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 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 disciplehood. 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 disciplehood. 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.]