very subtle. Unless one is very sympathetic, unless one is really open one is going to miss all these answers. But one thing is certain: Buddha is blissful in his silence, Meera is blissful in her dance. Christ is blissful even on the cross, Krishna is playing on his flute, sharing his bliss with existence...

Bliss is God. Seek bliss and you will find God.

CHAPTER 16

17 July 1979 pm in Chuang Tzu Auditorium

Deva Yoshiro. Deva means God; yoshiro means favorite – God's favorite. Everyone is, but very few people become aware of it. Those who become aware become full of gratitude. And to be grateful, to feel grateful for all that is, is to be religious. And it is really a tremendously beautiful existence; it cannot be improved upon, it is perfect as it is.

But we are completely asleep: we don't know who we are. We don't know that God is constantly showering a thousand-and-one blessings on us. We don't know that he is following us like a shadow that he is our safety, security, that we are eternally rooted in him. We can forget him but he cannot forget us; we can forget him but we cannot lose him.

Prem Katina. Prem means love; katina means pure. What is pure love? Pure love is giving your life energies just for giving's sake – enjoying the very act of giving, not waiting for any reward.

The moment any motive enters into love, love becomes impure; unmotivated love is pure. The moment there is a demand, howsoever subtle or unconscious, it pollutes love, it destroys its beauty; the love falls from the skies and becomes very muddy. Love is the most innocent phenomenon; bring desire in and it becomes cunning and clever and the innocence is lost.

In the biblical story the serpent represents knowledge, cunningness, cleverness. The serpent has always been a symbol of cunningness. Before the serpent persuaded Eve to eat the fruit of knowledge, love was pure. After that it was no more love, it was lust. Hence they became guilty, ashamed of being naked.

Love can be naked because it knows nothing of shame, it knows nothing of guilt. It is so pure, so innocent, like a child, that it need not hide. But lust hides, lust needs some camouflage. Before the serpent met Eve and persuaded her, there was love in existence. To eat the fruit of knowledge is to

fall from love and its innocence, is to become cunning, clever, knowledgeable. That is the original fall: from love to knowledge, from the heart to the head. And the whole process of sannyas is to reverse this phenomenon: move back from the head to the heart.

Katina basically comes from the same root as catharsis. We need to cathart all that we have eaten; knowledge has to be catharted out. It is poison; our system has to be freed of it. Sannyas is a process of falling back into innocence, getting to that state of Adam and Eve before they met the serpent. Jesus calls it becoming a child again, a rebirth – and it is so.

And the only way is to go on purifying your love, go on making it less and less motivated, less and less possessive, less and less demanding. And a moment comes when there is no demand, no motive, no possession. Then love becomes your wings; it can take you to the ultimate.

Satya Edit. Satya means truth; edit means blessed happiness. Truth is the only blessing there is, the only bliss there is. But man lives in lies; he is afraid of the truth, he escapes from the truth. There is a reason: because his whole ego is a false phenomenon, to face truth means to die as an ego – that is painful.

And we have been brought up for centuries and centuries to enhance the ego: by money, power, prestige; by education, by virtue, by morality, by character; even by renunciation, saintliness. But all are decorations of the ego, hence everybody is afraid. The man who is in any way involved with the ego is bound to be afraid of truth, but then he has to remain in misery.

Lies can promise but they cannot deliver the goods. They keep you hoping, but nothing is ever fulfilled. They keep you postponing – tomorrow, tomorrow, tomorrow. But tomorrow never comes. What really comes one day is death, and the whole life has been a waiting – waiting for nothing, waiting for Godot, a futile existence. But the ego is very cunning, political: it persuades you: "Just wait one day more; don't be hopeless." It goes on giving you hope. It is through hope that it thrives.

To face truth is to drop the ego and to drop all projections for the future. To face truth means to face the present: this moment in its totality is truth. Truth is never in the past and never in the future. The ego is always in the past or in the future, it is never in the present. The necessary, inevitable outcome is great misery, but we go on suffering and still we go on clinging to the ego.

To be really a sannyasin means taking the great quantum leap beyond the ego, jumping out of it, becoming a nobody. And then one is blessed, one is blessed with great happiness. Then it goes on showering like flowers, day in, day out. Then your whole life becomes fragrant: fragrant with the unknown, fragrant with God.

Truth is another name for God, and to be in God is to be blissful. Not to be in God is to be in misery. To be separate from God is pain; to be united is bliss.

Anand Valann. Anand means bliss; valann means a child of God – a blissful child of God. That's what you have to become, that's what every sannyasin has to become; blissful.

And religious people have almost forgotten how to be blissful. They have become very sour faced. They have created such stupidity in the name of religion that their life has become sad. They have created so many negative attitudes towards life that they cannot be blissful.

Unless you love life how can you be blissful? Unless you love flowers and stars and people, you cannot sing, you cannot dance.

One becomes lonely if one is life-negative; one starts living like an island. Then sadness is bound to gather, then one becomes like a dark cloud. And that's how our so-called saints, mahatmas are: dark clouds, not even a silver lining. They cannot smile, they cannot laugh, they cannot participate in any kind of celebration – that is all mundane, profane, below them. They can only sit like stone statues, dead, dull. They have died before their death. They are no more alive, because aliveness is in dance, aliveness is in joy, aliveness is in love.

So the first thing to be learned is to be blissful. And the second thing: become a child. Knowledge leads nowhere; innocence is the gate to God. Become like a child again. Forget all that you have learned – unlearn. That's the process of becoming a sannyasin: unlearning. And then again that wonder that was there when you were a child rises up: again those eyes full of the mysterious, the heart throbbing constantly with surprise. Again that beautiful space wells up. And one can meet God only in that innocence. We have lost paradise; childhood is another name for that paradise that we have lost. It has to be regained, and then all is regained.

If a man can die again and be as a child, as he was born, then the circle is complete; one is fulfilled. When the circle is complete there is tremendous fulfillment. A great contentment descends: one is grateful to life, to death, for everything that has happened and for everything that has not happened. One dies with a smile, with a song in the heart. And when one can die with a song in the heart one has really lived. Death becomes the proof of how you have lived. To die as a child is to learn the lesson of life; to die in any other way is to miss the whole point.

Anand Daniel. Anand means the state of absolute bliss. It contains peace, it contains joy, it contains silence, it contains contentment. It is multidimensional: it is not just happiness, it is much more.

In fact there is nothing higher than that; it is the ultimate harmony of existence. And in being in rhythm with existence, in being in accord with existence, one comes to know it.

Meditation is a way of finding the accord. Ordinarily we are not in accord with existence; we don't know how to bridge ourselves with existence. In fact we go on fighting it, struggling with it

We are brought up with such wrong notions: that one has to struggle for one's survival. We have been brought up with very poisoned ideologies. The idea of ambition keeps us in a state of constant tension; the idea of competition keeps us unrelaxed. And slowly slowly the tensions, the inner conflicts, the struggle outside and inside, is so much that it drives us crazy, mad.

To be mad means that one has fallen very far away from the eternal harmony of existence. That's the definition of a madman: one who has completely forgotten that there is a way to enter into unity again, that one can be in a love affair with existence. There is no need to struggle, there is no need to go against the current – one can go with it. One can move with the river so lovingly that one need not even swim, one can float with it. And one can be so attuned with the flow that one is not separate from the river any more, one becomes the river. And the river is already going to the ocean, there is no need for us to strive. The very idea of striving, of achieving, is the base of all our misery.

A blissful person is one who has become relaxed, calm, quiet, in tune with existence, one who accepts life as it is, without any struggle.

Daniel means God is my judge; it is a beautiful name. But God can be your judge only if you are utterly attuned with existence – otherwise there is no God, at least not for you.

If you are in conflict with existence you cannot feel God. God is not a person, but that great joy which comes when you feel at home in existence – that feeling is God.

And if you are in accord, blissfully in accord, then naturally there is no need to be afraid, there is no need to be guilty, there is no need to feel unworthy... because God is our judge, and God is compassion; God is justice, and God is love. If we are in harmony then there is no fear of any judgment or judgment day. Then we are already accepted, we are already forgiven.

Anand Monique. Anand means bliss. Monique comes from the Greek monos; it means alone, aloneness. The full name will mean blissful aloneness.

Remember, being alone does not mean being lonely. To be lonely is a negative state; it means that you are missing the other. You want the other but the other is not present. You hanker for the other, you are desperate for the other, but the other is not available. Although the other is not available, in your mind you are with the other. It is a state of misery, of darkness, of hell.

But to be alone is totally different, qualitatively different. It means the joy of being oneself, enjoying one's own being, celebrating one's own being. Even just breathing is so joyful One is not missing the other – one is too full of oneself, one cannot miss anyone. One is with oneself, the other is not needed.

It is a solo song, just a solo play on the flute, not accompanied by other instruments. It has its own tremendous beauty. It is not an orchestra. An orchestra has its own beauty, but a solo flute brings something of silence, something of the unknown, and brings it in a very penetrating way. It touches the heart more than any orchestra.

To know how to be alone is meditation. There are two paths: one is of love, that means to know how to relate; the other is of meditation, that means how to be alone. Both paths reach to the same peak, but they pass through different territories.

Your name fits exactly with your path. Whosoever has given it to you may have felt something in you, or maybe it was just coincidental, but it certainly fits your type. Meditation is your way and you will know God only in your absolute aloneness – not through prayer but through meditation.

[The new sannyasin says she would like to know what is the meaning of the mala and of the color of the dress.]

The meaning of the color red, all the shades of red, all the shades of my color, is that you have to die and to be reborn. It is the fire through which you have to pass. It will burn your ego, it will burn all that is false in you, and only that which is essential will be left in its utter purity. It is the color of fire. Fire can give you a new life; it can destroy the old and can create the new.

And the mala is a bridge between us; it keeps you in an inner contact with me. You will know the meaning slowly slowly because it is something existential. Soon you will be able to know that it is a device to remain in constant communion with me. Any time you hold the mala in your hand you will find me close to you. It is a subtle bridge, invisible.

It cannot be explained to outsiders because they will see only the visible mala, they will miss the invisible mystery. They will only see the body and they will miss the spirit. It is to be known only by sannyasins; even sannyasins take time to know about it. It is such an unknown experience that one has to learn. Slowly slowly, passing through many experiences, you will become aware of it: that it keeps you connected with me, that you can be thousands of miles away and yet you are as close as one can be.

Deva Edo. Deva means divine; edo means rich – divine richness.

Whatsoever the world can give to us keeps us poor. It can't make us rich; it can at the most give us a pretension of being rich. Even Alexander the Great is a beggar. Even the richest person on earth remains empty, futile, deep down, because the riches that he has accumulated are outside and the poverty is within. Your money cannot go inside you, cannot fulfill you there. You can go on piling up money outside; it will remain outside you. You will remain poor. In fact you will start feeling more poor as the money starts piling up. In comparison a poor man never feels so poor as a rich man, because of the contrast.

The really rich is one who knows God, because that is an inner experience. Only when God fills you within are you rich. Then you may have money, may not have money, it doesn't matter, it is not relevant.

Initiation into sannyas is an inquiry, an exploration, into this inner richness.

Jesus says again and again: The kingdom of God is within you. He is indicating this richness. When he says man cannot live by bread alone; he is saying that if a man lives by bread alone he does not live at all. He only exists, he only survives – maybe comfortably but his life has no significance, no song arises out of him. He has not been able to know anything which is really valuable.

And what is really valuable? There is only one definition: that which you can take beyond death, only that is really valuable. All else is worthless. It may have a price to it but it has no value. Things have prices but no values. Only inner experiences have values, but they don't have any price. You cannot purchase them, you cannot sell them, but you can have them. In fact you already have them, it is just that you are not aware of the fact. One has to turn in and look, and immediately one becomes rich, immediately one is an emperor.

CHAPTER 17

18 July 1979 pm in Chuang Tzu Auditorium

Deva Constantinos. Deva means God; constantinos means constant. Only God is a constant factor in existence; everything else is always changing, moving. Everything else is a process; only God is a being. God is the very center of all this movement, and the center cannot move, only the wheel moves. The world is a wheel and God is the center of it – the center of the cyclone.

And the way to reach God is to become slowly slowly more constant in your life. A kind of trust, faithfulness, makes one constant. The person who lacks trust remains hesitant. Without trust one cannot become integrated. Without faith there is no crystallization.

Sannyas is a jump into trust and faith: faith in the unknown, trust in the invisible. Whatsoever eyes can see, God is not; whatsoever hands can touch, God is not, because senses can only grasp the circumference – they themselves are circumferential. God can be known only by reaching to your inner center.

Man is a miniature universe. Just as God is the center of all, you also have a small center in your being. Reaching that center becomes the door to know God.

Find out what is constant in you, what it is that never changes. The body changes – the child becomes young, the young man becomes old – it is changing every day. The mind changes even faster. What is it that never changes in you? – to know it is to know the secret of sannyas. It is the witness in you: one who watches the mind changing, one who can see the thoughts moving, feelings arising, coming and going; the one who remembers his childhood, youth, old age. That watching, that witnessing, is a constant factor in you.

Hence meditation means watchfulness, becoming more and more watchful, alert, aware. And the day you know your center, you have known the center of the whole.

Anand Ulla. Anand means bliss; ulla means rule. Be ruled by the goal of bliss; let that be your discipline. Remain cheerful, like the birds are cheerful in the early morning. Let there always be a song going on inside you, a constant humming.

It has to become an undercurrent. Go on doing whatsoever you are doing, but let there be a constant undercurrent of cheerfulness. Everything else will change, but don't let your cheerfulness change. Even if sometimes on the surface you are feeling sad, depressed, don't forget that deep underneath there is a current where you are still cheerful, still blissful.

Slowly slowly that awareness transforms one's whole being. Sadness simply disappears, the negative is not found at all, and with the negative, the positive also disappears. Then real cheerfulness arises. Then there is nobody who is cheerful but only a state of cheerfulness. You cannot call it positive because there is never anything opposed to it. It simply is, neither this nor that; it simply is. That isness is God, and there is no other God except that; all other gods are inventions of man.

Seek and search bliss, and one need not go anywhere else. One has to create an inner discipline. So if you are cooking food you can go on cooking food, but let there be a song, a humming; cooking has to become a play. If you are cleaning the floor, go on cleaning, but why not hum, why not remain in an inner rhythm?

Bring joy to every act and every activity. This is the way a sannyasin has to live. The moment you become sad and identified with sadness, you fall from your sannyas, you remain only superficially a sannyasin. If you can create the flavor, constant flavor of joy around you, then you are a sannyasin. Many times one falls – get up. Many times one falls asleep – wake up. Many times one goes astray – come back. Many times one loses track – search again, and find it.

Then slowly slowly there is less and less possibility of forgetting. One day that great moment arrives when there is no possibility of going back; one has come to the point of no-return. That day one really becomes a sannyasin. This is only a beginning for that moment, a formal beginning.

There are two initiations: one, the formal – this is the formal; the second, the real. For that you have to work. You have to earn it, you have to be worthy of it. It can't be given as a gift.

You can achieve it, you can prepare for it. And the way to prepare is to remain as cheerful as possible, for no reason at all, for no motive at all, for no cause at all – just for cheerfulness' sake. In the beginning it will be difficult, in the beginning it will look phony, in the beginning it will look pseudo, but only in the beginning. Soon you will find it is neither pseudo nor phony nor false, because at the innermost core of our being we are bliss.

Once you have created the right space for it, it starts welling up, and you will see the difference. The cheerfulness of your discipline is one thing: that is just paving the way for the real cheerfulness to assert. When the real asserts it is totally different, the quality is so different. Then it is not a discipline any more, it is simply your self-nature, it is Tao.

Veet Dies. Veet means going beyond; dies means a righteous man.

The past has praised the righteous man very much. But the righteous man is not the right man. The idea of being righteous is egoistic. The right man – the really right man – remains blissfully unaware of his rightness. It follows him like a shadow, but he is not self-conscious about it. The righteous man exhibits it – he is not only self-conscious, he makes others also know about it. He goes on exhibiting, he magnifies it. He is always carrying the look of holier-than-thou.

The past has suffered very much because of the righteous man. He is phony, he is pseudo. His whole motive is to be praised by others, to gain respectability, to reach heaven and enjoy all the joys there. He is not really interested in virtue; virtue is a means for him. And virtue can never be the means for anything else. If it is, then it is not virtue at all any more. Virtue is the end unto itself.

So go beyond the righteous man, only then you will be the right man. Go beyond that attitude of the holy man. Be ordinary, just ordinary, utterly ordinary, and you will know some extraordinary joys. Don't let religion become your ego trip. It becomes so and it becomes so very easily. In fact it is one of the most subtle ego trips possible. To have money, to have political power, is gross; but to have virtue, to have saintliness, is very subtle. And one can go on being trapped by it forever. It is so subtle that it needs great insight to understand it.

So remember it: never feel holy. That is the attitude of the unholy man: to feel holy. Never think yourself higher, better, holier than others. To compare is ugly. Be a nobody. Live your life with tremendous awareness, but without any comparison with anybody.

And then you will know who you are, and then you will know what this existence is, and then you will know the joys of real virtue. Then heaven is not something after death, then it is herenow.

Prem Sabina. Prem means love; sabina has no meaning. It comes from an ancient Italian tribe, Sabines; it means a woman from the tribe Sabines – sabina – but it has no literal meaning. But because it sounds good, it has some music in it, I will keep it.

Love is the deepest flowering of human consciousness – and love is also very primitive. Love is not sophisticated, cultured. In fact the more man has become sophisticated, civilized, cultured, educated, the less loving he has become. Love is primitive, primal; it is our very nature. We need not learn it, we need not be civilized and conditioned for it; we are born with it.

And that's why it has become more and more difficult: because society is so civilized and love remains an uncivilized phenomenon. It is wild, hence the head goes on condemning it as mad.

To the logical head it looks mad. The head goes on condemning it as blind, and to the head it looks, at least appears, blind. It is neither blind nor mad. On the contrary, it is the sanest sanity possible, because it makes you more natural. And to be more natural is to be sane; to be totally natural is to be ultimately sane.

And it gives you new eyes to see life, real eyes, mirror-like, with no prejudice, with no knowledge. It makes you innocent, it makes you a child. A child is a primitive person; hence he has to be indoctrinated, initiated into society, church, school, college, university. It takes twenty-five years to destroy his primitiveness! Then we think, "Now he is an adult!" When we have destroyed all that was natural in him, we give him the right to vote; then we accept him. Now he will behave sanely.

In fact now he is just like a robot, he has lost all track of his natural potential. He is just a machine, a memory machine, a computer. But the society believes in computers, in machines: they are more obedient and less troublesome. And they are very obedient, they never say no.

Love is rebellious; it is not machine-like. It can take you into unexpected realms, it can take you into uncharted territories. In fact only it can take you into the unknown; there is no other boat that goes from this shore to the shore of the unknown.

So be loving, become more and more love. Become more and more primitive, wild, childlike, innocent. Drop all the layers that the society has given to you. Hidden behind all those layers is your real being. Discover it. To discover is... To discover it is to know what God is. God is hidden in your naturalness, in your spontaneity.

In that context sabina also becomes significant: a primitive tribe, a woman from a primitive tribe.

Premdas. Prem means love; das means a servant – a servant of love. But to be a servant of love is to be a Master. Love is very paradoxical: one who tries to be victorious is defeated there, and one who accepts his defeat, surrenders himself, becomes victorious.

Love's ways are strange: if you try to possess, it will slip out of your grasp; if you remain non-possessive, it is yours forever. The ordinary, worldly mathematics is not applicable there; a totally different kind of vision is needed. Here, if you want to be a master, you have to struggle and fight; there, if you want to be a Master, you have to surrender. So the servant of love becomes the master of love.

It is difficult to be a servant of love, because the ego has to be dropped. The ego is very ambitious and wants always to be the master. That's the only barrier; nothing else prevents a person from becoming loving more than the ego. And the irony is that the ego gives you only suffering and nothing else. It simply poisons you, kills you; it is suicidal. And love can give you eternal life, it is nectar.

So when you drop the ego, really you are not losing anything except your misery, except your chains; and you are gaining everything, you are gaining all. But still one needs courage, because right now you don't have anything other than the ego and its shadows; that's your whole world.

One needs trust, because who knows? – "I may drop the ego and I may not get anything in return! Then what? Something is better than nothing." That is people's logic – something is better than nothing.

It is not true! Nothing is better than everything, because nothing becomes the door to God. It opens you up, it creates the space for God to descend in you. And God is another name for love.

Love and God are synonymous, existentially synonymous – linguistically not. But those who know love know God, and those who know God know love; and those who know either know that the other is simply another name for it

Prem Chetano. Prem means love; chetano means consciousness. Consciousness can have two possibilities: either it can be self-consciousness or love-consciousness. Self-consciousness is a

state of disease; love-consciousness is a state of being whole and healthy and holy. The self has to be dropped and love has to be brought in.

Ordinarily the society teaches us only one way of being, that of self-consciousness. Society functions with the strategy of the ego – it teaches every person to be egoistic. Even if it says, "Be humble," it says it so that you can be respected, so that you can have some respectability. Being humble for the sake of more respectability? – it is so absurd! But that's what is being taught by the churches and the temples and the mosques and the priests and the politicians.

The humble person is respected very much, so "Be humble." But the desire is to be respected. And how can that desire allow you to be humble? Your humbleness will be just on the surface, a mask. Society functions through ambition, competition, hence it teaches every child to become more and more self-conscious: "Strengthen your ego, feed your ego."

And not only the old religions have been doing that nonsense, even modern psychology is doing it. Modern psychology has not proved as revolutionary as it was thought; it seems to be just an offshoot of Christianity and Judaism. It has not gone beyond the past, it perpetuates the past with new terminology, it makes it look modern. It is the same old thing in new bottles, with new labels.

Hence the world is in tremendous misery. It has never been in such misery before; man has never been in such anguish. Everybody is boiling within, everybody is sitting on a volcano. Life has lost all charm, all grace, all meaning, all poetry; it is simply a dragging phenomenon. Death has started to look more appealing; hence so many suicides. And those who are not committing suicide are not really living, they are simply afraid of committing-suicide, that's all; they are only cowards. They cannot kill themselves. What to do except to go on living and wait for death to come on its own accord?

There is another way of life, that is love-consciousness. The self has to be replaced by love, the ego has to be replaced by love; they both can't exist together. The egoistic person can never be loving, and the moment ego is not there you cannot avoid being loving – it is inevitable. Love simply explodes in you. It was the rock of the ego that was blocking the path. Once the ego is not there, thousand-and-one springs start flowing in you, one starts overflowing with love.

That is true life; then life is simply wonderful. Then to be is ecstatic, then even to breathe is celebration. And when there is love-consciousness you share, you are bound to share; it is so much you cannot contain it. You have to share, and you have to feel grateful to the person who accepts your gift. You are not obliging anybody; when somebody accepts your love, you are obliged.

These are the two ways of living: the way of ego and the way of love. Sannyas is the second way: the way of love. It is against the whole modern psychology.

The East discovered thousands of years ago that the ego is nothing but hell, self-created hell. It is a nightmare which you go on feeding. You can drop out of it any moment. Because you are the creator you can destroy it, dismantle it, any moment you decide.

Let sannyas be the moment of that decision: that from now onwards ego has not to be supported – instead, love. Love is the polar opposite of ego. I am not saying humbleness, humility, because

those words have been used, and ego is so clever that it goes on hiding behind them. Hence I don't say humbleness is the polar opposite of ego. I say love, not humbleness, because ego has used humbleness as a garment, as a decoration, but the ego cannot use love.

That's the only hope, because ego cannot use it. It is simply impossible for the ego to use love, because they can't exist together. They are like light and darkness: the moment light is there, the darkness is not there. How the darkness can use the light?

So from this moment, become a loving consciousness. Let that be your concentrated effort. And then great experiences will start happening on their own. Through love one becomes vulnerable to God.

[A sannyasin says she has a problem about whether she should marry...]

It is better to avoid! Love is enough, because marriage brings divorce in. Why suffer divorce? – it is better to avoid marriage! The only way to avoid divorce is to avoid marriage!

Keep it (the box) with you – and whenever this idea of marriage arises...

CHAPTER 18

19 July 1979 pm in Chuang Tzu Auditorium

Prem Matthew. Prem means love; matthew means a gift of God. There are things which we can attain to, which can become our achievements – money, power, prestige – and there are things which we can never attain, which can never become our achievements: life, meditation, love. The things that we can attain are ordinary. They are commodities. They can be purchased and sold, easily transferable from one hand to another. They are material. They belong to the marketplace.

The things that we cannot attain by our own effort, but are always gifts of God, are the real values which cannot be purchased or sold. The things that we can attain enhance our ego. The things that come as gifts can come only to us when the ego is put aside. The ego is a help in the world and a barrier when you start moving towards God. The world is nothing but a projection of the ego, and God is nothing but getting rid of the ego.

Veet Faye. Veet means beyond; faye means a fairy.

The fairy represents the unreal part of our being, the imaginary part. It is not the reality. It consists of our dreams. Children live in that land, fairyland. Children can't make any distinction between the real and the unreal. They can't make any distinction between sleep and waking, between the dreams and that which is not a dream. The childish mind is very interested in the world of the fairies. It is imaginative. And we continue to live in imagination; although the body grows we never become inwardly mature. Inwardly we remain very childish. Inwardly we go on living in imagination and dreams. Our dreams go on changing – they become bigger as we grow – but the bigger they are, the more foolish they are; the bigger they are, the more dangerous.

Our life is wasted in dreams. A life which could have known the truth remains surrounded by the untrue, false. We live in a kind of auto-hypnosis.

Sannyas means going beyond it, transcending it, dropping imagination, dreaming, and waking up.

Deva Namito. Deva means divine, namito means humbleness – divine humbleness.

Humbleness can be of two types. One is homemade; man can manufacture a kind of humbleness on his own accord. He can cultivate it as a character, but then it is only superficial, a facade, just a mask. Hiding behind it is the ego – well secure, safe behind the mask, playing all kinds of games from behind. In fact humbleness itself becomes a strategy of the ego then, and that is the most subtle strategy that the ego can adopt. This is the type of humbleness that has been taught down the ages to man. I am utterly against it... because it is not true.

The second type of humbleness is not made by us. We can invite it, but we cannot invent it. It comes from the beyond. We can be open to it, we can receive it like a womb, we can become pregnant with it, but it is not our doing. It is a happening. Meditation is the way to the second kind of humbleness. It helps you to be open, vulnerable; it helps you to surrender, it helps you to see the falsity of the ego – and seeing the false as the false is the first step towards seeing the true as true. The moment you see the falsity of the ego, humbleness comes, instantly, not even a single split moment is lost; hence I call it divine humbleness – it is a gift of God!

Veet Mamto. Veet means beyond; mamto means attachment. Go beyond all attachments, that's the message of it. Love is not attachment. Attachment is the death of love. Attachment simply shows the clingingness of the mind.

Attachment comes out of fear. Out of fear we cling to money, to people, to the house, to the wife, to the children; out of fear we cling to the church, to the nation, even to God! And fear can never bring you to truth. It is one of the most significant barriers towards God; it has to be understood well: it is one of the greatest enemies. And fear becomes attachment. Love becomes non-attachment.

Fear and love are polar opposites: either you can live in fear – then whatsoever you do is out of fear; or you can live in love – then whatsoever you do is out of love.

Out of fear, everything is wrong, the whole of life is wrong. Out of love, everything is right. So I don't tell you in detail what is right and what is wrong. I don't give you instructions how to discipline your character; I simply indicate a simple phenomenon: change from fear-oriented life to love-oriented life, and then everything will be right on its own accord; you need not worry.

Prem Nandan. Prem means love; nandan means a garden. Love makes a garden in your heart. Love brings the spring into your being, and as one becomes more and more love-filled, a thousand-and-one flowers start blooming. Without love one is a desert – dry, with no juice, with no life, dead. Just to breathe is not enough to be alive.

Physically one is alive through breathing; spiritually one is dead. What breath is to the body, love is to the soul. It is only through love that the soul starts growing, becomes a manifest force. Ordinarily it is latent, asleep, dormant; it is only love that wakes it up, and then one certainly becomes a garden. My sannyasins have to become gardens with all kinds of flowers, multidimensional flowers and multidimensional colors. My sannyasin has to be a rainbow, all colors and full of the beauties of life. Nothing has to be denied, all has to be absorbed.

Anand Chaitanyo. Anand means bliss; chaitanyo means consciousness – bliss consciousness. We are made out of consciousness, out of bliss; we are born out of consciousness, out of bliss.

God is nothing but ultimate consciousness and ultimate bliss. Consciousness and bliss are two aspects of God. We come from that source. And the source is the goal also; we have to go back to it, then the circle is complete and one is perfect.

But ordinarily we live in unconsciousness, and with unconsciousness comes misery; that is another aspect of it. Unconsciousness and misery exist together; they cannot be separated, just as consciousness and bliss cannot be separated. They are inseparable. If one is in misery, that simply means one is living in an unconscious way: one is living mechanically, robotlike, one is simply dragging one's life. One is simply going through empty gestures, not really alive, not really alert.

People are somnambulists, sleepwalkers. Sannyas means learning to be awake. It can't be done as a part of your life; it can be done only if it spreads over twenty-four hours each day of your existence. Walking, walk consciously, with full alertness. Breathing, breathe consciously, watchfully: the ingoing breath, and you should be aware; the outgoing breath, and you should be aware.

Slowly slowly bring awareness to all your acts and activities. Then it becomes a great pool of energy, and one day a miracle happens: one can sleep and yet remain conscious.

That is the moment when meditation has come of age, when one can sleep and yet be conscious. That is the first proof that meditation has reached to the very core of your being.

So these two things – which are not really two, but two aspects of one phenomenon – have to be remembered: be more and more conscious and be more and more blissful. Don't miss any opportunity of being conscious or being blissful, and avoid all possibilities of being unconscious and miserable, and you will be moving in the right direction. Then God is not far away, maybe just by the corner.

CHAPTER 19

20 July 1979 pm in Chuang Tzu Auditorium

Prem Naoko. Prem means love; naoko means straight. Love is simple and straight. Because it is not cunning, it does not go roundabout, it does not move in circles; it goes like a straight arrow. It is innocent, hence it is straight.

And only love can reach to the ultimate source of life, because the ultimate source has to be penetrated like an arrow. Devious ways can't help, and logic is very devious, very cunning. To be straight means to be honest, to be sincere, to be authentic. These are all the meanings of naoko, and they are all parts of a life lived according to love. The man of love is honest, cannot be otherwise; otherwise love will be killed immediately, poisoned immediately.

The man of love is bound to be authentic. He will say only what he means, and he will do only what he says. His outer and his inner being are always in symphony. He is not divided, he is not split, he is not schizophrenic; he is healthy and whole. And that's what sannyas is all about.

Be loving, be straight, be indivisible, be sincere, be honest, be authentic, and then there will be no need to think about God, heaven and hell, and other nonsense. A straight life is a religious life. It is simply like two plus two are equal to four.

Satya Christine. Satya means true; christine means Christian: one who is a true Christian. Not one who is Christian by birth, not one who follows the formality of going to church every Sunday, not one who goes on reading the Bible like a parrot; not even one who somehow superficially tries to create a character according to the prescribed, established past.

The true Christian is one who starts moving towards Christ-consciousness. Christ-consciousness is the ultimate state of your being. It is an inner journey; it has nothing to do with the church, it

has nothing to do with the Bible, it has nothing to do with Jesus even. It has something to do with awakening, with becoming more conscious.

Jesus is only one of the Christs; Buddha is another, so is Lao Tzu, so is Zarathustra, and many more. What is called samadhi in India is called Christ-consciousness in the West.

The moment you know consciousness in yourself without any thought, any desire, any memory, distracting you, disturbing you, when there are no waves, no ripples even, when the consciousness is completely, totally, a pool of silence, bliss immediately starts overflowing. That is the moment you enter into God. It is an inward journey.

Religion has nothing to do with outer formalities. Those formalities are preventing people from being really religious; they are the hindrances. The church is the enemy of Christ, the pope represents not the Christ but the Antichrist. And so is the case with all other religions: Hinduism, Mohammedanism, Jainism, Buddhism. Man needs only religiousness, not any religion in particular. Man needs a flavor of religion, a fragrance of religion; not a dogma, not a system of belief, but a state of love, meditation, being.

Remember it. Forget all the formalities, become more informal, and let love become your prayer, and let alertness, awareness, be your method to go in. Love plus awareness is bound to result in Christ-consciousness.

Anand Satyamo. Anand means bliss; satyamo means truth.

Truth is not a logical category. It is not arrived at by argumentation, it is not arrived at by any mind process. It is not a conclusion of thought; it is a jump of the heart. It is not thinking but feeling. It is very illogical, and as it is not a conclusion, it can happen immediately. A conclusion needs a certain process, process needs time, but truth can happen at any moment. It can happen without any time involved at all. It is intuitive, not intellectual; intellect needs time, intuition needs no time.

It is a conclusion without any process; hence the most important thing to be remembered is that the search for truth is possible only if you slip down from the head into the heart. If instead of trying to achieve truth logically, intellectually, you start moving illogically towards it – through singing, through dancing, through loving – then there is a possibility of its happening. That's what I mean by anand: if you start by being blissful, anything that brings bliss to you – painting, music – has to be used as a way towards truth.

Become more and more blissful and you will be more and more full of truth. Bliss is truth. When the bliss is total you have arrived home.

Anand Gabriele. Anand means bliss; gabriele means God is my strength. It is the ultimate state of trust. Ordinarily our ego says that we are the masters, that all the power is ours. The ego is always on a power trip, and it goes on claiming more and more. It gives you the feeling that you are an island, separate from the whole. That is really the cause of our weakness.

It is as if the tree were to start thinking that it is separate from the earth and the moon and the sun and the wind and the sky; now the tree will start dying. No tree ever did such a foolish thing, but man

goes on doing such stupid things. Man goes on thinking that he is separate: "I am my own strength." Now to live on this small, tiny energy is to be poor, is to be utterly impoverished; that's why there is so much misery in the world and everybody feels so limited. But we are at fault.

Gabriele means: I am not my own strength – God is my strength. In fact, I am not; only God is. Gabriele means: Now I am no longer an island but part of the continent; I am no longer separate but just a wave in the infinite ocean of existence. Then one is eternally enriched, because then all is yours.

This is a paradox: when you are not all is yours; when you are, nothing is yours. When you are, you are a beggar; when you are not, you have attained the kingdom of God – and only when you are a king, you can be blissful.

A beggar cannot be blissful. How can he be blissful? What has he got to be blissful about? A beggar cannot be grateful – for what can he feel gratitude? He is surrounded by his own smallness, he is surrounded by his own darkness, he is surrounded by his own shadows, and he lives in desires and dreams. His whole life is insubstantial. It is a shadow existence. It is not true. It can't be true.

Truth is when we dissolve into the ultimate; in that dissolution is bliss too. Let God be your strength. Disappear as a separate person. Start feeling more and more in tune with the whole: drop all distances, feel inwardly connected, rooted. And it is only a question of remembering, because we are rooted; it is not something that has to be done. We have only forgotten. So God has not to be discovered, but only remembered.

Anand Punito. Anand means bliss; punito means purity – bliss brings a purity of its own. Bliss brings innocence. Bliss makes you a child again.

Hence, whenever you are cheerful, something of the child and his innocence is on your face. When you smile you are again a child, when you giggle you lose many layers of so-called civilization. When you have a real belly laugh you drop out of this whole nonsense – serious affair of the world.

Laughter is one of the most significant things because it helps you to transcend the ill seriousness of society. Seriousness is illness. It is sadness. Something has gone wrong and sour. A really alive person knows nothing of seriousness. He knows silence, he knows sincerity, but his silence is bubbling with joy, his sincerity has a laughter to it. It is not sad.

Become blissful and you are continuously showered by some unknown energy, as if you are constantly underneath a shower which goes on purifying you, which goes on taking all the dust that naturally collects at every moment. A blissful person never thinks of the past and a blissful person never thinks of the future either: he is so blissful, right now, herenow, why should he be distracted by the past and the future?

It is only the miserable mind that thinks of the past. It has to think somehow to console itself. The miserable mind continuously projects itself into the future; it has to otherwise the present seems intolerable. So either in memory or in imagination, it goes on distracting itself from the present moment – which is the only moment there is, which is the only existence there is.

A blissful person is drowned, utterly drowned in the present moment. And that brings purity, that brings holiness.

To me, that makes a person really a saint. He is a laughter. His each cell is in a laughter. His each fiber is in dance. He pulsates, radiates joy. He becomes the proof of God.

[A sannyasin says: My mother has cancer and I have to go and see her.]

You go and help her. Help her to die peacefully, blissfully.

Death is an art, as much as life is. In fact, death is a more subtle art than life itself. Life is spread over seventy, eighty years, but death happens in a single moment; unless you are really aware you are going to miss it. You cannot afford to be unconscious.

So just be with her very lovingly, peacefully. Meditate with her, and tell her something of meditation, particularly the watching of the breath. That will be immensely helpful. And she will be lying down so she can watch as much as possible. It will stop the thought process; it is one of the ancientmost keys to stop the thought process, watching the breath. Then your whole consciousness is focused on the breath and it cannot be distracted by thoughts. And if she can die watching her breath, in silence, then her life has been a fulfillment, then she will attain to a higher plane of existence. That's all we can do for each other: help each other to go higher and higher.

So just go. And don't be sad. Death is natural; it is bound to happen. Cancer or no cancer does not make much difference – how one dies is irrelevant – one dies that's the whole thing. What excuse you find to die – mm? – that is individual preference. But death comes... you can choose any door for its entry.

Just help her to be silent, happy, alert, and that will be your gift to her before she leaves the body. Death can become a beautiful experience. Death can become the greatest ecstasy possible. Go and help! Good!

CHAPTER 20

21 July 1979 pm in Chuang Tzu Auditorium

Anand Patrice. Anand means bliss; patrice means noble. Bliss makes a person noble, not birth, not education, not morality: only an overflowing bliss brings grace, and grace is noble.

The miserable person is bound to be mean. He cannot afford to be noble. It is impossible for him. He cannot give that which he has not got himself in the first place. What does he have to share?

His misery, his thorns, his darkness, his pathology. Even if he intends otherwise, his intention does not matter. He may like to help people, to love people, to be a blessing to others, but he cannot. He may think he is doing good, but he will go on doing bad.

The flower of virtue cannot bloom when the heart is dark and gloomy. The flower of virtue can open itself up only when you are full of light and joy. It needs a certain season of rejoicing. Without that season the flower cannot open up.

In the past religions have been teaching people to be moral, to have this character or that, to follow a certain pattern, to be good, to serve people, to be virtuous, but all that has only helped people to be more and more egoistic. It has not brought joy on the earth. The so-called saints have made it very sad. All dance has disappeared from the human heart. The human heart is almost like a desert: nothing seems to have been left green and growing, everything has become shrunken. All sources of joy have disappeared; there is not even an oasis.

My effort in creating sannyasins is to create a few oases, a few people who can still live in paradise on this earth, a few people whose presence can be a proof that something more than the misery exists, is possible, that bliss is not only a dream; it can be a reality. And bliss makes one noble, because you cannot avoid sharing it with others. That's what nobility is.

Another meaning of patrice is aristocrat. A blissful person is aristocratic. He may be a beggar, he may not have anything at all, but he has a certain aristocracy... something which is not of this ordinary, mundane, world, something that reflects the beyond. That's exactly the meaning of aristo: it means something transcendental, it means something divine.

Be blissful. It requires only a decision to be blissful, because it is our decision to be miserable. We are so committed to being miserable that it seems almost impossible to pull oneself out of it, but it is only a question of decision; just a little will.

Take hold of yourself and pull yourself out of the old structures that have gathered around you. Next time when sadness starts coming, just pull yourself out of it, do the contrary: start dancing, sing a song, start laughing, and see how the energy that was going to become sadness becomes laughter – it makes a turn.

It's the same energy! And once you have known it, you know the knack of transforming all sadness into bliss, all negativity into positivity. And that is the fundamental secret; to know it is to be an alchemist. Then one knows how to transform base metal into gold.

Deva Malcolm. Deva means divine; malcolm has two meanings, both are beautiful. One is servant; then it will mean God's servant, the servant of the divine.

And to be a servant of God is the only way to be a master of your own life. Trying to be a master of your own life you will always remain a servant. You will be a servant of the ego, you will be a servant of desires, instincts, body, mind, you will be a servant of so many masters.

To surrender to God means getting out of the possession of all these masters: the body, the mind the instincts, the desires, the dreams... And God is not a person, God is only a presence. By being a servant of God you are not really being a servant to somebody; because there is nobody like God.

You simply melt into the presence of divine existence, you simply melt into the sun, into the wind, into the rain. You melt into rivers and oceans and into the sky. Slowly slowly one goes on melting... One day one is no more. Surrender is the beginning of melting, of dissolving oneself into the total. The day it is complete and you are not to be found any more, you have become the Master. You are not in one sense; you are for the first time, in another sense. Before you were a false entity, a pseudo phenomenon; now you are a reality. And to be real is to be a Master.

The second meaning of Malcolm is from Latin, the dove. The dove represents peace, silence; it is an ancient symbol in all the cultures for peace. Then your name will mean divine peace.

But it is the same because to be peaceful you have to disappear. The ego is a disturbance, it is noisy. The ego creates continuous conflict in you. It is the root cause of all your misery. It is your madness. It does not leave you a single peaceful moment, a single restful moment. Day in, day out, it tortures you. Even in sleep it goes on creating nightmares. Peace is possible only when you are not as an ego. When you die as an ego peace descends from the beyond.

You can choose any meaning: if you have some love for the word god, then the first meaning; if you are not in love with the word god... Many people are not any more, because in the name of God

so much harm has been done. Humanity has suffered so much in the name of God, not because of God but because of cunning politicians and priests. So if you feel a little antagonism about God, forget about the first meaning, then the second meaning will do. It will function in the same way. It will be the same thing, but not expressed in religious language. And religious language has lost relevance, it looks out-of-date.

Even if you are not antagonistic to the word god, you may be antagonistic to the word servant. Many people are. The very idea looks ugly. Why t should one be a servant? – because to be a servant is to be a slave, to be a servant seems to reduce one to a commodity. Why? It hurts because man has been oppressed, subjugated for so long that one – wants to remain independent; one does not want to it surrender to anybody any more, even though it is God, even though it is only the divine presence – why should one be a servant? The western mind particularly feels some deep rebelliousness against the word servant.

So if that is the case, forget the first meaning. It is beautiful in itself, but if the association in the mind is not good, then there is no need to force yourself to feel like a servant. Hence I am telling you both meanings; you can choose whichever you like. The ultimate result is the same, so it doesn't matter which one you choose. If you choose divine peace, it will function one way; if you choose God's servant, it will function in the same way. Existentially both mean the same.

Anand Shunyo. Anand means bliss; shunyo means absolute emptiness. Bliss descends only in absolute emptiness. It needs a space inside you, and it needs a space absolutely uncluttered by any furniture. And the mind is full of furniture: thoughts, memories, imagination, desires, projections, prejudices, philosophies, dogmas – mind is almost a junkyard. It is so full of nonsense that there is no space left for bliss to enter. Bliss goes on knocking from every door and window, but all is closed.

The whole work of a sannyasin is to empty oneself, to throw all this rubbish out. How not to be a Christian, how not to be a Hindu, how not to be a Mohammedan, how not to be a communist – that's the work. How to negate this whole piled up nonsense of centuries; how not to be a German how not to be a Chinese, how not to be an Indian, how not to be that, how not to be white or black; and ultimately, how not to be a man or woman, too

Just to be, with no adjective attached to it, pure being, that's what I mean by absolute emptiness – no past, no future. Then in the middle when you are just in the moment, there is space, infinite space. That space is shunyam. Buddha has called that space meditation. That is meditation. In that utter silence, in that utter emptiness, something from the beyond simply starts showering.

There is a beautiful parable about one of Buddha's chief disciples... He is sitting under a tree and then suddenly flowers start showering. He looks all around: "What is happening? – the tree has no flowers, from where are the flowers coming? They are simply appearing from the sky!" He is puzzled, and then he sees gods above the tree showering flowers and he asks, "What is the matter?" And the gods say to him, "We are showering these flowers in gratefulness for your great sermon on silence."

But the disciple says, "I have not spoken a single word! What sermon are you talking about?" And the gods laugh and they say, "Yes, you have not spoken a single word and we have not heard a single word – that is the sermon on silence. Neither have you spoken nor have we heard. You have been in silence – that is the only sermon on silence. To be silent is the only way to say something

about silence. You cannot say it in words. It can only be shown, it cannot be said. You have shown it so beautifully that we had to come from heaven. Just in tremendous gratitude we are showering these flowers on you!”

A beautiful story, of tremendous significance. Be silent, be empty, be a pure space, and flowers will go on showering – flowers of bliss, flowers of love, flowers of beatitude, flowers of benediction.

Anand Santoshi. Anand means bliss; santoshi means utterly contented, absolutely contented.

Bliss is possible only when there is no desire left, bliss is possible only when there is no complaint against existence. Bliss is possible only when you live in such trust that whatsoever is, is good, that whatsoever happens is good: when you are not hankering for something else, when there is no longing left for anything, worldly or otherworldly, when you are not even contemplating spiritual growth, or becoming enlightened, or being immortal, or reaching paradise. Those are all desires, and desire means discontent.

Discontent is the seed of desire – desire is the sprout of discontent. And when there is desire there is turmoil, when there is desire you are tense, when there is desire you are angry, when there is desire you are sad, when there is desire there is bound to be frustration. Each desire leads to frustration. It cannot lead you anywhere else. Each expectation is bound to turn sour, is bound to become frustration. This is how desire functions, this is the way of desire, the nature of desire; nothing can be done about it. Just as poison kills, desire frustrates.

Become contented. Whoever you are, wherever you are, whatsoever is the case, be contented. Feel grateful. And don't project anything into the future, and don't ask anything from existence; don't demand and all will be given... all that you cannot even think about and dream about.

If you can remain desireless the whole kingdom of God is yours. Then all these stars and all this existence is yours. But you have to fulfill one condition and that condition is of desirelessness. Then life is bliss, then life is peace, then life is divine. Then it is a constant celebration. Then it is pure dance, unending. It goes on and on; even death cannot stop it, even beyond death it continues. Then it is not confined by birth and death, it is transcendental of all dualities.

And this state of non-dual, eternal dance, is the state Buddha lives in, Jesus lives in. Jesus calls it Christ-consciousness, Buddha calls it Buddhahood; those are just names, but it is a state of constant rejoicing. The only thing that has to be fulfilled on your part is for you to be contented. Learn contentment and you will know what it means to be a sannyasin.

CHAPTER 21

22 July 1979 pm in Chuang Tzu Auditorium

Veet Cyrena. Veet means beyond, cyrena means one who can take control. My teaching is that one has to go beyond all control, one has to learn to be free, one has to exist as freedom, not as control.

Control is not beautiful; it is ugly, it is repressive. You have to force things on yourself. It makes you false: one thing on the surface and just the opposite inside. It creates a split, a duality, a conflict within yourself, and conflict brings pain, anxiety, tension, anguish.

One has to live through consciousness, not through control. One has to be aware, alert, watchful, and do the right thing not according to ideas fixed beforehand, but according to the moment, according to the consciousness in that moment. Respond to it, but not according to prefabricated ideas; then one lives out of consciousness. And to live out of consciousness is sannyas.

And this is the right moment to become alert, because all children are very alert. Slowly slowly they fall asleep. The older they become the more sleepy they become. When they are really so-called adults, mature, they have completely fallen asleep; they are snoring the whole day, twenty-four hours.

Veet Marieli. Veet means beyond, marieli comes from a Hebrew root which means bitterness. Your full name will mean: go beyond all bitterness.

Mind contains only bitteresses; it contains jealousy, competitiveness, hatred, violence. Mind is a pool of all kinds of illnesses. Mind itself is our pathology – not that the mind is ill, but mind is illness, it is disease.

One can go beyond bitterness only if one goes beyond mind. That's what meditation is all about: it is dropping the mind and moving towards the heart. A great leap from thinking to feeling, a great

leap from intellect to intuition, it is the greatest leap possible. The heart and the head are not far away from each other. In one sense they are very close, just a few inches distance between them... but metaphysically these two things are polar opposites. They are two extremes, existing with an infinite distance between them. The distance is unbridgeable.

One can exist either in the head or in the heart. To exist in the heart is to be sweet, because the heart represents love and the head represents logic. Logic is always bitter. It is poison, it is destructive. Love is nectar. It brings life, it brings joy, it brings God into your existence. It is the beginning of rejoicing.

And the way one has to take the jump is simple. Maybe because it is so simple, it appears so difficult. Sometimes the simplest things are the most difficult, because we know how to do difficult things and we have completely forgotten how to do simple things. It is so simple that it does not need any doing in fact. It needs only watching. One has to become watchful of the processes of the mind, the traffic of thoughts, desires, memories.

One has to stand aside and see the whole traffic, with no judgment, neither deciding in favor of something nor against it – non-judgmental watchfulness. And slowly slowly, as your watchfulness grows deeper, thoughts come less and less. Slowly slowly the traffic starts disappearing, gaps appear, intervals are there. When the watcher is there but there is nothing to watch, those are the first windows into the divine, the first glimpses of God. Once those glimpses have started happening, one is on the right track. Then nothing can distract you, because then the very magnetism of the ecstasy of those intervals is enough to go on pulling you inwards and inwards. You have fallen in the gravitational field of the heart.

Then the heart pulls you towards the center of your being. It is there that one finds the sweetness of existence, the beauty and the benediction. Then life is eternal. It knows no death. And then life is sheer celebration; it knows no anxiety. Then one can share one's joy abundantly, because the more you share the more it grows.

[Osho addresses a sannyasin who had previously written a letter to him.]

Nothing is wrong with your energy, but something beautiful wants to happen and you are not allowing it to happen, hence the depression. It is a depression which is beneficial. Not all depressions are like that. A kind of depression comes when your energy wants to take off and out of fear you cannot take off. You know that this is possible now, but out of old habits you cling to the past, hence you feel depressed, sad. The door is open, the invitation has arrived, and you cannot go inside the door because of your clinging.

It is the fear of the young bird for the first flight: he knows that he has wings, he knows that other birds are on the wing and enjoying the sun and the wind and the sky, and he knows he can also enjoy the same – a deep inner voice says to him, "This is your birthright" – but the fear... Because he has never been on the wing, he has never left the safety of this nest, he clings to the nest.

The tension is because he knows he can be on the wing and still he clings to the nest – out of fear, out of losing the security and the safety of the nest. But the nest has to be lost. It is no more a nest; it is a grave now. That's where you are: your energy is ready to take a great jump.

So feel happy: it is not a depression which is negative; it has something very positive about it. Hypnotherapy will be helpful, so you can do hypnotherapy.

[A sannyasin says: I feel some changes on the left side. When I close my eyes I feel... imbalanced...]

Take an Acupuncture treatment and three sessions of Samadhi... In fact, both sides are usually different, and as soon as the energy is activated the difference becomes more clear. These two sides are different in every person. They are asymmetrical. I can see it in your eyes – they are asymmetrical. Acupuncture will be helpful Nothing to worry about. The symptoms are good.

CHAPTER 22

23 July 1979 pm in Chuang Tzu Auditorium

Prem Patrizia. Prem means love; patrizia means of noble birth.

Love comes from God; it is not only noble, it is divine too. Love is not something human, it is not something of the earth; it comes from the beyond. Hence the uplifting force of it: the moment it starts touching your heart it gives you wings. Then you start moving into a totally new dimension, the dimension of upwardness. You are no more bound to the limitations of gravitation; gravitation pulls you downwards, love pulls you upwards. Gravitation is earthly; love is very unearthly. It is a ray of light in the darkness of matter, it is a ray of spirit in the physical body. With love begins the journey of the soul, with love one becomes noble. With love, grace is inevitable.

Love beautifies, love makes your life significant. For the first time one starts feeling gratitude towards God. Without love, life is a desert, without love one is not really born. One lives but then life is nothing more than existence. Existence plus joy, existence plus bliss... then life is born. Hence even more important than life is love, because without love there is no life. One can drag oneself – seventy years, eighty years – but if those days are loveless, then one existed in vain.

My message is love, my religion is love, and there is no higher religion than love and no higher truth either.

Satyo Cornelis. Satyo means the ultimate truth; cornelis is a name of a tree. The full name will mean the tree of truth. Truth is not a static thing; it is a process. It grows like a tree: it brings new leaves, new foliage, new flowers; it is always expanding. It is never in a state of dormancy. It is never dormant, hence truth cannot be contained in any dogma, because the dogma cannot grow and truth is always growing. Truth is like a small child: each year the clothes will not fit him. He will be growing and the clothes will remain the same; each year he will need new clothes.

Truth needs new words; every day, in every age, a new Bible is needed – a new Jesus, a new Buddha, a new Koran – because all old clothes and dogmas and theories become small and truth goes on growing. Knowledge always becomes out of date, it falls short. Truth is a transcendence, it is a surpassing; hence it is significant to use a tree as a symbol for it. In the biblical story, it is said there were two trees: one was of knowledge – and God prohibited Adam and Eve to eat from it – and the other was of life. The other tree is of truth, the tree of life. The tree of knowledge is the tree of dogmas, beliefs, systems of thought, philosophies. The moment a man is caught in a dogma, he is imprisoned. The moment he starts believing in words, he is no more a seeker of truth.

The real seeker will always know, "Whatsoever I know is not enough." The real seeker will slowly slowly understand the tremendous phenomenon of not knowing anything, because all knowledge falls short while truth goes on growing. It cannot be contained in anything. Hence a man like Socrates says, "I know only one thing, that I know nothing." This is the state of a real seeker, of a real sannyasin: he functions out of not knowing. He does not function out of knowledge. Knowledge is the root cause of the original fall.

Become a tree of truth, a tree of being, a tree of life. But don't cling to words. Words are plastic, manmade; don't cling to dogmas, doctrines – they are all guesswork, inferences. Don't conclude, never conclude; remain open. A man who has concluded becomes closed and to be closed is to fall from grace. To remain open, always open and available wherever truth leads, with no prejudice, with no a priori clinging to anything, the total availability to go with truth wherever it leads, is the greatest joy of life, and the greatest freedom One starts touching the highest peak of bliss.

Those moments of authenticity, those moments of being true only to truth and nothing else, are the moments of benediction. And truth will always surprise you, because new things will be happening. It will never conform to your old idea of it, it will always bring new surprises, it will open new doors, new mysteries, it will make you perceptive of new miracles... And it goes on and on; there is no end to it.

Prem Nicoletta. Prem means love; nicoletta means victory. There is no victory except love, all else is defeat. Even though it may appear on the surface as victory, finally it is bound to end in frustration, in failure, in futility. So those who try to be victorious without paying any attention to love energy are the losers. And those who think of love and never think of victory are the victors.

God functions in strange ways... and his strangest law is that surrender in love is the key to victory in life. It is very paradoxical: try to conquer and you will be defeated, surrender and all victory is yours. And love knows how to surrender.

Anand Gitama. Anand means bliss; gitama means a song – a song of bliss.

Sannyas simply means becoming a song of bliss. Man has been taught down the ages to be miserable, because the miserable man is easily oppressed, exploited. The miserable man becomes impotent. The miserable man cannot revolt: he has no spirit to rebel. He is so depressed, he cannot trust himself, he loses all self-confidence. And that has been the strategy of the politicians and the priests: destroy people's confidence in themselves, then they are bound to be ready to be victims of leaders and priests. In fact they will be asking for leaders, they will demand to be led because they cannot stand on their own. They have no confidence in themselves.

Sannyas is a revolt, revolt against this cunning strategy. It is revolt against the whole of human past. And the best way to rebel is to be blissful; misery makes you a slave then bliss makes you an individual. The blissful person is ready, always ready to sacrifice everything for his bliss. He has something to live for and something to die for. He is rich. He is so rich that he can even afford death. But he will not yield; you can destroy him but you cannot enslave him. And only this new climate can bring a new man on earth.

Sannyas is not only something religious. It is something total. It covers your whole life, your whole being. It is a new vision of living, a new style. The most fundamental thing is: learn to sing, dance, celebrate. There is no need to think of God: one who can sing is bound to find him; one who can dance has already found him, because he comes as celebration. Celebration is his body.

Anand Devi. Anand means bliss, devi means goddess – goddess of bliss. And that's how one has to think about oneself and others: only God exists, hence whomsoever you meet, you are meeting a god or a goddess. Those are the two aspects of divine energy. They are like negative and positive poles of electricity; they exist together. Hence love brings the greatest joy because it bridges these two polarities.

Without love one is half, something is missing. Something will remain empty in the person who has not loved, a place will function like a wound inside his being. It can be healed only by love, and love simply means bringing feminine and masculine energy together. It can happen in two ways: either you meet a man or a woman outside yourself – that is the ordinary way... The other way is to meet the man or woman inside your own being, because the same polarity exists inside too. Every man has a woman inside, and every woman has a man inside, and when the inner meeting happens, that meeting is Tantra. And my school is a tantric school.

The most secret teaching that I want to give my sannyasins is how to create the possibility of meeting the inner woman and man. When the inner woman and man meet you attain to an orgasm which never ends. That moment one comes to know oneself as divine. In that bliss, one knows one's dignity. Before that we can believe that there is God, but a belief is only a belief, it does not make any difference in your being. It remains superficial. Unless something becomes your own experience, it is not of any value. My whole emphasis is on existential, experiential.

Religion has to be really a science of the within. And to be a sannyasin is not a formal thing – it is entering into a mystery school, it is entering into some secrets which cannot be made available to the common masses. In the first place, they will not understand them; in the second place, they will distort them; in the third place, they will harm themselves by these great secrets because anything that is very powerful is dangerous in the hands of those who are childish. It is giving a sword to a small child: there is every possibility that he will harm either himself or somebody else.

There are secrets which can be given only to those who are ready to receive. Sannyas simply means that you are showing your readiness, that you will not resist, that you will put aside all your prejudices, that from this moment you will be ready to hear what I am saying – and not only to hear, but to go into experimentation. It is a great exploration, the greatest adventure there is.

Gyan Shunyam. Gyan means wisdom; shunyam means total emptiness.

Wisdom happens only in total emptiness... when there is nothing in your mind – no thought, no desire, no memory – when all content is gone. When the seer is there but there is nothing to see, the witness is there but with nothing to witness, that moment is shunyam the observer without the observed, a contentless consciousness. That is the moment when the doors of the ultimate open and one becomes wise, one becomes a Buddha, one attains to Christ-consciousness.

The work that one has to do is of emptying all content of the mind. That's what meditation is all about: slowly slowly dropping all luggage, all furniture, creating more and more space inside. When the space is total, not even a particle of dust is left, instantly one is transported into another world. Then one knows the eternity of life, the immortality of being.

The Indian mystics have called that state satchidananda; one knows truth, one knows consciousness, one knows bliss. These three faces are the real trinity – not God and the holy ghost and the son, that is not the real trinity. The real trinity consists of truth, consciousness, bliss; these are the real faces of God. But to know it one has to prepare and the preparation consists of being empty, more and more empty.

You have heard that the empty mind is the devil's workshop – that is nonsense, that is utter nonsense. Nothing can be less true than that, because the empty mind is God's workshop. The devil cannot function with an empty mind at all; the devil needs a very occupied mind, the devil needs a very crowded mind, the devil needs a very crazy mind, full of thoughts, pulling you... so many thoughts, such a conflict and so much noise inside that you cannot decide where to go, what to do. In those indecisive moments the devil becomes your leader. The devil simply represents your ego; it is not a person outside, but another name for the ego. The ego can function only when you are neurotic, and the neurotic mind is full of thoughts. The healthy mind cannot be crowded; it has space, and space has beauty, and space has innocence. And the totally healthy mind is utterly spacious. That is shunyam.

Attain to emptiness, and immediately something of the beyond starts showering on you – that is wisdom. Knowledge is of no value, but wisdom is tremendously significant.

Anand Nishanto. Anand means bliss; nishanto means the end of the night.

Sannyas is the end of the night and the beginning of a new dawn. To live in the ego is to live in darkness.

Sannyas means surrendering your ego, saying "I am no more," becoming a nobody, dropping all nonsense about being somebody. Sannyas is a declaration that, "I am nothing, I am anonymous..." Just as rivers are, mountains are, stars are, animals are, birds are, with no name, with no fame.

To be a sannyasin means again becoming part of this infinite nature. Once you drop the ego, you become part of the whole. The ego keeps you separate, it keeps a boundary between you and the whole, a wall. To live behind the wall is to live in darkness, in misery; to drop the wall, to come out of the prison, which is your own creation, nobody can prevent you from coming out of it... It is your decision to be in it or to be out of it. It is nobody else's business. So the moment you decide to come out you can come out, nobody is keeping guard on you. To come out of the ego is to attain to bliss, and bliss is the beginning of light. Bliss is the dawn, but bliss is possible only when you are

not. If you are, then you will create a hell around yourself. The ego cannot exist without creating a hell around itself; it feeds on hell. It lives on misery; misery is its nourishment.

And your inner being remains unnourished because it cannot feed on misery. Its nourishment is bliss. So one has to choose either between the ego – and with the ego comes misery – or the being, the real being, which is a state of non-ego. With it comes all bliss, the whole kingdom of God.

Let this moment be a decisive moment, let this moment be discontinuous with your past, let your heart rejoice that the night is over and you are entering a new phase, a new kind of life. It is only a question of your decision and declaration, and you enter the new world.

CHAPTER 23

24 July 1979 pm in Chuang Tzu Auditorium

Prem Joke. Prem means love; joke means God's gift.

Love cannot be manufactured; there is no way to create it; either it is or it is not. Man is utterly impotent as far as love is concerned; it is beyond human creativity. We can only receive it from the above. There is no way to invent it, no way to make it. We can pray for it, we can ask God for it, with tears in our eyes, with tremendous longing in our heart, but it always comes as a gift, and it comes only to those who are really capable of being open.

If you are vulnerable it comes inevitably. It cannot come to closed people because they are not ready to receive it. Even if it comes they will go on missing it. Their doors and windows are all closed, they live an encapsulated life. They are already in their graves.

Sannyas means the art of opening up, the art of dropping all armor, the art of dissolving all defense measures. To be undefended is to be a sannyasin, and then love showers in a thousand-and-one ways. Then God pours his heart into your heart.

Deva Oscar. Deva means divine; oscar means a leaping, bounding warrior.

Sannyas is a quantum leap. There is no other way to leap than sannyas. It means breaking away from your past totally. It is a jump into the unknown, and not only the unknown but the unknowable. It is going into the uncharted sea. The other shore is not visible... In fact, the other shore does not exist at all, because the sea of existence is infinite.

Great courage is needed to take this jump. Hence, your name is beautiful: a leaping, bounding warrior. Just one thing more I am going to add to it – that is: be a warrior for God.

People are warriors for their own egos; everybody is fighting tooth and nail, everybody is fighting hard to be the first, to be the achiever. But these are all ego trips. And each ego trip leads you deeper and deeper into hell, deeper and deeper into misery, deeper and deeper into darkness.

The moment you start fighting for God, not for yourself, your fight becomes qualitatively different. Then it becomes a beautiful phenomenon. It is no more an ego trip: you simply become a vehicle for the divine, just a medium; you simply allow God to function through you, you don't have any say of your own. That surrender makes one a sannyasin. A sannyasin is a soldier for God.

Anand John. Anand means bliss; john means a gracious gift of God.

There are things which man is capable of doing – the world consists only of those things. But there are things which man is not capable of doing, but is still capable of receiving. Religion consists of those things which man is not capable of doing, but is still capable of receiving. Hence a man without religion is a half man. A man without religion lives a very mundane life. His whole life belongs to the marketplace; he knows nothing else, he knows nothing higher. His life consists of commodities. He is only a consumer; he consumes things, he consumes others and he is consumed by others in return. His life consists only of the very superficial.

He may have wealth, prestige, power, but all in vain, because he has no inkling, no idea, that a higher dimension is available to him that he has never groped for – a higher dimension where things are not to be done, where one has to be simply passive. Meditation, love, bliss, they all happen, they are not our doings.

And this is one of the greatest problems modern human mind is facing: we have completely forgotten the language of how to receive. We have completely abandoned that dimension. Prayer is a way of receiving, but we pray no more, or even if we pray, it is so formal – Christian, Hindu, Mohammedan – it is so intellectual, it is so borrowed from others, it is so fear-oriented that it is almost pathological. It is not healthy and whole, it is not coming from your deepest core of being. It is not welling up within your heart.

Prayer is a way to enter into the other dimension, the dimension where we are simply passive receivers.

The world of commodities is masculine, the world of doings is masculine; the world of receiving is feminine. A religious person naturally becomes feminine. He starts growing a feminine heart in his being. It is not strange that Buddha looks so feminine. In fact, Friedrich Nietzsche condemned Jesus and Buddha as womanish. I don't agree with his condemnation, but I agree with his observation; he is perfectly right in his observation. In fact nobody else had observed so clearly the femininity of Jesus and Buddha.

He is against it, he is against all that is feminine. He is a male chauvinist, hence he condemns it. But to me, the masculine is an outgoing energy, the feminine is the ingoing energy; they are part of one whole, like outgoing breath and incoming breath. If you depend only on one you will die, or you will feel suffocated – and man is feeling suffocated, and man is dying. We need the whole circle: the breath coming in, the breath going out. It is the same energy, but the direction is different.

I am not saying stop doing things: I am saying do as much as you can, be creative – but remember there is another part of your being which will remain unfulfilled. Give some time to the other part too. Give its due to it.

Each man has to be man and woman, and each woman has to be man and woman, and when both of these have mingled and merged into each other so that you cannot make any distinction in your being, what is what – when the feminine and masculine are absolutely one, when it is one energy, one complete circle, one perfect circle – then the perfect man is born. That is the ideal of sannyas, the perfect man.

Satyam Margaret. Satyam means truth; margaret means child of light – truth is the child of light. It is not a logical conclusion, it is not of the intellect. It is not your inference, your guess. It is a state of meditation when you are full of light, when your whole being is light, when you cannot find any darkness in any nook and corner of your being, when all is light, when you are dissolved in light. Out of that experience truth is born. It is the child of light

It comes not through thinking, but through a state of no-thought. It has nothing to do with philosophy; it is existential experience. And all that is needed is not an efficient mind, no; all that is needed is an overflowing heart. One can be very clever intellectually and yet remain in darkness. In fact one may fall deeper into darkness than before, because in his darkness he will now pretend, he will have great egoistic ideas: "Now I know;" he will lose innocence. Knowledge destroys innocence and the moment you lose innocence you lose contact with God.

It is the contact with God that can fill you with light. God is light. The moment we are bridged with God, we become full of light. The experience of being part of infinite light is the experience of truth that comes not through mind but through meditation – and meditation is a state of no-mind. It is just the opposite polarity: mind thinks, meditation is a state of non-thinking, a non-thinking consciousness. One is but without any thought. One simply is, with no disturbance of thought. In that state of isness, in that stillness, light arrives.

And to know light is to know truth.

Deva Pritam. Deva means God; pritam means beloved.

God is the beloved. Sannyas is a love affair. All true religion is always a love affair. It is not a question of formalities. People have reduced religion to formalities; they have reduced it to Sunday churchgoing. It has become a social phenomenon, a social utility. It has lost its passion, its intensity.

My effort here is to give you that passion again, that passionate search for God, as if nothing else matters. And in fact nothing else does matter; only God matters. Or you can say it the other way: that which really matters is God. Whatsoever it is, God is another name for that which really matters. But it can be found only with intense longing – such a longing that one is ready to sacrifice everything for it. Only love can do that, because love is mad enough to do that. Logic cannot do it; logic is very cunning and clever and calculating. Logic is always bargaining, trying to give less and get more.

Love is a non-bargaining phenomenon. It knows how to give, it knows how to give without withholding anything. It knows how to give unconditionally, with no strings attached; it knows how

to give totally and then forget all about it. It knows never to look back and never to repent, because in the very giving one is so much blessed that who cares whether anything comes back in return or not? The very giving is the greatest joy possible.

Let God be your beloved from this moment. Search, seek, in every possible way. Not in some other world has God to be sought, but in this here and now, in the trees, in the rocks, in the people, in the birds, in the animals. God has to be searched in this moment, because there is no other moment than now, and there is no other space than here. If God is, God is herenow. If he is not herenow, then he can never be anywhere else. God is this whole existence, this whole beautiful miracle of being. Be in love with it. Sing songs of love and joy. Dance as if you are dancing with God as a partner. He is always a partner with you; you may know, you may not know, but he is always your partner when you are dancing. He may not be with you when you are sad, but he is certainly with you when you are blissful.

Anand Gitamo. Anand means bliss; gitamo means a song – a song of bliss.

That's my definition of sannyas: a song of bliss. A sannyasin has to change his life from prose to poetry – that is how one becomes religious. The transformation from the plane of prose to the plane of poetry is a great transformation. Look at life with the eyes of a poet, an artist, a painter, a dancer, and with that vision you cannot miss God.

The first step towards being a mystic is to be a poet. The journey is completed in two steps: the first step is the poet, the second is the mystic – these two steps and the whole journey is complete. Half of religion, the first half, consists of poetry, the other half consists of mysticism. But the other half can only be understood if you have followed the first half. If you have not followed the first half then the other half looks simply absurd. But if you have been moved by the first part, the introductory part, the world of poetry, if it has touched you, stirred you, then the second part is a necessary corollary; then it is no longer absurd, then that is the most significant, meaningful, dimension possible.

Many people study religion without the vision of a poet, hence they go on missing it. It looks like fantasy, it looks like a fairy tale: God heaven and hell, they all look like man's wish-fulfillments, his imaginations...

Maybe for the man who has not passed through the first part it may seem that man is so childish that he cannot live without somebody to look after him, hence he has invented God. God then is just a father figure – that's what Sigmund Freud says: he knows nothing of religion because he knows nothing of poetry. He is the most unpoetic person you can find anywhere.

Hence religion seems to be an illusion to him, abnormal, pathological. A religious person is ill according to Freud: he should be brought back to the normal world, to the real world; he has gone into the imaginary too much, he is lost in his dreams. The reason is because the bridge is missing, the rainbow bridge is missing. Poetry creates the rainbow bridge between the mundane and the sacred, between the ordinary and the extraordinary, between the visible and the invisible.

Unless that rainbow bridge exists you cannot understand anything of religion; hence my definition of a sannyasin is: a blissful song. And when I say, "Be a poet," I don't mean that you have to start poetizing, that you have to start painting, that you have to start playing on a guitar – no. I mean that

you have to start to see in a poetic way. When you see a flower, don't be bothered about what its name is – that is a scientific way of looking at it – what species it belongs to, from what country it comes.

I had a friend at the university who was really interested in flowers. He had collected so many flowers in his garden that his garden was almost a botanical garden, and he had labeled every flower. He invited me once to see his garden; I looked around and I didn't say a single word. He was very much puzzled. He said, "Are you not impressed at all by my flowers?"

I said, "I am impressed by your flowers, but I am very much puzzled by the labels you have put on each plant. On the beautiful rose you have written, 'It comes from Iran;' the rose comes from Iran. And you have given the Latin name and this and that – this is all nonsense! You have not looked at the rose at all. You may have been consulting the Encyclopedia Britannica, but you have not looked at the rose."

He understood it. It was a shock, but he had not looked at the rose at all; he had not the eyes of a poet. When I say be a poet, I mean have the eyes of a poet; look at life lovingly, sympathetically; look at life not as an enemy, not with the idea of struggle, survival, but look at life as a child looks at it, look at life as a lover looks at his beloved, and then slowly slowly your heart will start spinning and weaving poetries. Those poetries become the introduction; they help you to sing, to dance, they help you to raise your eyes towards the stars. And far beyond the stars is our home.

Only a poet is capable of seeing beyond, only a poet is capable of surpassing ordinary categories of thinking. So be a poet, be a singer, be a painter, be aesthetic, be creative, and this is what ultimately becomes your meditation, your prayer. This will transform you, not from the outside, but from the inside. And any change that comes from within is true.

[A sannyasin says: I need your help.]

That is available! Just you have to be ready to receive it. You need not ask for my help, just be ready to receive it; it is already available. The moment you become a sannyasin, you become my responsibility. Then it is not only your life, it is my life too; it is part of me. Then if you are in darkness, something of me remains in darkness; if you are in misery, then something of me remains in misery.

All that is needed on your part is to remain available, and that is the most difficult part of the whole journey. People are so closed that they have become almost unaware of it. It has become their second nature, it seems natural to be closed. Opening seems to be hard because it goes against all your past practice. And if you want to receive the sun you will have to open the window.

With closed windows you can go on praying for the sun; the prayer is futile, the sun is helpless it is only a question of the window. Prayer is not needed at all; the sun is available without any prayers – but open the window, remain available. And that means many things: don't resist, don't argue, don't go on in futile argumentations in the mind, don't go on supporting stupid doubts. All doubts are stupid. Trust is intelligence. Any fool can doubt. It needs no intelligence to doubt, but to trust, great intelligence... and not only intelligence but courage, guts, are also needed.

Trust and see: miracles start happening. I am already there, knocking on your doors. Just open the doors. The fulfilment is not far away; it is never far away. It is always by the corner. Try trust.

Doubt you have tried your whole life, now try trust. Good!

[A sannyasin asks if one has to do immediately, whatever one is feeling to do.]

One has to be very conscious, very alert, and then one can do immediately whatsoever one feels. But remember the condition, that one is very alert, otherwise feeling can lead you into a ditch. Feeling is not reliable, feeling is as dangerous as thinking. Feeling in itself is not necessarily right: it may be right, it may be wrong, just as thinking may be right or wrong. Now there is a trend in the new generation around the earth that feeling is right, that feeling is synonymous with right – that is utterly wrong. Feeling can take you into very dangerous bypaths.

For example, anger is a feeling... And immediately you may feel like killing somebody! But you will repent your whole life for that. You may immediately like to jump into the sea and commit suicide... Feeling in itself is not to be the decisive factor, neither thinking nor feeling. But there is a third point in you: you can be a witness to your thinking and feeling. Let that witness be there, then do whatsoever you want to do and that witness will be the guarantee that nothing will ever go wrong. So whenever you want to do anything first bring great alertness to yourself, shake yourself awake, wake up! – and out of that wakefulness, do, and you cannot do anything wrong. To be aware is to be right.

If feeling is followed by awareness, then there is no danger; otherwise feeling is as blind as thinking – sometimes even more blind than thinking. That is changing only your prison: from the head you go to the heart, then the heart becomes your prison. You have to transcend both, this duality of head and heart. I tell people to move from the head to the heart, so that they can be told in the next step to go beyond the heart. It is not the goal, it is just a station on the way; you are not to stay there forever. Just an overnight's stay is enough, in the morning you have to move on.

So bring awareness to your actions, and then there is no problem, then no other commandment is needed. One commandment is enough: Be aware! Then all that follows is good, is virtuous. Unawareness is sin, awareness is virtue.

CHAPTER 24

25 July 1979 pm in Chuang Tzu Auditorium

Anand Ursula. Anand means the state of ultimate bliss, a state from which one cannot fall – it is impossible. Once gained it is not ever lost, once gained it is forever. It is not a momentary phenomenon, it is not a changing phenomenon; it is the only constant factor in existence. Everything else changes, but not bliss. Hence bliss is another name for God, the unmoving center of the moving universe.

That's the goal of all religion: to attain to that state, because unless it is attained, life remains in misery. Life can never be in a state of contentment with constant change. When everything goes on changing around you, you remain disturbed, you cannot find your home, you can't be at ease. You remain a disease. And bliss is non-changing, knows no movement. It simply is. Not even a ripple arises: no thought, no desire, no memory, all is still. In that stillness one finds one's home

And ursula means... it is a name of the constellation of stars, Ursa Major. Bliss is a faraway star, a long journey, arduous journey. Unless one is really committed, involved, unless one is really a seeker, it can't be found. It can't be found only by curiosity; it can be found only through deep, intense, total dedication. And that's what sannyas is: a life dedicated to the search for truth, bliss, God.

Arpito Hans. Arpito means surrendered, totally surrendered. Arpito is a state of ego loss; you are, but there is no ego to be found. You cannot assert the word "I". At the most you can say "am". These two words, "I am," are very significant. Am is your reality, I is your invention. Amness simply means isness. I is a superimposition on it. I is pseudo, and if we look through the I, then everything else becomes false, because your vision is distorted.

There are two great lies in life: one is I and another is death. And if one searches deep and far enough, then there is only one great lie in life and that is I, because death is only a byproduct of I.

Death cannot exist without the I. It is the false that dies. In fact it never lives in the first place: it was always dead but you were carrying the corpse, imagining that it was real. But sooner or later reality asserts and you have to recognize it. You cannot go on postponing it forever.

The I brings death in existence; hence the real untruth, the only untruth, the only lie, is I. Arpito means surrendering it, dropping it, withdrawing your energies from it, not cooperating. Without cooperation, it dies on its own accord, out of sheer starvation, and then what is left is simply a pure amness. One is, but one is not separate from it.

And hans means God is gracious; it is a form of the Hebrew name, John. But God is gracious only when you are not. So your surrendering the I makes you available to God, makes you available to his gifts, makes you capable of receiving the guest. God is certainly gracious. God is simply graciousness, but we are closed, we are non-receptive, and the ego is the cause. The ego functions as a barrier between you and God. Remove the ego and God starts pouring in a thousand-and-one ways upon you. Then you are permeated through and through with God's bliss.

Life starts having tremendous significance only then. The beginning of sannyas is surrender, the end of sannyas is your experience that God is gracious, that God has given all, all that was asked and all that was not even asked for!

Deva Huub. Deva means divine and huub made everybody cheerful – it simply means cheerfulness! It's really a significant word – even those who don't understand what it means, they got the feeling of it! So deva huub will mean divine cheerfulness.

Be of good cheer. Let cheerfulness become a climate that surrounds you day in, day out. Cheerfulness should not remain just an emotion that comes once in a while; it should be a constant undercurrent. On the surface you may be doing anything, but deep down there should be a singing heart.

You may be involved in day-to-day activities of life, but deep down your energies should remain in a dancing mood. That's the real art of being a sannyasin: being in the world and yet not in it. And the only way to fulfil this is to remain ordinary with cheerfulness; otherwise life becomes boring, one has to do the same things again and again. It becomes routine and rut.

Unless you can remain cheerful, life is bound to become heavier every day. Unless you can keep cheerfulness flowing, your life is going to become dormant, stagnant. Stagnant water starts stinking; it remains fresh if it flows. And the only thing that can keep you flowing is cheerfulness. So don't miss any opportunity; whenever you can, laugh, smile, dance, sing. And go on missing all the opportunities which make you sad, which make you down, which make you heavy. And just a little alertness is needed and one can avoid... one can go on avoiding the negative, the darker side of life and one can go on living in the lighter side of life. Then a miracle happens one day: you become so full of light that you can go in darkness and the darkness disappears. You become so cheerful that you can go into sadness and the sadness starts laughing. That is the miracle that has to be achieved. Unless that is achieved a man has lived in vain. It is difficult but it is not impossible, it is within our grasp; it has been achieved by many people.

You can achieve it, everybody can achieve it. Just people never try. They don't think about life as an art; they take it for granted, as if it has been given complete, finished, with a full point. It is not so.

Life is given to you only as an opportunity, it is not complete. Life is given to you only as a context in which a thousand-and-one things are possible, in which everything is possible.

Life is not a fixed phenomenon. It is open ended. You can become the saddest person in the world and you can become the most cheerful man in the world, and it is the same energy and the same life. Just a little alertness and life starts moving towards God. Being cheerful simply shows that something of God has started happening in you, that God is coming closer, that you are not far away from the goal. When you are sad you are far away, when you are sad there is no God, when you are sad you can't hope, you can't trust – trust becomes impossible, hope becomes impossible. All longing from the heart disappears, you are simply drowned in sadness and despair. Avoid those situations – they can be avoided – and choose situations which help you to love, to live, to laugh.

[Ameen means the blessed one.]

Prem Ameen. Prem means love. Love is the only quality which exists in the world and is not of the world. It is a bridge between the earth and the unearthly planes. Hence the lover looks mad; he becomes an outsider. He looks very strange because he starts living illogically, he starts living without calculation, he starts living without cunningness; he starts trusting – and that is not the way of the world. The way of the world is to doubt, to be always suspicious, to be always on guard. The lover drops all defense measures, drops all armors, becomes unguarded, becomes vulnerable, is ready to trust.

The worldly way is to struggle, fight, to be ambitious. The lover forgets all about ambition; he is not an achiever. He seems so fulfilled in his love that there is nothing more that can be achieved. It is only the lover who becomes aware that God is. In his beloved he has seen the glimpses, hence he is the blessed one.

So prem ameen will mean: love that makes you a blessed one. Ameen has a few other meanings too. The blessed one is only one of the meanings. The other is saying yes, total yes; hence every prayer ends with ameen. The ending of the prayer with ameen means: Lord, I say yes to you, a total yes to you. The same word "ameen" has become in Christianity "amen". Their prayers also end with amen. A prayer cannot find a better end. What else could be a better end to a prayer? In fact a prayer is nothing but saying yes to God, in so many ways, in a thousand-and-one ways, saying: Yes, I am ready... yes, I am available... yes, do whatsoever you want to do. Yes, thy will be done, thy kingdom come. And the moment you say yes to God, blessings start showering on you. To say yes is to become blessed. So both the meanings are connected.

Love knows how to say yes, only love knows how to say yes. Mind is a no-sayer. If it can find a way of saying no it is bound to say no. Only the heart knows how to say yes; without saying, it says yes, it beats the yes, it is yea-saying. So ameen comes from the heart, not from the head

If it comes from the head it is hocus-pocus, it is meaningless. When it arises out of the heart when it is not only said but meant, then it transforms your being. Just a simple word "yes", can revolutionize your whole being. Sannyas is a way of saying yes. It is saying ameen to God

Be full of love so you can be full of yes. When the no disappears, all misery, all hell disappears. When there is yes, and only yes left – every fiber of your being saying yes, every cell of your being

dancing and saying yes – then you are in tune with existence, then you are no more separate, you have fallen in rhythm with God. And that's what meditation is, prayer is... let it become a reality too.

Satyo Susan. Satyo means truth; susan means a graceful white lily.

Truth is grace. Untruth is basically disgraceful. The moment you assert a lie, all grace from your being disappears. Others may be aware of it, may not be aware of it – because people are blind – but how can you avoid seeing it? When you say anything untruthful, immediately grace leaves you. You can go on pretending from the outside that you are the same, but from the inside something infinitely valuable is lost.

Truth brings grace; the more truthful you become the more graceful you become. Grace is a shadow of truth, a byproduct of truth. Truth cannot be otherwise: to be true and not to be graceful is impossible; to be untrue and to be graceful is also impossible.

And truth also is represented by the color white, because white is the combination of all colors. It is the whole rainbow: when all colors are combined, white is created. White is the highest synthesis, the greatest orchestra; all the colors are in it. White is multidimensional. It is the ray, the white ray of light passing through a prism, that creates colors, the seven colors.

Mix all the seven colors again and you have white. Black is just opposite to white: black is absence of all color, it is death; white is presence of all color, it is life. White is all positivity; darkness, blackness is all negativity.

Truth is graceful; truth is the highest symphony, the greatest orchestra, the meeting of all the notes and all the colors – the ultimate synthesis.

And truth is also a flower; it blooms, it opens, it grows, it releases fragrance. A Jesus, a Buddha – where else can you find more beautiful flowers?

Prem Gudrun. Prem means love; gudrun means divine wisdom.

Love is the door to divine wisdom. Love is not knowledge; it cannot give you knowledge, it cannot make you well informed, more informed. It has no information to deliver to you, but it can certainly make you wise, because it can make you more aware, it can make you more compassionate it can make you more sensitive. Hence, it leads you towards wisdom.

A wise man is not necessarily a man of knowledge; he may be, he may not be. A man of knowledge is not necessarily wise; he may be, he may not be. More is the possibility that he is not going to be, because when the mind is too full of knowledge the heart starts non-functioning. The mind possesses so much of you that it does not allow any space for the heart to function. Knowledge is of the head, wisdom is of the heart.

There are schools, colleges, universities, to give you knowledge; but nobody can give you wisdom, it is untransferrable. You have to achieve it on your own, jumping into the madness of love. It needs guts, because it is going to be a love affair with existence itself.

Prem Dhyano. Prem means love; dhyano means meditation.

These are the two most important things in life. If one can learn these two things, life can take you to the ultimate peaks of joy. These two things can make your life an orgasmic experience; not a momentary experience, but an eternal, ongoing orgasmic flow, a continuum of joys, more joys. The peak goes on becoming higher and higher and higher.

Love means the art of being with others. Meditation means the art of being with yourself. Both are two aspects of the same coin. A person who does not know how to be with himself cannot truly relate with others, his relationship will be awkward, graceless, ugly, haphazard, accidental. One moment everything is going well and another moment everything is gone. It will always be going up and down; it will not gain depth. It will be very noisy. Certainly it will give you an occupation, but it will not have any melody to it, and it cannot take you to the heights of existence or depths of being, and vice versa: the person who is not capable of being with others, of relating, will find it very difficult to relate with himself, because the art of relating is the same: whether you relate with others or you relate with yourself does not make much difference, it is the same art.

Both these arts have to be learned together, simultaneously; they are inseparable. Be with people, and not unconsciously, but very consciously. Relate with people as if you are singing a song, as if you are playing on a flute; each person has to be thought as a musical instrument. Respect, love worship – because each person is a hidden face of God.

So be very careful, very attentive. Remember what you are saying, remember what you are doing. Just small things destroy relationships, and small things make relationships so beautiful. Sometimes just a smile, and the other's heart is open to you; sometimes just a wrong look in your eyes, and the other is closed – it is a delicate phenomenon. Think of it as an art: just as the painter is very watchful of what he is doing to the canvas, each single stroke is going to make a lot of difference. A real painter can change the whole painting just by a single stroke.

A small boy was talking to another boy and he was saying, "My father is a great painter, he is such an artist. Just the other day he was painting and he painted a very sad face, and I asked him 'Change it.' And just a single stroke of his brush and the painting was totally changed; then the sad face started laughing."

The other boy said, "That's nothing. My mother can do that very simply – just a hit and a laughing face starts crying!"

Life has to be learned as an art: very cautiously, very deliberately... So relationship with others has to become a mirror: see what you are doing, how you are doing it and what is happening. What is happening to the other? Are you making their life more miserable? Are you giving them pain? Are you creating a hell for them? Then withdraw. Change your ways. Beautify life around yourself. Let every person feel that the meeting with you is a gift: just being with you something starts flowing, growing, some songs start arising in the heart, some flowers start opening. And when you are alone then sit utterly silent, absolutely in silence, and watch yourself: watch your breathing, watch your thoughts, watch your memories, watch yourself in your totality without interfering – simple watching. And slowly watching one's breathing, one's thoughts, one's memories, slowly slowly, great awareness explodes. One becomes full of light within. That is the art of meditation.

And remember both: just as the bird has two wings, let love and meditation be your two wings. Create a synchronicity between them, so they are not in any way in conflict with each other, but

nursing each other, nurturing each other, helping each other. This is going to be your path: the synthesis between love and meditation.

CHAPTER 25

26 July 1979 pm in Chuang Tzu Auditorium

Anand Dorian. Anand means bliss; dorian means bountiful, overflowing, abundant. The full name will mean bliss overflowing, bliss in a flood.

Bliss always comes in a flood. Bliss is not miserly. God is not miserly; only man with his cunning mind is a miser. God gives, and goes on giving for no motive at all; he does not desire anything in return. His joy is in giving itself. That's how a sannyasin has to become: non-clinging to things, ready to give and share. Whatsoever one has, has to be shared.

You have only that which you share. You can have only that which has been shared. If you hold it back, it dies. And bliss grows more and more, the more we give it to people. Love grows more and more... Everything that is valuable grows by giving it.

Share your joy, with people, with birds, with animals, with trees, and never be a miser. The miser lives in hell. Paradise is only for the non-miserly.

Anand Marilyn. Anand means bliss; marilyn is a combination of two words, mary and linda. Mary is Hebrew; it means rebellion. Linda is Latin and means beautiful. Marilyn will mean beautiful rebellion. The full name will mean blissful beautiful rebellion.

Rebellion has those qualities. It is the door to bliss. The door to bliss opens only for those who are courageous enough to rebel against the dead crowd-mind. The crowd can never enter into the world of bliss. It is impossible, because the crowd has decided to be unintelligent. It has invested in being unintelligent and stupid – that's the only way to be a part of a crowd. If you are intelligent, if you go on sharpening your intelligence, you cannot be a conformist; you will find a thousand-and-one reasons to rebel against the established society, the state and church. Because in the name of the society, state and church, so much nonsense continues that an intelligent person cannot tolerate it

any more. To tolerate it you have to reduce your intelligence to the minimum; to be part of it, you have to separate from your own inner being. Being intelligent, being alert, is bound to take you into rebellion.

Rebellion opens the door for authentic individuality. It makes you a soul, it gives you dignity. It makes you spiritual. The crowd will remain sheepish – and it has never happened that a sheep has become enlightened.

The sheep cannot become enlightened; it does not want to become enlightened in the first place. It is afraid. It is afraid of being intelligent because it knows intelligence brings dangers; it is better to be stupid and part of the crowd, and follow the crowd. Only the stupid person can follow the crowd. The intelligent person stands on his own: he has a certain independence of thinking, of feeling, of being. And because rebellion opens doors to bliss, it makes you beautiful, it makes you valuable: it is only the rebellious man who reaches to the highest peaks of joy, understanding, truth. It is only the rebellious who reach to the highest Everest of being. And to be there is to be beautiful, to be there is to be blissful, to be there is to be in God.

Veet Werner. Veet means going beyond, surpassing, transcending. Werner means a defender.

All defense has to be dropped; one has to be vulnerable. To defend means to remain closed, to defend means to go on thinking in terms of enmity. To defend means that you are not relaxed with existence: you are afraid, you are on guard, as if existence is an enemy. It is not, it is our mother; we came out of it, and one day we will go back into it. There is nothing to defend. We are waves in the ocean: what is there to defend? It is beautiful to be, and it is beautiful not to be. It is beautiful for the wave to rise, play for a moment with the rays of the sun and the wind, and then go back and disappear into the depths of the ocean.

Birth and death are similar. Neither birth separates you from existence, nor death. Birth is the beginning of the wave, death is the disappearing of the wave – but the wave is always the ocean, whether it is or it is not. In being it is ocean, in non-being it is ocean. There is nothing to defend. And if we start defending, our whole energy is wasted, unnecessarily wasted in a futile effort, because to defend means we have taken it for granted that we are separate and that we are in danger, that there is insecurity, that we are not safe, that we are surrounded by something inimical. It is not so.

We are surrounded by something immensely friendly: the clouds, and the rain and the wind and the sun – they are all friendly; the whole existence befriends you. Being a sannyasin means dropping all armor, dropping all defense arrangements, transcending the fear of insecurity, transcending the fear that something may go wrong, that somebody may harm you.

There is nothing that can harm you, there is nothing that can be harmed. Once this vision becomes clear to you, you are a sannyasin. Once this vision settles in your heart, it will transform your whole life: you will start living in the same world in a totally different way. Then you live as love. Right now you live as fear – everybody lives as fear – and to live as fear is not to live at all. To live as love is the only way to live.

I teach life. To me, life is God, and I teach love... to me, love is prayer. But love and life are possible only if you are utterly open.

Deva Jennifer. Deva means God; jennifer means blessed – blessed by God.

Sannyas is a moment of blessing. On your part, you are ready to receive; on your part, you are willing to surrender. On God's part, he is always ready to pour a thousand-and-one blessings on you. In fact whether we are ready or not, God goes on pouring, showering many joys, many flowers. But because we are not receptive we go on missing, because we are not receptive we cannot see. Those flowers are invisible; they can be seen only with the eyes of trust. Ordinary eyes can't see them, and ordinary ears can't hear them. They create beautiful music around you, they weave and spin beautiful patterns of light around you, and it is constantly happening, but physical senses are not capable of seeing them, of hearing them, of touching them.

Something non-physical needs to grow in you. The mystics have called that non-physical sensibility trust, faith. It grows in the very center of your heart. It becomes your sixth sense, and with its opening you enter into another world. You start seeing colors you had never seen before. You start seeing things which you had always passed by and had not ever paid any attention to. Small things: just a grass flower by the side of the road, and when the heart is open and the trust is flowing, then the small grass flower has tremendous beauty; something of the divine is in it. One is stunned by its beauty.

It can lead you into new realms of your own being. First it makes you aware of a tremendously beautiful existence, and then by and by it makes you aware of your own being, which is far more beautiful than the outer existence because it is flowering of consciousness. No rose can compete with it, no lotus even can compete with it.

Feel blessed that the idea of becoming a sannyasin has happened to you. Feel blessed that you have been able to gather courage enough to be initiated. This is the beginning of a totally new life, the opening of a new chapter, and there are going to be many surprises...

[A sannyasin says he is here for only a few days.]

Next time come for a longer period... because much has to be done. Only small things they are, but the outcome is tremendously important.

Man brings with him everything that is needed to become perfect, to become enlightened, to be a Buddha or a Jesus. Everybody brings everything that is required, but things are topsy-turvy. They are not where they should be, they are upside down; it is a mess. Just a rearrangement is needed. Right things in right places, that's the whole work of a Master: just to put things in the right places.

Ordinarily man is a jigsaw puzzle: all the pieces are there which are needed, but they are in a state of chaos. And to be in chaos is to be in hell. To become a cosmos is the purpose of life. Sannyas is only an effort to create a certain cosmos in you. Chaos is bad only if it persists, because out of the chaos stars are born. Then it becomes a womb, then we feel even grateful to the chaos too: without it there would have been no cosmos.

Ordinarily man is only noise, but the same noise can become a beautiful melody. That has to be done: before death comes, one has to become a symphony. The death too is beautiful if you can go singing into it, dancing into it, laughing into it. Then you transcend death, then it doesn't happen to

you, it happens only to the body; you remain beyond. That is the ultimate achievement: to die and yet not to die, to die and yet remain deathless. And it is possible, so next time come for a longer period.

[A sannyasin, leaving, says that since being here crying has become very significant for him and asks for a meditation to remain in contact with it. He likes the prayer meditation most. Osho checks his energy.]

Good. You continue prayer meditation and if crying comes, don't repress it; enjoy it, celebrate it. Prayer and crying are very similar. They can become part of one whole. In fact, only one who knows how to pray knows how to cry; it is crying before existence. It can have many shades: sometimes it can be of deep sadness, the sadness of separation from the total. Sometimes it can be of tremendous joy – the joy of being able to remember. Sometimes it can be of great contentment, because prayer attunes you with the whole and in that attunement, in that at-onement, great bliss is felt.

And sometimes crying can be for no visible reason at all. It can be very mysterious. It can come from such deep sources in you that you cannot figure out why it is so. Don't try to figure it out, because it is beyond intellect; it is existential, it is just like breathing. When one is really in a silent state, totally silent, a crying can happen, tears can come, your whole being can just be crying and crying. But after it you will feel so cleansed, you will feel the silence that comes only after a storm, you will feel showered, bathed, clean, so no need to figure out why.

Continue prayer meditation and continue crying. If it stops don't try to force it to come; that will be false. If it stops, that means its work is done; if it continues that means its work is still on. You should not decide, you should not put a limit on it, you should simply be available to it. If it comes, good; if it does not come, good.

And whenever you need me, put it (a box) on the heart. Help my people there. Good.

CHAPTER 26

27 July 1979 pm in Chuang Tzu Auditorium

Anand, Ria Anand means bliss. Bliss does not mean only happiness or joy; it is something more than that. Happiness is a state of excitement; that excitement is missing in bliss. The ecstasy is there, but the excitement is not there. Happiness has something feverish in it; that fever is completely absent in bliss. And happiness, howsoever great, is always followed by unhappiness as a shadow. Bliss makes no shadow, it simply remains itself. It is not followed by anything else, there is nothing else to follow it; it is the ultimate.

Joy is momentary; it takes you to the peaks, but you go back to earth again. It is like jumping: for a moment you feel you are going against the law of gravitation, but only for a moment; next moment you are pulled back to the earth, with a vengeance. Joy is jumping out of misery: for a moment you are in the sky, but the next moment you are back on the earth, deeper in misery than before. Bliss is joyous, but not momentary. It is eternal; once arrived, it is forever.

Joy and happiness both have a certain heat. Bliss is very cool; not cold, remember, but cool. Hatred is cold, love is hot, bliss is simply cool – exactly in the middle. Joy is hot, sadness is cold, bliss is cool; neither cold nor hot, neither this nor that. Its beauty is its middleness, its balance, its equilibrium.

And ria is part of maria; it means a wished-for child...

Your full name will mean a blissful child. And to be a child spiritually is of great significance. There is one childhood which is physical, there is another childhood which is spiritual. The physical childhood is only a reflection of the spiritual childhood: a moon seen in the lake. It is bound to be disturbed; anything can disturb the lake – just a wind, a stone thrown and the reflection is disturbed and gone. The physical childhood is bound to be disturbed. It cannot remain your treasure forever; it has to be lost.

But there is another childhood which has nothing to do with the physical, which is spiritual innocence: a state of not-knowing, a state of wonder, a state of a constant feeling of the presence of the miraculous... just like a child. Each and everything surprises him; wherever he is, he is in a Disneyland.

And so is the case with spiritual childhood: wherever you are, you are in paradise. Remember these two things: bliss and innocence, and you can become the twice born you can attain to the second childhood. And that's what sannyas is all about: an effort to give you another birth. It is a process of rebirth.

Anand Isabelle. Anand means bliss, isabelle comes from a Hebrew root "el"; el means God or divine. Your full name will mean: bliss is divine, bliss is God. It has been ignored for centuries; not only ignored, but positively rejected by the so-called saints. They have made religion a very sad and serious affair, and because of that millions of people have remained deprived of religion. Only unhealthy people are interested in being sad and serious. The healthy person is interested in being cheerful, blissful. The pathological, the one who is somehow abnormal, becomes interested in the old kind of spirituality which preaches seriousness as its fundamental.

In the old spiritual dimension, laughter does not exist at all; Christians say Jesus never laughed. Now this is utter nonsense! Only Jesus is capable of laughter; who else can laugh as beautifully as Jesus? But the Christian saints are depicting Jesus according to their idea of religion: a non-laughing God, utterly serious. That is not my vision of God. My God is a dancing God. He laughs, he loves, he sings, he plays... And I say to you, my God is closer to the truth; bliss to me is the most fundamental thing in religious life. To be cheerful is to be prayerful, to remain constantly blissful, rejoicing in ordinary life, in small things... because it is not a question of what you are rejoicing about, the question is that you are rejoicing. Then anything you can rejoice about becomes spiritual. Anything that makes you cheerful is spiritual. Then we can transform the whole of life into something extraordinarily beautiful and that's what a man of enlightenment does: his walking, his sitting, his talking, each of his gestures, is full of bliss, full of great joy. His every breath is a breath of joy itself.

He lives as joy, he dies as joy. His life has the flavor of dance, the aroma of a song, the climate of unheard music.

So remember that my sannyas is an initiation into a very hedonistic spirituality, into a joyous religion. I am life-affirmative. Religion to me means nothing but a love affair with existence itself.

Anand Jannie. Anand means blissful, jannie comes from Hebrew, john. John was the most beloved disciple of Jesus, the closest one, the most devoted, the most surrendered – totally lost in Jesus. Hence his name became synonymous with the beloved disciple, it became a symbol. Literally the word means God's gracious gift, but symbolically it means the beloved disciple. Both are good: to be a beloved disciple is God's gracious gift. I would like to emphasize the symbolic meaning of it. Your full name will mean a blissful beloved disciple.

The greatest art in life is to be a disciple. It means love, but not only love, because love can quarrel, love can fight; lovers are continuously quarreling and fighting. The disciple has no quarrel at all. There has never been a quarrel between the disciple and the Master, it is impossible. It cannot happen in the very case, because a disciple by becoming a disciple dissolves his ego; then there

is nobody to fight, nobody to argue. The disciple is not obedient; the disciple is simply obedience. There is nobody to be obedient any more – or disobedient. The disciple is utterly absent, he has given his whole heart to the Master. Now the Master's order is not coming from the outside. It comes from the disciple's own heart. The Master starts speaking in the deepest core of the disciple. He becomes the disciple's own voice.

Once George Gurdjieff did a great experiment with a few of his disciples in a faraway part of Russia, near Tiflis. For three months all the disciples had to remain absolutely silent. Not only they were not to speak with each other, they were not even to recognize each other. Thirty disciples living in one house, but each disciple had to live as if he is alone. In fact, in each room there were at least six, seven disciples, sharing, but each disciple had to exist as if he is alone. That was the condition.

Within three days twenty-seven disciples were thrown out – out of thirty! Only three remained to the very end. And the last day of the three months experiment, Gurdjieff took them out in the garden, he sat with them, and suddenly all three became very surprised, because he was not speaking and yet they heard him speaking. It was absolutely unbelievable. He was just sitting in front of them completely silent and they heard his voice so clearly...

That was the last day; they were allowed to speak now, so all three spoke almost simultaneously: "What are you doing? You are completely silent but we hear your voice coming from somewhere within our own being!N

Gurdjieff said, "Out of three months' silence, it has become possible now; I can speak as your own self. Your surrender has been total. In fact, today you have become a disciple. Now you are no more, hence I need not speak from the outside."

The outer Master becomes the inner to the true disciple. It is a great experience, but all depends on trust, surrender and such a total love that it knows no quarreling, knows no argument, knows no doubt... It is difficult, but worth achieving; there is nothing else which is more valuable.

John was really a true disciple. You can also become one. Let this journey into sannyas be a journey into true discipleship. This is the first step of a long, long pilgrimage. But if one is ready to go, a thousand-and-one treasures are waiting for you, they are yours. One just has to go on dropping the mind and the ego, so one day one can exist without the mind, without the ego. That purity is the meaning of true discipleship. That utter silence – no noise of the mind and no center of the ego – that egoless, mindless consciousness, makes one a true disciple. And it is the greatest achievement in life, because God is available only to the true disciple.

Anand Gaya. Anand means blissful; gaya is the name of the place where Buddha became enlightened. Since he became enlightened, the place has been called blissful, blessed. It is one of the most sacred spots on earth.

Many people have become enlightened, but the exact place of their enlightenment is rarely known. One does not know when and where Jesus became enlightened. One does not know where and when exactly Lao Tzu became enlightened. But Buddha's place of enlightenment is absolutely known: the tree under which he was sitting, the spot, the place where he walked before he became enlightened, and after he became enlightened, the place where he remained for seven days after

enlightenment, sitting silently, doing nothing. The experience was such that he could not move even. He forgot all about hunger, thirst, sleep. He was in such an awe that he forgot that he belonged to the earth, that he had a body, and that a great responsibility had descended on him: to help others who are still stumbling in darkness towards light. He was utterly lost in the bliss that had descended on him. He had to be shaken out of it.

The story says that gods in paradise became very much afraid: if he does not speak, if he does not start awakening others, then a great opportunity for the world will be lost. It happens only once in a while – for thousands of years the earth has to wait for one single person to become enlightened. The opportunity is so precious it cannot be missed. And the gods came, the story says, they bowed down to Buddha, they shook him out of his blissfulness, they brought him back to the body and they begged him, "Don't disappear like that! Don't dissolve like that! You are evaporating. Your body is capable of living at least forty years more. This is a rare golden opportunity; thousands will be benefited. We have come with folded hands; we pray you to start teaching; you have to be a Master!" And they helped Buddha to come back to the body, to be rooted again in the body.

That place is called Gaya, because Buddha became enlightened there; it is called Bodh Gaya, Buddha's Gaya. And I would like you to go there sometime, at least for one day, just to feel the vibe; the vibe is still alive there... and it will be of tremendous value to you. It will help you to go into meditation more easily.

Hug the tree. It is a direct descendant of the same tree. It is not exactly the same tree, but a child of the same tree. It still carries something, because whenever a man like Buddha becomes enlightened it is such an explosion of energy that everything that is around becomes permeated with that energy. And the Bo tree particularly is very sensitive.

Now scientists say this is the only tree which seems to have one ingredient which is necessary for intelligence, without which man cannot be intelligent, and this is the only tree which has that ingredient in it. No other tree has that. It is a very sensitive tree, very receptive. It must have become soaked with the explosion of Buddha's energy, with that light, and the tree still carries something of it.

And I am giving you this name because your path is going to be the same. Vipassana is going to be your meditation – the way that Buddha discovered... It is one of the most significant ways ever discovered, and for a few people it is the way, the only way. And you are one of them.

So learn Vipassana, pay more and more attention to Vipassana, and go deeper and deeper into that meditation.

[The new sannyasin says: I've got a small child... I am breast-feeding him.]

But at least you have to learn Vipassana, mm? – you can learn it individually – you can go to [the Vipassana group leader] and just learn it, and then you can do one hour, two hours a day. That you have to learn.

Anand Mradula. Anand means bliss; mradula means softness – a blissful softness. That's what one has to become, then God is not far away. He is far away because we are hard, because we are like

stones. We have to become more and more like flowers: open, ready to receive, and so soft, so vulnerable, that even the subtlest energy can penetrate us. We have to be porous, sponge-like, so we can be soaked to the very center with the energy of God that surrounds us.

We exist in the ocean of God, but because we are hard we remain far away. God is not far away from us, but we are far away from God, and the only reason is our insensitivity.

The art of meditation is nothing but helping you to become more sensitive. One has to be more and more feminine, womblike, one has to be a host, then God is always ready to knock on your door. He wants to be a guest, he has been waiting long and he has not yet lost hope. And we can become sensitive. In fact to become insensitive is hard and difficult. We have done the difficult thing and we have become incapable of doing the natural, the easier thing.

It is only because we have been brought up in a wrong way. Each child is born like a lotus flower, but as the child grows, we start making him harder, stiff, uptight. We start teaching him to fight, to compete, we start poisoning his mind... that the world is a struggle. We teach him the way of the ego – and the ego is bound to reduce you into a rock.

I teach the way of the lotus, and because it is our very nature to be soft and open, it is only a question of decision. The day you decide deliberately, "No more of this insensitivity"; the day you decide that life is not a struggle but a celebration; the day you decide not to compete but to remain in a let-go, the transformation happens immediately.

CHAPTER 27

28 July 1979 pm in Chuang Tzu Auditorium

Deva Genevieve. Deva means divine; genevieve means a white wave.

The wave can exist in two ways.... One: thinking of itself as separate from the ocean; the other: just as an organic part of the whole. The first is the way of the ego and the second is the way of the sannyasin.

The sannyasin has to imbibe the spirit of being one with the whole, just a wave of the ocean. The wave is not significant; the ocean is significant, because the ocean can exist without the wave but the wave cannot exist without the ocean.

This remembrance transforms one's whole approach to life. Then you are no more antagonistic to anything, then you are not struggling, then you can be in a let-go, then you can exist in a calm, cool, relaxed way. And when one exists as calm, cool, relaxed, the mysteries of life are revealed to you. When you are hot, feverish, egoistic, you are closed and the doors of God are also closed for you.

Prem Karina. Prem means love; karina means pure, clean, clear. Love brings all these qualities. Without love, something remains dirty in the inner world of man, unbathed, because water cannot reach there and cannot cleanse you. Water can cleanse the body but not the soul. The soul can only be cleaned if it is bathed in love. Love functions as water for the inner world. A man without love remains inwardly dirty. Love brings cleanness. Love also brings clarity, because love is silent.

Mind is noisy; the heart is silent, and love is of the heart. And when you exist as love there are no thoughts, there is simply a clarity, a cloudless sky; you can see faraway stars.

Because love is of the heart it also brings purity. Mind is always cunning; cunningness is impure. Mind is always full of doubt; doubt keeps you unclean. Mind is always negative, ready to say no,

very reluctant to say yes. Mind is always ready to fight, that's how mind exists: through fight, through negativity, through ambition, competition, struggle. That's how mind keeps itself alive; hence mind remains a cloudy phenomenon, not only one cloud but many clouds, and all are dark – not even a single silver lining.

But the heart knows no competition, the heart knows no comparison. The heart simply exists in the moment, no past, no future – and that brings purity. And to be pure, to be clean, to be clear, is all that is needed, all that is needed to become receptive, all that is needed to be ready as a host to God.

Veet Mart. Veet means going beyond, transcending; mart means warlike. It has been valued very much in the past: the warlike quality, the warlike man, because man has existed violently. In three thousand years we have fought five thousand wars. It is very rare that war is not happening somewhere or other on earth. It continues, if not here then there, if not there then somewhere else; it seems to be a continuous phenomenon. And what we call peace is not true peace, it is only a gap between two wars. In fact we should not divide history into war and peace. We should divide it into the period when we prepare for war and the period when we really make war – preparation and war. What we call peace is nothing but preparation for another war.

In the future we have to drop those qualities from the human mind. So go beyond being war-like, then you become a sannyasin.

Love is the essential core of it. Creating a non-violent existence is what is meant by a religious man. Living in such a way that you are never in a fight, at least not from your side. You cannot prevent others from being in quarrel with you, but from your side, you need not initiate it.

To be nonviolent means to be non-competitive, because competition is bound to bring violence, gross or subtle, direct or indirect, but violence follows like a shadow if competitiveness is there. The ambitious mind is the violent mind; then you have to be warlike, then life is nothing but a constant struggle. And man has not only been fighting on the outside with others, man has been going through three kinds of wars. One is with nature, the other is with other people, and third is with himself. The first war has become science: the war with nature. The second war has become politics: the war with other people. And the third war, unfortunately, has become religion: the war with yourself.

I would like you to be absolutely without any war, neither the so-called scientific war with nature, nor the political war with others, nor the so-called religious war with yourself. That is the difference between my sannyasin and the so-called monks that have existed on the earth in the past: Christian, Hindu, Mohammedan, Buddhist – they were all fighting with themselves. They had stopped fighting with others, they were not political people, but their whole politics turned inwards. They found it a shortcut to avoid fighting with others: they started fighting with themselves. That became their preoccupation, and it is even more destructive than fighting with others, because others at least can protect themselves. If you fight with yourself there is nobody to protect you. You can kill yourself... and the so-called saints have all been suicidal, leaving aside a few exceptions which I don't count as saints: a Buddha, a Jesus, a Zarathustra, a Lao Tzu – these are far beyond the sinner and the saint both.

Be a sannyasin, with no war. Let peace prevail, in each act, in each gesture... and slowly slowly that peace will become more and more dense, so tangible you can almost touch it, you can feel its texture.

The day it happens, God is close by! You are nearing home.

Anand Anne. Anand means bliss. Bliss is the ultimate state of being, when one has arrived, when one has achieved oneself, when there is no more to achieve, when the journey is complete, when all is contentment. When nothing is missed and there is no longing, and there is nowhere to go, one is at ease, at home each moment.

The past follows you no more, the future has no more meaning. The present is enough, this moment is all.

The experience is so ecstatic that it is almost inexpressible, and the experience is so abundant that you cannot contain it; it starts overflowing, it starts reaching others.

And that is the meaning of anne. Anne has three meanings: the first is prayer, the second is grace, the third is compassion. These are the by-products of bliss. Only a blissful person can pray; his prayer is nothing but gratitude, a tremendous heartfelt thankfulness. He has nothing to say. He may cry out of joy, or he may dance, or he may sit silently, unmoving, but prayer is there. It is not on the lips, it is not in the throat, you cannot verbalize it; it is simply an overwhelming feeling of gratefulness, "Because God has given so much and I was not worthy It is not because of my worth that I have received; it is because of God's grace."

The second meaning is grace: when God pours grace in you, when he pours his joy in you, you also become graceful, you start reflecting his grace, as the moon is reflected in the lake, as the mirror reflects your face. The man of bliss becomes a mirror. If you look into him you will find a reflection of God. That's why in the East we have called the enlightened people gods. The western mind cannot understand why Buddha is called God. They have not even called Jesus God: only son of God – that is the highest they could conceive. Jews and Mohammedans have not even conceived that much. They think only of Moses and Mohammed as prophets, messengers, not even sons; hence all the three non-Indian religions – Christianity, Judaism, Mohammedanism – are absolutely incapable of understanding why Buddha is called God, why Krishna is called God. You can call them at the most the son of God; the most logical thing seems to be prophets of God, messengers – but why God? They are not God, they have not created the world...

They completely misunderstand the significance of it. We are not saying that Krishna created the world, and we are not saying that Buddha created the world; we are saying that they have become mirrors – so pure, so clean, so empty, that God is reflected in them. They are no more there they simply reflect God; hence we have called them gods.

The first meaning is prayer, the second meaning is grace, the third meaning is compassion. When you have received so much you have to give – what else you are going to do? When God gives to you, you have to share. In being prayerful you are in grace, in sharing your joy, you are grace. But all these qualities come as three aspects of bliss.

Deva Pratimo. Deva means divine; pratimo means image.

Each being is an image of God; hence we cannot make any image of God because every single being is his image. He has no face of his own, all faces are his. He has no hands of his own, all hands are his. He has no eyes of his own, all eyes are his. He has no being of his own, all beings together, in an organic unity, are his being. Hence we cannot draw a picture of God; we would have to draw a picture of the whole universe, which is impossible. We cannot make a statue of God; we would have to make another universe, which is impossible.

But we can start looking into each eye at his reflection, into each flower, his beauty, into each star, his light. Then you are surrounded by gods, then you are participating in a divine existence, and to participate in a divine existence is to be a sannyasin. It is a total change of vision. It imparts spirit to matter. It transforms everything into something spiritual.

The material becomes only the superficial. Wherever you go deeper into anything that exists you will find God. Dive deep into water and you will find him. Dive deep into a human being and you will find him – because only he is.

God is. In fact to say "God is" is a tautology, because God means isness: "That which is", that's exactly the meaning of the world god. In the ancient symbology "g" stands for "that", "o" stands for "which", and "d" stands for "is": that which is.

[A sannyasin says she wants to bring her nine-year-old daughter here, but she doesn't want to come. She lives with her father.]

So if she does not want to come, leave her with the father, mm? You go – seeing you this time she may feel like coming. But don't force it, mm? – just if she comes happily, good; otherwise leave her there.

[A sannyasin says: I am afraid!]

A few people become enlightened out of fear! If you are really afraid, you will become enlightened! Be aware!

No, this life it is going to happen, afraid or not.

[She asks about a name she heard in a dream.]

You will come to know. You will be able to see. Just a little more waiting. It is going to happen this time. I won't allow you to die unless you become enlightened – just wait.... If you don't mind becoming enlightened, then leave it to me!

[A sannyasin, arriving, says she has been working with a Reichian therapist for a long time, and doesn't want to do any more groups.]

So you just... you are simply tired, that's all, and you don't know what is happening here. It is totally different from what you have been doing there. So just for a few days you rest, and then that great desire will come to you – to participate in groups.

These groups are totally different. The outer structure is the same, but don't be deceived by the appearance. The inner quality is so different that once you have tasted it, then you will know the difference. It is the difference between a corpse and a new young child. The corpse looks as if alive, but it is only as if alive, it is just a dead body, the soul has left it. And the corpse may look very mature, aged, but the young child has life – and that's the difference that makes the difference. The young child is not mature in experience and knowledge. He is utterly ignorant and innocent, but that's the beauty.

Our whole effort here is to give you a new birth, to make you children again, fresh, young, innocent – ignorant! A sannyasin has to function from the state of not-knowing. And when you start functioning from not-knowing, your action has totality, intensity, spontaneity, and your action brings liberation. It does not create any karma, it does not create any bondage. It shatters all old chains.

In the West the groups are only psychological – humanistic or wholistic, it doesn't matter much, but they are all psychological. They have not even touched the spiritual realm yet, and unless the spiritual is at the center, the psychological remains mechanical. Doctors are only concerned with the physiology and psychologists are only concerned with the mind. Our concern here is with the no-mind, with the no-body. We are not against the body nor against the mind, but we are using them as stepping-stones to go beyond.

One has to know something in oneself which is neither body nor mind. Unless that is known your life is in vain. Once that is known, your life has significance. So for a few days you rest – it is good – and when the longing comes to you, just inquire, I will give you a few groups.

CHAPTER 28

29 July 1979 pm in Chuang Tzu Auditorium

Anand Brigitta. Anand means bliss; brigitta means bridge.

Bliss is the bridge to God. To be blissful is to be prayerful. To be blissful is to be religious, although just the contrary is the prevalent idea: religious people look very sad, they go on carrying long faces, they are haughty, egoistic. You can look in their eyes and you can see the holier-than-thou look. They think to be cheerful is to be profane. Laughter is sin for them, love is a crime. They are life-negative; they deny whatsoever is beautiful. And because they deny life, love, laughter, they are living-deads: they breathe but they are not alive, they are walking corpses. But these people have been praised as great saints.

I stand against this whole tradition, against this whole nonsense. Religion is not serious; it is playful. And cheerfulness is not shallow; it is very profound. In fact laughter goes deepest into the heart, nothing penetrates so deeply as laughter. When you are really gripped by laughter, the ego disappears, the mind spins and weaves no thoughts any more. After laughter there is a great silence, the silence that follows the storm. Laughter can only be in the present, that is its beauty; it cannot be in the past, it cannot be in the future – and the present is the bridge to the God.

To be present to the present is all that is needed to be a sannyasin.

Deva Maurizio. Deva means divine; maurizio means dark, dark-skinned, darkness. The full name will mean divine darkness.

It has been said again and again in almost all the scriptures of the world that God is light, but I say to you, God is both: light as much as darkness. God is the whole of existence, the totality of it. He cannot only be light – then who will be darkness? Then where will darkness come from? Where will it exist? There must be a space in God's heart for darkness too.

But man has depicted God as light, because man's God is more or less man's invention. He creates God out of his fear and he is afraid of darkness, hence he cannot call God dark.

It is out of fear that men have called God light. God is all: he is life and he is death; he is the flowers and he is the thorn too. A really religious person has that tremendous acceptance... where polarities can be accepted and nothing has to be denied, the positive and negative both can be accepted. The religious person has that much open heart, a wide heart; he is not small minded, he is not small hearted. He does not choose; he simply accepts whatsoever is.

And life is as much true as death. Death cannot be denied. The people who deny darkness are bound to deny death too, that's why death has always been depicted as dark. The people who deny death are bound to deny all that is negative. Anger has to be denied, repressed, anything that has any flavor of negativity in it has to be dropped. And you cannot drop it so at the most you can push it deeper into the unconscious.

And then they had to invent a devil too, because who will take care of all these negativities? So they created two gods. One was god of light and one was god of darkness. They were themselves split, schizophrenic; because they were split they had to create two gods. They may not call the devil God, but the word devil comes from the same root as divine. It comes from "deva", the same Sanskrit root. In fact, there is no God separate from the devil and there is no devil separate from God; devil is only the shadow of God, his negative part, the other aspect, the other side of the coin.

And when one starts understanding that both have to be accepted, a great silence arises; all conflict ceases, all antagonism, all civil war within you disappears. For the first time you become whole and healthy, because nothing is denied. For the first time you are no more schizophrenic. Otherwise the whole of humanity is schizophrenic. Schizophrenia is not a disease that happens to a few people: our whole past has been schizophrenic. It was very rarely, once in a while, a Buddha, a Jesus, a Krishna, a Moses, escaped from this schizophrenia – otherwise the earth has remained insane, split.

And this is the root cause of the split: we can accept only one thing, and we cannot accept its opposite; we are ready to accept love but we are not ready to accept hate. We are ready to accept the friend but we are not ready to accept the enemy. But they both exist. In fact the friend cannot exist without the enemy, and love cannot exist without hate, and compassion cannot exist without anger – just like day and night, they are together, like summer and winter they are together.

Let this vision deepen in your heart so nothing is repressed. And a non-repressive person is a religious person. If acceptance is total, you become total, you are no more fragmentary, and that totalness brings bliss, brings benediction.

So I say to you, darkness is also divine. Your name will remind you again and again that the night is as beautiful as the day and death is as beautiful as life.

Prem Nartano. Prem means love; nartano means dance.

Love is the greatest dance there is – invisible, intangible, inexpressible, but the ultimate in celebration. It is a dance of energy; it is not material. It can happen when you are alone, a partner

is not a must, one can simply be loving. It need not always be a relationship, one can sit alone and be in tremendous love.

Relationship is only one of the expressions of it, relationship is only one of the materializations of the immaterial; hence relationship is a little gross. That's why nobody is ever satisfied by a relationship: the reason is one knows deep down the heights of love, but when you bring it to a relationship those heights start disappearing, it becomes something ordinary, it loses its sacredness, it becomes mundane. And when relationship becomes marriage, it becomes almost a commodity in the marketplace. It loses even that quality which existed before the marriage.

All the heights are gone, now you are on the plain ground. It can be comfortable at the most, but comfort is not the goal; convenient, safe, but just to live conveniently and safely is not to live at all. Life becomes sharp as you move towards the heights, as you go beyond the material.

Marriage is the lowest form of love. Relationship without any marriage is a little better because the law has not entered yet: the magistrate and the policeman are still out of it. Marriage means love is no more just love, it is law too. Now it is not only a private phenomenon, it is public. You are sanctified by the society, you are sealed by the government; now it is not your freedom to love or not to love, it is duty. When love becomes duty it is the ugliest; deformed it is, crippled, paralyzed, and one wants to wriggle out of it, but it becomes very difficult because it gives many comforts and many securities and many safeties. And the mind clings to those comforts and safeties, and the mind says it is dangerous to go out of it.

Relationship is a little better because it is still private, intimate, a sharing of two individuals. It is not yet a social thing. It still has some poetry in it, some dance in it still.

But the highest phenomenon is when love is a state and not a relationship. Not that you are in love, but that you are love. Then love reaches to the highest peak possible, and at that peak it becomes prayer, at that peak it is meditation, at that peak it touches the feet of God. It becomes a dialogue with the whole of existence. Then you are in dance, and the whole of existence is the partner – the trees and the stars and the mountains.

Millions of people have decided to live at the lowest, that is marriage. A few try to get a little higher, that is pure relationship without any possessiveness. Only a few try it, and only a very few of those few succeed in it. It is a very rare individual who tries to live as love. That is the goal of sannyas: to live as love.

CHAPTER 29

30 July 1979 pm in Chuang Tzu Auditorium

Prem Marjorie. Prem means love; marjorie means a child of light. The full name will mean a child of love and light

Light is the physical expression of the energy love; love is unmanifest light. The physicists say the world consists only of light and the mystics say the world consists only of love... and both are not denying each other; they are simply using different expressions, different languages. Their approach is different. The physicist goes through scientific processes; he can only find light, he cannot find love. That is beyond his scope and methodology. His very method prohibits him. He cannot allow any poetry. He is bound to remain prose, he is committed to prose – to mathematics, to calculation, to measurement – hence he cannot go beyond matter.

In fact, the root from which the word matter comes means measuring; that which can be measured is matter. And science depends on measurement, weighing, tangibleness. Unless something has weight, unless something is visible, unless something can be measured in some way or other, science cannot believe in it. And love is immeasurable.

It is subtle, it is not gross, but it is the very soul of light. We can say light is the body of love, and love is the soul of light.

Mystics can talk about love. They have a higher language, the language of poetry. But they also talk about love because the higher can see the lower; the lower cannot comprehend the higher. If somebody is flying in a plane, he can see everything that is happening below, on the earth, but we cannot see what is happening inside the plane. We cannot see the people inside the plane. From a higher altitude the lower is visible. The higher is not against the lower; it implies the lower in itself, but the lower is always against the higher, because the higher is inconceivable to it.

Science cannot talk about love, but religion talks about love and light both. So on the one hand mystics say "God is love," and on the other hand they say "God is light."

And you have a beautiful name... This name can become your whole journey. This is what has to be realized: light and love. This has to become your meditation: meditate on love, meditate on light, live as light and live as love. That's what sannyas is all about: living life with love, with light, with a subtle celebration that goes on and on and knows no ending, in which each breath brings new surprises and new delights and new planes, new experiences. Once one starts opening up there is no end to it.

Deva Luiz. Deva means divine; luiz has three meanings. First: famous in battle. Second: glorious warrior. But I would like you to forget both these meanings; they are ugly – the very idea of war is ugly and inhuman. It is below man's dignity. The third meaning is beautiful, it means wide. So your name will mean divine wideness, divine vastness, divine openness.

The third meaning is not known so much. The first two are well known because in the past we have praised war as the greatest art and the warrior has been respected tremendously, but now there is no future for war, or for warriors; war is finished. With the second world war the last world war has happened. Adolf Hitler is the end of a certain history; now a third world war is impossible, because a third world war will be a total war, it will mean total destruction: not only of man but of animals, birds, trees, all life as such.

Unless man really grows in madness, unless the whole humanity really goes utterly insane, war is impossible. The very inventiveness of science has made it impossible. Now we have such fatal weapons that war is simply out of the question. Nobody who has even an iota of intelligence can think of war any more.

The future belongs not to the warrior; the future belongs to the sannyasin. They are polar opposites: the warrior lives through fight and the sannyasin lives in surrender, in let-go. The warrior tries to go upcurrent, and the sannyasin goes with the river. He does not even swim, he trusts the river, he goes with it. And to be a sannyasin one needs a very wide heart. The heart of a Christian is not wide enough, the heart of a Hindu is not wide enough; they are confined by their concepts, ideologies. The heart of a German, the heart of an Indian is not wide enough; they are confined through political concepts, boundaries.

The sannyasin does not belong to any religion because all religions are his. And he does not belong to any nation because he belongs to the whole universe and the whole universe belongs to him. His heart has no limitations. He can contain all: all the stars, all the moons, all the suns. He can contain eternity.

And meditation makes one capable of that wideness, because meditation is nothing but dropping of all limitations, definitions, boundaries. When there is no boundary in your being you have arrived home.

Prem Antonio. Prem means love; antonio means inestimable, priceless, praiseworthy.

Love is the only experience in life which has no price but has infinite value. It is the only experience which happens in the world and yet is not of the world. Hence it is the only possible bridge between this and that, between the visible and the invisible, between the world and God.

Love is the rainbow bridge. It connects the earth with the sky. And to live in love, to live as love, is to be spiritual. I don't give you any other discipline. Love is more than enough. If one imbibes the spirit of love, all else follows on its own accord.

Prem Ton. Prem means love; ton is a short form of antonio. It means inestimable, praiseworthy, priceless. Love cannot be measured. No estimate is possible. It cannot even be defined.

Man has loved, known all the depths of love and the heights of love, but nobody has been able to define exactly what it is. It remains inexpressible, it cannot be put into words; the moment we put it into words we falsify it. There is no way to account for it. Because it happens when it happens, you cannot manage it, you cannot manipulate it, it is not something that you can do or not do. It is not a possession; on the contrary, when it comes it possesses you. It comes like a storm and you are just a straw in it... a dry leaf in the strong wind.

Mind is so small, like a teaspoon, and love is so vast, like the ocean; hence it is inestimable, it is immeasurable. The teaspoon has no way to give an account of how much it is.

Mind exists on the surface and cannot go into your depth of being, and love exists at the center, the very core. Love knows everything about the circumference, about your mind, but mind knows nothing of love; hence it is said that the heart has reasons of its own that are not reasons of the mind. Mind is absolutely incapable of understanding them, they look absurd to the mind, they don't fit with its logic.

Mind is one-dimensional, and love is multi-dimensional. Mind is like a single note, and love is the whole orchestra. Mind is like a single color, and love is a rainbow – all the colors.

Love is one of the spaces where mind feels so incompetent, so impotent, that the only way to defend itself is to deny it; hence mind goes on saying there is no such thing as love: it is all imagination, it is all dream, it is not a reality, it is childish... The whole effort of the mind is to bring you out of any possibility of falling in love, because the moment you fall in love, you are out of the control of the mind. And mind has become the master, and has reduced you to a slave. Only love can redeem, only love can liberate. Hence my whole teaching depends on love.

In these simple experiences of love between a man and a woman, or a love between two friends, or a love between the child and the mother, something immensely valuable is happening. If you can catch hold of the thread you will reach God.

In ordinary love experiences also, something extraordinary is present. Don't stop there. Make it a stepping-stone, go beyond it. And always go on going beyond, always go on surpassing your capacity to love so that you can love more, and then ultimately and finally a moment comes when love is not something separate from you; you are it. That is the day of realization, the moment one knows one is God.

Anand Suresh. Anand means bliss; suresh means a king – a king of bliss.

People are living as beggars just because they believe that they are beggars; once you believe something it becomes a reality... at least for you, because you have to live in it.

And the greatest calamity that happens to every child is that we reduce him to a beggar. He comes as a king... each child is born as a king because he is born out of God – how can he be otherwise? He is born as joy, he is born absolutely free. He knows no bondage, he knows nothing of misery. He is pure bliss. But we start initiating him into our ways. Each society initiates the child into its culture, its civilization, education, politics, religion, and we start destroying the kingdom of the child. We take all that is beautiful from him: his wonder, his capacity to feel awe, we take away all his innocence.

Instead we go on stuffing knowledge into him, information, unnecessary, meaningless... we reduce him into an ambitious egoist and that's from where the beggar is born: ambition means you are constantly asking for, ambition means, "I must have this, I must have that. I cannot be satisfied unless I have all that I desire." And there is no end to desires, and you will never have all. So you will remain in misery. Ambition is the beginning of misery, is the beginning of beggarhood.

To be a sannyasin means regaining, reclaiming your kingdom, reclaiming your childhood, its innocence, its non-ambitious joy, the capacity to be in the present, to feel wonder, to feel utterly surprised at existence, to feel surprised at each moment, at each event. My work here consists in bringing you back to your childhood: whatsoever the society has given to you has to be withdrawn. You have to be emptied so that again you are born anew. That rebirth is sannyas. Then one starts feeling like a king, like a queen, like a god, like a goddess.

Anand Manish. Anand means bliss; manish means wisdom.

Bliss is wisdom. Bliss is not knowledge and knowledge is never bliss; knowledge brings more and more misery because it brings more and more ego. The idea that "I know," is nothing but a projection of the ego. Wisdom happens when you have come to know that you don't know at all. The first step into the world of wisdom is that, "I don't know," that, "I don't know anything," that, "I am utterly ignorant, all knowledge is superficial." Then something tremendously valuable starts happening and it does not come from the outside.

Knowledge comes from the outside; it is from the scriptures, from the teachers, from the parents, from the society. Wisdom wells up within yourself. But it can well up only when you are in a state of bliss. If you are miserable, if you are depressed, you hold it, you don't allow it to grow. It remains repressed in you, you go on sitting on top of it like a rock. A miserable person becomes a rock, he becomes very very heavy, serious; and wisdom is possible only when you are playful, non-serious. When you can laugh, when you can be a child again... when life is not taken seriously, when life is only a drama and the earth is a vast stage and whatsoever you are doing is nothing but playing a game... when life is acting, when life is an art – nothing serious about it, not a business – in those moments of cheerfulness, playfulness, something inside you starts growing. It is like a seed: we come with it, but it remains a seed.

Playfulness, cheerfulness, blissfulness, give us the right climate in which the seed can grow and become a sprout. Then much foliage comes to it and flowers and fruits. A man of wisdom is utterly fulfilled.

Remember not to fall into the traps of misery. They are old traps, well known; you are familiar with them, they have become your second nature. All your awareness is needed to destroy those old habits; great awareness is needed to de-automatize you; and that's what meditation is, great

awareness which destroys all habits, slowly slowly, and makes you free of habits. When one is free of habits, one can act spontaneously, not out of the past but in response to the present. And that very spontaneity makes you cheerful.

Slowly slowly, cheerfulness deepens. When it has touched your very center it is called blissfulness. Cheerfulness is on the surface like waves, but if you continue to remain cheerful, it starts soaking in, sinking in; one moment comes when it touches your heart... then it is bliss. The deepening of cheerfulness is bliss, and bliss is the climate in which wisdom grows.

Prem Sudarshan. Prem means love; sudarshan means beautiful.

Love beautifies everything. Love is the only beautifying phenomenon in existence. The moment you are in love, you immediately become beautiful. I don't mean by beauty something physical... beauty is always something spiritual. It expresses itself in physical ways too, but basically it is something inner. Even the body becomes luminous through it. The body also radiates it, but it is not part of the body. It filters through the body, but it comes from deeper sources. And those sources only become alive and flowing when you start being in love.

Don't be a miser about love. Love as much as possible. Love as many people as possible – not only people, animals, birds, trees, rocks. The object of love is irrelevant. Love – that is the point.

Love poetry, love music, love painting; don't miss any opportunity to love, so that love becomes slowly slowly your flavor, so you start living as love. Then even if you are sitting alone, you are radiating love. And when one can radiate love alone, in solitude, one has attained to the highest form of meditation, and it is only at that height that the door of God opens.

[A sannyasin says: I feel a connection and love with Christ... but do I belong to you? I don't feel any adoration, or inner consciousness...]

Continue to belong to Christ... because we are not separate. That is just a difference of name and form. No need to change; you continue to belong to Jesus. That is my other name – nothing... It doesn't matter, so why bother unnecessarily? – you can just continue.

[A sannyasin said she had to leave her two small sons to come here because the father, with whom they are living, was not willing to let them come. Osho checks her energy.]