

# **The Zero Experience**

*Talks given from 1/3/77 to 31/3/77*

*Darshan Diary*

# CHAPTER 1

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*1 March 1977 pm in Chuang Tzu Auditorium*

Prem means love, rupesh means god of the form – the full name will mean god of the form of love, god of love. And once you recognise something in you, it starts happening; that is the miracle.

If you think of yourself as being depressed, you remain depressed. If you think of yourself as being unhappy, you remain unhappy. It is only a turning in your thought: you can become happy just by deciding to be happy.

People think that they are unhappy because there is some cause for them to be unhappy. The reality is just the opposite: they have decided to be unhappy, hence the cause exists. It is not the cause that makes them unhappy: because they have decided to be unhappy the cause comes into existence, and they are looking at things just in the reverse order.

Once you decide, immediately that thing starts happening, because the inner power of man is infinite. However we seem on the surface, we are not limited. The deepest source of your being is unlimited, infinite. So once you start thinking in terms of your being divine, you start becoming divine; nothing else is needed. You just have to create a thought-climate about yourself.

So this has to be your climate: become more and more loving and think of yourself as a temple of love, and the god of love is sitting just inside your being.

In the beginning it will look like a fantasy, a fiction; soon you will realise that it has become the reality, and once you have learned this secret art – of changing your life just by conscious decision – you have learned something tremendously valuable. Then you carry a key in your hand which can unlock all doors. It is a master key; no lock exists that it cannot open.

And this is the very foundation of all religions. god is not there existing. You have to decide that god exists, then he exists in you!

That's why the atheist can never come to know god, because he wants god to exist first and then he will accept. That is impossible because he comes into existence only when you come to accept him.

The moment you accept, he is. But if you say, 'First I will have to see him and then I will accept,' you will miss, because you don't give the climate in which he can be, in which he can reveal himself. That's the meaning of trust.

So let your sannyas be a great leap into trust, a jump and from this moment think of yourself as a temple.

Life is a temple, and god is enshrined in the temple.

We are carrying infinite potentiality – and completely unaware... living like beggars when we can live like emperors. Nobody is hindering us except our own fallacious ideas and old habits; habits have a great pull.

To be depressed is a habit,, to be angry is a habit, to be sad is a habit – and naturally they are very wrong habits. To be happy, again is another habit. It is the same energy that becomes unhappiness or happiness; you just have to change your habit, your outlook, your attitude, and immediately energy starts flowing into a new channel. So from this moment, become happy, become loving, become grateful, become celebrating.

Drop the past, and I don't say drop it slowly, by and by – no, because then you will never be able to drop it. If you say, 'I will drop it tomorrow: a little bit I will drop today, then a little bit tomorrow, then a little bit the day after tomorrow,' meanwhile you will be carrying it and it will become more and more strengthened, so simply drop it!

And it can be dropped just like that: very simply, as one changes clothes, changes a dress. The change in the dress to orange is symbolic: as easily as you change your dresses you start wearing the orange. The inner dress, the inner climate of your thoughts, the inner climate of your mind will be changed in exactly the same way. And as simply as I change your name you can change your total being. It is really simple!

So from this moment start thinking of yourself as a new person who has no habits of the old. They will chase you, they will try, they will hover around you, but simply say 'good-bye' and start living in a new way.

And you will see: if you start, it happens. You will be surprised that it was so simple, that you didn't start it earlier.

[The new sannyasin says he is a farmer.]

That's very good... that's lovely, mm? anything that one can do in cooperation with nature is good, but do organic farming, otherwise one can be a farmer and still go on raping nature. Do organic farming – cooperate with nature; don't be the enemy, don't exploit. Be in tune with nature and you will gain much... may not be much financially but much spiritually. Financially you can exploit nature more by mechanical, chemical means, but spiritually you lose.

Exploiting nature is almost like incest – raping your own mother – because nature is your mother. and nature is always ready to give, but don't snatch! Persuade... lovingly persuade!

Then a great experience arises by and by. You start falling in tune with nature, you start understanding the ways, the subtle ways of nature, the subtle changes that happen in nature. You start understanding the language, the nuances, the gestures of nature, and infinite is the happiness that arises out of that understanding.

One can almost become a buddha by just really becoming a reader of the book of nature; then no other book is needed.

So that's very good... and now you are a sannyasin – you will be a real farmer. Nothing like it! You will never be a rich man but that is not needed at all. Mm? you will be a poor man but inside you will be tremendously enriched.

## CHAPTER 2

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*2 March 1977 pm in Chuang Tzu Auditorium*

Deva means god, anuneeta means disciplined by – disciplined by the divine.

There are two types of discipline in life: one discipline that you can manage – but that is very ordinary discipline, man-made, home-made, and naturally cannot lead you very far. It is also repressive because you have to continuously fight and you have to repress many things in your being. This creates a sort of split.

I am not in favour of that discipline. I am in favour of a totally different kind of discipline that comes out of surrender – you surrender to god and god gives you a discipline. That very surrender creates a tremendous responsibility in you, and out of that surrender you start a totally new life. Not that you manage, not that you have to plan for it. All that you need to do is to be in a deep let-go. Mm? that's what tao is and that's what sannyas is.

So from this moment, feel surrendered to god. Every night before you go to sleep, at least for five minutes just sit silently, feel surrendered, then go to sleep. And in the morning also when you get up, the first thing is: sit in your bed, remember your surrendered state. Just bow down to the divine.

Start living a very natural life. Not in many ways enforcing anything upon yourself.... And much is going to happen!

[To a sannyasin who has been practicing Tibetan techniques in the Himalayas.]

Those methods are good but they were meant for a totally different kind of people... and a different era. And in fact Tibet has lived in a different era, Tibet has not been contemporary. It has lived very secluded, isolated. It has not known anything of the twentieth century, so it is the most ancient, primitive, innocent culture.

Those techniques are good but to be helped by them you will have to prepare something which is not in those techniques themselves. You will have to pass through other methods, then one day you can do them and they will be helpful.

Prem means love, upasika means a worshipper, worship – a loving worshipper. Worship can be of two types: either you can worship only out of the feeling of duty – as people go every Sunday to the church.... They have to, so they go: there is no inner pull; it is a formality, something which has to be observed if you want to remain respectable. It is just a social formality; that is not real worship.

Real worship is out of love. It needs no church, it needs no temple. You can go into the temple, you can go into the church, but your house is as okay as any other place. It needs only a loving heart; that is the real temple.

So never worship out of duty; that is fake and meaningless. And when you start being pseudo even with god, where else will you be honest and true?

So worship only out of love. You can worship a tree; if love is there you have worshipped god. You can worship a child; if love is there you have worshipped god. Whenever there is love all that you do reaches god.

You can worship your beloved... sometimes you can even worship yourself with great love, because god is there too. God is everywhere. Whenever you look with deep loving eyes, he is revealed!

If eyes are not with love, then eyes are blind to god. Only people who have love flowing in their eyes can see god... and there is no other way to see.

So I would like you to become a real worshiper... not concerned with any ritual. Each one has to find his own ritual. There is no need to repeat a particular prayer: you can just sit on your bed and have a good chit-chat with the almighty, with the whole. Sometimes you can talk, sometimes you can simply remain silent; sometimes you can talk, sometimes you can listen. Mm? the wind blowing through the trees or the wind knocking on your door, a child laughing or even dogs barking...

From everywhere comes his message, in every stone is his sermon, in every silence is his music; one just has to be lovingly receptive....

Literally the word 'upasika' means to sit close by. Metaphorically it means worship; literally, the actual word means to sit close by. Mm? that is the meaning of worship: to sit close to god. Whenever you sit close by, wherever you feel god very close – maybe in the silence of the Himalayas, or in the noise of the market... wherever you feel he is and suddenly you become aware of his presence – it is worship. You are close by.

God is always close... sometimes we are also close to him. He is always close, we are not always close. He is always within reach, he is just around the corner. Whenever we are available, we have a contact with him.

So now try it: in different moments, in different situations, sometimes looking at the stars, feel close. And suddenly you will be close, because he is close; only your receptivity is needed!

Listening to music... Here people are meditating, so just sitting by the side looking at the meditators, suddenly he is there! Whenever you look for him, he is there! whenever you look for him, he is there!

We miss him because we don't look. We miss him because we don't look through love... and that is the only door and the only bridge.

## CHAPTER 3

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*3 March 1977 pm in Chuang Tzu Auditorium*

Krishna Venu. It means krishna's flute.

Krishna is the only person in the whole history of human consciousness who is tremendously in love with life, with the poetry of life, with the music of life, with the dance of life. He is not at all life-negative, he is very affirmative. And he accepts life as it is; he does not put god and the world as opposites.

God is not separate from the world, god is in the world... god is the world! So the world has to be lived in and loved.

So venu, krishna's flute, became the symbol of his philosophy – of his song, of his music, of his dance, of his love.

[A sannyas says: I had the experience of dissolving again. When I was a child I had the nightmare of dissolving, and now I have it again. It scared me.]

Your interpretation is wrong. It is not the experience but your interpretation of it that is scaring you. The experience is of tremendous value.

To come to a point where you can dissolve is the point from where god enters in you. The door of god and death is the same, but the guest who enters is different. So, sometimes the entry of the divine appears like death because it is the same door from where death and god enter. Something is similar, the door is similar, but if you misinterpret it then the whole experience becomes very scary... as if you are going to die, as if you are falling apart, melting and dissolving.

What is melting and dissolving on this side, is arriving on the other shore.



What is dying on this side, is life abundant on the other shore.

A seed has to die to become a tree and a man has to die to become god, but this death is simply a process of resurrection.

In the West the experience has never been rightly understood.

In the East we call it the shunya experience, the zero experience. One becomes so empty, so dissolved, that one is not, almost not. Just a flickering consciousness, that everything is gone, remains. But this consciousness remains so nothing is gone because you are this consciousness!

All that has gone, you were not. You may feel as if your body is no more there, you have become bodiless, but you were never the body. It was an illusion, an identity that you had made with your body... as if a car driver starts thinking that he is the car.

The mind is gone, thoughts disappear, and of course you become very much afraid because this is your subtlest identity. You have always thought of yourself as thought but that is a misunderstanding. You are not thought; when there is no thought, you still are. Between two thoughts, when there is a gap, a pause, you still are. You don't disappear by the disappearance of the thought; in fact you are far more when the thought is not. In that silence you are tremendously present.

The thought is like a cloud on you... it shrouds you. When thought is not there you are in your purity, in your primordial innocence. Your interpretation is wrong.

So next time it happens, allow it, lie down and start dying. Welcome it, accept it, say 'hello'! die to it and start disappearing.

That's how it happened to Maharshi Ramana. When he was not more than seventeen years of age, one day he suddenly found that he was dying, but he accepted it! He made himself comfortable in the middle of the room....

That is possible only in the East, because for centuries we have waited for this experience. It has been one of the greatest desires in the East – to come to a point where you are dissolved. Because you function like a screen; because of you the reality is obstructed.

So seeing that death was coming he became very happy. He was very young, seventeen years of age, but had had many lives of experiences and had been searching for many lives. He simply made himself comfortable, closed his eyes and started dying!

The body dissolved, the mind dissolved.... Yes, there were moments when he started to tremble a little: what was happening? But again, he said, 'This is what I had been waiting for, so now the moment has come, the auspicious moment has come!' He allowed it to happen.

Hours passed, all was gone, and then he started laughing because all was gone and he was still there! Then he opened his eyes, he looked at his body. The body was there but he was no more the body. For half a century he was alive, but never again did he become identified with the body. He knew that thoughts had disappeared but he was still there!

This 'I am' is your reality.

When Moses encountered god and when god sent him back to his people with a message, the ten commandments, he asked god, 'But they will ask me who has given these ten commandments to me. What is your name, sir? They won't believe me. They will ask, "What is the name of this god?"'

And god said, 'Tell them, I am that which I am; this is my name. I am that which I am.'

That is the most significant sentence in the whole bible, the very gist of all religion: 'I am not the body, I am not the mind. I am that which I am.'

It cannot be identified with anything else. You cannot say who you are because whatsoever you say will be wrong because you will have to bring in something else. If you say 'I am a woman', you will be wrong, because how can you be a woman? the womanhood is part of your physical body, your bio-chemistry, but not your consciousness. The consciousness has not ever known anything of the woman or of the man.

If you say 'I am a young person', again you are wrong because old age and youth belong to the body. The chronological age has nothing to do with consciousness – consciousness is ageless, timeless.

If you say 'I am beautiful, I am ugly', again you are talking about the form – and the consciousness has no form at all. It is beyond all forms; it is simply empty of all forms. That is known in the East as the shunya experience, the experience of the void.

Allow it. It is a great blessing. Next time it comes make yourself comfortable, remember what I have told you about ramana, lie down, wait, accept, go into it... dissolve! And don't be in a hurry to come back; let everything go! don't cling and don't clutch to anything! Let there be a total declutching: let everything go, root and all.

And when nothing is left to go you will find that a new light has spread on your soil; then laughter will arise out of your being. You have tasted life for the first time... but this is the only way. Life can be tasted only through death!

Jesus says, 'Those who save their life, they will lose, and those who are ready to lose, they will save.' This is the moment he is talking about....

So don't interpret it in a negative way: your interpretation is creating fear in you. You have missed a beautiful moment twice; now whenever it comes, don't miss it! Wait with deep passion, longing, with hope that it comes again. Prepare yourself so that next time when it comes you will be able to rejoice and you will relax into it. It is a promise that you are going to gain tremendously out of it.

Only out of the zero experience does the experience of the total arise. Only by annihilating yourself utterly do you become capable of receiving god. In that zero you become a womb and in that womb god can disappear.

Right now everybody is so full of himself or herself that there is no space inside; all rubbish, rotten furniture is there. Empty yourself!

And from this very moment start preparing yourself; it is going to come some day. You must have worked for it your past life, otherwise it doesn't come that way; it is not available so easily – it becomes available after great effort. You must have worked knowingly, unknowingly; you must have earned it. So now when the moment to harvest has come, you are missing it.

I am with you. That is the whole meaning of sannyas: in life, in death, I am with you! I will take care.... Next time simply relax and go into it.

This is the very door we are seeking. This is the very door through which I am trying to bring as many people as possible. I am persuading as many people as possible to enter into this door.

It is natural to be afraid so I am not condemning; it is natural. Everybody becomes afraid for the first time but there is no need to be afraid. Though the fear is natural, it is unwanted – drop it!

Shunyadeva – it means god of the zero.

And shunya or zero is not a negative concept in the East; it is the most positive. In the western mind zero means nothing; to the eastern mind zero means all, because out of nothing is born all and to nothing it goes back again.

In the Upanishads there is a beautiful story.... An old father asked his son – the son had just come back from the university – 'Have they taught you the one which by learning one learns all? Have they taught you that one?'

The young boy was puzzled; he said, 'What one are you talking about? Whatsoever was available there I have learned all, but what one are you talking about? They never talked about that one which by learning one learns all. I have never heard about it!'

So the father said, 'Go out, look at the tree and bring a fruit from there'; it was an indian tree called 'nayagrodha'. The boy went out and brought some fruit.

In one nayagrodha fruit there are thousands of seeds. The father said, 'Break it,' so he cut it. The father said, 'What do you see there?' He said, 'I see thousands of seeds, and each seed can become one nayagrodha tree.'

The father said, 'Take one seed and cut it.' The son cut the seed and the father said, 'What is there?'

He said, 'Nothing.' The father said, 'Out of this nothing comes the tree. This nothing is that one which I am talking about,' he said. 'By learning this, one learns all, so go back.'

'All that you have learned is rubbish... all that you have learned is superficial; you have not learned the substantial. All that you have learned is knowledge but you have not learned the real... you have not known the real, you have not experienced it. Go back! before it is too late!'

The son went back to the master and he said, 'My father is very angry! I went very happy that I had learned everything and my father said, "You have not learned anything – this is all nonsense! Go back and ask the teacher to teach you the one which by learning one learns all."'

The teacher said, 'Then you will have to go deep into the forest and meditate for years, because you will have to become a nothing, you will have to dissolve into a deep inner void; then you will know that one.'

I cannot teach it, nobody can teach it! No scripture exists to teach it, no expression is possible to indicate it. It is illusive, ineffable, inexpressible, indefinable. If you really are interested in learning it, go to the forest; remain there silently for years. Come back only when all thoughts have disappeared, when the whole arithmetic has disappeared and only zero remains.

The zero is the beginning of arithmetic and zero is the end. Without zero the arithmetic cannot exist. The arithmetical zero is also an indian invention, and the whole game of arithmetics is just out of the zero. So in the beginning is zero the infinite, and in the end is zero the infinite, and in the middle is the whole world of categories, concepts, words, classifications, this and that.

And the same is the case with the arithmetic of life too: you come out of a zero and one day you will go back into it. Before that happens, if you can enter into it you will become spiritual. Then you will live a totally different kind of life: you will live in the world and yet you will not be of the world because continuously you will live in your inner void. You will be in the world but untouched by it, unspoiled by it. You will do everything that is needed and yet you will not be a doer. You will talk when needed but deep inside you will remain silent. You will carry a zero inside you always and always. This zero is what Christianity means by calling Mary a virgin. If a man carries a zero within his heart he is a virgin. Jesus is born out of that inner virginity. It has nothing to do with the biological – whether Mary has seen a man or not; that is not the point at all. That is beating at the non-essential and missing the essential. And christian theologians have been discussing it for centuries.

But a virgin means a woman who has attained to the inner zero. And Christ-consciousness is born only out of zero, the Christ-child is born out of a zero consciousness.

Everybody has to become a Virgin Mary, and everybody has to give birth to a Christ-child. Only then have we really lived, otherwise we missed.

This sannyas is nothing but the preparation to make you a Virgin Mary so that you can mother the new child of your being, a new man, who is not born out of the body, not born out of the mind, but is born out of your innermost consciousness. And that innermost consciousness is of the nature of void... it is so pure.

So I will give you one meditation.... Every night before going to bed, just sit in your bed, put the light off. Close your eyes, relax your body and then just feel that the whole room is full of golden mist... as if gold mist is falling all around.

Mm? just visualise it for one minute with closed eyes – golden mist falling. And within a few days you will be able to see the whole room becoming luminous in your vision. Then inhale and feel that that golden mist is being inhaled deep in your heart. Your heart is just void, empty, and that golden mist goes into it, fills the heart.

Then exhale: again feel that that golden mist is going out and that your heart is again becoming empty, void, nothing inside. This gold mist filling the heart, your inner being, and then emptying it – just like exhalation, inhalation. With inhalation you fill it; with exhalation you empty it.

This you do for five, seven minutes, and then simply go to sleep. But when you go to sleep, always go to sleep when you are empty, not when you are full of the gold mist. Empty yourself and go to sleep. And you will have a very different quality of sleep – more of the void, more of nothingness, more of non-being. In the morning you will open your eyes feeling as if you have been in a totally different land... as if you have disappeared.

In the morning before you get out of bed, sit again: for five minutes repeat the same process. But when you get out of the bed, get out full of gold mist. Going to sleep, go when you are empty; getting out of the bed, be full of the mist.

Hold the gold mist inside and get out, and the whole day you will feel a subtle energy flowing in you, a very golden energy. In the night become empty, in the day become full: let the day be a day of fullness and the night a night of emptiness.

This is for now, and when you come next time, remind me – then the next step. I will tell you the next step so you can remember, but don't try it now....

The next step will be that you simply remain a watcher. The gold mist comes in; you are a watcher. Fill your heart – you are a watcher; emptying out of your heart – you are a watcher. You are neither: neither day nor night, neither emptiness nor fullness, just a witness. But that is a second step.

So this you continue, mm? It is going to make you a shunyadeva – a god of emptiness!

[The sannyasin says his father is dependent on him psychologically, which makes it difficult for him to visit Osho.]

So go there [to a nearby center] and meditate, but continue with your father, mm? continue. And just as you were going, continue going. Now start talking about meditations to him and give him this meditation to do. Even if he says no, he will try.

Meditations are such that even if a person says 'No, I am not interested', if you simply explain to them, they will try; one becomes curious and one tries. And he needs meditation now. He is seventy-five; now he needs a preparation for another life, so just help him with meditation... and nothing to be worried about.

It is natural. He is old, and as a person becomes old, particularly in the West, all meaning is lost. In the East that is not so because in the East a joint family exists. A man, howsoever old, always remains in the family, is never isolated. Sons are there, daughters are there, sons' children are there, sons' wives are there, and brothers and brothers' children – so many people; one is never isolated.

And the eldest person of the family, the oldest person, is respected very deeply in the East so he feels very significant and very happy. Psychologically he is as happy as he ever has been before; in fact never was he so happy! Everybody is respectful and everybody is loving. Everybody takes care of him and everybody listens to his advice.

And naturally the grandchildren become deeply connected with him because children and old people have a certain affinity. The circle is becoming completed – coming to the very point from where a

person starts his life. An old person becomes like a child in the end, so that's why the dependence; nothing is wrong in it.

A child is dependent. You are never angry with a child because he is dependent; you know that he is a child. An old person is again a child; it is a second childhood. And my feeling is that the old person is more dependent than a child because the child has no knowledge of what dependence is, what independence is. The old person has, and now he feels it; it hurts.

In the West, old people are really suffering much. The western society seems to be just for the young people. That is ugly because each young person will become old. The society should be able to adjust to all, from children to the old; then the society is complete. Then it has a real, comprehensive span.

Now the western society seems only for the young people – but each young person is going to become old! Sooner or later you will be thrown in the dust bin and then you will suffer it also, in the same way. So there is no need to be hard. Just have love, have compassion. He needs; nothing is wrong in it. He is dependent because he is old. And now, no work; no work relationships, no family, so by and by one becomes very isolated. Sitting the whole day and waiting only for death; it is hard.

And in the West you have a conception of only one life; that makes it very hard. In the East, nobody is worried. If you are going to die you will be born again. In fact, one is happy: this old body will be gone and you will have a new body.

Just as you change a new model car – you drop the old and you sell the old model and you purchase a new model every year – in the East life is a question of renewal. An old person has an old body; he is happy dropping it. Soon he will get another body – better, younger; he will live his life again.

In the western countries you have the concept of only one life, no rebirth; that makes it very ugly. I am not saying what is right and what is wrong. I am simply saying it makes it unnecessarily ugly: a person just waiting for death and nothing else. What has he left to think about? the life is gone, all is past and in front only death and darkness and no light!

Christianity has become such a dull and boring religion that even people who pay lip-service to it don't trust it. So even when a person prays he knows it is nonsense. The whole life he thought it was nonsense. Now how can he suddenly pray?

The whole life he laughed about the idea, thought that it was childish, fictitious, primitive. The whole life he had the idea that he was very intellectual, intelligent, sceptical, this and that. Now in the old age when death starts knocking on the door, he starts praying... but that prayer remains phoney; there is no heart in it.

Talk about meditation... tell him what is happening here. Tell him about yourself, what you were doing here. Take a few books, put them there, play a few tapes. And don't bother about whether he is interested or not; that is not the point. Let him listen – he will become interested; leave the books – he will read. He will ask things and some day, just meditate there in front of him sitting there silently. That can be the best help a son can give to his father.

If you can introduce him to meditation, you have served him.

[A sannyasin says: I've done many groups and people always tell me I'm like a machine or a robot and that I don't feel and I'm insensitive... ]

But I don't think they are right. They may have convinced you because they are dangerous people and they go on hammering the same ideas again and again, but they are not right.

How can you be a robot and a machine? Nobody can be. You can pretend, and if you are convinced by their idea you will start pretending, but you are not. How can you confuse a robot, tell me? You cannot! I can confuse you; that simply means you are not a robot! You are perfectly okay.

Prove them wrong! Start living a life of feeling, mm? Prove them wrong. Nothing is a problem. They have given you a challenge! Don't accept the idea; take it as a challenge. They have challenged you – that you are a robot; now it is up to you to prove you are not. There is no need to agree with them; prove that you are not! So from this moment start living through feeling, mm?

Sometimes go to [one of the group leaders] and jump on him and hug him and do things until he says, 'Yes, you are no more a robot'... these... people are trying to prove you a robot, mm? You have to disprove it!

From tomorrow morning start living a life of feeling. There is no problem. These are just fixations. If you get the idea you become; it is purely your decision.

Man has become a machine because man is not a machine. A machine cannot become a machine because a machine cannot become anything; it is simply a machine. A man can become a machine, can become a man, can become a god! It depends: whatsoever you choose, you become. So take the challenge!

## CHAPTER 4

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*4 March 1977 pm in Chuang Tzu Auditorium*

Anand means bliss and bhaven means feeling. Feel it and you will have it. You are missing it only because you have not looked at it through feeling. And feeling is real life. Thinking is phoney because thinking is always about; it is never the real thing.

It is not thinking about the wine that can make you intoxicated, it is the wine. You can go on thinking about the wine, but just by thinking about the wine you will never become intoxicated. You will have to drink it... and the drinking happens through feeling. Thinking is a pseudo activity, a substitute activity. It gives you a false sense of something happening, and nothing happens.

So shift from thinking to feeling – that's my indication through your name: shift from thinking to feeling. And the best way will be to start breathing from the heart.

In the day as many times as you remember, just take a deep breath; feel it hitting just in the middle of the chest. Feel as if the whole existence is pouring into you, into your heart exactly in the middle – not on the left, not on the right... exactly in the middle. That is where your heart centre is. It differs with different people; ordinarily it is leaning to the right.

It has nothing to do with the physical heart. It is a totally different thing; it belongs to the subtle body. Your heart is exactly in the middle and that is a good sign, a very good sign, of balance. You can have centering very easily.

So breathe deeply, and whenever you do, do it at least five times – deep breaths; take it in, fill the heart. Just feel it in the middle – that the existence is pouring through the heart: vitality, life, god, nature... everything pouring in.

And then exhale deeply, again from the heart, and feel you are pouring all that has been given to you back into god, into existence. Do it many times in the day, but whenever you do it do five breaths at once. That will help you to shift from the head to the heart.



And you will become more and more sensitive, more and more aware of many things of which you have not been aware. You will smell more, you will taste more, you will touch more, you will see more, you will hear more; everything will become intense.

Ordinarily the senses have become dull... as if much dust has gathered. You hear but it is just so-so, you taste but it is flat. You look too, but the existence does not look psychedelic.

Once these senses are cleaned – and that cleaning happens when you move from the heart... If you move from the head, senses become dull, dust gathers, because the mind never allows you to feel. Each time you want to feel it gives a substitute.

It is almost as if a child wants the breast of the mother and the mother gives a substitute, just a rubber breast, and the child is happy sucking the rubber breast. Or even sometimes the mother is not there, then the child starts sucking his own thumb; he creates his own substitute. Now, the breast is nourishing; the thumb is not nourishing. Thinking is like the thumb and feeling is like the breast.

So move from the head to the heart and all your senses will become suddenly luminous. You will start feeling life really throbbing in you, ready to jump, ready to flow.

[A sannyasin says: I get an image I had before I took sannyas: I get an eye when I do meditation in a group. An eye starts coming and going... it has different colours.]

Allow it. It is just your third eye which is starting to function in a subtle way. When the third eye starts functioning, this is how it begins. Don't get puzzled. Soon it will settle and soon it will disappear. The moment it has settled it will disappear, and you will have a very cool quality between your two eyes. Once it has settled, there you will find your centre and from there you will find a deep contact with the existence. As we breathe air from the nose, so we breathe light from the third eye. Once it settles you will be full of light.

Jesus says in one of his sayings, 'If you can be one-eyed, you will be full of light.' That is that one eye he talks about.

But first it will be very hazy. Coming, going you will see it in many colours and many shapes, sometimes far away, sometimes very close. This is how it will move, it will swing, and then by and by the swing will be smaller and smaller and smaller, and one day it will simply settle. When it settles you will feel so full of light – the whole body will become light.

So just enjoy it; nothing to be worried about.

[A sannyasin says: Every day I think you're going to send me away because I don't do anything to deserve to be here.]

Nobody is needed to do anything!

You are allowed to be here not because you deserve but because you deserve but because I have too much to give and I have to give it anyway! So drop that idea completely. You deserve or you

don't deserve; that is not the point at all. I have so much to give, what will I do with it? I have to give it!

So it is not because you deserve – that's why I give, no! – but because I have in such abundance. What am I going to do with it? I have to give it!

That idea of deserving is also an ego idea. Why? Why should you think in terms of deserving? You are – that is enough – and as you are, you are beautiful. But the idea has been put deeply into the minds of everybody from the very childhood, down through the centuries. Every parent has done that, every teacher, every priest has done that – has said that if you want to be loved, you have to deserve it. So that idea clings to you.

To have my love you need not deserve it at all; your being is enough! You are not supposed to do something, you are not to become worthy of it; those are all nonsense things. Because of those things people have been exploited and distracted and destroyed.

You are already that which you can be; more is not needed. So you have to just relax and receive me. Don't think in terms of deserving, otherwise you will remain tense. That's what is your problem, your anxiety, continuously – that you are falling short, that you are not doing this, you are not doing that, that you are not surrendered enough, that your trust is not enough. You create a thousand and one things.

Even if your trust is not enough, it is okay. Let it be as it is; it will do. If your surrender is not enough – good; this will do!

I accept all your limitations and I love you with all your limitations.

I don't want to create any sort of guilt in anybody. Otherwise there are all the tricks. You are not trusting me – you feel guilty; then I become dominant. You are not worthy, you are not doing this, you are not doing that; I will cut the supply of my love to you. Then love becomes a bargain.

No, I love you because I am love.

Even if you are not here, even if nobody is here, I will be as loving as I am. And it is not something that can be exhausted....

So don't worry about these things. Simply relax and enjoy. Because of these ideas you continuously remain in anguish and suffer. Drop all this! If you don't trust, perfectly good! I need a few sannyasins who don't trust me. That makes variety! Right?

## CHAPTER 5

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*5 March 1977 pm in Chuang Tzu Auditorium*

Deva Rahi: It means a traveller to the divine, a pilgrim of the divine – deva means divine, rahi means a traveller. You are a traveller and you have been a traveller for a long time, many lives.

This is not the first time that you have become interested in it; you are an old one. But every time you have tried, you have tried only half-heartedly, hence you have travelled long but you have not arrived yet. Many times the goal was very close by and you missed it. Many times it was within your reach but you got tired, or just when the tide was going to turn you left the effort; you turned back or you went astray into some other thing....

That's how you have been missing. Please, don't miss this time!

[A sannyasin's mother says: I feel it very difficult to call my son by his new name... It seems to annihilate him... ]

It is difficult for mothers!

It is difficult because from his very childhood you have been calling him his old name. But try to call him with the new name; he will be happy. It is difficult, but try.

It is difficult always because you are so much accustomed to the old name and the new name seems to be so foreign...

The very word annihilation seems to be very frightening.

But each moment one should die to the past; that is the only way to live totally. Each moment one should forget the past. The past is gone; it is not there. It is just a smoke in the head, nothing else.

One should die to the past each moment so that one can be in the present totally; that is the only meaning of it. Dying to the past is the only way to live rightly. But we all live in the past and we cling to the past and we think it is very valuable. It is nothing to be.... It is gone already. It is nowhere except in the mind, but we cling to it.

But if you cannot call him by the new name, you can continue to call him the old. Nothing to worry about. He will understand.

[A sannyasin says her sexual energy has disappeared: It never crosses my mind.]

It is a blessing. Something very significant has happened in the body: the body energy is not functioning as male or female.

But I can understand your difficulty, because in the world, and particularly in the West, you will feel very strange...

It is perfectly good; it is how it should be. And now you can move higher very easily because sex remains the basic problem and sex holds a person down, keeps one earthly. Now you can fly! Now the roots are gone you can grow wings.

The same energy that appears as sex, now can appear in different forms, higher forms. It has disappeared from the sexual plane; now it is waiting just in the middle to take off.

So you need to go deep in meditations now. Forget about sex. It is finished and it is good that it is finished. It very rarely happens so easily so it is a rare fortune...

Now go deeper into meditation so that soon the energy will start transforming its quality. The energy that was sex will become compassion, will become more and more compassion, more and more love – love unaddressed, love with no sexual colour, just pure love without any conditions.

[Someone asks: What is the meaning of sannyas?]

It is a great step....

God is invisible. He is everywhere but still intangible; we cannot touch him. so you have to find a master whom you can touch, whom you can feel. The master is a mid-way station: the master is just like you and yet not like you. The master is one who has seen god.

Sannyas means coming closer to the master so that you can see through his eyes... it is falling 'en rapport' with the master... merging and melting your energy with the master. It is holding the hand of the master so that he can take you into the unknown where you have never been. Once you have entered, by and by the master is not needed.

So sannyas is just a love affair with a master, a commitment, an involvement, and the real feeling comes only when you enter into it. It is to be experienced.

[She asks: Can one continue to feel as in contact with you as when one is here?]

Everywhere you can continue... because it is a question of falling in love, space doesn't matter and time also doesn't matter; if you become related in love, time and space don't matter. Whether you are here two feet away or two thousand miles away, it doesn't matter. We are linked... something is joined.

Then it is my responsibility. It is your commitment and my responsibility. Then I have to look after you...

The understanding will come only through experience.

[A sannyasin says he is confused about the literal meaning of his name.]

In Sanskrit one word can have at least twelve meanings, so it is a very poetic language. It is not like modern languages. Modern languages are more scientific: one word means one thing.

Old languages – Arabic, Sanskrit, Hebrew, Greek – are all poetic. Every word is fluid, not very fixed. You can make it mean anything – just a slight change, and it can change much. Then every word has many meanings, so there is much more freedom with old languages.

Otherwise it will be very difficult for me to find out new names. I can give new meanings to the same word; there is no problem in it. I have given twenty-five thousand names; it will be difficult to find new names! and I am to convert the whole earth so... That's why I have to use Sanskrit; that is very fluid.

## CHAPTER 6

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*6 March 1977 pm in Chuang Tzu Auditorium*

Anand means blissful, sudheer means wisdom. And I make it a condition that wisdom is significant only when it is blissful, and blissfulness is meaningful only when it has wisdom in it. Both can exist separately but then they are not meaningful.

A person can be very happy and foolish – maybe happy because he is foolish, maybe happy because he cannot understand the complexity of life, because he is below understanding so he is not aware that misery is implied in life. He is happy because he is ignorant... just like children or like animals.

Idiots are happy; there is no worry, there is no problem because they don't have yet the mind to worry. To worry one needs intelligence. Animals don't worry and don't go crazy and don't need the psychiatrist's help; for that intelligence is needed. So a fool can be happy but his happiness is not of much worth.

On the other polarity is a so-called wise man – very knowledgeable, very serious, very intellectual, even intelligent, but now happy. Then what is the point of being wise? The whole point misses! Then your wisdom is far worse than the foolishness; at least the foolish are happy! What can one gain out of knowledge if there is no bliss in it? And this is what happens almost always.

My whole approach is to create a synthesis: one should be wise and happy and blissful, wise and dancing, wise and singing, wise and celebrating. Only then does one arrive home and can one feel real life, the fragrance of life... one can detect the presence of god.

Two things – happiness and wisdom – are needed to detect the presence of god. These two things balance each other.

So by making you a sannyasin I am putting this in your consciousness: on one hand try to become more and more alert, aware, more intelligent, more sensitive, so wisdom arises; on the other hand

become more and more relaxed, more dancing, more playful, so blissfulness arises. And always keep balance....

It is very easy for the mind to move in one extreme direction; the mind is an extremist. When the mind has to choose between two polarities it is very ready to choose one. Never choose one: either don't choose or choose both together. And that is how one goes beyond the mind – because that is very difficult for the mind to manage; it cannot manage. In the very nature of things it is impossible for the mind to manage two extremes together.

So Buddha has given one of the greatest methods of meditation – what he calls 'the middle way'. Always keep in the middle: whenever there are two extremes keep in the middle, keep balanced, and you will go beyond the mind, because the mind exists only in extremity.

This polarity – anand and wisdom, bliss and wisdom, anand and sudheer. And you have to be just in the middle, just the gap between the two, the empty space between the two. On one hand is blissfulness, on one hand is wisdom, and you have to be just in the middle.

In the beginning it will be difficult but soon you will have the taste of it... and even a glimpse is a tremendous insight. When you are wise in any moment and yet blissful, you will suddenly see the beauty of it.

[The sannyasin says he is a crazy psychiatrist]

Very good! Cannot be so crazy as me! I need all the psychiatrists... and they are coming. My greatest number of sannyasins are from the profession of psychology. They will be able to understand me more and they will be able to use me more also... for themselves and for others too.

[The sannyasin says that he has his own form of meditation: It works best for me if I think of some quality or something, something that I want to understand more.]

That's my feeling...

So do one meditation...

Whenever you can find time – and at least once a day you have to find time.... Any time will do, but it is good to do it when the stomach is empty; the more energy is available when the stomach is empty. Not that one should be hungry – just that the stomach should not be too full; if you have eaten then after two, three hours. Just a cup of tea is good... a cup of tea is very helpful.

Buddhists have used tea for a long time. They have made almost a meditation of drinking tea. And it is helpful: it makes you a little alert, and good! So you can take a cup of tea but not anything else. Whenever you do it, early in the morning or in the night, the stomach should be empty.

The second thing: if you can take a bath before it that will be very helpful. Take a hot bath and a cold shower. First soak yourself in the hot bathtub and then just take a two minute cold shower, but end with a cold shower; that will prepare you perfectly.

Then take a cup of tea and sit; make yourself comfortable. If you can sit on the floor, you can have a pillow underneath, that will be good. If it feels difficult or the posture is difficult, you can sit on the chair.

Relax the whole body and just concentrate on the middle of your chest, just in the middle where the rib bones and the stomach starts. With closed eyes, imagine that a small buddha statue is there, just an outline of a buddha statue. You can have a picture of a small buddha statue so that you can figure it out. Just a two inch size buddha statue.

Visualise it as being made of light and that rays are spreading out from it. Get absorbed in it, and it will be work so you can go into it easily... rays spreading, filling your whole body.

If you can also sit in a buddha posture on the floor that will be very helpful, because that figure and your posture will fit together. The rays are spreading and the whole body becomes full of light. Then the rays start spreading outside the body – just a visualisation inside. The rays start touching the roof, the walls, and soon they are going outside the room; they go on spreading and they go on spreading.

Within fifteen minutes time let them cover the whole universe as far as you can conceive, and great peace will arise! Then remain in that state for at least for five to ten minutes: the whole universe full of rays and the centre of that is in your innermost heart.

Hold that state for ten minutes, go on contemplating it, go on feeling the rays; go on and on and on. The whole universe is full of those rays. Then start shrinking back, slowly; as slowly as you had gone before, slowly shrink back. Then come back to your inner buddha – again the two inch statue full of light.

Then suddenly let it disappear – abruptly; that is the point, the most significant point in the whole process. Abruptly let it disappear and there will be left a negative image. It is just as when you look into a window too long and then you close your eyes and you see the negative image of the window.

The buddha statue has been there, full of light; suddenly, abruptly, let it disappear. There will be a dark buddha statue, a negative statue, emptiness... the hole I have been talking about for these few days. Hold that for at least five to ten minutes – that hole, that emptiness.

In the first stage when the rays are spreading all over the universe, you will feel great peace like you may have never felt before and a great expansion... a feeling that you have become huge and that the whole universe is in you.

In the second stage, instead of peace you will feel blissfulness. When the buddha statue becomes negative and all light disappears and there is darkness and silence you will feel a great blissfulness... for no reason at all! A well-being arising in you – hold that.

So this whole process has to take not more than forty-five minutes, forty-five to sixty minutes. This will be very very helpful.

And if you can sometimes do the Dynamic also, both together will be of great importance, because the Dynamic is good for catharsis and this will be good for silence. If you do the Dynamic in the



morning, do this in the evening. If you cannot do two, then this one. And this one can be done in bed at night when you are going to sleep; that is the most perfect time. Do it and then just fall into sleep so the same state will continue vibrating the whole night.

Many times in your dreams that buddha statue will appear, many times in your dreams those rays will be felt. In the morning you will feel that your sleep has been of a totally different quality. It was not just sleep: something more positive than sleep has been there, some presence has been there. You will come out more rejuvenated, more alert, more full of reverence for life.

[A Sahaj group participant says: Something that shocked me very much was finding that I have a mask-like face. I couldn't drop it!]

It will go. Once you become aware of it, by and by it becomes loosened. It is not so easy to drop the mask because from the very childhood we have been carrying it, wearing it; it has almost become the face.

So by and by you become aware, more and more aware that this is a mask. You remember again and again that this is pseudo, that you again did the trick: you were not happy but you smiled; you showed something which was not in the heart.

By and by, bit by bit, it will lose hold on you; then one day suddenly it will fall, and when it falls it is a great experience. Then for the first time you see your real face – the face that you had before you were born and the face that you will have again after you die.

Between birth and death we carry the mask, and not only one but many layers upon layers. Man has become so clever in wearing the mask and it is so automatic now.

It is not an ordinary mask, it changes. With each relation it changes, with each moment and new situation it changes; it is very adjustable. With the wife you have one, with the friend you have another, with the boss another, with the servant again another, in the house one, outside another. One mask functions almost like a thousand and one masks. It is very adjustable; it takes many forms and many shapes. But you will become aware.

It is shocking; when for the first time you come to know about it, it is shocking. But again and again you will start feeling on your face that it is there; you will feel the weight of it.

This is the beginning. One day it slips; suddenly falls on the floor and is broken beyond repair. It is going to happen one day... Good!

[A sannyasin who is pregnant says: I'm happy!]

Happiness needs a little awareness, otherwise one can always lose it very easily. It is difficult to get it; it is easy to lose it. It is very illusive: once lost, to catch hold of it again becomes difficult. So whenever you feel that something is entering in the mind which can disturb it, throw it immediately, because there is nothing else which is more valuable.

And right now when you are pregnant, nothing else should be allowed in the mind because these are the impressions which the child will carry for his whole life.

The child is not just a part of your body, it is part of your mind too. It is nourished by your body, it is nourished by your thoughts, it is nourished by your emotions, it is nourished by your inner vibe!

When the mother feels sad, the child feels sad. When the mother feels happy, the child feels happy, because the child has no independent existence yet: it simply vibrates with you.

So when a woman is pregnant she has great responsibility. It is not only a question of your being happy or not, because that is not such a big thing: you can be unhappy and come back. But the child is learning, absorbing, and that will be his whole life's reality.

So just remain happy, and it is simple if you are a little alert, because when something enters that can disturb your happiness and peace.... It is not very big, it is maybe just a tiny thing, very meaningless; when you think about it you will laugh about it... When it enters it is very seed-like, but if you allow it to enter it becomes a big tree and then it is very difficult to uproot it. It clings, it gets rooted in your heart.

In the beginning anything is very small and to throw it is very simple. To wait is very dangerous; it gets roots. And when a tree has grown big, even if you throw it it will leave many seeds in the soil and many roots in the soil; and again and again it will come back.

Just watch... be on guard. When somebody is miserable he has nothing to be worried about – remember it! A miserable person has nothing to lose; he can be at ease. But when you are happy you have something valuable to lose. You cannot be at ease; you have to be on guard.

There is a famous Zen story....

A great Japanese emperor used to go round the town in the night. In the old days many kings used to do that to see how things were going. He was very much puzzled: whenever he went he would find one beggar always awake, standing under a tree and always watching here and there. He seemed to have nothing. What was he watching?

The king became curious. He might have some treasure or some gold or some diamonds or.... What was the matter? Why was he always alert? The whole town slept and he was alert!

So one day the king went there and asked, 'I have become too curious. It is not good and I should not poke my nose in. It is your business; if you want to be awake the whole night, you can be, but if you can answer.... What have you got? Why do you go on being so alert? Even my guards on the palace fall asleep but you are never asleep. What is the matter?'

The beggar laughed. He said, 'You have nothing to lose! Your guards and you all can sleep; you have nothing to lose. I have something to lose. I have to watch, continuously watch. Sleep I cannot afford!'

And then the king looked at the face of the man. He had never seen such a beautiful face, such a happy face. Those eyes were so crystal-clear, silent and peaceful and the face was just radiant with some unknown energy and luminosity. The king fell at the beggar's feet and he said, 'Make me a disciple of yours. What you have got, I would also like to have!'

So when one is happy one should guard.

And these moments are valuable – for the child on one hand and for you on the other hand. Because when a child is born one other person is also born – the mother. It is a double-birth: on one hand the child is born, on the other hand, the mother. You will never be the same again once you are a mother. A woman is one thing, a mother totally another. Her consciousness, her responsibility, her love, is totally different. She cannot be frivolous any more.

And great changes happen – not only in the body but in the psyche. Your breasts will become full of nourishment for the child. Now from where and how does it happen? Even up to now biology has not been able to explain exactly how it happens – why the mother suddenly becomes full of milk. And this is the bodily change, the hormones in the body changing....

Exactly parallel to it something in the psyche is changing. As your breasts will be full of nourishment for the child, your psyche will be full of love; that has never been so before.

It is one thing to love [your husband]; to love the child is totally different. There is a possibility of divorcing your husband but there is no possibility of divorcing your child. The husband is your choice; the child is god's choice. The husband, only rarely in some moments, penetrates you and becomes one with you. The child has been nine months you... not with you, he has been you. Nobody else can be with you so much.

That's why husbands don't like the coming of the children very much. A deep resistance is there – because once the child is there [he] will feel jealous. He will see you loving the child and carrying the child and he will feel jealous; he will always feel the child is in between. And once a woman is a mother she has arrived home!

Man is interested in a woman as a wife and a woman is interested in man to become a mother. The man searches for the wife, the woman searches for the child. Because you cannot get the child without the man, you have to go via him, but the search is very different.

So use these days; these are very tremendous... of great importance for you, for the child. Be very very meditative, so the child has a taste of meditation and of happiness. When he enters the world, he enters not as a miserable being as almost ninety-nine percent of people enter.

[A sannyasin, an Indian film-star, asks a question in Hindi, Osho replies in English:]

The energy is moving perfectly well. Sometimes it can happen that when the energy is moving perfectly well and you want to think, you will not be able to, because thinking is possible only if the energy is not going well. Thinking is not a very high quality of intelligence. Non-thinking is a higher quality of intelligence. In the West the thinker seems to be the top-most person – in the East, no. We don't call Buddha a thinker; he is a non-thinker.

Just today I was looking at a book – 'The Great Thinkers of the World' – and an idea came to me that somebody should write a book: 'The Great Non-Thinkers of the World' and that will be far more important. Because whom do you count as great thinkers? – Hume, Kant, Berkeley, Aristotle, Plato. They are nothing to be compared with Buddha, Bodhidharma, Lao-Tzu, Lien Chi, Nagarjuna, Shankara... nothing to be compared.

The highest peak of thinking and intelligence is non-thinking. When the energy moves rightly and you are very balanced it will be very difficult to think – very difficult to think. When the energy is low, thinking is very easy because there is no need to think really when the energy is going well.

When a person is blind he gropes in darkness. Thinking is like groping. When a person has eyes, why should he grope? – he walks without groping. But if a person has been blind for many years and has become very habituated to groping, he will feel a little disturbed about what is happening to him: he is no more groping.

Thinking is a groping; it is a disvalue. When energy goes well and the harmony is there you will not be able to think. So no need to force. And what is one going to gain out of thinking? – there is nothing to gain.

The second problem is also connected with it: when you are really happy it is difficult to relate. Unhappy people relate easily; they have a need to relate. In fact they cannot be alone. They have to rush to each other, somehow manage to get involved in each other; they relate very well.

Have you not watched people when they talk about their misery – they become very poetic, very articulate. Tell them to talk about happiness and they will be suddenly dumb! Their tongue will be stuck. About happiness what is there to say? But about misery there is much to say.

A miserable person relates very easily; he has a need to relate. The whole profession of psychoanalysis is based on the miserable person and his need to relate; he needs somebody who will listen.

Now in the West, nobody is ready, nobody has time to listen to anybody, so the professional listener has come into being. The psychoanalyst is nothing but a professional listener. He listens attentively – naturally, he has to listen attentively; you pay for it!

For one hour you have paid, and you pay really too much for listening. Thousands of dollars are paid and what do you do? You simply talk about your misery and he asks questions so that you can talk more about your misery. But it helps! If for one year you have talked about misery and related everything, you are unburdened.

Two happy men meeting will not find anything to relate to each other. Buddha and Mahavira stayed once in the same Dharmasala and didn't go to see each other. For what... what would they do? They would look into each others eyes, just like two mirrors facing each other, reflecting each other, but it would be meaningless. Farid and Kabir met and never talked. For two days they sat there together and they couldn't relate anything. What to relate?

If the world becomes happy there will be more silence... suddenly there will be silence. The whole noise is because of the unhappy people. They are going everywhere and relating and talking and going to the club and the society and the movie. Every place they are ready to relate, with anybody.

So don't be worried about relating. If you suddenly feel that the energy is not there, don't relate! What is one going to lose? What is one going to gain out of relating? Relate telegraphically and your words will become more powerful. Just say the minimum; there is no need to say more. When it can be said by only saying yes or no, why talk much? Say yes or no.

When you feel that something is flowing, good. When you feel nothing is flowing, no need to force. This is what I call relaxing into your being. You rest into your being, and your words will become more powerful.

It is not a question of quantity – how much you talk and how much you relate. If a silent person lovingly touches your hand, enough!.... He has said enough! You will feel his energy moving into your hands. A silent person can simply look into your eyes, and enough! Can smile and he has said something! There is no need to relate so much.

So don't create a problem out of it; just relax. My whole approach is: whatsoever happens, relax into it, allow it. Drop fighting, drop struggle. Don't move in life like a wood-chopper. Create the quality of a surfer.

There is no need to go out of yourself. You can remain centred in your being and from there a totally different kind of relation will evolve. It will be very telegraphic, at the minimum, will have more alive gestures in it.

And you may have to lose words a little; nothing to be worried about! All those lost words will give more qualities to your body, to your face, to your eyes, to your hands – and in your profession of acting that is tremendously valuable...

When we are in a certain thing, we are with so many people, we cannot dominate it. There are a thousand and one investments in it: somebody is financing the film, somebody is directing the film, somebody has written the story, somebody is doing the music, somebody is doing the singing... and the market and finally the consumer. They are all there; their needs have to be fulfilled.

The film is not made for you! The film is made for the third rate person who is going to see it! I'm not going to see your film! So you have to think about that third rate person who will go, and if you don't move to his level, the film will be a flop!

The producer is not interested in your art; he is interested in producing a successful film. The financier is not interested in art, in anything new; he is interested in how to earn more money out of it. These are all the interests, so just be practical. This is how things are!

If you become too interested in these things you will start feeling a gap, but there is no point! Why should you be worried about it? You should also be interested in the small work that you have to do there and whatsoever you can bring to your work, bring it and forget about it... whatsoever small thing you can do in your work – that too, not interfering with anybody else's work. These are the limitations; and one has to function in limitations. This is how the world is.

So see the limitations and don't make unnecessary trouble for yourself, otherwise you will become anxious and anxiety will come, and rather than helping your art it will be a disturbance. All these things are there so you need not worry about it. Whatsoever part you get, whatsoever you can do in that small area without disturbing anybody – the financier, the producer, the director, the storywriter – whatsoever limited area.... In that limited area you have a certain freedom; whatsoever you can do there, do it!

Just the other day I was reading about a man, a Zen monk. By some mistake the police caught him; they thought he was a thief. He was such a good and simple man that when they asked him, he laughed. He had seen the thief going, rushing past him, escaping, and instead of the thief, the monk was caught because he was sitting under a tree and the thief went by the side.

But not to disturb the thief, the poor fellow, the monk said, 'Okay, you think I am a thief, so I am a thief.' He was sentenced to six months and was put in a small cell. He looked at the limitations and then he managed.

He started meditating, and by and by the guard became interested because the cell had never been so silent before. A small cell – eight by eight, dark and dingy – and this man had transformed the quality of the cell! It almost started looking like a temple.

The guard would sit there and would feel uneasy in moving. He had to move but that looked like disturbing this man, and the monk was sitting there, silent, so peaceful. The guard started asking him, 'Teach me something!' So the monk taught him. The guard became interested and said, 'Why not teach other prisoners?' So other prisoners became interested.

The news reached to the gaoler. He came one day; he was surprised! Five hundred prisoners were meditating, sitting silently on the veranda, and there was such a beautiful silence, so sacred, so holy, that he became interested.

The news reached to the judge who had imprisoned this man. He came one day, and he started feeling sorry and said, 'This man cannot be a thief; something has gone wrong. This is a rare man... his presence is so valuable! He has changed the whole quality of the gaol!'

So the case was opened again. The police searched and the real thief was caught, and when the real thief heard that a monk had been imprisoned, he confessed. He said, 'I am the real thief. Yes, that man was sitting under the tree when I was running away. He is innocent.'

The judge came, touched the feet of the monk and wanted to be forgiven but the monk said, 'I cannot go unless six months are complete because my work is only half done. I cannot leave this gaol! Now these people have just progressed a little! Please, let me be here for six months.'

But the judge said, 'But you are not a thief. How can we keep you here?'

He said, 'That's not the point, but now I am not going out! And if you send me out I will have to do something to come back; that is the only way!'

He was thrown out, he stole, and was again sentenced... because he started loving this place! He said, 'It is limited but very beautiful – so silent, so protected....'

Now the whole concept of a prison is changed by a man working under limitations.

This is how life is. So whatsoever small part you get, that is your cell, eight by eight. Whatsoever you can do in that small area, do; do and enjoy it, and don't be worried.

## CHAPTER 7

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*7 March 1977 pm in Chuang Tzu Auditorium*

Annapurna: It means the goddess of nourishment. India has many symbols and thousands of god. Each symbol ultimately has to become the symbol of god. So about the goddess of nourishment they have a very beautiful concept; they call her 'annapurna'.

'Anna' means food, 'purna' means perfect. And the mother is annapurna, the woman is annapurna; she is the goddess of nourishment. She not only nurses the child physically, she nurses the child spiritually too – because food is love on the lower plane and love is food on the higher plane...

The path is: become so loving that whomsoever comes close by is nourished by your love... and be without any concern about who he is, who she is.

If one can flow in all directions in love, then god is not very far. If god is not attained it is only because we are not flowing in love. A river only reaches to the ocean because it flows. A pool of water cannot reach to the ocean because it is not flowing.

When a man is flowing, he is love; when he is not flowing, he is just a pool – stagnant, static, dead. When life energy is flowing every moment you are reaching closer and closer to the ocean, to god.

Love is your path, so whomsoever comes by, even a stranger, receive him as a guest, as a friend; nourish him and you will be nourished infinitely.

Give and you will get, share and more will be given to you.

[A sannyasin says: I just finished vipassana... and now I'm out (of the group)... I feel a discrepancy very strongly between the inside and outside.]

I can understand... it happens! Vipassana is such an in-going group, such an in-going process, that it takes time to adjust again with the world. If it really goes deep, for a few hours or sometimes even for a few days, one remains disoriented. So don't be worried about it!

Good... it shows that something has happened. When somebody has gone in, a gap arises with the outside world. And when you come out it is almost like flying by plane when you change a zone, a time zone. The body takes at least twenty-four hours to adjust. It is a flight into the unknown.

And the change is far more intense. The change is not only bodily; it is bodily and more! It is a psychological change. It is looking at yourself in such a different way that when you start looking back again in the old way the eyes need a little time.

Breathing changes when you are doing vipassana because when the mind becomes silent, breathing has a different rhythm. And with the change of the breathing the whole chemistry of the body changes; the whole proportion of carbon dioxide and the whole hormonal system changes, the blood changes. When you come back everything will have to be resettled. It will take a few hours... but good.

Now make it a point to give at least one hour every day to Vipassana; any time, for one hour go in. The method has been of real help to you. This was only an experiment because in a few days, one week or ten days, much cannot happen, but you have tasted a little bit of it. So continue for at least one hour every day. At the weekend if you have time, do a few more hours; you can use Sunday for Vipassana.

Alka: It is a Hindu mythological name. Alka is the city where gods live, in heaven, in paradise – the town of the gods. But that is just a metaphor. Each person can become a city of god... and you have to become!

A person is not a small thing. A person is so vast that he can contain the whole universe. If you think in terms of a city, a person is such a big city that London or Tokyo or Calcutta are nothing.

Seventy million alive cells live in you – seven times more people than in London – and each cell has a self of its own. They are not even aware of you; they go on doing their work, they go on doing their thing. The human body is a huge city. And this is about the body. Your mind even is vaster than your body and your soul is as vast as existence itself.

Now it depends on you when you invite there. You can invite all devils; then they will reside. You can invite Adolf Hitler, Joseph Stalin, Mao Tse Tung; then they will reside there. You can invite Jesus, you can invite Buddha, you can invite Krishna. Then that will become their city; it depends on you. And nobody can enter without your permission; you are the whole, sole owner of your being.

So... I have simply indicated a way for you – to invite gods to stay in you! – send invitations!

[Someone asks: What should be done... about the effects of science on the environments?]

It is almost too late... and the way that people are thinking to do something is not the way. The problem is very complicated and complex. If we can destroy all technology and we can de-school



society and universities are closed for one hundred years at least and people are again allowed to become absolutely ignorant and primitive, then only....

This is one possibility – which doesn't seem possible, because we cannot afford it. We cannot drop technology now because dropping technology will mean reducing the world population to such a drastic extent that the whole world will be full of corpses.

If India wants to remain natural, with a pure climate, the population has to go back at least two thousand five hundred years. In Buddha's time only twenty million people were in India; now there are six hundred million people.

If technology is dropped only twenty million people will be saved out of six hundred million people just in India, so that is not possible; technology cannot be dropped.

All the people who are thinking about how to save the environment and the ecology are against technology, but it cannot be dropped. It is almost impossible, it is not feasible.

We have gone too far in technology; we didn't listen to Lao Tzu. He said three thousand years ago, 'Don't move into any technology,' but for three thousand years we have denied him. Now it is too late. Now going back is not possible.

The only thing that I think is possible is to go into technology even more, because now to go back to nature is not possible. To go into technology to such an extent that technology itself starts cleaning the atmosphere – that is the only possibility.

If technology has polluted the atmosphere then a technology can be found which can de-pollute the whole atmosphere. Now the way goes through technology, not against technology.

If rivers are polluted and oceans are polluted and the air is polluted, we have to develop super-technology to purify the air, to purify the rivers, to purify the oceans. Now this is the only possibility! The other alternative looks easier but is impossible. And that's what is being proposed all over the world. It seems simple – Gandhi proposed it in India: to go back, just live like primitive people, to drop all machines, railways, airplanes, everything! Seems simple but seems to be very suicidal. We cannot afford so many deaths; and what is the point?

If out of six hundred million people only twenty million people can be saved, what is the point? Then why not destroy all? Let things take their own shape if that seems meaningless.

Education cannot be stopped, and we have depended so much on technology now. Now it is impossible to think of living without electricity, impossible to think of living without allopathic medicine, impossible to think of living without cars, aeroplanes.

All these things dropped, nature can come back; but how to drop it? It is impractical. So the only possibility is: create better cars which don't pollute – which is simple, not impossible.

If man can go to the moon it is just absurd why we cannot create better cars which don't pollute. Why can't cars run on electricity or on solar energy? Why should they continue to run on petrol?

Why can't we create aeroplanes which don't pollute, ships which don't pollute? That can be done. It is just that we have not looked in that direction. And we have not looked because our whole concentration has been on war – how to create more death in the world; that has been our whole effort. That's why absurd things have happened.

We know how to destroy a city within a second but we don't know how to cure a common cold. It looks so foolish! We know how to reach the moon and we don't know how to create a fountain pen which doesn't leak! It is simply absurd! But we have not looked into these things. Who is worried about a fountain pen which doesn't leak and who is worried about the common cold? We should orient our science more towards life and less towards war and death.

Now whatsoever science has done can be undone only by science. Gandhi is irrelevant, so is Tolstoy, so is Kropotkin. Now the only way left is to go into technology far more deeply but with a new orientation.

[The leader of the satori group says: I just trust everything that comes up absolutely totally and it feels very good but it feels peculiar.]

It is going very well... it is going very well. And allow it; it will happen more and more.

Once you are totally in it you will see what miracles can happen – and without tiring you and without exhausting you. Otherwise if you are too worried about it.... and worry is natural when you are a doer – what to do, what not to do.

When you are not a doer, just an instrument to me, just a medium there is no worry! Then you simply move moment to moment, and in those moments of spontaneity the insight is deep... certainly deep.

When you are not tense your help becomes more important, because when you are tense the person you are helping feels your tension. And everybody knows instinctively that a tense person can't help; he himself is in a problem. A groupleader is a healer, a groupleader is a therapist. A groupleader is really a process of therapy; his presence should become therapeutic. So if he is tense, he himself hinders the process. He has to be utterly relaxed.

If you leave everything to me and you simply move wherever I am taking you, you remain relaxed. In that very relaxation your presence will become very therapeutic... your very touch will have a new dimension and a new quality.

People will feel, and they will become more open to you, more vulnerable; then there is no fear. When you are tense they become tense: tension creates tension in the other.

## CHAPTER 8

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*8 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine and raga means melody – a divine melody. And each heart is carrying a melody in it just as each bud is carrying fragrance. Man's heart is a bud and carries a melody in it. And unless this bud opens and flowers man is never happy, cannot be happy before it. It is good that he cannot be happy without it, otherwise growth will stop immediately. So one has to allow this heart-flower to open.

It is carrying a deep melody and once it bursts forth it bursts forth in a thousand and one songs. Great creativity, joy, celebration arises out of it; then life is a pleasure, a delight. Before it life is just a desert, a misery, a darkness. With the heart opening everything is immediately transformed: where there was sadness comes happiness, where there was misery comes bliss; where there was death before, for the first time one becomes aware of life.

In that melody one becomes aware of the presence of god, never otherwise. One can go on searching for god and will never find. In fact the more you search, the more you will miss. But if you can sing a song that you are meant to sing, immediately god becomes present.

You have to bring the offering of your heart; only then is he available.

Deva means god and nirup means formless. God is formless: although all forms are his, he has no form himself. That's why he can express himself in so many forms. His formlessness is a sort of liquidity so he can mould himself into any form. He can become a tree, a cat, a man, a woman, a rock. He is a formless liquidity so any form is possible, although he himself has no form; that's why any form is possible. If you have a form you cannot move into another form; the form becomes a fixation. god is not in any way fixed; he is flowing in all directions.

That's why people who ask 'Where is god?' ask a wrong question. Where is he not: everywhere, he is. You cannot point him out because all that is, he is. How to indicate him, by what to indicate wherever you look he is.

But I can understand what the problem is: when you look at the tree, the tree is there; when you look at the river, the river is there; when you look at the man, the man is there. You ask where is god? You want god also to be specific like the tree, like the man, like the river. You ask for a definition of god. You are asking for the form of god, and he has no form. It is beautiful that he has no form otherwise things would be very ugly. Then there would be no freedom in existence.

The utter freedom is because he has no form, so he can become anything and he can be anything; he can go on slipping out of forms and taking new forms. He is more like a cloud. You are looking at a cloud; it looks like an elephant and by the time you have become aware of it, it is no more an elephant; it has changed. So if you want to see him you can see him anywhere, but if you ask for a form you will miss. That's how many religious people miss; the Christian has a christian form of god, a certain idea of how god should be; with a white beard, old, ancient, sitting on the throne.... if god comes in any other form, the Christian will not recognise him.

The Hindu has another form – a god like Krishna, playing on his flute, dancing with girls. The Christian cannot conceive of a god that way; 'What type of god is this!' And the Hindu cannot conceive of the old, ancient-looking god with a long white beard, sitting on the throne. 'How can god be ancient,' the Hindu says; 'How can he be old? He is eternal youth!'

And the Christian says, 'How can he be young? Because he is so mature, so wise; the young are foolish. Youth is the time of foolishness, all sorts of stupidities, madnesses; how can god be young? And he is the ancient-most: even when the world was not, he was! So he is the ancient-most. And both seem logical but in fact god has no form. The Hindu has imposed one idea, the Christian has imposed another idea. Then there are other people; Buddhists have imposed another idea. They cannot think of god as dancing – god dancing seems to be just inconsistent, a self-contradiction. god should be silent like Buddha; unmoving, undisturbed.

What is he doing with girlfriends? God should be so mature, so high, so beyond all mundane things of life. What is he doing with girls? He cannot be in the illusion of the body, he cannot be in the illusion of love, he cannot be in the illusion of beauty; he is beyond all illusions. They have another sort of god; they impose another idea, and so on and so forth.

There are three hundred religions on the earth, so naturally there are three hundred forms of god, and each religion has many small sects and sub-sects so they have their forms – a little bit different here and there; all true and none true. All are true in the sense that god is available in any form and nobody is really true because god has no form.

And this is an indication for you; whenever you are looking at the tree forget the form and look for the formless. It will be difficult in the beginning. The form is there too much; how can you look for the formless? The tree has a shape, a colour and everything. The tree is a particular tree, a pine tree or a cedar; how can you forget the form?

But try; just sitting and looking at the tree, forget the form. Think more of the formless energy that is

expressing itself as the green tree, as flowers, as leaves, as branches. Think of the energy that is flowing, the juice, the sap that is flowing in the tree.

And in the same way look at a man and a woman and a child and an old man; forget the form. Try to put the form aside and look into the formless, and soon one day, you will see that the window has opened and you have looked into the formless. That day will be of great illumination to you....

Holding a rock, close your eyes and feel the formlessness of it. And you will be able to because it is there; it is more there than the form. Form is just the outermost thing; the formless is the innermost core. The formless is the soul of things; the form is just the matter. The formless is the real being.

So one has to just scratch reality a little: form is skin-deep. Scratch, and immediately flows the formless. And when you scratch everywhere and you find everywhere the same formlessness – in the church, in the temple, in the mosque.... When a Hindu is praying you find that he is bowing down to the formless, when the Christian is in the church praying he is bowing down to the formless... when you see that, all religions become one unity. Then you start understanding the essential religion which has no adjective – Christian, Hindu, Mohammedan. And then the whole existence become an infinite energy – moving, changing, in a process, taking a thousand and one forms like the sea. How many waves and how many forms! And every form comes for a moment and disappears the next moment. That is exactly how existence is.

Prem means love, anushtan means exploration – exploration into love.

That's what life is for: to explore all the possibilities of love. And god is the highest possibility of love. If you explore all the possibilities of love you will come to know everything... and god too, because god is the highest peak of love.

So the real search is the search into the energy of love. There are many people who search for god and hold their love; they will never find. Only love can find god. One who represses love, hoards love, cripples love, will never attain to god. It is only through love that we start becoming divine.

The more we melt into love, the more god melts into us. The more we disappear into love, the more god starts penetrating into our being. A moment comes when we are completely annihilated by love, effaced. That very moment god enters into the innermost shrine of our being.

So the highest peak of love is the meeting point with god. To me, the only worthwhile search, the only worthwhile exploration, is the exploration into love. So explore all the possibilities of love in all the forms. And don't hoard love! Sometimes one wants to be miserly, a hoarder; those are the moments which I call irreligious. Never be a miser: even give to those who don't give love to you.

That is the meaning when Jesus says 'Love your enemies', because if you don't love your enemies, one possibility remains unexplored and a great possibility remains unexplored. If you love only the friend there is nothing much: everybody loves the friend. That's very ordinary; love cannot go very high.

When you love the enemy love transforms you – then it is no more ordinary love; it is something superb, extraordinary.

Jesus says that if someone hits you on one side of the face, give him the other cheek too. It is not only to be a formal, bodily thing; the other cheek has to be given in deep love and gratitude. 'If somebody takes your coat, give him your shirt too,' he says, 'with great love.' Explore all the possibilities of love.

There is a jaina story....

A jaina monk is taking a bath in the river and he sees a scorpion drowning so he takes the scorpion in his hand, puts it on the bank. Of course the scorpion bites him hard. And as many insects, man included, are foolish, the scorpion is also foolish. If you prevent any insect from going anywhere it will rush in the same direction again... the ego.

The scorpion is drowning but he rushes into the water again and the monk takes it again out of the water. The scorpion again bites him hard.

A fisherman is watching all this and he says, 'Are you a fool? He will kill you! And why are you worried? – let him die!'

And the monk said, 'It is his nature to bite and to give poison; it is my exploration into love. It is my work, it is my sadhana, to love even the scorpion. Let him do his work, I will do my work. Now it is a great challenge to see who wins! If I let him drown he has won and I am defeated. My love was not enough – it was only so-so, only up to a certain extent; it was not the whole way.'

So explore all the possibilities of love. Never avoid any possibility of love and god will not be far away.

Deva anurup: It means in the image of god. Deva means god, anurup means in the image of. And god has created man in his own image. We may not recognise it, hence we suffer and are miserable. The day we recognise that we are made in the image of god, tremendous is the joy. We have never looked into our own nature, into who we are, and we go on seeking and searching everywhere. Only one place we never look – that is withinwards. If we look there we always find – whosoever has ever looked there has found – that we are made into the image of god.

Maybe our consciousness is very small but the same god is reflected in our consciousness. It is like a full moon night: the full moon is reflected all over the world, in the ocean, big ocean, in the small pond, but it is the same, the image is the same.

So Buddha or Christ, Moses, you, anybody else – it does not make any difference; maybe our consciousness is very small, a small pool, but that doesn't make any difference: it is the same moon that is reflected in it.

Our divineness is equal, we are equal in our divineness. Everything is unequal: the body is different, the mind is different, talents are different, intelligence is different, strength is different. Except for our divineness, everything is different.

If communism exists anywhere, it exists only in our godliness. Everything else is unequal and the claims of communism are just false; no two men are equal. And the irony of it is this – that they are

the ones who deny god, who say that god doesn't exist... and god is the only possible communion where we are almost equal.

In everything else.... Somebody has more physical power, somebody has more intellectual power, somebody is more artistic, somebody is a mathematical genius, somebody is a musician. How can you say that Mozart can be equalled or Wagner can be equalled or Michelangelo can be equalled? Marx cannot be equalled himself; he has a rare genius in him.

In everything man differs and is unequal; equality is false. On only one thing is man not different – and that is his divineness.

Once we start feeling it, a great quality arises. Then you pay respect to everybody. Nobody is higher, nobody is lower; all comparisons disappear.

This is the meaning of 'anurup'.

[A couple are having relationship problems. She says she would like to surrender to him so that the relationship can stay beautiful.]

No, just don't surrender for that; then it is tricky...

That's why I want you to make it completely clear to yourself. Sometimes you can surrender for a certain outcome; then it is not surrender. And it will not help much – only for a few days will it be good – because basically you are not surrendered. Just for a certain situation you surrender; it is conditional and the conditional cannot help for long. For a few days things may be good; again things will get stuck....

And one thing has to be understood... and this is... for everybody in the ashram; sooner or later I have to talk to the whole community.... All the communities that developed, that have developed in history, die very soon. I would not like that to happen to this community. And the reasons for their death are two: sex and money.

Either money becomes the problem – that somebody goes on a money trip, somebody starts hoarding money. A few people become powerful, money-wise, then the community is divided; then politics arise.

Or the community has to depend for the money on the outsiders; then too the community cannot last very long, because why should outsiders go on paying for you? A moment has to come when the community has to be independent. So money-wise a community has to be independent. And a community has to run in such a way that nobody becomes a hoarder of the money.

The second and deeper problem is sex. When people start living in a community, that becomes a problem. Today you are going with [your girlfriend]; tomorrow you start feeling like going with... somebody else, or she starts feeling to move with somebody else. Then what to do? There is a split. If you start fighting and clashing everything becomes disturbed.

So about sex one has to be very very alert in a community. If somebody wants to move with somebody else, it's okay; don't make much fuss about it. It is very simple... it is nothing to be

worried about. A community has to be settled about it – that sex will be there more or less. And the jealousy, the old jealousy which has destroyed the whole humanity, should not be carried here.

And nothing is wrong! If he feels interested in some other woman and that woman is interested in him, it is perfectly good; what is wrong in it? If you feel interested in somebody you have to move. If he remains with you for considerations – that you will be hurt, that it is not good, that it doesn't look good, what will people say, that it is immoral or against the rules – then he will be with you but he will not be happy because he will not be in love. And deep down, from the back door he will start finding ways to approach the other woman because his love will be flowing that way. He will take revenge with you in a thousand and one ways because you are the barrier; otherwise he would have been happy.

And the more he finds out ways to escape from you and find somebody else, the more suspicious you will become and will be after him, and you will become more and more heavy; a vicious circle is created.

Nothing is wrong in it. One has to be very floating. In this community sooner or later we will have to decide about it, and I have... I am thinking how to start it. The very idea that something is wrong in it is wrong! What is wrong in it? If he feels interested in a woman and she feels interested in him and they feel happy.... Maybe the happiness will stay only for a few days, but even then what is wrong in it? If one partner out of a couple feels to move out things have to be made very easy. He should not be forced in any way – subtle or gross. Crying, weeping, you can force him; fighting, being angry, disturbing everything, you can force him. He can settle: 'Okay. It is not worth that much.' But what is the point? Here we are not trying to make an orthodox society. We want it to be a family, a real family. And if it has to be a real family, single families have not to be helped here; you follow me? If [each person] has their own family, it will not be one family. It can be one family only when nobody has a particular focused family: people are fluid and they can mix and meet and move easily. And what type of love is this if it cannot give freedom? So be free, and if out of freedom you stay together, beautiful! But for no other reason should you stay together; that much courage is needed. If out of freedom you stay together – out of freedom you decide to be with him, he decides to be with you totally out of freedom, for no other reason at all – then it is perfectly beautiful; then it is surrender to each other, trust. But if some other strings are pulled it is not going to help much and it will not make you happy and will not make him happy. So think about it. There is no hurry. I would like you to be really happy, I would like everybody to be really happy. And this is how people are unhappy. These are the tricks of how people become entangled into unhappiness.

And my feeling is that people cannot stay too long with each other because people have not that quality of consciousness; to stay long with a person you need to be in love with her or his consciousness. If you are in love with the body, sooner or later you start feeling fed up with the body. It is known, familiar; a new body attracts more.

If you are in love with the mind, that too sooner or later is explored. Then one is stuck; there is nothing else to know any more. Now it is the same... every day. The mind starts hankering for some new experience.

The mind is always for the new and goes on seeking sensation, thrills, kicks. Unless two persons have met at the point of consciousness, things can be good only for a few days. I'm not saying anything is wrong if they are good for a few days; even if something is good for a few days, good.



So talk together and be totally open. I want to start something from you because I will have to face this problem every day. So be true... absolutely true!... naked. Say what your mind is.

If you are surrendering only just to keep him away from [someone else], say so; that's honesty and that's love. Tell him that you are not so interested in your being together; you are much more interested in [his] not going anywhere else. If it is so, say so.

And let him also say everything – about why he is settling with you. Just because he doesn't want to create a fuss about it, a rumour about it, everybody will be talking about it, he does not want a scandal – is that why? Or he does not want to hurt you because he has loved you and he would not like you to be unhappy; is that why he is settling? But that's not much! How long can he settle for that? He is settling for wrong reasons.

So put all your cards out, and if out of that freedom you stay together, stay, otherwise don't – no need.

[The man of the couple says: The last two days I had a clarity which I've never had in my life before... As soon as I came into darshan it vanished.]

Then it is not! That's what I am trying to do; that's why I have done that I have to make everything so clear to you that if your clarity is clarity, only then will it be there. It can be a deception, it can be illusory; I'm not saying it is...

If it is clarity it will remain; if it is not clarity it will go – and it is better to know deeply whether it is or not.

You will gain much out of it. If it remains it will be tremendously valuable; if it goes, then too it is good. Nothing is wrong. Don't try to keep it. If it is there, it will be there. Whatsoever I am doing will not disturb it. I want to disturb it! If it can be disturbed it is better to disturb it, otherwise it will be disturbed within a week, so why waste that time?

I know – we want convenience; you were feeling convenient. For me convenience is not the thing... something deeper.... Convenience is very superficial.

It happens to couples many times: they think that now the surrender has happened, now we will trust each other, now the moment has come – and again within two days it is gone.

So tonight again just sit together. If it were real clarity I must have made it more clear. Then you would not be disturbed by what I am saying; you would be strengthened. If you are disturbed, then it was not worth much; let it go. But don't try to force it, don't try to throw it. Simply see, and whatsoever happens is good. Just wait for it to clear itself.

So if it was a real thing that happened it will come with more vitality from an even deeper core and everything will become clear. A few things will be burned completely and it will be something which is going to stay then.

I have to do this many times...

## CHAPTER 9

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*9 March 1977 pm in Chuang Tzu Auditorium*

[Osho tells a sannyasin couple that through sexual freedom within the community here, people would naturally find the sexual need dropping and a spontaneous celibacy arising. The swami says: I feel more and more that in me the suffering that's happening is getting smaller and smaller.]

It is... it is! The more aware you become, the more childish and stupid it looks. In the name of sex man has suffered so much... unimaginably, unaccountably. Ninety-nine percent of the suffering of humanity can be dissolved if people can become a little more understanding about sex. Ninety-nine percent of misery is because of sex – and because of misunderstanding, not because of sex! Not because of sex itself – because sex is simply innocent; it has nothing to do with your misery.

It can make you very very happy, but man has created so many taboos around it. Those taboos don't allow the energy to move in a flow; they obstruct it in a thousand and one ways and only allow it into a certain channel. Sometimes it flows in that channel, good; sometimes it doesn't flow because you cannot force it. Then problems arise and suffering and misery, and then character and morality and heaven and hell and everything comes behind it . . . and it is a very innocent phenomenon.

With a more mature humanity sex will not be a problem at all; it will be just like breathing. Nobody is worried about breathing, nobody creates any problem about it. It should be just like that: a simple communication. And in fact it has no involvement.

Involvements are man-made but because of the involvements and certain other things – the ego, the prestige, the power trip, the possessiveness, the domination.... And somehow when your woman starts moving with somebody you feel as if you are being rejected.

That is absolutely wrong; you are not rejected. Your woman is simply saying that she is still interested in man. You are just one representative of man. She is still interested in man, and other men are as much man as you are.

In fact the energies are interested in energies. [the girlfriend] is not interested in [the boyfriend] himself but in the masculine energy that is expressing itself through [the boyfriend]; deep interest is in that masculine energy. You are not interested in [the girlfriend herself]; [the girlfriend] is just a window to the feminine energy.

Now, we become too much attached to the window and we forget completely, we lose all track of the energy that was flowing through the window; the window becomes all. Then we feel that if we have to see any beautiful sky we have to see through this window. Sometimes the sun is not at that window; it is very cloudy there. The sun is at another window, you can open another window, but you cannot because you have become too much attached to the window, the frame. It is the same sky! From this window and from another window, the sky is one. It is the same sun from this window or from another window; only frames differ.

Now this is foolish! If the sun is flowing at the window that you have become accustomed to calling yours, good!

But if the sun is not flowing there, any other window is as good.

This freedom is one of the greatest of freedoms . . . and this freedom has to be allowed by and by. The more aware you become, the more this freedom has to be allowed.

And one more thing, very paradoxical: if a person becomes less and less interested in the windows and more and more in the real phenomenon of the feminine and the masculine energy, the yin and yang, then the second happens. The first revolution is that one becomes free of the windows and the second revolution is that one becomes free of the sky itself. Why?

Because once you see that the sky is the same on all the windows and once you have seen the sky from different windows and you have tasted different windows and you always come to the same experience, then the experience becomes repetitive and you start seeing that you can go on repeating ad infinitum and nothing is going to be attained out of it. Then all interest in sex is lost. This is the paradox: if sex is free interest in sex is lost completely, utterly.

If one day a person wants to really become a bramacharya, really celibate, authentically celibate without any imposition, naturally celibate, then the only way is to live through all the windows possible, to see the sky from different windows.

What is happening right now is that you are too attached to one window so you remain interested in other windows. What is happening right now is this: you cannot go to the other windows but you go on looking out of the corner of the eye and you have fantasies.

Now, fantasies never free any person: fantasies are the basic root of all bondage. You cling to the window and you go on looking at other windows out of the corner of your eye and you always have the suspicion that others are enjoying more . . . naturally, because you are fed up with this window and this sky.

You want to go but you cannot. The society, the culture, the civilisation, the whole heritage, the past, the morality, the priest, the politician – all are against it. And you yourself are made by all these conditionings so you are also against it.

Now you are in a difficulty: you cannot leave this window, it is against your respectability. It is your super-ego which says no, which says that you have to sacrifice, it is a commitment – and your nature, your sexuality goes on looking for new pastures, new thrills, new kicks. It creates a split in you, a division . . . repression, guilt and all that. This is the source of all neuroses. This is not the way to be whole and healthy and fulfilled.

Drop repressive inhibitions, drop guilt-creating taboos. Accept nature whole-heartedly and go with it, flow with it. Flowing in a let-go, one is transformed utterly. Through sex comes freedom from sex: experience liberates.

One day suddenly one comes to know that there is no fantasy left, all has simply disappeared, and the whole game takes a new turn. Then you become interested. There must be something which needs to be searched for in you.

The woman cannot be outside – the outside is a projection; the man cannot be outside – the outside is a projection. The woman and the man must be somewhere inside your being. That's why you are never finished: the interest remains, you get bored, again and again bored, again and again the idea arises back. It seems to be very repetitive . . . ad nauseum.

Then you become aware that it has something to do with your inner being – you have to meet in your inner core: the yin and yang have to meet there, the orgasm has to happen there.

The society is very sexual because sex has been repressed. If sex is made free society will become asexual. Now this is the trip of the sexualists – that they have made a very repressed society. They are serving sex: all your mahatmas and all your puritans and all your moralists are in the service of sex. They don't allow one to really get the insight into it; the fantasy continues. They have put so many inhibitions and taboos on sex that you cannot look directly at what it is. So be direct, be absolutely clear about it.

Good – relate to each other whatsoever happens in your mind. And always think that love is something very very different from sex and don't get mixed up about it.

In fact your love may grow higher if you give each other a sexual freedom because then you are not at each others' throats. And how can she not be able to feel grateful to you, and how will you not be able to feel grateful to her that you gave each other so much freedom? Because you give freedom love will become enhanced, and sooner or later you may be finished. It is not much; one can be finished very soon.

When you are finished with the constant desire for every woman, for every man, then you will fall back upon each other and that will be a totally new merger, a new meeting. Then she can represent your inner woman, you can represent her inner man, and you can help each other.

Then you will not be looking out of the corner of your eye anywhere; you will be able to look into each other's eyes immediately, directly. Then there is nowhere else to go.

Once you have known many women you know that all women are the same. The difference is maybe of the bonnet – like that, nothing much; the basic energy is the same. And so are all men alike; the differences are superficial.

The superficial has become very important and we are so attached to the superficial that we don't look into the deeper.

Here, to be with me, you have to learn as much freedom as possible and as much love as possible.

My whole effort here is to bring you to a point where you can transcend sex, because unless you transcend sex you can never fly in the heavens; you are too much rooted in the earth, too earthly. But the only way to transcend sex is through deep freedom in sex. And there is no need to hide because if you are not jealous about each other, or if you start feeling that jealousy is stupid; even if you feel jealous, you feel the stupidity rather than a righteous anger, then you can become more and more close and your hearts will be more and more open.

A friendship will arise which is more valuable than the so-called sexual relationship. It will be more refined, more delicate.

## CHAPTER 10

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*10 March 1977 pm in Chuang Tzu Auditorium*

[A sannyasin says: For these last two years I was a musician... I play the piano.]

Very good. So my meditations will fit you; they will go very deep in you. If somebody has been interested in music he has already been in meditation unknowingly. Now the effort will become deliberate and conscious.

Music is a subtle meditation. People who become interested in music are really unknowingly moving in the same direction as a meditator. The pull is the same, the attraction is the same.

One is hankering for a harmonious unity, one is hankering for a silence but not a dead silence... a silence which has a song in it.

A real silence is always a singing silence. A real song is always, at the very heart of it, nothing but silence.

Music is a way to enter into that silence through sound. It is paradoxical but the whole life is paradoxical.

If you want to move into silence you have to move through sound. By and by the sound becomes more like soundlessness. And that is the whole art of music: to turn sound into soundlessness and then to turn soundlessness into infinite silence.

In China they say that whenever a musician is perfect he throws his instrument, whenever an archer is perfect he throws his bows and arrows.

It is said about one great archer that he became so great that he not only threw his bow and arrow; one day when he was very old he saw the bow and arrow at some friend's house and asked what it

was! The friend could not believe it. He said, 'So you have risen so high that you cannot recognise that this is a bow?'

This is the taoist attitude – that a technique has to be learned and then forgotten; then only the fragrance remains. The flower is gone, it bloomed, it faded away, but the fragrance is left.

When music is perfect no instrument is needed. One simply closes one's eyes and it is there. When it is not perfect we need the help of the instrument to feel it. When one is in harmony there is no need for any harmonium. When the inner piano has started functioning all outer helps can be dropped. They are props, supports; good – without them it will be very difficult to move inwards.

You will find that you will very very at home with me. So you do a few groups and do the camp and participate wherever you feel like participating. The music group is there, the sufi dancing is there; participate and move according to your feeling.

[Osho suggests the musician do the leela intensive group]

'Leela' means playfulness, and playfulness is a key.... The mind tends to be serious. Playing music the mind can become too serious about it; then you will miss! You may become a maestro but you will miss something valuable. You will become a perfect technician, expert, but the centre will be missing.

The centre evolves only when you learn how to be playful. Then there is no seriousness. One simply improvises as one goes; it is more childish, more child-like, more innocent.

Technique is needed but then one has to forget it.

Deva means divine, parigeet means a small song, a sonnet – a small divine song. That's all one needs to be, and if one can be, that is more than enough. Not much is needed: just two small lines of beautiful song and that will do – a haiku; that will do. That is enough... that quenches all thirst.

Man is not thirsty for the oceans, man is only thirsty for a small song.

Once it descends into your being you are fulfilled. We go on rushing from many things and everywhere there is only frustration because we look in the wrong direction.

I call them four poisons: power, prestige, profit, pull. And we go on.... Neither power nor prestige nor profit nor pull – none of them can become a song. They can destroy a song but they cannot create a song; those are destructive ways to be.

A song needs a creative atmosphere, so sometimes it happens that the song arrives in a poor man's heart because he is uncluttered. Yes, his heart is a very small hut, not a palace, but his doors are open. In fact he has nothing; why should he close the doors? He has nothing to lock; the song can steal in.

Sometimes it happens that a man who is a nobody suddenly feels the thrill of the divine because he is available, he is unoccupied. He is nobody so there is no preoccupation. He has nothing to do

with his mind; he is empty. In that emptiness, the contact. A person who is very much occupied with a thousand and one things is so full of thoughts that the sound cannot penetrate. There is no space in him; he has no heart space.

So if one remembers that one is here to sing a certain song that nobody else but you can sing... It is simply your song; only you can be articulate enough to manifest it, nobody else. If you die without singing it that song will remain unborn forever, and you will carry a guilt forever and forever.

That is the real guilt – that one could not be that which one was destined to be! One could not be oneself; that is the only guilt. All other guilts are pseudo-guilts created by the priests but the real authentic guilt is one: if you cannot be yourself, then you will feel guilty, guilty before yourself.

Not that there is going to be any judgement day and some some judge to judge you – there is nobody – but you will feel guilty in front of your own eyes. You will always shirk your own penetration, your own gaze. You will be afraid of looking into your own mirror: you will know that you have betrayed yourself.

And that song is almost ready. One just has to relax and it surfaces. It is not that you have to create it; it has come with you, it is you! You just have to allow it a chance. So become more and more unoccupied with non-essential things – that's what sannyas is all about.

When you are not involved with the non-essential, the essential comes on its own, on its own accord.

[A sannyasin, a psychologist, says: I don't understand this question of violence going on in groups.]

You need not... you need not. It is your problem: if you don't feel to go into a certain process, don't go! If it is a problem, you are the first one who has brought it, so it must be that something is wrong with you.

Thousands of people have passed through those processes and they all are benefited by them, so nothing is wrong with the process; something is wrong with you. And the wrong is that you must be having some deep violence in you and you are afraid of it – afraid you can kill somebody. You want to kill the pillow because you are afraid that if you allow your violence you will not have any control over it. That's your fear!

Only violent people become afraid of violence, and when they start projecting they think something is going wrong here. People should beat the pillows, but why pillows? They should just think in their mind that they are beating. Why should they use their hands? That too is violence. They should just think. Then by and by repression comes, why think at all? Because if you think about being violent, some day you can be! Then better repress that too! Be polite, be good, be non-violent; that's what has been taught down through the ages.

For century after century non-violence has been taught to people – and people are violent! Those techniques have not helped anybody to come out of violence. Particularly in India we have witnessed the teaching at least for five thousand years – non-violence, non-violence – and even the people who teach non-violence are very violent people.



So the problem is that man has something violent in him, a natural violence. When you throw it on a pillow it is just so – so because nobody is really violent against pillows, people are violent against people.

In a better society if it were possible.... For example, if somebody is being violent in an encounter group with a woman, if it were a real human society – as some day it can be – it would be better if her mother or his mother were there. He may be really violent against the mother.

Now this woman is again a pillow – a better pillow than a pillow, at least human, looks more like the mother, but still not exactly the mother. If the mother is there and if the child can hit the mother, even once, maybe all his violence will disappear.

Every child has wanted to hit the mother one time or other. Every child has been tortured, every child has suffered, and somehow it seems natural too because the mother has to prevent the child from doing many things. The child is going to be close to the fireplace; the mother has to prevent him. The child is going outside and it is dangerous on the road and the mother has to prevent him. The child wants to go and the mother hits him; that is the only way she knows how to prevent him. And still even psychologists have not been able to substitute better methods. So the child goes on, goes on, piling up violence against the mother or against the father; that violence is there.

Now a pillow is very far away, very far removed. If nothing can be done then okay, do it with the pillow; it will be better than doing nothing. But if you can find a woman who represents your mother in a subtle way maybe her face, her eyes, the way she talks, the way she sits reminds you of your mother and your violence arises – if you can hit this woman, your violence will disappear.

This woman is a part of the process and she is ready to help you because you are going to help her. She may be angry against her father or against her brother or against her husband and she may find a good object in you, so both can be helped.

A group is nothing but a helping situation in which every participant is trying to help each other; it is a mutual help group. They are creating situations for each other so something that is boiling within can be thrown out.

Now, it has to be true, then it goes deeper; otherwise it will not go deeper. And the only people who really are against it are the people who are carrying deep wounds and who are afraid that if they go into violence they may not be able to control. They may go too far: they may really kill somebody!

So it is not a question of the groups... never raise a question about anything. Whenever a question arises turn it inwards and make it a question about yourself; then you will grow. If you feel you don't need groups because you feel that you are a loving person and you don't have any violence. Finished!

Then it is for those who need it. Somebody must be needing otherwise why should they pay and be violent and suffer violence? They must be needing it. And they come out of it tremendously joyful – more than they have ever been before. They come out of it more human, more graceful. And you are the first to bring this up so the problem must be with you rather than with them.

And about me you need not figure anything out; you will not be able to. If you can figure out only your own inner map that is enough; take my help. Don't try to figure me out otherwise you will be in trouble. I exist for thousands of people. Their needs are different so I exist in different ways to different people. Now if everybody wants to figure me out everybody will go mad! Just look at the part that helps you; that is enough for you. I am more than you need because I am needed by others also and I have something to give them too.

So just look at the aspect that you need: if you can figure out that aspect, that's enough. But if you want to charter my whole territory you will go mad; you will not be able to decide anything. You will lose all clarity because I am contradictions. I have to be! For different people I am a different person: their needs differ so I become a different medicine for every person.

Always remember: whenever some problem arises turn it in, focus on yourself and look at it there.

Somebody comes, particularly Indians come, and they say, 'This is not good! Somebody was hugging; a man was hugging a woman after the meditation. Why do you allow it?' Now he is raising a question about me, just as you are, but his question is his! He must have very repressed sexuality. Otherwise why should he be worried?

Somebody is hugging a woman: the woman is not yours; he is not hugging you, she is not hugging you. You are not concerned at all, you are nobody in it; why should you be concerned and why get so enraged? And he is angry with me: 'Why am I allowing this?'

He feels as if he has to dictate to me what I am to allow and what I am not to allow; then only will he be my disciple and everybody else has to go. Then I will be his master and he will be my disciple – finished! Then I cannot look after others' needs.... And this is his problem!

In fact he is very repressed. In fact he wants to hug the woman himself but he is not capable, not courageous; now he is feeling jealous. He cannot see this happening: what he cannot do he cannot allow others to do. At least that much he can do – he can condemn. As others have condemned him he can condemn others: he has become moral, a moraliser.

Here, millions of people are going to come and all sorts of people. In fact never before on the earth have so many different types of people gathered around one person.

Buddha had a certain type of people; it was very easy to figure him out. Just one type, so everything was going well. Jesus had another type, a fixed type. With me it is very difficult – I have all sorts of people; it is really a miniature universe. All sorts of people are to be allowed and all sorts of methods will be here.

So whatsoever fits you go into it; if you don't feel good get out of it, forget about it. It is not for you, that's enough! You are not to decide about the whole thing, otherwise rather than helping yourself you will become an unnecessarily puzzled and confused person.

But I can see your problem. Your problem is that you have very subtle violence; you are afraid of it. But still there is no need that you should force yourself into these groups.

By and by doing other groups.... Do other groups where violence is not there. Do intensive enlightenment, sufi dancing meditation; and by and by you will become able one day to do these groups too.

[Many men here tell me that I frighten them. They feel like they're going to fall into me... I feel I have something to work out in relationship but it isn't happening.]

No, I understand, but a few things to be understood. First, you are strong and nothing is wrong in it! You have a very strong vibe, so somebody can feel that you can overpower them. You cannot feel your own vibe because you are that vibe; only others can feel it. You have a strong vibe and it is good. It is fortunate to have that strong a vibe.

So people will feel that once they fall in love with you they will be no more: they will be taken off their feet...

... Because whenever you are in love everybody feels that he has been taken off his feet. But the total result will be that you will be stronger unless you really find a very strong man. And you will not love that man because when a man has very strong vibes those vibes are violent and when a woman has very strong vibes those vibes are very loving. So you will not love that man!...

... You will not love him because he will be very antagonistic, he will be very crude, very primitive.

And you will like him for a few days but you will suppress yourself, you will have to, and you will feel that something is very crude, primitive, gross.

So you cannot be really in love with a very gross man and only the gross man will not be afraid of you!

And ordinarily a soft man will feel afraid. You have a strong vibe...

To you my suggestion is that you float; don't try to settle with anybody...

Simply float... And that is the way for your growth. If you want to settle, it is difficult to settle with a person who has not strong vibes...

And stop trying to be soft: just be yourself. You try because you have a little fear that people say that you are strong. So you try on your part; that creates a division in your being. You need not try – simply be yourself; that's how you are.

Some day somebody who really wants to dissolve into a woman will love you. But don't try to make out that you are not strong... Don't try that.

Simply be the way you are and be floating. If a relationship exists for a few days, good; when it disappears, let it go.

... It is perfectly good. Don't think of it in terms of frustration. You will be more frustrated if you get fixed into a relationship.

It is not good for you at all. There are a few people for whom a fixed relationship is good, there are a few people for whom a fixed relationship is never good.

... So just enjoy floating.

And as I see everything is perfectly going good. Sooner or later you will find very many loving people because there are people who want to dissolve too.

Sometimes it happens that a person who really wants to dissolve becomes afraid... and he really wants to dissolve. Because each man is really seeking the mother. One wants to dissolve almost in the womb of the woman, wants to be completely enveloped. That's why the fear that if it really happens, then? So because of the desire the fear comes.

Just remain yourself. When they say something, you say, 'Yes, that's how it is. I am a strong woman and I exist only for those who want to dissolve and disappear in me.'

In the East we have really found that a woman is both life and death. The symbol of Kali.... She is dancing on the chest of her husband; she has killed the husband by dancing. She is carrying a garland of skulls: all are her lovers. So many lovers she has killed and finished and yet she is one of the most beautiful phenomenon – Hindus call her mother – the most beautiful and the most terrible.

Christianity has the right word for it; they call it 'mysterious tremendous': mysterious, very mysterious, but very terrible also, tremendous also. Love and fear both together.

So whenever there is a real woman something of the Kali exists in her. Men will be attracted and men will be afraid too. But enjoy it, be a Kali; nothing to be worried about.

And that's how you are going to grow. Kill as many lovers as you can, right? (laughter)

# CHAPTER 11

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*11 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine, neeten means morality – divine morality. And there is a morality that man can create but that is worthless; it is only an imposition from the outside. There is another kind of morality which man cannot create, which is beyond man, which comes from the above. Man can only be the receiver of it, not the creator: that is divine morality.

Whatsoever man creates remains limited, and whatsoever man can create can never be bigger than man himself. Naturally, the creator is always bigger than the creation. So your morality is not of much value... at the most a social utility, at the most, good in living with people. It is helpful, convenient, respectable, but nothing much; it doesn't go very deep. The real morality has to arise from the centre, from your very being – not as your work but as a gift of god. Hence my insistence on meditation.

If you go on meditating deeply, one day you suddenly realise that your life has started changing and you have not done anything to change it directly. You behave differently, you walk differently, you talk differently; you are different! And you have not done anything particular to change your behaviour. It has changed because your centre is more open now and god can give more and more light to your being. That morality is divine morality.

In Christianity they teach that one has to be moral to meditate. In the East we teach that one has to be meditative to be moral. If you first become moral and then you meditate, your morality will be superficial and will not allow you to go deep even in meditations. It will be an imprisonment.

In the East we teach to first realise at the centre of your being and then let things happen from that centre. Let it come from the innermost core and spread onto the circumference, not vice-versa: don't go from the outside to the inside, come from the inside to the outside. Hence in eastern treatises on the transformation of man, sometimes morality is not even mentioned.

When the indian Upanishads were translated in Germany for the first time, the german scholars were puzzled because morality was not mentioned at all. They don't say what to do, they don't say 'Be true, honest, don't steal, don't covet, don't be jealous'; they don't talk about anything. There is nothing like ten commandments, not at all; not even a reference is made.

So the whole thing is how to become meditative, how to become so silent that no thought disturbs you. In that no-thoughtlessness arises a new life, and you are just a witness to it, not a creator. You simply see it arising in your being, spreading all over, and then a totally different character is born. And that character is not a bondage, it is a freedom.

That morality one has not to remember: it comes out of your consciousness moment to moment. And it is not a doctrine, it is not a principle to be lived by. It is just your consciousness, your awareness... and through that awareness comes responsibility.

[Osho suggests to a sannyasin that she do several groups, for one never knows which door is going to be helpful unless one explores and gropes in the dark... ]

... and then something suddenly clicks in you, so you have simply to grope.

For spiritual growth no fixed map exists. And it is good that no fixed map exists because man is not mechanical so nothing can be fixed about man. Man is so fluid and so flowing and is basically freedom, so no map exists.

Man is not like a territory on the earth: you cannot make roads. Man is like the sky, so there is no possibility of any map. You cannot demarcate; roads don't exist. One has to find, and that is the beauty of the whole search. Otherwise ready-made paths will destroy the whole beauty....

If there were a super-highway to god who would really like to go there? Only foolish people would go there. Then all those who are really of any importance, significance, would not bother; only a crowd would be found there. Real individuals would not go on that way; they would search somewhere else. Because individuality is born out of your choice, and the greatest pleasure and the peak of pleasure is when you are really individual, absolutely individual.

So here, many things exist. You have to grope, you have to go from one to another and just search. Whatsoever fits you, choose. whatsoever doesn't fit you, don't judge it. Forget about it; it was not for you. Then soon you will find your own map... you can make a workable map of your own.

And that is the whole purpose here: not to give you ready-made maps but to give you all sorts of maps possible so that you can work out your own map. That's what sannyas is all about. It is not just following blindly.

People would like that very much. They don't want to search, they don't want to seek. They want everything ready-made so they can just open the can and enjoy. It is not possible that way. God cannot be canned!

So here we are making available all possibilities – all that has been done up to now and all that can be done. All the doors have to be left open and you are given total freedom to seek and search. Whichever door suits you, from there you escape!

[A long-time therapist says she is not sure whether to participate in a training for the helping professions or just be here.]

Your presence will be a help to those people. I would like a few sannyasins to be in that group; that will help them to come down from their ego trips. So you will be a catalytic agent; that will be very meaningful.

And one can learn much – even while others are going on ego trips. That need not be a disturbance. Unless you yourself are on the ego trip, it is not a disturbance at all... and you are not so there is no problem in it.

[She says: I still have some problems with my ego!]

Problems are there, but the trip is no more. Ego problems persist even when the trip is finished. The ego has two divisions: when the trip is, you have problems in the future and because of those future problems you have problems in the present, but your orientation is in the future because of the trip.

[A sannyasin says: I want to encounter you.]

Then do a few groups here; they will be very helpful... will bring you closer to me and will make things easier to understand. And if you really want to encounter me you will have to encounter yourself. That's the only way to encounter. Because I am not something other than you, so you cannot encounter me on the outside...

You can encounter only in a deeper way, in an inner way. So the encounter can happen only through the heart, not through the mind.

[The sannyasin adds: Sometimes I smoke dope and then I like very much to listen to your tapes. When I'm sitting here you are quite far away and when I'm listening to your tapes you are much nearer.]

Sometimes it happens... sometimes when you are listening to the tape it is only the word that you are hearing. When you are listening to me directly, the word becomes secondary, my presence becomes primary.

It is very simply to listen to the word, it is very difficult to listen to the presence. Because with the word you are in absolute control; with me you are not. The tape you can turn on and turn off...

What I am saying is that with the word you are the master completely: if you don't want to listen you can turn it off. If you want to listen you can hear it again and again and again, but you remain in control.

When you are facing me you are not in control. Somehow you start losing your control and that creates a resistance. It is a very unconscious resistance; it comes to everybody, it is natural. 'And the more impressed you are by a person, the more will be the resistance. If you are not impressed there is no fear: you can listen, there is no problem. But if you feel that there's some pull, there is danger too! You may get involved, you may get committed, you may get into deeper waters, so you

resist and keep a little aloof. That creates a disturbance; then you will not be flowing so easily as while listening to the tape.

Secondly, the presence has a totally different impact: it starts working on your body energies. While listening to a tape there is nothing else – just the words, dead words. When you are close to me many things are happening together. Your body is in contact with me, your eyes are in contact with me, and something of the deeper starts overlapping. That too creates a deep fear; resistance is natural.

Those things, if you understand, will make it clear why it happens. It happens to many sannyasins: when they are working far away in London or in Berlin, they feel me more. When they come here they are surprised: they don't feel me so much! They feel a little lost and they wonder what is happening.

When they are there I am just a projection, it is their mind, so they can talk to my picture and they can hallucinate whatsoever they want. They can hear whatsoever they want to hear and they can think whatsoever they want to think. They are completely free – I cannot interfere: it is their projection and their dream and they are the masters.

When they are here their projections are constantly struggling with my presence. Naturally when the real is there the dream has to give way. They feel unease... it feels difficult. Far away, they feel very good – close, something starts burning.

And dope can be helpful sometimes because the dope will help you to lose the resistance. But that is not a good way? Because if you lose the resistance consciously that will be something deep-going. It is a trick, a chemical trick. The dope can help: you can feel very flowing because there is no fear.

It is almost as when on an LSD trip a person thinks he can fly. Sometimes it has happened that people have started flying from the house and have fallen and smashed their bodies up, killed themselves. In that moment your imagination is so perfect and reason has no interference, so things are very fluid and things become very colourful. Things have a more poetic quality... and what I am doing here is poetry.

My whole approach is that of a poet, it is not that of a philosopher. So when you are under any chemical drug naturally you are not resisting; the ego is relaxing, the mind is flowing.

People become very good when they are drunk – more human than ever, more loving than ever. Drunkards are beautiful people; nobody can be compared with them. A person who has never been a drunkard does not know how beautiful a person can be when he is drunk and how soft, supple, flexible, relaxed. But this can be done without the chemical; then it will be something more meaningful.

It is happening to many people: I am their dope! Just listening to me – and by and by it becomes a very, very simple process – just listening to me, just feeling me they start feeling a chemical change. And that is far superior because then you are not dependent on any chemical.

The chemical change is of the chemical, not of you. Once the chemical has worn off you will go back again to the same resistance, to the same hardness. But if you can listen to me as if I am your



dope and you don't substitute anything else, and that can be done, then you will see that there is no need for the dope. You can just open my book and just read a few lines and you will feel it has come... you have smoked!...

I am saying that if you read me, if you start feeling me, just by reading a few lines you are stoned, or listening to a few lines you are stoned, and that is far better.

[Someone says he spent two years with John Bennett; he also did Vipassana, and Colour therapy, with good teachers: But when I go away from them, it goes... it doesn't stay.]

I know. They were good teachers but you have not come across a master in the past. A teacher teaches you something and you feel grateful too, but it cannot go very deep; it remains at the most part of your knowledge.

None of them is a master. Bennett himself was in search of a master for his whole life and he could not find one. He went from this master to that, this master to that: from Gurdjieff to Pak Subuh, from Pak Subuh to Shivapuri Baba, and continued.

He never belonged anywhere, he was himself a driftwood, but he gathered much knowledge. Driftwoods gather much knowledge because they go to many people. And he was a very very intelligent man, certainly a very talented man, and he did fifty years work....

So you have been in contact with good people but you have not yet been in contact with a master. That's why once you are gone things will by and by fade out and disappear. Just a remembrance will be left and that too of not much value.

And you seem tired, you look tired, as if your energy has gone through going to these people, learning this and that. A certain hopelessness has entered you – as if this is going to happen again and again... but this need not be so! This need not be so.

[The visitor says: I was warned against these groups]

Yes, they will be helpful. Those people who are against groups are helped tremendously by them. They are against them for a reason.

Whenever you are against something you have something within you which is afraid, which can be broken by these groups.

So you have to drop that feeling and pass through at least two, three groups. And the passing will be meaningful only if you drop resistance and really participate, otherwise you can remain still and nothing will happen. So you have to try. You have tried other things: try these groups.

[Another visitor says: I have never done any organised groups or had any particular teacher... I spend a lot of time outside with nature.]

That's good but you will need to go a lot inside too!

And nature is beautiful, to be with nature is beautiful, but there is a higher nature within, and unless you touch that layer everything remains like a dream. The trees are beautiful and so are hills but nothing compared to the trees and hills of the consciousness. The sun and moon are beautiful – nothing compared to the inner light when it dawns on you. Then it is just... everything is just nothing!

But nature prepares: if one has been in tune with nature that is a good preparation... better than to be with teachers! Nature is one of the greatest teachers. If one can learn, if one is ready to learn, much can be learned from nature.

And I have the feeling that something has been happening to you, knowingly, unknowingly; nature has done something. Now try to enter the super-nature....

[The leader of the bio-energetic group says: Some people I felt were left unfinished... and I felt responsible for that... I feel too vulnerable to lead a group and I don't know if that's just my imagination... ]

No, it is just your imagination.

And the groupleader has to learn one thing: he has to learn the difference between responsibility and concern. You become much too concerned... you get identified. You almost take it as if it will be your failure if somebody fails. That is not right at all, because that means that you will start manipulating people, you will start forcing – and growth cannot be forced on anybody.

Whatsoever you can do, do, but it is not your responsibility if somebody does not move in, if somebody remains standing out, is left behind. You should not be lethargic, that's right; you should not neglect, that is right. Do whatsoever you can do and then forget about it! More than that cannot be done.

If you start thinking that somebody has remained incomplete in the process and this is your fault, you will create a very great anxiety. And if you have the anxiety you will not be able to help. Only a non-anxious person can help. Anxiety in itself creates resistance in the other. Only a non-anxious person helps the other to be open. If you are tense... and this will create a tension.

This is none of your business! They are not to become enlightened through you, by you. In fact when somebody attains something through the group, thank god! And if somebody fails nothing can be done about it. It is neither your doing when you succeed nor is it your doing when you fail. Success and failure should not come in your mind; then only can a groupleader function well. It should be a game on your part, a play. The concern should be more that you play it playfully rather than feeling that everybody has to be helped.

The groupleader should be like a river, flowing. If they are thirsty, they will come and they will drink. If they stand on the bank and don't drink, that is none of the business of the river; the river is not guilty.

You are flowing: if they don't partake of you that is their decision – and they have the freedom to decide! If they don't want to grow who are you to force growth on them? If they decide this way – that they want to lose this opportunity – perfectly good, it is okay. You should okay it!

The very idea that the growth should be forced is wrong, it is violent! It will be disturbing them and it will be disturbing you. It is interference.

This taoist's concept of wu-wei has to be remembered by every groupleader – non-interference. You make possibilities, you make opportunities available, you open the door. As the proverb says, you take the horse to the river but you don't force him to drink. So you open the door and you invite; it is an invitation. But you are not to take a gun and force them: 'I have given you the invitation – now eat!' That will be wrong, absolutely wrong.

So you have a very wrong attitude and that is giving you trouble.

And it is your imagination that you are not adequate: you are perfectly adequate. This wrong notion just has to be dropped and your capacity to help will be tremendous. You are burdened by your own concept of guilt and responsibility, a feeling that you owe them something. Nobody owes them anything; everybody is perfectly free.

That is the beauty of god – that he makes people so free that even if they want to go against him they can; that is the meaning of freedom. If god comes in the way and says, 'Where are you going? You cannot go astray! You are free to be good but not free to be bad,' then what type of freedom will that be?

That's why I say that god is absent because if he were too much present freedom would be disturbed. So he is completely absent, you never find him anywhere. His absence is your freedom. A groupleader has to be present and also has to be absent; that is the whole art. He has to be present as far as people want him to be there... he has to be absent as far as he wants to be there.

You should be just a passive opportunity. If they ask your help you are there; if they don't ask for your help, if they don't want to take it, you are not there. And you should feel thankful all the same, whatsoever happens! Then your whole energy will be flowing; otherwise you become tense. And a group cannot be good when the leader suffers.

So drop all these considerations. You are not a servant and you are not a messiah: you are not there to do something. You are just to make available a certain door that they may not be able to see by themselves, so you simply indicate the door.

Buddha has said, 'Buddhas only point the way; then it is for you to walk or not to walk.'

So you just remain there, help them. Your help is needed, your expertise is needed, and you can become really a very very competent groupleader. But these ideas are disturbing so simply drop them.

And this is your imagination – that you are not adequate. Your groups have been good; you continue work.

[She says: I do feel totally without support somehow and that's something I haven't let myself feel... ]

Just relax! And there is no need for any support; when you relax you have the support, in your very relaxation is the support. Just relax and be playful. Don't be serious, and just enjoy the whole game. If somebody is helped through the play, good, very good. If nobody is helped that too is very good: so it was not needed, they were not ripe. When the moment comes they will ripen. And these things function like seeds. Sometimes it happens that you throw the seed now and years will pass and then it will sprout. When the right moment comes, when the rain comes, when the right season comes it will sprout. So nothing to be worried about.

Right now you may not have been helpful to somebody but finally you may prove of help; after ten years it may be a help to him. Suddenly after ten years in a certain moment he will have the insight and remember the whole thing, and everything that he was missing may fit together. So nobody knows! And life is very complex. One should go on simply helping.

## CHAPTER 12

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*12 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine, preeti means love. And one has to be constantly alert, only then does love flower. Much awareness is needed, otherwise in the name of love many other things go on. So if one is very alert then only can pure love flower, otherwise the name remains love but sometimes it is jealousy, sometimes it is domination, sometimes it is just pure animality, just sexuality; these things continue.

Love means a very pure quality of friendship where you don't want anything from the other, where you are simply happy because the other is... when the very existence of the other, the very presence of the other gives you happiness. Not that he does something to you or that he is a support, financial, physical, or that he is in some way a means to some joy. No, his very presence is enough.

When you start rejoicing in the presence of a person there is love. You don't want to use the person. The moment you start using the person, love has disappeared. Then it is just politics and very tricky at that. It is just exploitation: you go on talking about love and behind the facade of love you go on exploiting the person.

Unless one is very alert one misses love. Millions of people think they are loving each other and many times they get deceived. But the deception is not coming from the outside, the deception comes from inside you.

So 'deva pritti' means the purest... when love becomes divine. and then there is no other religion: if you have known love through one person, you have known love for all. The one becomes the door for all. Then there is no need to hanker, there is no need to go on changing your lover; the one is enough, more than enough. And in the one the heart is fulfilled and you can bless the whole existence.

It is the lowest quality of love that goes on seeking, changing, hankering, longing. The higher the love, the more centred it becomes....

[A sannyasin who is leaving for the West says: I just feel happy and I'm looking forward to coming back.]

That's good. Keep flowing into this happiness, don't lose track of it. It is very difficult to get, it is very easy to lose. and it is a very delicate phenomenon: you can lose it in seconds and then it takes months to get back to the same space.

So while it is there pour all the energy into it. Water it so the roots go deeper and deeper and it becomes a strong tree and ordinary winds and ordinary storms of life cannot uproot it. Those winds are always there, and they are not enemies: they are simply challenges to your roots to go still deeper. they come, they shake you just to give you a challenge, so they are not enemies. But if roots are not deep any small thing can disturb everything.

Sometimes such trivia, meaningless things, can simply shatter your whole temple, as if the whole temple were just made of playing cards and a small breeze comes and all is gone. And then it is very hard to recapture it because in those moments of sadness and depression your self-confidence is also lost.

When a person is happy, flowing, he has tremendous self-confidence; he can do anything. This is the paradox of life, the predicament: when nothing is needed to be done you are full of energy and you can do anything, and when everything is needed to be done you are so deeply depressed, so unconfident that you cannot do anything... when everything is needed to be done! When there is a need to have confidence there is no confidence. When you are flowing and happy, when you know that you can do the impossible, nothing is impossible.

Once you lose track of happiness you are shaken. Then not only is happiness gone, all that the happiness was bringing as a by-product – the confidence, the flow, the energy, the vitality, the courage, the adventurousness – all is gone with it.

Have you sometimes seen on the TV or on the actual field, any hockey team or volleyball team which has lost its confidence? It is an ugly scene, it is a very ugly scene. and suddenly they start making all sorts of mistakes; they were not making them before. Once they feel that the failure is certain and now there is no way to win, they start making all sorts of mistakes, foolish mistakes, as if they are bent upon being defeated, the sooner the better. They lose all confidence, their faces are listless and they move like zombies, because deep-down they have accepted the defeat; now it is only a question of time.

And just a few moments before when they were winning they were totally different personalities – full of joy and happiness and confidence and life, bubbling. Now suddenly everything has disappeared. Now they are just there mechanically: they have to be there so they are there. And they start helping the other party, they start helping the other party to defeat them. This is how it happens in actual life also....

When you are deeply depressed you start helping depression, you start helping sadness, you start helping hell to burst over you, and you start doing all sorts of things.

And you know, deep down you understand what you are doing: these things are not going to help, they will disturb even more, but somehow it seems that suicide is the only thing. In a depressed moment a person becomes suicidal and starts cutting his own roots; a person starts being self-destructive.

So while happiness is there one has to be very very cautious about it and to give it more and more roots in one's being. When you are happy, do everything to express it, because if happiness is not expressed it will never gain roots. Laugh, dance, sing – express it, because whatsoever you express becomes deep-rooted, whatsoever you manifest starts flowing more.

When you are happy share it, give it to as many people as possible, as if you are lending money: when you are in need, it will come back. So when you have the money lend it to as many people as possible – to the familiar, to the unfamiliar, to the friend, to the foe; go on sharing it.

But unfortunately people do just the reverse: when they are miserable they manifest it. They talk too much about their misery, their illness, their failures, and they don't express their songs. People are so efficient at expressing their misery that one is simply amazed. When it comes to a question of expressing misery, everybody is a poet!

Have you not watched it? If you hit somebody and he becomes angry he becomes so expressive. The man ordinarily may stutter but when he is angry he doesn't stutter; then words flow like bullets. In anger, in sadness, in boredom, in misery, people are so expressive – poets... all are poets: poets of misery, anger, depression, unhappiness, poets of hell. But when it comes to heaven, when they have moments of peace and silence and happiness, they are simply dumb, they will not say a thing, they will not express. Naturally that which you don't express disappears.

So share, water it, enjoy it. Find new ways and new means to be in it. For example you are happy: go for a walk and see how you feel walking when you are happy; that will be a new combination. When you are happy go swimming; see how it feels when you are happy plus swimming! You have been swimming before but now swimming will have a different taste.

When you are happy go and look at the rose and see how different the colour is, how rosy the rose is. It has never been so before because your eyes were colourless. When you are happy dance a dance and see that your steps are those of a great dancer. When you are happy sing or play on an instrument or just run around. Find new ways and means and let your happiness become joined to as many things as possible. These will be the roots in different directions. The tree will become more and more strong.

And then some day when happiness is disappearing you will know how to find it from many ways. Go swimming and remember the taste, go for a morning walk and again remember the taste, again have a dance and remember the step. Now you have many things to do to recall it.

So all these days while you are away, meditate, be happy, express your happiness and make it as much associated with as many things as possible, relevant, irrelevant, and you will be tremendously benefitted.

[A sannyasin says: Since I've been away in London I've got very into opium and opiates, and I fight it but I don't stop it. I don't know what to do either way.]

It stopped me coming back many times because I kept spending my money on it.]

It is a very dangerous trip and a very vicious one. If you fight with the idea you will be defeated again and again, because if you start fighting – you have the attitude that you have not to take it, that this is bad, and it is not good for you – all these ideas will make you even more interested in it.

When you are strong you will repeat these things, but you cannot remain strong for twenty-four hours. Strength and weakness just change like day and night. When the weak moment comes you say, 'Once more; nothing is so wrong in it. So many people take it and what wrong has it done up to now? What is there in life? Even if something goes wrong, it goes wrong.' And then you will find loopholes and somewhere you will slip in again.

Back in your strong moment again you will condemn. And this can become a vicious circle: you condemn it and by condemnation you feel very good and egoistic, that you are a great saint or something, and then the weak moment comes and the sinner takes possession. You fall victim again and enjoy telling yourself, 'I don't bother a bit about these top – dogs – this spirituality and morality and that one should be pure and all that nonsense. I don't bother a bit!' – mm? You enjoy the sinner.

Then you are creating a split within you: the saint and the sinner, the upper and the lower. You will be split, you will become by and by two persons, and that is the greatest misery in the world: to become two persons.

The greatest bliss is to become one and the greatest misery is to become two. Hell is the space where you are two or many and heaven is the space where you are one or none.

So you have to understand the whole process. It is not a question of condemning. Don't condemn, please, don't condemn, otherwise opium will always follow you.

Don't condemn; it is not a question of condemnation. Rather than condemning, meditate on why you take it. What does it give you? And I am not saying that this meditation is going to make you free. of it – because if the idea is there that you have to be free of it, you are fighting. It is only a question of a deep understanding: one has to understand what one is doing, why one goes into it.

And don't carry any pre – judgement that it is bad, that you should not go into it. Nothing is bad, nothing is good. That should be the basis of all understanding, that is the basis of all understanding: nothing is good, nothing is bad.

So debar the split; from the very beginning close the door to the vicious circle. Otherwise if you say it is good, it is bad, you will be in trouble. It is nothing. Opium is opium; it is neither good nor bad. So now you have to see why you go into it, because there are a thousand and one other things – why don't you go into them?... why do you go into opium?

So watch your mind, what you are doing, rather than condemning. Go into the deepest layers and ask why you hanker for it, what it gives you. Maybe it is giving something. Maybe it is good, maybe it is bad, but that is not the point to decide from the beginning. The decision should come when you have investigated the whole thing, not before. A decision from the very beginning means you are prejudiced.



I have heard about a magistrate.... When he had just become a magistrate, he finished thirty cases in one day while other magistrates were finishing not more than three, four cases. So they were surprised; they asked,'How could you finish thirty cases in one day? You have done almost one month's work and we cannot finish three cases. How did it happen?'

He said,'I do one thing: I only listen to the one side, then it finishes immediately. If you listen to both sides you become confused; then to decide becomes difficult. So I decide by listening to only one side.'

If you take a decision from the very beginning you have listened only to the one side. And naturally these saints have been very articulate. Mm? they have written all the books and they have given all the sermons; they have been very articulate. They have condemned tremendously. And the sinners have been the silent majority. Remember, sinners are the silent majority and the saints are the vocal minority. Mm? they have nothing much, their number is not much, but they are very vocal people, they can prove what they say.

So when you are beginning with the idea that it is bad, the saints are vocal in you; they are saying that this is wrong, this is bad. All the saints of all the religions of the whole world are with you and you feel very good, a super – ego feeling, but this won't last because those sinners are dumb people. They don't say much but when the moment comes they will do; they are the doers, they do things.

So please don't carry a decision; simply remain open. Who knows? maybe it is good! If it is good, go into it; if it is not good, get out of it, but you have first to see the whole process. So watch, be an observer.

For three weeks simply observe and make notes of all moods – good, bad, saintly, sinnerly; make notes and just watch. That will give you an insight, and whatsoever comes out of that insight is good. I am not saying what will come. I am not a saint!

Whatsoever comes out of understanding is good. So just be a watchful person, aware, analyse everything, examine everything, see the deep – rooted causes, the motivation of it. And then after three weeks tell me how you feel.

For three weeks completely forget all conclusions, mm? Listen to both sides. And if you can listen to both sides without any prejudice, you will be surprised that when the conclusion arises out of your own insight there is no problem. If the conclusion that you have to stop arises, it is stopped already! Then there is no problem: it simply drops!

You smoke, you have a cigarette in your hand, and the conclusion arises: you simply drop the cigarette, that's all – finished! You don't look back on it again, no going back, not even the idea of it comes again; but it should come as an insight.

And my whole effort is how to bring insight to you. Whatsoever the cost, insight is the only valuable thing. So just do a few groups here, meditate, watch and see.

[A sannyasin says: I feel as if I'm two persons: sometimes I want to go back and sometimes I want to stay here.]

Then go back, because whenever there is any conflict between me and any other thing you have to choose the other because I don't want you to be half – hearted. If you feel there is a conflict and you would like to go, go. That's better. At least from there you will be remembering me. If you are here you will remember [your boyfriend] and you will be angry with me; that is pointless.

So it has to be made clear to every sannyasin really, that whenever there is a problem between me and anything, choose the other; there is no need to ask; Because in that way you will be growing far more smoothly than in any other way. Otherwise you will become dull and you will be sad and depressed and you will think that you are suffering for me, that you are becoming a martyr for me and you have sacrificed much, and there is nothing at all to sacrifice! But then you will create a mountain out of a molehill and you will think you have done so much and....

You simply go, mm? And when you are finished there you can always come; whenever you feel like it, come, mm?...

I understand, I understand your difficulty, but if this is the problem, you have to go! You follow? My logic is simple: my logic is that if you are there you will be closer to me, you will think of me, you will think many times that it would have been better if you had stayed in poona; that is good. If you are here you will be miserable and thinking of [your boyfriend] that is not going to help in any way. You follow me? By being there with [your boyfriend you will be closer to me, that's why I say to go, mm? And nothing to be worried about... nothing to be worried about.

And whenever it is a question between choosing the divine and the human, of choosing the higher and the lower, choose the lower, because without passing through the lower you will never reach the higher. And if you jump to the higher and the lower has not been finished, you will fall again.

So nothing to be worried! When is he going?

[She answers: In a month.

In a month? So good! At least for one month you both be happy. I am here and he is here; after one month go, mm? And don't make a problem out of it, it is very simple. And this type of problem – when one has to choose – will come many times in life; the path forks in two and one has to go one way. But this is far better. I had the idea that you would have to go, that's why I told you not to go, so things become clear.

What I say is not always naturally what I mean (laughter), and what I mean is not always what I say! I knew that you would be going, hence I told you to stay, so things become clear, so you are in a bad space.

Drop this bad space; there is no problem, mm? Go, and come whenever you can come. Either you can come together or if you are not together come alone, but be finished with it.

This is something that everybody has to face and the problem is there every moment – to choose between this or that. My experience has been this – that if I tell people to be here they think of going; if I tell them to go they start thinking of being here. So don't start thinking of being here because one month is a long time; otherwise you may again create the problem that you should not go and you should be here. Simply go, mm?

... Then we will see. If it is difficult, it is difficult. Then what to do? These are the only two possibilities: you cannot be half here and half there, mm? One has to choose.

So for one month keep this idea in mind that you have to go if things settle. And how will they settle? If you start feeling better than you are feeling right now, then it is good to go. If you start feeling worse than you are now we will think again. And if you cannot decide anything toss a coin or try the 'i ching', mm? But my feeling is that you will start feeling good, mm?

[She adds: Sometimes I feel as if there is nowhere else to go but here.]

It is not yet that time, mm? That time will also come but that time is not yet. Even of the people who are here, many of them are just here and the time has not come, so they are here just so – so. That time will come but let it come, mm? When it really comes, that there is nowhere else to go, there will be no problem and no difficulty. Then you are simply here; this is your world and everything is secondary. That time will come! But you wait, mm? Right now think that you are going so another space will be created, then we will see. And one month is a long time....

Just watch what space arises out of this idea, mm? Good!

[A sannyasin says: I find I'm very affected by whom I'm with or the situation I'm in and I can't seem to find a sense of myself which is free of all this. So I keep losing myself; I feel very weak. There seems to be no centre.]

It comes. We have a false centre and a real centre. The false centre is what we call the ego and the real centre is the innermost self, but we live with the false centre. When you start moving into deeper experiences, deeper spaces, the false centre is lost, you start losing contact with it. That is the only centre you know about, so immediately you lose contact with the false you think you are lost.

But before you can enter into the real centre there will be a gap: the false will be lost and the real will not be there yet. You will have to travel from the false to the real. This interval always makes one feel as if one is lost but it is a beautiful interval. Don't feel any worry about it, rather feel blessed: it is a beautiful space.

The false is disappearing or you are losing grip on the false, and that was all that you knew up to now so suddenly you feel as if you are lost. But how can you lose the real centre? Nobody can lose it, there is no way to lose it! At the most we can forget it; that's what we have done: we have forgotten but the real is there.

We are always centred at the real. We may know or know not, may be aware or unaware, but we are centred. There is no possibility of getting off that centre, it cannot happen. It is our soul: how can we get out of it? How can you be other than whom you are?

At the most you can pretend, act, and you can pretend for so long that the action and the pretension become almost real... but remember – almost real, never real! So it is good....

You will be lost for a few days. If you feel happy with this state it will disappear soon. If you become afraid it will take a longer time – sometimes months, sometimes years, it depends. Mm? if you

simply accept it, that it is good, if you are happy that it is happening, than soon you will be reaching the real centre, then soon things will start moving.

[A couple ask Osho about their relationship; the woman has a new lover and the man feels hurt.]

You have hurt [your boyfriend] badly. It was not a very loving act that you did to him. You have hurt him badly, you have betrayed him badly.

When things were going your way you were not worried about him – that he was hurt, feeling miserable, that he was silent but not saying anything to you but was feeling very shakey inside, crying; you were not worried. When things were going well you were enjoying the honeymoon trip with [your lover]; then you didn't pay a single bit of attention to [your boyfriend], to what would happen to him. That is just very uncaring and unloving; it is full of violence!

When you love a person you have to care about how he will feel. It seems that when it is in your favour you don't bother! Now you want to love him because [your lover] has renounced you, he is finished with the game, so you have to fall upon [boyfriend] again. So now you want to love. And if somebody starts flirting with you again one day, again you will go with him. So is [your boyfriend] some sort of security or what? You use him as a means! When you love a person, you have to be very careful! Love is a great responsibility.

And what have you gained out of this affair with [your lover]? It was simply foolish! So make it a point in the future to remember that it was foolish, and not only was it foolish: it started many foolish things in the ashram. Because people are so foolish that if they see that some foolish thing goes on, they start imitating. people are so unconscious and unaware that if they can find that there is some way to be foolish they will not miss the opportunity.

So from that day I talked to [your lover during a darshan], couples have been coming to me. Everybody wants to have a love affair here and there and everybody wants to be flirting and to have licence.

Man's animality is so deep that if you allow the animal.... And I am not against the animal but with the animal never be at peace.

And friendship and love can never grow through the animal because the animal does not know any friendship, any love. It knows only sexuality and the thrill that comes with a new body and a new person, a new man and a new woman.

So it was a good kick for [your lover] and for you! Neither did [your lover] bother about [his girlfriend] nor did you bother about [your boyfriend]. Then one day you made love and the love was finished! What type of love is this? People make love without having any love in their hearts; it is just animal instinct.

So make this incident a constant awareness. You have hurt [your boyfriend] so you have to be more careful, more caring about it.

And I was simply amazed that every day couples started coming – all foolish people... they started coming saying that they also want.... As if they were just waiting, just waiting for somebody to become foolish enough so they could also be!

They were just waiting to have a hint, and I gave the hint because I wanted to see how things go. Immediately the whole crowd started thinking in those terms. So you see how people are unaware, unconscious.

And what have you gained? That they will not see now, they will not see what [you have] gained out of the whole thing... just this misery of a betrayed person....

It will take time now to put things right. It is very easy to break the heart; it is very difficult to put it right.

So put your head at his feet and feel deeply....

## CHAPTER 13

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*13 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine, pratibodha means awareness . . . And become more and more aware of whatsoever you are doing. Just keep one thing in mind continuously: that you have to be aware. Eating, be aware of it; talking, be aware of it; listening, be aware of it. Let awareness become a substratum of each and every activity so each activity becomes just a wave on the deeper substratum of awareness, and that very thing changes the quality of all actions.

When you act with awareness you act totally, because when you act with awareness you are in it, utterly in it. The mind is not going anywhere, the mind is not wavering; there is no other thought, because if the other thought exists awareness cannot exist.

Awareness exists only when there is no thought; when the thought comes awareness disappears. Thought is like a cloud: it immediately surrounds awareness and everything becomes cloudy. Then you see things very dimly, in a dim light, your clarity is no more there.

When you are really aware the clarity is so intense, so transparent, that there is no thought between you and the act. When there is no thought between the actor and the action the action is total, and all total actions are beautiful because they don't leave any trace behind, they don't create any karma, they don't leave any impression. Not that memory is not made, memory is made, but it has no emotional load, it has no emotional colour to it; it is simply factual.

If you are angry, totally angry with full awareness, anger will come and go and you will remain unscratched by it as if it didn't happen. It came and it passed; you remained untouched. And then you will not be loaded by it, you will not carry any repentance, you will not carry any guilt and you will not carry any lingering anger either because the act was total, it is finished. You will not be antagonistic to the person you were angry with because it is finished! In fact you will feel deep compassion for the person; deep love will arise when the anger has gone.

So each moment and each mood has to be lived with full awareness.

Dhyana means meditation and yogi means one who is on the path of meditation, a traveller, a seeker, a pilgrim. And you have been searching and seeking for many lives but you have never been persistent; many times you started and stopped. You have tried to dig the well many times but you never went all the way so you have dug many holes but the water has never come.

This time make it a very deliberate effort. Meditation can bring great pleasures, great blessings, but one has to go into it. The beginning is difficult and to persevere is the most difficult thing because the mind wavers – one day it will say, 'Nothing is happening, why bother?' or 'We will do it tomorrow' or 'Today there are so many other things to do.'

The mind always goes on postponing, and meditation needs a very continuous effort because it is a very soft phenomenon. It is not like a rock, it is like water falling: if it falls continuously then even rocks will break, but continuity is needed.

It is a very soft, feminine energy, so if the continuity remains, by and by everything that comes in its way disappears. In the beginning things that are blocking the path are very hard and it seems almost impossible that meditation can win. Thoughts seem to be stronger, the mind seems to be very stubborn, obstinate. You try to be silent and nothing happens: in fact the moment you try to be silent, more thoughts come.

When they see that you are challenging them they give a good fight and they prove to you that it is not possible, that you should drop the whole effort, the whole project is nonsense.

So in the beginning the enemy is very strong and the friend is very soft and very delicate, almost invisible, intangible, very illusive.

The mind tends to surrender to the enemy, but if one can persist, within six months to twelve months something simply starts happening. It is only a question of constant effort time and time again and not listening to the mind. Even if nothing is happening don't be worried.

You have been sleeping your whole life, nothing has happened, and you have been taking your bath every day and nothing has happened but still you go on taking a bath: it cleanses, it is good.

In just the same way let meditation become part of your ordinary life: one hour has to be given to it...

Each day. And if one hour can be given to it, within six to twelve months you will see something has started happening which is tremendously valuable....

Just do all the meditations here and you can choose any one – whichever feels to be going deeper and to be in tune with you. But when you have chosen, continue it for at least one year and much is the possibility.

[A sannyasin says: I still have much trouble when you talk about homosexuality.]

You have to drop that trouble...

Even when I say something against homosexuality you should not be bothered by it. If you are bothered that simply says that you are still not settled, that somewhere you are still against it. Otherwise there is no problem!

When I am talking to people I have to talk about general principles. When I say it is difficult for a homosexual to grow spiritually, I am only talking about a general principle, not that it is an absolute rule.

If a homosexual person is perfectly at ease, there is no problem; he may even grow faster than a heterosexual who is not at ease. There are a thousand and one things; man is very complex. So if a homosexual is perfectly at ease, that is the thing for him; the unease really is the hindrance.

So when I am talking, if there are a hundred homosexuals, at least ninety will try to get out of it and it is good if they get out of it: There will be ten who even if they try, will not be able to get out of it. That is simply natural to them; I'm not saying anything about them.

But my problem is that if I talk about those ten, those other ninety will remain in it and they will never grow. So I have to look to the practicalness of it. When I have to choose a truth I have to think to how many people this will be helpful.

So I have to look at the general. In ninety percent of cases it is true that through homosexuality it is difficult for a person to transcend sex and go beyond it, but exceptions are always there. And I call that person an exception who does not feel at all uneasy about it.

So drop all uneasiness – because you seem to be a born homosexual, a natural homosexual. Heterosexuality will be unnatural to you and you will have to force it. That will create problems; it will not help you.

But you can understand my trouble. My trouble is that when I am talking to so many people I have to just state the general fact. Even that is very confusing. If I state exceptions also, then it becomes difficult for anybody to understand anything of it. So my approach is that I will go on insisting on the general truth. Whomsoever can be changed by it will change, and the one who cannot be changed by it is the exception. There is no need, he need not be worried about it.

I have no condemnation about anything. That word condemnation does not exist for me; it is not in my vocabulary.

So it is perfectly good for you. Simply forget about it. Let me say whatsoever I say; don't bother about it. Whenever it comes to homosexuality, don't listen to what I say. You are perfectly at ease and flowing, so good!

[A sannyasin says: I'm working with Deeksha (who supervises the canteen) and I feel like she's stabbing me. I guess it's you and her. You're just stabbing me, and it really hurts.]

No, you surrender. She is not stabbing . . . she is not stabbing; it is just your ego that hurts.

Whenever you feel that somebody is stabbing you, first look deep down into your own self: it must be some ego. Nobody is stabbing you. Why should they? Why should she stab you? – there is no reason.



So simply surrender and then you will find that there is no problem. You simply surrender to Deeksha. Just tell her, 'I am surrendered to you, Deeksha. Whatsoever you say I will do!' Don't make any conflict with her.

This is one of the things that has to be learned in the community: everybody should start learning to surrender to the community otherwise the community cannot grow a soul, it will remain a crowd.

And now I will insist more and more for surrender because now the community will grow and we will have to make a very solid base for it. So everybody has to surrender to the community. When you surrender to Deeksha it is just through Deeksha that you are surrendering to the community. It is not Deeksha, Deeksha is not the point, but she is there and she has to manage everything there so everybody who works under her surrenders to her.

And you will enjoy surrendering once you learn how to surrender.

It is very easy to surrender to me, difficult to surrender to Deeksha. So I will insist that you surrender to Deeksha; that is the way to surrender to me. Deeksha will be a harder thing to surrender to. To me you can surrender easily because I don't come into your day to day, moment to moment work. So this has to be learned by everybody.

Sooner or later I would like to create a collective soul of the community. Many more things that you cannot imagine have to be done. I cannot talk about them because if I do it will be more difficult to do them, so I will simply go on doing them. Now this will happen more and more: everybody will have to surrender to whomsoever is concerned close-by.

[A sannyasin says she has intermittent problems with back pain.]

Just watch it, mm? My feeling is that when you are depressed and in a bad mood you feel it more and when you are happy and flowing it disappears.

If that is the case, become less and less depressed, that's all, mm? Because the backbone really shows all the moods. The backbone is the extension of the head, they are joined together. Or one can say it the other way round – that the head is nothing but an extension of the backbone. So whatsoever is happening in the head immediately circulates in the backbone.

And there is a fluid energy in the backbone, a liquid that carries all the ripples, all the subtle ripples of the head flow through it. When you are happy your backbone immediately has a different kind of vibration. When you are joyous your backbone has a dance, a tingling inside; when you are depressed it is dull and dead, weighty. So just watch it....

My feeling is that it has nothing to do with your body, it has something to do with your moods; you are moody! So it is good in a way: it is like a thermometer. Whenever you feel that your back is troubling you, change your mood rather than thinking about the back and immediately the back will change, mm?

And learn how to get out of dark, dismal moods. It is very easy to get out of them; it is just a decision, a question of decision. You can simply shake them off and get out of them as you get out of your clothes. But we cling, we protect them as if our prestige is at stake.

Next time when you are feeling sad, watch it: are you protecting it? – If somebody tries to make you laugh you will not laugh, you will protect it. If somebody comes and tells you a joke you will just listen to it so-so, but you will not go into it because you are sad; how can you laugh? Even if laughter starts coming you will repress it because that doesn't fit, right now it is not the mood. So watch to see if you protect your bad moods and never protect anything wrong.

This is the misery of man – that he never protects the good mood, he never protects happy moods, joyous moods. If joy is being destroyed we are ready, unprotected; if sadness is to be destroyed we are on-guard.

So watch it . . . mm? and it is only a question of simple decision. Whenever you feel that you are in a bad mood, get up, breathe fast, jog for two minutes. Simply put it aside and get out of the room or wherever you are, jump out of that space and just feel that you are out; soon you will have the knack of it.

One can live absolutely happily every moment of one's life through just a simple decision – that you decide to be happy now, you will not be unhappy; nobody can make you unhappy. Right now happiness happens only against all odds. You create all the hurdles so if happiness does happen it is just an accident. Somehow you could not manage to be unhappy, that's why it has happened. Things should be just otherwise: unhappiness should happen only as an accident; happiness should become a natural flow.

So try it, mm? I would like Nirupa to become absolutely happy. And the people who are moody can become happy very easily because happiness is a mood! One has just to change the direction of the energy. Unhappy people can become happy very easily, sad people can become very easily joyous; it is not a problem.

The really difficult people are indifferent people who are neither happy nor unhappy; they are the real dangerous people. To bring them out is almost impossible because they are not sad . . . The energy is missing. If somebody is on a wrong trip you can bring them back, but these indifferent people are simply there, stuck: they are not going anywhere.

So one thing is good about Nirupa – that she is a moody person and becomes sad and this and that. You can very easily come out of it, mm?

So start living happily, decisively. Have a commitment to happiness . . . get married to happiness! Good!

[A participant of the Encounter Group says he has always had a certain heaviness about him and this came up in the group, to the extent that the groupleader felt it dampened the whole group. The participant wonders if he should do vipassana or retreat to the mountains.]

That won't help, that will make you more heavy. That won't help.

You can do vipassana, you can become a perfect buddhist monk; that won't help. You can go to the himalayas and living in a cave you will become very heavy. Here you will only disturb the group. There if you live in the himalayan cave you may disturb the whole balance of the world! Don't do that! Wait! (chuckling)...

Three things.... One, you are not as heavy a person as you have been told again and again in your past. The very idea has become a sort of auto-hypnosis: you have believed in it and have started behaving accordingly.

It is not a real heaviness, it is a very false entity, but you got into it and it is functioning almost as real. So on the one hand you don't like anybody telling you you are heavy and on the other hand you wait for it; if people don't say anything you will feel frustrated. It is a very self-defeating process. It may have been just an accident that you got the idea somehow, mm? – we get ideas accidentally.

In fact you are not a heavy person, you have a very light-hearted being, a very playful being inside, but the idea has surrounded you like a capsule. So you cannot believe it. Deep down you know you are not dead, that's why you feel hurt, and you still pretend and cannot drop it because that is your identity, that's how you have known yourself.

That may be the reason why [the groupleader] felt that you get stuck somewhere and don't take the next step. The next step is being playful and that you cannot do: you want to do that so you are in a predicament.

With one foot you would like to move into playfulness, with the other you would like to remain with your whole identity of the past – as that of a serious person; that is all your bank balance.

You are in a double-bind, and whenever one is in a double-bind one gets stuck. So you don't take the further step. The further space available is of playfulness and that is your natural space.

You are not a born serious person. There are born-serious persons: they don't need any excuse, they will be serious wherever they are. And seriousness is the thing; nobody should disturb them because that is their nature, that is the way they have to grow.

So if you were really a serious person I would have told you to go to the cave or do vipassana, and settle with it – nothing is wrong in it; then encounter groups are not for you. But you are not a serious person – vipassana will only be enforcing the false idea that you have been carrying all along. It may suit your identity but it will not suit your nature.

The encounter group can suit your nature but doesn't suit your identity, so this is the double-bind. Vipassana will suit your identity and you may feel a certain ego trip – that this is the right thing, this is how you always wanted to be – but deep down you will feel very frustrated and dull and dead. You will know that you are going to take poison.

So you just have to take a conscious step towards being non-serious... a conscious step towards foolishness. Let it be clear, let it be that way. So start clowning around!...

You become the resident clown of the ashram!

[Another group participant asks about a powerful relationship which grew up during the group: I remember lots of energy and accepting my sexual problem with her.]

Very good... that's very good. Whenever it happens, with whomsoever it happens, if you feel flow it is divine. All love is divine.

One should move in love as one moves in a temple, with great reverence and gratitude. And with whomsoever it happens, it always happens with god. Only that quality should be remembered, then every love relationship becomes a step and leads you higher and higher.

And all love is liberating, nothing else liberates.

It centres you, it grounds you, it liberates you, it gives you the feeling of how you should be.

It makes you feel accepted and welcomed on the earth, it makes you feel it is your home.

Sometimes through a woman, sometimes through a man, sometimes through a friend, sometimes even through a stranger – one never knows . . . The ways of love are very subtle and unknown.

All that we know is really irrelevant, all that we know is non-essential. When love happens between two human beings nobody knows how it happened. At the most we can just relate the accident of how it happened but nobody really knows how it happened.

It is something beyond the mind, it is something that takes possession of you. And that's why when love takes possession of the person he is no more the same person: he has some different quality of energy, different possibilities, different potentialities.

In fact when a woman loves you she creates you in her love as a totally new being. When you love a woman you create a totally new woman; she was never that before. Love is creative.

And when you look at a woman with deep gratitude she starts rising higher, immediately; she has to fulfill! You challenge her deepest layer: she sees her face in your eyes, and nobody has looked that way, nobody has challenged her that way. Now her deepest core resounds, vibrates, and she starts rising; she has to prove that you are right!

You see your face in her eyes and you have to prove that she is right. You both create each other.

In a love moment two bodies soar very high, they reach the very limit of the sky! That's why when you come down you cannot believe that it has happened to you. When you come back down to the plane you cannot believe that those peaks were really there. Did you fantasize them? Was it just imagination or a dream or what? You cannot believe, they are so incredibly unbelievable.

But whatsoever happens in love is your reality, your optimum reality, and whatsoever happens without love is your minimum reality. Without love you are at the lowest rung. With love you reach the highest rung of the ladder. Both are your reality!

And once you understand it, by and by it is possible to move higher and higher; it is possible to live at the highest rung forever. If it can happen for a moment it can happen for the whole of eternity.

So let love be a glimpse of your reality and then start living that reality more and more. If with one human being love can give you such a paradise, then what to say if you love many, many human beings? And not only human beings: you start loving animals and birds and trees, and by and by you forget whom you are loving; you simply become love. Then you exist at the himalayan peak. You are a god.

That's what Jesus means when he says 'God is love', because at the peak of love one is realising one's godhood! So every love brings you to godhood and every love gives you a glimpse, a taste of the unknown.

So whenever it happens, with whomsoever it happens, feel grateful. Tremendously prayerful!.... It has been good!

## CHAPTER 14

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*14 March 1977 pm in Chuang Tzu Auditorium*

Anand means bliss, blissful, and shailendra means god of the mountains. God of the mountains of bliss; this will be the whole meaning. And bliss is a mountain because it is a peak, it is a peak experience. Ordinarily we live in the valleys... the valleys are dark and dismal: we live on the lowest rung of our consciousness. Bliss happens only when we start rising upwards, when the energy moves upwards and reaches to the highest climax. That is the peak, the mountain. One has to become the god of that peak, only then is there fulfillment.

In the East we have divided the whole map of consciousness into seven layers, seven planes. The first plane, the lowest, is of sex; that is the valley where we live, dark and dismal. And the highest is sahasrar – when the energy moves and becomes absolutely non-sexual.

On one extreme it is sexual, on another extreme it is non-sexual, and just in the middle of these both it becomes love and the heart is just in the middle of these two. So these are the main chakras: the sex chakra, the heart chakra and the sahasrar, the ultimate.

Sahasrar means a one-thousand petalled lotus – when your consciousness moves upwards and comes to the head at the very peak, beyond which there is nothing... when something almost like a blossoming happens within you. In that moment you have become a god of the mountains.

The Himalayas have always been symbolic, symbolic of the inner Himalayas. Mythology has it that the god of the Himalayas lives on the highest peak, Kailash, but that is just a representation of the inner into the outer, a projection: the real peak is inside you.

So the movement is through sex towards love and then beyond sex and beyond love. When the energy becomes pure one is not in any need of the other. When there is no desire for the other,

when one is enough unto oneself, then one has become the mountain – self-sufficient, self-rooted, self-centred.

[The new sannyasin says: I'm a doctor and I would like to be a therapist.]

Just wait... do a few groups, mm? and then I will watch you. And after three, four groups ask me, then I will see how your energy is flowing.

Therapy is not so much a question of expertise, it is more a question of how your energy is flowing. Even not knowing much a person can be a great therapist if his energy is therapeutic, if he can shower energy and share energy, can be loving, can have compassion for any and all. Then therapy is possible, because therapy is a function of love: if you can love, therapy happens.

Expertise is secondary. It is good if you know, you can use that knowledge in the service of love, but just knowledge is not of much use.

There are born therapists just as there are born poets. And it is very important for man to seek that for which he is born, then there is fulfillment. If you are not a born therapist you can become a good therapist but you will never become a great therapist.

Just a few days ago I was talking about good horses and great horses (in the lectures on Lieh Tzu). You can become a good horse, but the real thing is to become a great horse. And you can become the great horse only if you are already. There is no way to become: a great horse is born; it is a question of being. And everybody has something great in him, god never sends a single person without some intrinsic greatness. The only question is to find it, to find where it is.

If you are not a great mathematician no need to worry; you may be a great poet. If you are not a great poet no need to worry; you may be a great therapist, and so on, so forth – but somewhere every being brings some greatness into the world.

So the most fundamental question is to find where it is. If you don't find it you can move in a thousand and one wrong directions, because there is only one right direction and millions of wrong directions. Hence so many people miss, because wrong doors are many and the right door is only one.

It is very very difficult to find the right door. Once you have found it things start flowing... things simply start happening.

Just the other day I was reading.... A young man asked Ezra Pound how to write great poetry. Ezra Pound said, 'It's very easy! You need a copy and a fountain pen.'

The man became a little uneasy because what nonsense was he talking? – 'To write poetry you need just a copy and a fountain pen and a chair to sit comfortably in, and then start!' The young man said, 'I have tried many times but it never starts.'

Ezra pound said, 'Then it is impossible to help you because these things are needed! If poetry is there inside you, you take the fountain pen in the hand, start writing, and it occurs! If it doesn't occur nothing can be done, but that occurrence is not in any way in your hands.'

So wait, just enjoy a few groups, allow your energy to flow. Maybe you have some potentiality, we will see! But don't impose any direction on your life. Just first grope in the dark and feel, have the feel, and once you have the feel things become so easy.

Yes, Ezra Pound is right: nothing much is needed if you are a poet... then that's enough. If you are not a poet then nothing is enough!

Just wait, mm? Good!

[A sannyasin says: I can't make love properly: I have a premature ejaculation.]

It will change... nothing to be worried about. Do these groups and then book for tantra, mm?

Premature ejaculation is really not a sexual problem at all; it is more a psychological problem. Physiologically there is nothing wrong but psychologically you are in a hurry; that very hurry creates premature ejaculation.

In the West almost seventy percent of men suffer from it. It is not a small problem, seventy percent is a great majority. In fact there are a few people who have started thinking that premature ejaculation is normal because seventy percent... it must be normal. In fact those thirty percent of people must be having something wrong; the normal means the average.

And these seventy percent will become eighty percent, ninety percent soon; their number is growing. Never before in the history of man has premature ejaculation been such a problem as it has become in the West – and particularly more so in America. Because for the first time a civilisation is in a hurry, for the first time a civilisation is too time-conscious. In the East people have never suffered from premature ejaculation because things move so slowly and nobody is in a hurry. There is enough time, more than enough; eternity is available.

The eastern concept that after you die you will be born again and again and again, gives a very long time, great duration. The western idea that there is only one life makes you very feverish. Just one life? – so you have to make everything out of it immediately, otherwise it will be gone! So everything has to be fast, quick.

That mind brings this problem, so that mind is working there and making everything quick. It goes on giving directions from deep within: to do it quickly, be fast, finish soon. There is this constant hankering for things to be instantaneous. It makes it appear as if the only thing in life is how to do a thing with great speed. But all great things need slowness, patience, otherwise you miss. They need time so that you can get saturated.

Now, sexual orgasm needs time – the longer, the better because then it will go deeper into your being, into your mind, into your soul. Then it will spread from the toe to the head... every fibre of your body will be throbbing with it. Your whole body will become an orchestra and it will come to a crescendo.

But if you are in a hurry the orgasm becomes just an ejaculation, it is no more an orgasm. It is local and very tiny, almost meaningless. In fact you will feel tired, frustrated, depressed after it, because the energy is lost and it has not given you a bath, so it was just meaningless.



You remain the old – a little more tired of course, with less energy of course, but you remain the same. It has not been a cleansing process, it has not thrilled you from corner to corner, from end to end. It has not vibrated you, because in that vibration you lose much dust, and in that vibration there comes a moment where thoughts disappear and sex becomes almost ecstatic.

When thoughts are not there it is meditation, and that is the whole beauty of sex, that is the very centre of sex. Otherwise there is a periphery and the centre is missing; then you are just making empty gestures, empty motions.

People are making love and their minds are full of thoughts; it is not possible to attain to a deep bliss through it. When thoughts completely disappear, for a moment everything stops: time stops, mind stops. For a moment you don't know who you are, for a moment you don't know what your boundary is, for a moment you don't know where you are. You are in a nowhere! For a moment you have fallen into eternity. The past has suddenly been cut off, there is no future and this moment is all!

Ordinarily our situation is that the past, the whole load, the whole train of the past, is following and the whole projection of the future is there. The present moment is so tiny, so small.

Sex is one of the natural ways to enter into the now, the nowness of things. If you miss that, certainly you are missing something very essential, something very significant and it is not possible to substitute it with anything else.

A man who moves deeply into sex can attain to meditation very easily. A man who is not moving deeply into sex will find it very difficult to move into meditation because the problem is the same! If you cannot vibrate in a natural state of sexuality, it will be very difficult to vibrate in a deliberate state of meditation. Sex is nothing but creating meditation in a natural way.

So first do these groups and don't be worried! Mm? it will disappear – don't pay much attention to it. Just do a few groups, then tantra and then a few camps. Simply forget it, as if it doesn't exist.

[An indian sannyasin says he cannot cope with many social situations he finds himself in. He thinks he needs the help of a psychiatrist.]

Your mind is perfectly okay. In fact, this situation happens to everybody who has a certain intelligence. It is not that you are lacking something, it is that you have more than average intelligence. This problem is not because of lack, this problem is because of something plus: you have more intelligence than average.

When the mind is a little more intelligent it is never satisfied because it can always imagine better situations; that is the problem. If you have one thousand rupees and you are stupid you can be satisfied! But how can an intelligent man be satisfied? He thinks of two thousand, three thousand, five thousand; whatsoever he has he can always imagine more.

You have a beautiful woman; a intelligent person starts thinking of more beautiful women, he goes on fantasizing. An idiot is satisfied because he cannot imagine... he cannot even imagine a better situation, so why be unsatisfied, how to be unsatisfied?

So psychiatrists cannot help because you don't have anything wrong! They cannot put anything right because there is nothing wrong. You have more than average intelligence. Now, you will have to put this intelligence to your problems more deeply. Rather than asking somebody else's help, you will have to put your own intelligence to your problems.

For example, when you are unsatisfied with a certain thing become very aware of why you are unsatisfied, see the whole unsatisfaction, go into it deeply. Layer by layer, open all the doors, examine every situation, every mood. Awareness is going to help you because you have intelligence and intelligence can be converted into awareness.

Just sermons won't help – somebody saying 'Just be satisfied' is not going to help you; that you cannot do. You will have to go into deep analysis of your own moods.

So whenever you are feeling unsatisfied, nothing is wrong – the first thing to be understood: nothing is wrong! You should feel fortunate because you could have been stupid! Stupid people never have this problem, idiots don't have any problems. A problem is a good indication.

And when you think about life, when you become aware of life, life is meaningless, so how to be satisfied with it? If you go deeply into this, by and by you will start feeling that in life there is no possibility of any satisfaction. Then you have stumbled upon the first basic truth – that life is meaningless.

Then one can turn within-wards; then there is no need to go outside, because outside there is no meaning possible. There is only anxiety and anguish.

And people like you commit suicide. When it becomes too heavy and everything is unsatisfactory and nothing brings happiness, one starts feeling, 'What is the point of going on living? – then destroy!'

People of your type either commit suicide or they become great sannyasins; both are the possibilities. If they don't destroy themselves they start turning inwards and they create a new life. The life that is available through the senses is meaningless but that is not the only life: there is one more life, far greater, far more glorious, and that is the life of an inward consciousness.

So now you are becoming a sannyasin, you are on the door of it, so please don't think that you are ill. If you think in those terms you will start feeling ill: you will hypnotise yourself into believing that you are ill. You are not ill at all. Completely drop that idea! Never go to a psychiatrist, because if you go they will find something wrong with you... even if it is not there. They have to find, they also have to live, so when somebody comes they have to find something wrong and treat him.

I can see deeply into you that there is nothing wrong. It is just that you are unfortunate in one way that you have more than average intelligence. So you can make a misery out of it or you can make a blessing out of it – it depends on you.

[The sannyasin adds: I have never been in tune with the society.]

Perfectly good! There is nothing wrong with it. How can one be in tune with the society? – the society is ill! Either an ill person can be in tune with society or a cunning person can be in tune with

society... an actor! You have to be ill in the same way as the society – then you fit. You have to be stupid in the same way as the society, foolish in the same way, mad for money and power and prestige like the society, then you fit. You have to be mad in the same way as the society; then there is no problem, then you are in tune. Or you have to be an actor, just pretend that you fit....

I am not saying to pretend... I am not saying to pretend. I am simply saying that these are the two ways to fit with the society; and both are meaningless. There is no need, there is no need to fit with the society. In fact you should start looking for a deeper fitness – to be fit with yourself. Then who cares? If you fit with yourself, who bothers?

Then you can avoid – and out of one hundred, ninety-nine situations can be simply avoided. There is no need to fit or not fit: you can simply by-pass them; there is no need to go through them. If you go through them the question never arises of whether to fit or not to fit – one can by-pass.

In fact sannyas is nothing but by-passing many things. If you don't fit in the club, drop out of the club, don't be a member of it! There is no compulsion to be a member of it.

If you don't fit with people don't meet with people too much. Meet with small groups with whom you can fit; create a small oasis.

That's what I am doing here. I cannot fit with the society so I create my own society – what else to do? (laughter) So create a small society of your own, a few friends who can understand you and whom you can understand, and live with them. That's the only way.

It happened that a prostitute came to Socrates. She was a very intelligent woman and by and by she had become interested in what Socrates was teaching. When she came Socrates was sitting with a few friends, just ten, twelve friends. The prostitute said, 'Only ten, twelve persons come to you? Come sometimes to my house; there is always a queue waiting! The whole of Athens is mad for me, and you... only ten, twelve people?'

Socrates looked at her and said, 'You are right, because you offer something which everybody needs. I offer something which rarely, very rarely somebody needs, so I have a few friends; you have many friends.'

The woman thought about it, bowed down to Socrates and said, 'Accept me also as a friend.'

So if you cannot fit with the society create a small oasis. All through the ages this has been done: all the people who cannot fit with the society have to create small groups of their own where they exist, where they can find a harmony.

So now you are a sannyasin, help a few more people to become orange, create a small group there. Meditate together, dance together, talk together, listen, read, study, discuss, and forget about it.

And you are not ill at all. Now it is for me to transform your intelligence into a healthy dimension. Don't be worried, mm? Good!

[A visitor says: I've been studying Karate, T'ai Chi and some yoga, and living with my grandmother... she studied under Orage and Gurdjieff.]

These processes are good but not enough...

And if you go on doing T'ai Chi, Karate and yoga-type things, there is some danger. If they are not substituted by cathartic groups, encounter, gestalt, psychodrama, things like that, there is a danger of becoming lopsided, because all the eastern methods are in a subtle way repressive, they repress...

You have done well. That's good, nothing wrong with it, but now you have to do something just the contrary so that you can have the vision of both the extremes and then you can balance just in the middle somewhere. the path goes just exactly in the middle. It is neither like yoga nor like encounter; the path goes just in the middle. A balanced person is neither too expressive nor too repressive; a balanced person is simply balanced, he has no excess.

Whenever there is an excess there is illness because the excess is a strain; it drains you of energy. And the tranquility, the serenity, the calmness that has been searched for through the ages, comes only when you are exactly in the middle – neither this nor that.

[The visitor asks: Isn't one always passing through?]

One has to pass through to come to the middle, otherwise you will never be able to find the middle. The middle can be found only when you have found the extreme. Thus once the middle is found you can remain in the middle, then there is no need to go anywhere. That's what centering is – to be exactly in the middle. In fact to call it the middle is not right because it is so much in the middle that it is transcendental. When you are exactly in the middle you are beyond both. It is a great experience when one can come to the middle about anything.

For example you have known hate, you have known love. Just between hate and love there is a middle-point that nobody knows because it is neither like love nor like hate – or, it is also like love and also like hate. That middle-point is what friendship is all about; that is a transcendental state.

So in love fight continues because you have to balance: you go too much in love, then you have to fight with the woman or the man to keep balance. You have to move again and again to the hate and anger. It is impossible to love a woman and not to hate her; otherwise you will fall in the abyss, so you have to keep balance.

When you start falling too much in love you immediately turn to the other extreme and you become angry and hateful – fighting, nagging – and the balance is again maintained. Once you start falling into hate, again the balance has to be maintained.

Friendship is a very very different thing: it is revolution. Love is very ordinary, love is very natural. Love exists in animals too but friendship is simply a human and very rare flowering. Friendship does not know any feverish thing; friendship is non-feverish, it is tranquility.

Buddha used to call himself 'the friend'. He said 'The next time I come my name will be maitreya'; maitreya means 'the friend'. And there is a great message in the name.

Friendship is the highest flowering of consciousness – higher than the so-called love, because love is contaminated with hate continuously; it is never pure.

Once love is pure it is no more passion, it becomes compassion. So between two opposite moods, two opposite emotions, two opposite tendencies, there is always a point which transcends both. It is exactly in the middle and beyond also.

So do a few groups here and move into the other extreme and then you will be able to feel where your middle-point is.

And that too also has to be remembered: everybody has to find his middle point, because it is not a fixed thing. Something may be middle to me and may not be middle to you; something may be middle to you and may not be middle to your friend, because people are different in their energies. Everybody has to find his own golden mean and that is nobody else's golden mean. That is simply yours, it is purely individual. It is just as individual as your thumb-print, it is nobody else's.

But if you stay only day by day it will be difficult because you will have to book for a few groups. If you want to do a few groups then make a plan to be here at least three, four weeks. Then it will be easy to do something.

And it has been good that you have been with somebody who knew Gurdjieff – your grandmother. That's very good, a great blessing.

[A sannyasin says she had problems with her daughter: A lot of anger is coming up in me now any way but most of it gets focussed on her... I want to be able to control it! I can't! ]

It is better to be natural rather than controlling it.

[She adds: I'll lose many friends that way... and the price that is paid for being honest is so dear.]

It is not, because if you are natural maybe immediately you may feel that the price is too much; it is never! In the long run it is always beneficial to be natural. Repression may give you a false appearance of things being in control and everything going well; finally you have to pay deeply. Then it is too late and you cannot do anything. That's what has been done to everybody, every mother has done this to every child.

And you think that the control has been simple? All the psychiatrists are engaged in just washing away the things that the mothers have done. The whole psychiatric profession is just undoing things that mothers have done, nothing else, their whole business is that.

If mothers listen to me psychiatrists will die, they will starve. It is really costly. All the mad people in the madhouses are because of mothers who have been too controlling.

[The sannyasin replies: I never know what's going to come up!]

Let it come up! Who knows? And why should you know beforehand? If you know beforehand it will be false. Being natural means that nobody knows. Be natural and whatsoever happens, happens.

[Your daughter] will never be against you if you are natural, because she will understand; children are very understanding. If they see that the mother and the father are natural, true – if they can

depend on you, if they know that you are angry, that's why you are angry; you are loving, because you are loving; if they know that you are true whatsoever you are.... If [your daughter can depend on knowing that when you are angry, you show it, she will understand.

Children are very understanding, and she will be able to forgive you. But if she comes to know that you are angry and you are smiling, then it is impossible to forgive; you are cheating the girl.

Sometimes you are angry – you are not a super-human being yet fortunately! You can be angry. And from where will she learn? She will have to learn from you so naturally she will practise outside. If you are angry she will go and practise on [someone else]...

She has to practise somewhere. She has to learn, otherwise how will she learn? That's the way children learn. So be angry and let her learn anger and be loving and let her learn your love and always be honest so she learns honesty too. That's all that you can do; nothing else is needed. Just relax.

If you don't want to give the money, just say that you don't want to give! What we do is to go on pretending: we go on pretending that we want to give but it is not good for the child.

Simply say that you are a miser and you don't want to give these five rupees to her! Why should you give? – you don't want to! You want to cling to these five rupees! Let it be a fact!

What do you do? You cling to five rupees and you pretend to [your daughter] that you would love to give her not five but fifty rupees, but you cannot because it will be harmful to her: she will go and eat ice cream and this and that. This is all nonsense!

Be simple: say you cannot afford five rupees, it hurts you too much. When five rupees goes out of your bag you cannot sleep the whole night! Be clear... just be simple and true and she will understand.

Never try to control and be artificial; that's what everybody is doing, it is done everywhere. Mm? I would like my sannyasins to be different.

If you can avoid [your daughter] becoming a psychiatric case, that's enough; you have done your duty. If she never comes to need Janov and his primal scream, then it's perfect! Otherwise if you control her too much she will become a Janovian witness!

Just be natural and be true. And I tell you it is not costly. Truth is never costly, only untruth is costly, but initially it seems that untruth is paying and truth is costly. In the long run truth always wins and untruth always is defeated.

It will be difficult for you because to be untrue is easier. You are trained for that, your mother must have trained you, so now you want to try the same with [your daughter]. Be different! At least be different from your mother.

Who are we to control anybody? What do we know about what is right and what is wrong? So at the most we can be natural and hope that everything will go well, that's all. Natural, prayerful.

[A sannyasin says that many emotions were coming up for him. He was alone in his room looking at a picture of Osho lit by a candle, and these emotions grew into a big catharsis.]

Very good! Things are really good. You can make it a point every night to do this for at least ten, fifteen minutes and then go to sleep.

It will be a great meditation for you; you have stumbled upon a natural meditation for yourself. So just enjoy it every night for fifteen minutes, not more than that, because it can go for hours. Then you will become so excited that sleep will be impossible, so not more than for fifteen minutes.

For fifteen minutes, go into it, then take a shower and go to sleep. No need to analyse it, just continue every night.

## CHAPTER 15

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*15 March 1977 pm in Chuang Tzu Auditorium*

Prem Maitri means love, friendship, and friendship has a higher quality than love. The next step of love is friendship. Not that it is lower, as it is understood ordinarily; it is not.

In love there is passion, lust; love is more rooted in the physical. Friendship is purer, not rooted in the sexual at all. Friendship is between two beings: it is asexual and transcendental to the physical.

Friendship has a coolness in it. Love has heat, hence it goes high, low; sometimes everything is beautiful and sometimes everything is ugly. Love changes. Friendship has a more eternal quality to it; it doesn't change.

Love has moods and climates, it can move to the opposite: it can become hate. And something of the hatred is always involved in love: you love the person and you hate the person too, so a constant conflict is part of it.

Friendship is more unearthly. You simply rejoice in somebody's being, you celebrate somebody's being for no reason at all; it is very irrational. Love has a rational quality to it but friendship is very irrational.

I have given you the name 'Prem Maitri'; it means to pass through love, to go beyond and arrive at friendship. Let love be the first step and friendship the climax.

Friendship is more meditative. It has no passion but it has tremendous compassion. Love is very jealous: it is very difficult to love two persons; there is bound to be trouble. But friendship is non-jealous: you can be friendly to as many people as possible, you can be friendly to the whole existence. There is no jealousy involved, so friendship is higher and more spiritual.



But we have to move through love because we are rooted in the body, in the gross, and we have to refine our being slowly, step by step, inch by inch.

So even if you are in love with some person, try to make it more of a friendship, then it will have more permanency. It will have more joy, it will have more communication and more communion.

It is almost impossible to see a husband and wife as friends. They may be lovers and they may be enemies, both are possible and both are possible together too, but to think of a wife and husband as friends is difficult. And that is very ugly, because you love a person, you live with a person, and the friendship is not growing.

My feeling and my observation is that love is just like the starter in a motor car: you cannot run the car on the starter. It starts the car, that's its function; then the car has to take over, the motor has to run. Love should function as a starter to friendship but it cannot run the whole show; that's why love fails.

Unless friendship grows love is bound to fail. So while love is there make sure that friendship is growing, because sooner or later the romance of love will disappear and if the friendship has not grown by that time then the whole thing falls flat. That's what is happening in the West every day....

People move into love with such great enthusiasm, with such great hope and fantasy. With high hopes they enter into love and within days it is gone! In fact the honeymoon is not over and the love has gone. What is happening? And then the whole thing becomes a drag – dragging, ugly, and one somehow manages, pretends... a hypocrisy.

My feeling is that love is just a starter; don't depend on it. It is good, it is needed to start with, but when the car has started don't depend on the starter: its work is done! Now the car has to run on its own; that's what friendship is.

So before the romance wears out make sure that friendship has arrived, then love has done its work, has served beautifully, has made the possibility for friendship to descend. Now its function is over.

If it does not happen that way and the friendship has not arrived and the function of love is over, then all is over! Then there is nothing left behind, only frustration. And next time even love will become more difficult because now you will know that it all fails.

Once love has failed once, twice, thrice, one starts feeling hopeless, one starts feeling that it is all nonsense, just a dream. It doesn't happen, it is not real, it is not true – an hallucination or an auto – hypnosis but nothing more.

Love is not an hallucination, it is a moment of high passion, but one cannot remain on the high moment forever. One has to cool down, come back to earth, move on the plains; that's where life exists. You can fly high in the sky for a few moments but then you have to come back to earth.

Before you come back to the earth create friendship because that will last. So love, love as much as possible, but always remember that love has to give space to friendship.

Use love as a stepping-stone towards friendship. That is the meaning of your name....

[A sannyasin says: I'm going back (to the West) to try to work from a different vibration than my mind.]

It will happen... now it can happen. And once you know that you can work from a different dimension and a different vibration, once you know that it is possible and you try it and it happens, by and by it becomes very easy to drop the mind. Because then you have a higher intelligence than the mind can make available: you have a deeper-going insight into things which is not possible for the mind.

The mind has a grip on us because we don't know that there is something higher than the mind which can be depended upon... so one has to try it! And now you have the space; you can just move and it will be very easy. Once things start working, confidence arises and you become more and more certain that it works. It works in a far better way than the mind has worked before. And moreover it never tires and never becomes mechanical; that is the beauty of the insight.

To function from the heart is to function from the non-mechanical part of your being, so nothing ever becomes mechanical: each day you are fresh, new and each moment you respond in a new way. Not only are others surprised; you are surprised that this happened through you! You had never imagined that this was possible.

And once you have the taste of it there is no falling back. Right now is the moment. Start functioning from the new vibe, relate to people from the new vibe and allow me to function through you more!

Miracles are possible, miracles are possible every moment. One just has to be in a let-go, and that is possible now.

[A sannyasin says she and her husband are in conflict bringing up their son. He wants to be stricter and she wants to be more loving.]

So let him do his thing and you go on doing your thing; there is no problem. The child needs both, because this is how life is: if a child only gets love he will suffer; if he only gets hardness, then he will suffer. He needs both. That's the function of the mother and the father: the mother should go on giving love so the child knows that love is possible and the father remains hard so the child knows life is not so easy. It is how life is!

There are thorns and there are roses and the child has to be prepared for both. The world is not going to be a mother; the world is going to be a hard struggle. So if you just go on giving him love he will not have any bone. When life is there in reality he will simply collapse, because he will wait for the mother and [she] is not there; life does not bother about him. Then he will be grateful to [his father] because life will put him out the door many times, will shout at him, and then he will know that he can tackle that too; he has been prepared for that too.

A child has to be prepared for both softness and hardness, yin and yang both, and that's the function of the father and mother. The feminine and the masculine both have to be given so the child is ready: whatsoever the situation he will be able to respond. If life is hard, he can be hard too; if life is loving, he can be loving too; he will not have any fixation.

Now if [his father] alone is training him he will be fixed. He will be a hard person, he will be a perfect German, but he will never be able to love and he will never be able to accept love because he does

not know what love is. He will be a soldier, he will be ready to fight, to kill or be killed. That will be his only logic, he will not know anything else. That too is dangerous. That's what happened to the German nation, that's what helped Adolf Hitler. Two world wars have proved that German mothers have not been as loving as they should be and German fathers have been too disciplinarian. That's why the whole world has suffered because of Germany.

So if the child is left alone to him (his father), the child will become a victim of any Adolf Hitler any day; that is dangerous. If the child is left to you, the child will become too Indian, so wherever there is any fight he will simply escape, he will surrender; before even fighting he will surrender! He will be a slave.

Both ways he will get fixed, and a really alive person has no fixation. He is liquid: he can move and be hard when the circumstances are such that he needs to be hard like steel, and when circumstances are such that he needs to be like a rose flower, soft and vulnerable, he can soften.

This whole expanse should be available to the child's consciousness so that he can move easily. So both are good; I will not say to choose any. And there is no need to be in any conflict: just go on doing your thing and let him do his thing, and sometimes even if the conflict is there that too is good! But sometimes too much of anything becomes ugly.

Sometimes the child should know this too – that the father and mother can fight – because some day he will find a woman and there will be fight; he should know that fight is natural. In fact whatsoever is natural is good. And now that you are both becoming alert things will

[A sannyasin says she cannot handle her energy after a T'ai Chi intensive.]

Everything is perfectly good; it is just that you are bewildered because the experience is so new. When energy comes to a very high peak it has to go to a very deep valley – it is natural: it moves to the opposite pole. So in the intensive t'ai chi it really came to an explosion; it was very very intense, and very good! But when it comes to such a peak it will relax and go to a very deep emptiness, almost like a black hole where one feels collapsed, gone or dead; one cannot believe that one is still alive.

So just do one thing: two, three days of perfect rest is needed, and enjoy the rest. Mm? don't do anything strenuous. Sufi dancing is okay, Nadabrahma is okay, Nataraj is okay... if you feel like doing them. Stop all strenuous meditations for two, three days.

Lie down more in your bed, rest and enjoy this emptiness. Don't make a problem out of it, it is not a problem. It is a very very subtle experience of the negative, as important as the experience of the positive. It is the experience of death, as important as the experience of life itself... and one has to move both ways.

It will come many times so get acquainted with it, get attuned to it, start enjoying it because many times it will be coming and you have to be the host for this experience too. Whenever you go to the peak this experience will follow in the wake. If you become too much afraid of this experience you will stop going to the peak.

That's why I would like you to welcome it – because if you can welcome it totally soon you will be able to go to the peak again. If you cannot welcome it and it is part of the peak, then the peak will be stopped; you will never go to the peak.

So just for three days enjoy this negative space. It is good, nothing wrong in it. I can understand that one feels empty, but emptiness is nothing wrong, emptiness is perfectly okay. In fact one of the very basic spiritual experiences is the experience of the zero, the zero experience; that's where you are moving.

But you are unacquainted and afraid and fearful so you are not able to enjoy it. Accept it, embrace it, feel blessed, and for three days let it be a real holiday. Mm? do a few things that you enjoy doing and which don't make you feel tired: only then do them, otherwise don't. Go to the swimming pool, lie down in the swimming pool, enjoy yourself there. Sit under the shower, enjoy. Lie down in the bath or just sit under the tree; don't do much.

This space has to be tasted well, digested well so that it starts circulating in your blood. And when the zero experience starts circulating in the blood you will feel very cool, very collected... in the world and yet far away.

It is something tremendous that has knocked at your door, but I can understand your bewilderment. Mm? whenever it comes for the first time everybody becomes bewildered. And T'ai Chi is a great technique: sometimes it can hit rightly at the centre and explode the energy.

That's what has happened: it has been an explosion. And whenever it happens again, immediately rest for two, three days; three days should be the limit. So just rest. Nothing to be worried about, mm?

## CHAPTER 16

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*17 March 1977 pm in Chuang Tzu Auditorium*

Shunya means the ultimate experience of nothingness, of non-being, of no-self, and jiten means conqueror – conqueror of the no-self. It is very paradoxical but life is paradoxical, truth is paradoxical. If truth is not paradoxical you can be certain that it cannot be truth.

Life exists only through death; that is the paradox. And one can become conqueror only by surrendering; that is the paradox. One can have only by losing; that is the paradox. One can be only by non being; that is the paradox, and one can be full only when one is empty; that is the paradox.

So this is your name: 'the conqueror of nothingness'. Keep it as a deep awareness in your heart. The name is not just a name to be used, it is not just a label. When I give it to you it has in it all that you need, that you will ever need. Your whole life will be needed to decode it; it is a formula. If you can decode it nothing else is needed.

So start thinking in terms of paradox. If you want to be, then learn not to be. If you want to have, dispossess, lose all that you have, even yourself!

That's the meaning when Jesus goes on saying again and again, 'The last will be the first in my kingdom of god and the losers shall be the winners. Those who save will lose and those who lose will save.'

Christianity has not been able to understand Jesus rightly because to understand Jesus a long tradition, a long, long tradition of paradox is needed, and that is missing in Judaism, in Christianity, in Islam. They are very consistent philosophies, logical, mathematical, man-made.

There exists nothing like theology in India, it exists only in the West, because India cannot think of god in terms of logic. Theology means 'god in terms of logic': 'theo' means god, 'logy' means logic.

There exists nothing like this in India because we cannot conceive of god in terms of logic; then god will not be much of a god. God can only be illogical, contradictory, paradoxical, polar....

On one hand you have to lose, on the other hand you will be surprised that you are gaining. Here you become empty and there suddenly something starts descending into your emptiness and you are fulfilled.

Try to be somebody and you will remain nobody. Become nobody, then you are unique!

[The new sannyasin says: I hope I can learn something here that I can keep.]

If you think in terms of losing here you will earn, otherwise you will miss. Because the very mind that wants to learn something, earn something, is a loser's mind... it is because of greed.

Drop that. Don't be american here! The world of religion is absolutely non-american; it is not the world of the businessman. Just enjoy. Forget about earning, keeping. Just enjoy being here for the moment. Don't be too result-oriented, goal-oriented, because that's how we have been missing.

So dance, sing, meditate, become more and more suffused with my presence, allow me to enter you as deeply as possible: don't bar, don't prevent. Don't slam your door shut, keep it open. And you will learn; that's not a problem, that's very simple. Mm? one need not be serious about it, it is such a simple thing.

You will be able to have something and not only be able to keep it, because these things are such that once you have known them there is no way to lose them. You cannot keep them; they become part of your being, they become you! But if you try to keep something it never becomes you; it is always a possession and can be lost. It is at the most a memory, not a real knowing.

So simply live in a totally new way here: simply forget that you have to learn something, that you have to earn something, that you have to earn and keep something. No need to be worried. That comes on its own.

If you can be in a mood of rejoicing here, things will happen. So just don't think in terms of results. Mm? Live in the moment, live joyously.

And it is for me to see that something happens to you. By becoming a sannyasin, you need not be worried; now it is my work.

Deva Dasana. It means servant of god. Keep that in mind and become a servant of all, because that is the only way to become a servant of god. Everyone is divine and everything is divine, so from this moment think in terms of service, of love, compassion. Look at the whole existence as one looks at one's own master and many things will start changing....

That is the meaning when Jesus says, 'Blessed are the meek.' By becoming a servant one becomes meek and humble and by becoming a servant one loses the ego, and that is the only barrier – the only barrier. Once the ego is dropped you are both the master and you are the servant.

So this is just a means of dropping the ego – to think in terms of being a servant.

Prem means love and neeravo means utter silence, absolute silence. And that kind of silence happens only in deep love, never otherwise. So neeravo is a special silence, not the ordinary silence. The ordinary silence is just a negative state: if there is no noise around you, you say that it is silent. Lack of noise is the meaning of ordinary silence; something is missing, the noise is missing, but nothing is present.

Neeravo is a positive silence: not only the absence of noise but the presence of silence. It has a totally different taste. And one who knows this type of silence can be silent even in a crowd because the noise is never a disturbance to it, not destructive at all. You can remain silent and the noise can continue on its own. It has its own plane so it doesn't matter. You remain cool; in fact you become more silent when there is noise because in contrast you can feel it more.

So the negative silence needs an absence of noise and the positive silence is happy whether there is noise or not. Even when there is noise it is utterly happy because the silence is felt more in the contrast.

The negative silence is against love, because if you want a negative silence – as people have tried to attain down through the ages in monasteries, in caves, escaping outside the society... They were all against love. Mm? there is a subtle logic in it: if you love, the other enters, and with the other the crowd! You love a woman, then you become two and then a child comes and you become three and so on, so forth, and it goes on. A single couple can create the whole world. That's how the whole world was created: Adam and Eve, a single couple.

So negative silence is basically against love. It cannot allow love because love will bring the other and the other is a disturbance. All those who have followed the negative silence have become anti-love, anti-life, anti-social; their whole attitude becomes life-negative...

'Prem Neeravo' – loving silence: a silence that is not against love but on the contrary is based on love, a silence that flows through love, a silence that fulfills love, a silence that is life-affirmative and enjoys life, delights in life; this is real silence!

Keep this in mind: love more and love silently, become more and more silent but never allow your silence to become loveless. If these two things – love and silence – can be together, one grows tremendously.

[A visitor says she has to leave soon as she has commitments in the West.]

You can make a greater commitment to me (chuckling) and then smaller commitments are nothing! If it is a question of commitment you can create a greater commitment and be finished with the smaller ones...

Something is growing in you but it is very unconscious. You have been seeking on and off but it has not been a persistent effort. You go astray very easily, and great perseverance is needed.

You have been in good company, I can feel your energy, but it was only good company, it was not great company. And there is a lot of difference: good people are good people but their presence cannot be transforming. At the most they can also make you good but no radical change is possible.

For a radical change you have to be around a very dangerous person. Sometimes he may not even be good; he may be a perfect rascal!

But radical change happens only around a person who has something of the transcendental. You have been in contact with people but you have not come around a really dangerous person yet.

A very dangerous person is needed because a real transformation is almost like a suicide: you become discontinuous with the past, the old simply goes.

And it is possible... you are a potential being! Just a little courage and much is possible!

Prem means love, indira means goddess – goddess of love.

Let love be your path, mm? That is the essential sufi way – love. And if one can be loving, all follows, all else follows by itself. The love just has to move further and further away from what we call love. The real love is almost the very opposite of it.

But I am never condemnatory in any way of the ordinary love because the real comes out of it: the real is very far away from it but it grows out of it just as a lotus grows out of mud.

The lotus is far away from the mud – if you see the mud you cannot believe that it can become a lotus. If you see the lotus you can never conceive that it could have come out of dirty mud, but it does; it is hidden in the mud.

In the ordinary love a great love is hidden, hence the beauty of love and the misery too. Because as it is it is just dirty mud, hence the misery. But the lotus is also hidden in it, hence the beauty.

Love is the lowest thing in the world and the highest too. So love is the greatest paradox: it touches hell and heaven both. It is a ladder. The lowest rung touches hell and the highest rung touches heaven.

So one has to go moving further and further away from the ordinary love, and when I say ordinary, I mean the love that is contaminated by jealousy, contaminated by possessiveness, contaminated by ego – demands, contaminated by domination, power trips, contaminated by all sorts of conditionings.

When you start dropping conditionings, demands, and love becomes purer and purer, one day you suddenly see that you are in love with the whole. Then it is not a question of being in love with a person – you are simply in love. It is not a question of relationship either – you are love! And in that moment one is divine.

That is the meaning of your name. In that moment one is a goddess or a god – and everybody is a god or a goddess. Hidden in different forms all are gods and goddesses, all playing different roles, acting different roles, but the reality is of the divine. Unless love happens the reality is never experienced; it remains just an idea. And that love becomes possible.



## CHAPTER 17

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*18 March 1977 pm in Chuang Tzu Auditorium*

Satya means truth and mitra means a friend – a friend of truth. And that's the most difficult thing to be because our so – called society, civilisation, culture all exist on lies. That's why we go on missing god, because we are trained for lies, we have been conditioned to be liars, to never be true, to never be authentic.

Authenticity is condemned by the society, naturalness is condemned by the society, spontaneity is not praised. But a cultured character is always praised highly – and a character is always false.

A real man has no character – cannot have, cannot afford to. A real man lives spontaneously moment to moment. A real man lives through consciousness, not through conscience. Conscience is all lies and nothing else.

From A to Z our whole mind is based on lies. But we have been trained in them so long that we have completely forgotten that they are lies; we take them for granted as truth....

Truth is not in the scriptures, not in the traditions, because nobody can utter it and nobody can write it. There is no way to express it, it remains unexpressed. It can be felt, it can be experienced, but it cannot be said. Hence the importance of meditation.

It is just a preparation for being empty so that if truth is close – by there is no barrier – no barrier of thought, no barrier of prejudice, of religion, church, organisation.

When you are empty truth can enter you.

So my whole emphasis is on meditation; meditation means a state of no-mind. By and by we have to put the mind aside and look directly without the mind.

That's what I mean by becoming a friend of truth – so whatsoever is, we become capable of seeing, not what we desire to see, not what we expect to see, not what we have been prepared to see, but that which is.

That's what truth is. It is not a dogma, it is not a philosophy. It is a presence and it is all around: it surrounds you within and without.

But we live in lies and our eyes are full of lies, hence we go on missing it, we go on missing the obvious.

By zero point is meant a point where you are neither happy nor unhappy, a point where you are neither hot nor cold, a point where you are neither alive nor dead. That is the zero point, and it is of great significance.

In the East we have worked for it for centuries because that is the right point from where you can have a true perspective. When you are too cold you look at the world with cold eyes; then your interpretation is cold. You are against the world, everything looks hopeless, everything looks depressive, sad, ugly; one wants to give the ticket back to god.

When you are hot, excited, the whole world looks too exciting, sensational, a thrill, a kick. The whole world looks like a tremendous opportunity for passion and lust, but again you miss.

If you are hot you start indulging in the world, indulging too much. If you are cold you start renouncing the world; you start escaping to the Himalayas, to the monasteries, to the caves.... And I am not in favour of either.

I would like you to be in the world and not of the world, and that is possible only if you have learned to hold yourself at the zero point of your being where you are neither cold nor hot, where all duality ceases, where there is no more night and no more day, when the division has disappeared, when you are exactly in the middle of all duality.

From that point the world is exactly as it is because your eyes are no more coloured; that is the meaning of shunyam.

[A visitor says: I wonder how to look for god.]

Here we are doing many groups and they will be of tremendous help.

If you are really looking for god, then the first thing is not to look at god; the first thing is to clarify your eyes, to attain a clarity. Because the real problem is not where to look at god, how to look at god. God is everywhere!

All that you need is clear eyes, a clarity, and that clarity needs much work because we are looking through a dark glass so nothing can be seen. The glass has to be cleaned and made transparent. And it is centuries of dust that has gathered on the glass.

People go on looking for god and they don't clean their eyes and they don't clean their heart and they don't clean their consciousness. So they can go on looking and they will never come across god... and god is everywhere because nothing else except god exists!

So it is not a question of how to look for god. It is only a question of how to attain to the eyes to look for god. God is! So it is not an objective thing. If you ask where to look for a chair I can say a chair is there in the room and you go and you will see it. But god is not an object so nobody can point it out – that if you go there you will find it.

God is this whole existence, this all. And you are looking at it, so that is not the problem. You see the tree, you see me, you see these people, you see yourself standing before the mirror. You are looking at it but you cannot see god, so there must be something wrong in the eyes. And sometimes small dust can disturb the eyes; the eyes are very delicate things. A small piece of straw and you become almost blind, you cannot open the eyes, and this is centuries old dust that has gathered.

If you are really looking for god stay a little longer, do four, five groups here, mm? They will beat you hard and prod you deeply and pull you this way and that and clean you. It is almost laundry work! Or if you cannot stay right now come again, but then come for at least two months; in two months we will really clean you completely.

It is hard work. It is not a question of logic and philosophy, it is a question of psychic clarity. So if you can stay I can suggest a few groups for you. If you cannot stay right now then come again, but then come at least for two months.

If you are really interested in god, give him at least sixty days work, mm? Good!

## CHAPTER 18

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*19 March 1977 pm in Chuang Tzu Auditorium*

Pari means ultimate, nirvana means enlightenment – the ultimate enlightenment. It is a buddhist term of tremendous significance. The ultimate enlightenment means the ultimate dissolution of the ego, the ultimate disappearance of the individual.

When you become a non-being, when you are not, then god is, because when you are not the whole is. When you are, the part is claiming to be the whole, and that is the whole fallacy. That's what ignorance is: the part claiming to be the whole.

We are parts of existence but somehow we have taken it for granted that we are the whole. This is what constitutes the basic substratum of the ego. It is as if my hand starts thinking it is the whole in itself. Then something has gone wrong: it will start struggling against the whole, the organic unity of my body. That's what man is doing.

The trees are in enlightenment though not aware of it; they are unconsciously one with existence. So are the animals and the birds and small children – and so are great saints, buddhas and christ, but they are consciously one with it. That is the only difference between a tree and a buddha: the tree is enlightened unconsciously, one with the whole but not knowing about it. Buddha is also one with the whole but knows it.

Ordinary humanity is just between the tree and the buddha: neither conscious enough to know that it is one with existence, nor so unconscious that it can become one without knowing it, but just in the middle, in the limbo; hence the misery, anguish, anxiety, the split.

And the whole of religion is nothing but a process of disappearance. One has to disappear by and by, one has to dissolve one's boundaries so that one can become unbounded. Not that in disappearance you will disappear. In fact, paradoxically, when you are not you will be for the first

time, because you will be this whole. These stars and these trees and these birds, all that has been and all that is going to be, will be part of you; you will be a vast ocean. Bliss is possible only with that vastness, that expansion that knows no limits.

Man is bound to remain miserable. He has become confined to such a small prison cell that you call the body and the mind. To get out of the body-mind prison cell is what meditation is. And there is no need to really get out of it because you are out of it!

Deva means divine, ananya means one – one with the divine. That's our reality, that's how it is. We may know, we may not know, but our knowledge or our ignorance does not change the reality at all. It is so: we are one with the divine! Otherwise is not possible because we cannot exist without being one with the divine. We are rooted in it, we are part of it. In fact to say we live is not right: only he lives through us. So many millions of forms but the reality is one.

Ananya is one of the beautiful terms, the most beautiful terms. Literally it means 'not other'... not other than god. Mm? somebody thinks he is a man, somebody thinks she is a woman, somebody thinks he is a child, somebody thinks he is old, somebody thinks he is beautiful and somebody thinks he is not beautiful, somebody thinks he is intelligent and somebody thinks he is not – but all are one with the divine.

These are all just forms of the surface; deep down our reality is one. They are just like waves of an ocean: they are all 'ananya' with the ocean, not other than the ocean. A small wave, a big wave, a very big tidal wave – all are one with the ocean.

So this name will remind you again and again, and whenever you are reminded of it feel one with god in that moment. By and by one becomes more and more skilled in that feeling, that's all.

We have not lost anything, we have simply forgotten. Once the memory returns, once the remembrance comes back, everything is there, has always been there. The treasure is not lost, we have only forgotten where we have put it. It is in our houses; we have lost track of it.

Anand means bliss, blissfulness, and siddha means the ultimate state of inner achievement. And it is the same: the state of bliss or the state of ultimate inner achievement.

Man is on the way... he has not yet reached the goal. Man is a wayfarer, a pilgrim. Man is in the middle: he has lost contact with nature and he has not entered god yet. He is on the ladder, hence all the problems of humanity.

Trees have no problems, rocks have no problems, neither do gods have any problems, but the problem is in the middle because the old pattern is gone and the new has not settled. We have lost the old home and the new home is yet far away. We are in the same state as a person when he is changing houses: the whole luggage is on the truck and the man is on the street. The old is gone and the new has not yet arrived; everything is topsy-turvy, in chaos.

Siddha means that you have attained to home again, you have settled again; now there is no more anywhere to go, one has come home. That is the meaning of the word siddha.

And that state is of bliss too, because then there is rest and is happiness and delight – and a new kind of delight: uncaused, for no reason at all, not connected from the outside, just flowing from your within, just flowing out of your centre, overflowing you, flooding you, spreading all over you, vibrating.

Ordinarily what we call happiness comes from the outside, hence it cannot stay long: it comes and it goes; it is momentary. Bliss is a state which is non-momentary. It does not come from anywhere, it is yours, or it is better to say it is you, so there is no way to lose it....

[A sannyasin asks: Have you something to say to me to keep in my heart when I'm away?]

Keep me in your heart rather than the things that I say. Because whatsoever I say never reaches to the heart. It remains in the mind, because whatsoever is said is caught by the mind; it never goes to the heart. Something else reaches to the heart, never the words. I can reach but not what I say. My presence can reach....

So if you allow me I can enter your heart. In fact I have already entered without asking you... so excuse me! This is not legal but I do it!

[A sannyasin says: I'm feeling a very strong tension. It's like fire. I can hardly stand it sometimes. I think it comes from the heart.]

Very good... It is something beautiful that is happening, but I can understand: because it is so strong it can almost be like a pain and you get disturbed because you are not accustomed to such an explosion. In fact it is love that you are feeling as fire.

Love is a fire and when it comes for the first time and penetrates the heart it is painful. Painful not because it has to be painful; painful because we are not familiar with it, it is so unfamiliar. One starts melting in it and the fear arises. The very strangeness of it scares and you start shrinking back; then a conflict comes between you and your energy, split. And out of that split, such pain can be felt. So drop that split: simply go with it.

If it is fire, good! If it is going to burn you, good! Even if you feel that you are going to die, die. Totally accept it and you will come out of it utterly new, resurrected.

This is the fire that can become a cross and a resurrection... something really beautiful. If you can accept it and relax into it, it will be a blessing. If you become too afraid and start escaping it, it will become a curse! It depends on you....

My whole purpose here is to create such fire in your being that the lower metal can be transformed into a higher metal so you can become gold, pure gold. But there is no other way to become pure gold unless you pass through fire. It is the fire of love. Just go into it and relax.

This fire needs much fuel, mm? so it burns more and absorbs you completely. – On the ashes of your being there will be a new life....

Sagarpati. It means the master of the ocean and it is symbolic of the oceanic expansion of consciousness. One can become an ocean, and less than that is not going to suffice; never settle for less than that.

These tiny puddles of consciousness won't do; they are just like puddles by the side of the road. That's how the human mind is, hence there is always misery around it, because with limitation one can never be happy.

Only with the unlimited is there bliss... and one can become that. In fact, it is so easy to become it that it is a miracle how so many people miss it. It should not be so because that is our natural state of being – the oceanic consciousness.

And you are very close, just standing on the beach. You can jump into the ocean any moment and can become the ocean. Hence I give you the name 'sagarpati'; it means the master of the ocean. And if you don't resist, I am going to make you one!

[The new sannyasin says he has spent years in Gurdjieff work, self-remembering. He asks Osho what personality defect he must struggle with.]

Just one thing – and that is the problem with all the people who are working with the Gurdjieff group and the Gurdjieff school: the problem is of too much seriousness....

Because of too much seriousness you want to be attentive, alert, aware, self-remembering for twenty-four hours; that is against the rhythm of life. Life is very rhythmic and the rhythm is created by the opposites – life and death, attentiveness and inattentiveness.

You cannot be attentive twenty-four hours because that too is losing the rhythm. That's what people are doing – being asleep for twenty-four hours. That is bad, certainly bad, but to move to the other extreme and to make an effort to remain alert for twenty-four hours is again falling into the same trap – of a non-rhythmic life.

My approach is more rhythmic, so I will tell you one thing: whenever you can be alert and aware, be, but be very playfully. And whenever you lose attentiveness forget about it, don't be worried about it. And whenever you remember again, good; feel happy.

And don't think about those moments when you were not aware; accept them as part of the rhythm. Then the tension will disappear, and with the tension disappearing you will find that you are more and more aware, and less and less is the need for that inattentiveness.

My understanding is that when you are too tense you need inattentiveness more because otherwise you will go mad! That inattentiveness is a sort of intoxication, a way to sleep; it relaxes you. So the more tense a person is, the more sleep he will need. But sleeping eight hours in the night won't be enough: he's so tense, so anxious, so serious, so tight that he will die or go mad.

There is a natural system so that the moment you are too tense and too serious your body immediately creates a situation in which you fall asleep and you relax. You follow me? When you are less serious and less tense there will be less need for inattentiveness. And a moment comes when a person is totally relaxed; then there is no need for inattentiveness, but in that state there is no need for attentiveness either. They both disappear because they both live together, they are two aspects of the same coin.

A really relaxed person is neither attentive nor non-attentive; he is simply there. He is a sort of presence but you cannot call it attentiveness. The very word attention comes from tension. You cannot say that the man remembers himself because self-remembering means that the self is there. A real man who has come home has no self and nothing to remember. He is simply there; his presence is very simple, non-dual.

So these are the clues for you: first, become more playful about it. That was one of the serious problems with the Gurdjieff group....

Gurdjieff himself was very playful but somehow he gathered very serious people around him and those serious people started interpreting his non-seriousness very seriously. He was a very playful man but they thought that playfulness was also a device that he used to help people to be attentive or self-aware or something.

It is very difficult to find a more playful person than Georges Gurdjieff – almost a rascal! But the people who gathered around....

Maybe it was because it was in the West that the whole trouble was created. Had he been in the East a different kind of person would have surrounded him.

When an eastern method reaches the West, immediately something goes wrong because the western mind interprets it in its own way.

So drop seriousness and start playing with self-remembering – 'playing' is the word I use for it – just as one plays with a toy. So whenever it is there easily, good; when it is not there easily, then it is not needed. Let this be the attitude.

Never repent, never think that for half an hour you were asleep again – now where are you going to land? Don't repent – there is nothing wrong in it; nothing is lost because you have eternity available.

Time is not money as people think, because money is limited and time is not limited. And if you miss this life you have another life and another and another. That too is a question in the western mind: they think there is only one life, so much tension is created; hurry and do everything quickly because there is only one life and then comes the judgement day. Their judgement day comes so fast and so soon!

It looks very ugly that god gives only seventy years to a person in which twenty-five years will be wasted in a university, twenty to thirty years will be wasted in sleep.

The remaining will be wasted in eating and defecating and taking a bath and going to the office and coming back home, making love and fighting with one's woman.

If you observe a life of seventy years it is very difficult to find seven moments in which you can grow; this seems to be hard. And then comes the judgement day!

Indians are more lenient, mm? They say there is life upon life, many lives; there is no hurry. You can throw the watch and simply forget time and move easily. That gives a certain quality of playfulness, 'leela'.



So the first thing: play with the idea of self-remembering. The second thing: never repent. Whenever it comes, good; whenever it goes, that too is good, accept it.

And the third thing: when you self-remember, don't do it in concentration otherwise you will not be able to be in it for long because you cannot hold that much tension, rather be relaxed. It is not a work! Mm? that is what is wrong with the Gurdjieff group: they call it work. It is not work. It is joy, it is delight, a celebration of one's being.

## CHAPTER 19

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*20 March 1977 pm in Chuang Tzu Auditorium*

Prem means love, nirvana means enlightenment – enlightenment through love. And that is going to be your way: love, devotion, feeling, through the heart. So don't bother about the mind; by-pass it. Let it be there, it's okay. It's need is there in the world, but it has nothing to contribute in the other world. It is useful in the world when you relate with people and move in the world. It is useful, it is an instrument, a mechanism, but when you go in it is not needed at all; then it is a disturbance, a hindrance.

The same thing that is an instrument for out-going becomes a hindrance for in-going. For in-going there is another instrument – that is the heart. People are very confused about the heart and the head. Use the head for the world, use the heart for god....

[To a visiting therapist Osho says:]

Much is going to happen so don't be surprised and don't be scared! That is the first thing I am telling you, because when things really happen one simply starts feeling tremendously afraid, because god is not only mystery, god is tremendous too. God is so wild, so terrible: it is as soft as a lotus flower and as strong as a strong storm. It uproots you, it destroys you, recreates you; it is a death and a womb.

So when it starts happening – and we have been working for that and we have been waiting and hankering for that, but when it really starts happening, one gets scared, one starts shrinking away. So remember that: don't shrink away. When it starts happening feel grateful and remain available. Even if it feels as if it is going to kill you, then it is okay: let it kill you!

Unless one is ready to die transformation is not possible; it never happens. It only happens when you are ready to die. In that very readiness you are transformed. That very readiness is a transcendence, because to be ready to die means that you are ready to move into another plane of life.

That is the meaning of being ready to die – that you understand the futility of it and then you are ready. And then you say, 'Nothing is lost – if this body is lost, nothing is lost; if this mind is lost, nothing is lost, so why be worried?' If god wants to take this body and this mind, one feels thankful – take it, the sooner the better.

And in that very moment something simply turns one hundred and eighty degrees. That readiness to die creates such a tremendous energy in you; your whole energy comes to a focal point and from that point is the jump.

I call that point the cross and beyond that is resurrection, but those three days between the cross and the resurrection are very difficult. That is the meaning of the story of Jesus – it is a parable – that he died on the cross, then for three days he was lying dead in a cave: dark, dismal, nobody to look after him. And then he is resurrected, resurrected in a totally new body: the body of consciousness, the body of awareness.

We have a particular term for it in India; we call it dharmakaya: the body of religion, the body of awareness, the body of enlightenment. 'Dharmakaya' – the real body, the essential body.

This is a non-essential thing, this is accidental, this comes and goes: that remains, that simply is! It has not come and it will not go. It has been, it has been, it has been... it will be, it will be, it will be, because it simply is!

Those three days are the most difficult and each seeker has to pass through those days. Christian mystics have called those three days 'the dark night of the soul'. You lose track of the old and the new is not even visible. The old earth simply disappears underneath one and one is in an abyss, falling and falling and falling, and there is no bottom to it. That is the dark night of the soul.

And your energy is ready, so the first thing I tell you is to remember that if something happens, allow it. Whatsoever it is unconditionally allow it, even if it is death!

[The visitor says: I work at community... I lead groups at community (a growth centre in London).

I like people to have an environment where they feel safe with each other and familiar with each other, and then let them go in.]

You can become really a great groupleader; you have that energy. You can create that space where people can go in... but much will depend on you. Mm? the higher you go, the higher you can take people with you. You can never take a person beyond you, but you can go. There is no end; you can go on and on, you can grow. And that is very primary: to grow first, then to help people to grow.

There are many people who are helping people to grow and they are not grown-ups themselves. It is very difficult to come across a person who is really a grown-up person. Growing in age is not growing-up, and a child continues to play games inside even when he is old. So it is not that one becomes a young man and then one becomes old. We go on gathering layers upon layers: the child remains and then we gather another layer of youth upon it, then another layer of oldness upon it. But the child remains there at the centre, at the very core of it.

We are more like an onion and the deepest point remains the most primitive. So when a person is in a formal situation he functions as a grown-up because that is his superficial layer. If he is in the office he behaves well and everything is perfectly good. But if he is in love, he immediately becomes a child because this is an informal situation. If he is angry he is as foolish as any child, as mad as any child. He can kill, he can destroy – for no reason at all; he can fight for trivia. And later on he can ask to be forgiven because he did something in spite of himself, and he is right, that expression is very right.

People go on doing things in spite of themselves. They feel like that because they are identified with the superficial layer. When something comes from the deeper layer they think that it is in spite of themselves.

So this is the misery of man: that the most primitive remains at the core and the most cultured just on the surface. It is not even skin deep: you scratch a person just a little and the child comes up: all grown-up-ness is gone and he will behave like a fool.

This is the misery of all human relationship: you fall in love with a woman – you are a grown-up and she is a grown-up – and everything goes so beautifully. You cannot conceive of things ever going wrong – with this woman? No, not at all – maybe with other women, but not with this woman. And neither can she believe that anything is going to go wrong with you, so grown-up, so mature, but this is the superficial layer.

The superficial layer goes on the honeymoon, but when you live a day to day life with a woman, together for twenty-four hours, the superficial layer gets scratched, the child comes up and the woman simply goes crazy for any small thing, you go crazy for any small thing! The salt is not enough in the vegetables or the sugar is not enough in the tea and you go mad. You can see for yourself that this is a tantrum, the child asserting itself.

A real grown-up person is one who is not like an onion, who has no layers, who is one – from periphery to the centre, just one! You taste him from anywhere and he has the same taste.

Buddha used to say, 'You go to the sea and taste from this side, from that side, from the shore, go in the boat in the middle and taste there, and you will find the same taste.'

That is the taste of a grown-up person – always the same! Formal, he is the same; informal, he is the same. In love he is the same; in logic he is the same. In society he is the same; alone, in privacy, he is the same. His sameness is his grown-up-ness. His centre has become his periphery, so in or out there is no distinction; he is oneness.

That is the meaning of the english word 'individuality'. He is an individual. You cannot divide, he is indivisible.

Much is possible. Remain available to me now... I will start working! Good!

Deva means divine, eka means oneness – divine oneness. And oneness is divine; twoness is undivine, manyness is madness!

Ordinarily we are a crowd, we are not one. The worst situation that a man can fall into is to become a crowd or to become a schizophrenic, two. But if you are two, sooner or later you will become many because once the fragmentation has started it goes on, ad infinitum.

So the whole spiritual effort is how to drop schizophrenia, how to become one, how not to be two, how to turn this whole energy – lower, higher, left, right – into one; that is the whole science.

In that oneness one is neither a man nor a woman... in that oneness one is indefinable.

And we will work for it. Meditation is a way to oneness.

[A sannyasin says: You say accept everything as it is and I know what you mean, however sometimes one just feels that one can say something that maybe would help the person to just... I don't know... the way you say things to me. Is this my place or is it my place to just accept totally and not say anything?]

No, no, you are creating unnecessary confusion. When you feel like saying something then acceptance means saying it! When you don't feel like saying something, acceptance means not saying it; these two things are not contradictory. Whatsoever comes naturally to you is good, nature is good, so sometimes if you feel that some inner urge is there to help somebody, help!

[The sannyasin answers: Even if they don't want to hear?]

That is not the point at all... that is not the point at all because that is up to them; that is not your business at all. It was your urge to help. If they feel to accept it, good; if they don't feel like accepting it, that is their acceptance. If somebody does not want to take your advice you cannot force it because then it will be against his nature.

It is natural for you to help; it is natural for him not to accept it if he does not want to. We are not only to be natural, we have to respect others' nature too otherwise it becomes an interference. You become a do-gooder – and that is dangerous.

Doing good is not dangerous; to become a do-gooder is dangerous because that is a totally different thing. Then you are not worried about the other person: you have to do good! If he doesn't listen you will put him right, you will force him. Sometimes it has happened that people have been killed by do-gooders because they won't listen, they are bent upon doing good.

Mm? that's what happened many people were killed by Christians because Christians were thinking, 'unless these people are Christians they will go to hell!' So at the point of the sword they tried to convert. If you had looked into their hearts they were simple people: they thought that without Jesus people would go to hell.

Just think: if you see a person going to jump into a crater you will try to stop him. You see that this man is mad so you will try, even at the point of the sword, to prevent him.

That's what Christians were doing, because they were seeing hell as very real in the middle ages, too real. The world was not as real as the hellfire. In their imagination, in their dreams, millions of

people were going to be burned in hellfire. People had to be dragged towards Jesus because Jesus says, 'Unless you come through me you will not come to god!' So these people were trying – even against themselves; but then it becomes dangerous. Then you kill somebody's freedom.

Freedom implies the freedom to go to hell too! Freedom implies doing something wrong too. That's for me to decide whether I want to do wrong or not: if I do wrong then I have to take the consequences; nobody else has the authority to pull me out of it.

Yes, you can give advice because that is coming naturally to you. You can say, 'Listen, this is a volcano and alive, and if you go into it you will be burned. This is my feeling, but you have to decide.'

Once it happened a friend of mine was bent upon committing suicide, so everybody was advising him but he wouldn't listen.

His father came running to me and he said 'Now it seems it is beyond us'. The father had always been against me but now he thought 'Maybe this is the last resort'. So I said, 'I am coming.'

I went and I listened to the man, and I said, 'Perfectly good! I don't feel it is right, but if still you decide to commit suicide I will help you because I'm your friend! If you want to commit suicide, good! I don't feel it is right because if I were in your place I wouldn't commit suicide because it looks foolish! Because a girl has refused you, you want to commit suicide. There are millions of girls and this is not the only woman. Within a month you will forget; you will fall in love again! But if you still think to, it is perfectly good! It is your life!'

The father became very much disturbed. He said, 'We have brought you to help him not to do it!'

I said, 'Who are you to help him? – because when you gave birth to him you never asked him if he wanted to be born or not. Now why should you ask? If he wants to commit suicide he should be given all freedom.'

I took the man to my house. I said, 'Come with me. If you are going to commit suicide, let us enjoy. One night be with me because maybe we will meet somewhere, maybe we will never meet again.'

So he came with me, and by and by he started thinking, because I was not trying to convince him. I said, 'We will put the alarm on and at four o'clock I will drive you to a beautiful place where you can jump into the river... and I can say good-bye too!'

At four o'clock when the alarm went and I started pulling him out of his bed, he said, 'Are you my enemy or what? I don't want to commit suicide!'

I said, 'This is not right. If you have decided it is perfectly good!'

He said, 'But I don't want to commit suicide. Why are you forcing me?'

I said, 'I'm not forcing!'

And he has not committed suicide! Now he has a wife and children and he avoids me because whenever he comes to see me I say, 'What has happened now? You were thinking that you would never fall in love again; you fell in love again!'

And he says, 'In fact I am happy that that woman refused; she was not for me! I would have always been in trouble, her husband is in trouble. And I have found a better woman.'

Our work is to be natural and to help others also to be natural.

So perfectly good – if you feel like helping, advising, give the advice, help with the condition that it is for the other to take it or not to take it. If they take it, thank them; if they don't take it, thank them; you will not be offended. Never be offended; then you are free to give advice. If you feel offended, it is dangerous because then you can be violent in subtle ways.

## CHAPTER 20

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*22 March 1977 pm in Chuang Tzu Auditorium*

Anand means bliss and tapesh means radiance. There is a radiance of the body and there is a radiance of the spirit. The radiance of the body shows the youthfulness, the health of the body, and the radiance of the spirit shows the youth and health of the spirit.

Bliss belongs to the second. The body can only promise but it cannot deliver: all its promises are impotent. So it only gives hope, it says 'tomorrow'. Tomorrow is the language of the body: it says 'Tomorrow the happiness is going to happen. It has not happened today? Don't be worried. Drag on somehow; tomorrow is a date with happiness' – but it never comes because tomorrow never comes.

Bliss happens only today, right now, herenow, and that is the dimension of the spirit. The spirit lives in eternity. Eternity is not part of time: it is going beyond time or below time. Where there are two moments of time, just between those two moments there is a still, small gap. From that gap one drops into eternity.

'Anand Tapesh' means the bliss, the radiance that comes only when one has dropped out of time. Out of time, one is out of the mind; in time, one is in the mind. In the mind one is tethered to the body; out of the mind, one is simply free of the body, then there is no bondage. That's what in India we have been calling freedom, moksha....



## CHAPTER 21

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*23 March 1977 pm in Chuang Tzu Auditorium*

[A sannyasin asks: How it is possible to perceive the egoless state if you're using this brain which is full of memories and full of ego, full of preconceived ideas?]

You don't perceive it as a presence, you perceive it as an absence. For example, this chair is here: you look at the chair, mm? Then the chair is gone. One who has not known the chair will not see the absence of the chair, but one who has known the chair will immediately say 'Where is the chair?' Others, those who were not aware of the chair, will not be able to see the absence, but the one who had known that the chair was here will be able to see the absence of it too.

So egolessness is not something; it is simply the absence. Suddenly you say 'Where is that ego?' Not that you see it, not that it is an object there; suddenly something which has been always there is missing. You look around and it is not there, you search around and it is not there. You look in the mind, you look in the memories, you look everywhere but suddenly it is missing.

Egolessness is not something, it is just ego missing. Once you understand this there is no problem.

[The sannyasin replies: When I am meditating I have what I call an 'atomic state' where I am very very small, I disappear almost entirely. It's not black, it's not white, it's nothing, and it can remain for maybe fifteen minutes or more, but afterwards I feel very good.

I was wondering if this space of mine is like an egoless state.]

Yes, it can become a process towards that. You have stumbled upon a meditative technique which is very ancient. In the East we have been using it for thousands of years. But you know only half of it and because it has suddenly happened to you, the other half has also to be done. Then it will be complete and you will have a total perspective of it.

First start from the other end. First imagine that you are becoming bigger, bigger, bigger.

[See 'the buddha disease' january 22nd where Osho describes this meditation fully.]

Both states are of non-ego. Either you become so big that the whole existence is in you – then you are not, because you are the existence – or you become so small that nothing can be contained in you; again you are not.

These are the only two approaches and all the religions have worked either from one or from the other. For example, Hindus declare, 'aham brahmasmi' – 'I am god' – mm? that is the one method: expanding. Buddhists declare, 'I am nothing'; that is another method. And if a person can do both together a higher experience is arrived at... more synthetical. Then you hit on the ego from both sides: the ego is simply crushed between these two viewpoints, the enormous and the small.

Continue it. It will be good if you do it in the night before you go to sleep: just sit in your bed, do it and then go to sleep. But before you go to sleep always come back to your normal size, mm? Otherwise you can have difficult dreams in the night, nightmares, and they can be very disorienting.

So never leave yourself either in the atomic or in the cosmic, never! Come back to your normal size. Always end the meditation with your normal size. Go and look in the mirror and see that you are back to exactly the size that you are, mm? and then go to sleep.

## CHAPTER 22

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*24 March 1977 pm in Chuang Tzu Auditorium*

[A sannyasin says: I've been avoiding you for a year now.]

That's a good indication!...

That means that something is going to happen so the mind is afraid. The mind is never afraid without any real cause, so the people who avoid me are the people who are going to be transformed by me. They try to escape, they try to create many barriers, hindrances, because they are afraid: they know that if they come close the point of no-return is bound to come. That very fear prevents them. And those who try to avoid me are my people. So a good indication; nothing to be worried about, mm?

I am your shepherd (chuckling). You can avoid, you can escape; I will find you! And the more you try to avoid, the more you will feel pulled, because there are things which cannot be avoided: Love affairs cannot be avoided, and this is a love affair. The more you try to escape, the more attracted you will feel. My presence will become haunting and I will follow you wherever you go.

It is easy to escape from me but how will you escape from the attraction that I have for you? That is within you. So wherever you go you will carry it with you. You will become more and more conscious of it because by continuously escaping your mind will become more focused on it.

Hypnotists talk about a certain law, very basic to the human mind; they call it the law of the reverse effect. If you try to avoid something you are bound to fall into it; that is the law of the reverse effect. If you avoid and you don't want to see something, you will see it again and again and again.

But, it is natural, mm? it happens. Nothing to be worried about!

[A sannyasin says that he can't think of anything to say to Osho.]

Mm, that's good... that's good, because in fact there is nothing to say. The more you search to say something significant, the more difficult it becomes to find. If you are really in search of saying something significant you will fall into silence, because all that can be said is just superfluous. In fact only the superfluous can be said, only the arbitrary, the mundane, the trivial, the rubbish, about which it does not matter whether you say or not.

That which can matter cannot be said because it is more a feeling than a thought. Or even more deeply, it is more a being than even a feeling. It is so deep that you cannot pull it to the circumference; it is at the very core of your being. It can be communicated only in silence.

In the East we have developed great possibilities for that communication. We have a special term for it, we call it 'satsanga': a master and disciple sitting silently. The disciple has nothing to say because all that he can say is futile, meaningless. Why waste time with it?

The master has much to say but it cannot be said, it is so significant that words will not convey it, so they sit in silence. They just become empty spaces for each other, and then there is a communication between two silences, merging, melting, entering into each other.

Words keep us apart so language is really not a means of communication but rather of avoiding it. It is a tremendously insignificant instrument to avoid communication. When you don't want to say something, language is very useful. You can create a great cloud of words around you and you can hide behind it.

But when there is silence you cannot hide anywhere, there is nowhere to hide. Then you are naked and nude: in silence you are vulnerable, open. That's why people are never silent, because it is dangerous to be silent: anybody can hit you hard; it is too soft. Words give you a protection, an armour.

We call it 'satsanga' when two persons are just in tune, just falling into one rhythm, just becoming one. And then something can really be said... not through words but through love.

Just be here and enjoy being here, mm? And that which you want to say will be conveyed, and that which you want to hear will be heard!

## CHAPTER 23

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*25 March 1977 pm in Chuang Tzu Auditorium*

Ma Anand Kosha. Anand means bliss, kosha means body – body of bliss.

In the East we have discovered that man consists of five bodies. Five layers of bodies are there; we don't have one body, we have five bodies. And the first, the most superficial body, is the physical body, and the last, the most subtle body, is the body of bliss. That body of bliss surrounds our souls, that is the milieu in which the soul lives.

Hence we constantly seek for bliss. Consciously or unconsciously the search is one, the search for bliss, because that is our real body....

[A couple ask about their relationship. The husband feels restricted: in the groups he opens up and back in the family he feels he is shrinking. The wife who is pregnant feels tired and has difficulty expressing her feelings.]

A few things to be understood.... First, we have a concept of a family structure in the mind – of how it should be; that becomes the constriction. We don't allow the family to grow naturally. The woman has a concept of how the husband should be, the husband has a concept of how the wife should be, and they both have concepts about how the relationship should be and these concepts destroy the whole relationship. It is not a growth; it is something put together.

Hence, tiredness is bound to come because the innermost being is thirsty for something growing, evolving, alive. And anything that is put together is dead. It tires, it frustrates, it becomes a dead – weight. One starts wondering why one should continue in this way, and one starts feeling to escape from it.

So the first thing is: if you really want to grow into love and happiness then drop all concepts of how things should be. That is one of the most dangerous things to carry around, and we all carry it around! We have fixed ideas of how things should be.

Just drop them; be natural, be like animals. We are so much afraid of the animal that it has become a term of condemnation; we tell people 'Don't behave like animals'. In fact animals behave the natural way: it is man who has gone wrong, not the animals.

So behave naturally and you will feel alive. And when I say to behave naturally, it is implied in it that sometimes you may not like the presence of the other and sometimes the other may not like the presence of you. There is no need to like each other for twenty-four hours; that has to be accepted. Otherwise if you try to like the other for twenty-four hours, all love will disappear.

There is a rhythm in everything. Try to understand the rhythm.... Everything is a rhythm. Just like day and night, summer and winter, everything is a rhythm: love and no love. If we accept the state of no-love it never turns into hatred. If we don't accept it, it turns into hatred. It is something very fundamental.

If you accept the state of no-love – that it is part of the rhythm of life: one moment of love is followed by a moment of no-love – I am calling it 'no-love', not hate.... It is simply no-love: you are not flowing because one cannot flow twenty-four hours. One has to gather energy to flow so sometimes one stops all flow. One gathers energy, becomes a reservoir: that is the moment of no-love.

If you understand me, I call that moment of no-love the moment of meditation. Don't call it the moment of hate, call it the moment of meditation and then there is acceptance, welcoming acceptance.

So rather than telling to her that you want to be alone, tell her that you would like to meditate – and see the difference. In fact it is the same thing: you want to be alone. Meditation means to be alone and love means to be together. Love and meditation – this is the rhythm.

When you are alone you will gather energy. When the energy comes to a certain point from where it starts overflowing and you cannot hold it any more, then you need the other. Then you can give because you have... you can pour your energy into the other.

When you are closing and you need to conserve energy, if the other goes on interfering it becomes a deep anxiety – 'What to do with the other?' So you pretend... as if you are loving. You do all the empty movements of love: you kiss the woman, you hold the hand, you hug her, and there is no hug and there is no kiss and you are not holding her hand at all! You are not there at all! That's why you feel that you shrink. If you move naturally, if you accept this shrinking as a beautiful moment, this misery will disappear.

Nobody can love twenty-four hours. Unless you have become a non-being, unless you have become so empty that nobody exists inside you, and then rhythm disappears, you cannot love for twenty-four hours. Before that happens one has to live in the rhythm. It is just like a pendulum of a clock moving: this way, that way it swings. So try to understand each other and allow space.

A family is a real family when it allows space for the other to be. Even if it hurts you sometimes, you allow the freedom to the other and then the other allows freedom to you. A family means 'I will protect your freedom, you protect my freedom'; that is the agreement. Freedom means 'I will help you to be yourself, you please help me to be myself'. It is not a bondage, it is a mutual agreement to give freedom to each other.

Try to understand it. Mm? soon things will start happening. Just a clarity is needed, nothing else.

And never be a victim of the idea that if you change women things will be better, or if she changes men things will be better. Just by changing the partner nothing is ever improved; it is an illusion. In the beginning things will look good because both will be pretending. Again the same thing will happen, again and again you will be in the same trap. So rather than changing the partner, change the very quality of relationship; that will be something valuable.

In the West now changing the partner has become very prevalent. That is helping people not to grow because the whole emphasis has changed: just change the partner and things will be good! So go on changing partners your whole life – and nothing is ever improved.

You remain in the illusion that again you have found the wrong partner, you will find somebody else and things will be good again. And they are never good because the real thing remains the same: you are not changing, your quality of consciousness is not changing, how you relate is not changing. And so it is the case with the other. So you can go on changing partners again and again but the total result will be exactly the same. It is better to change the quality of the relationship, to bring more clarity.

Sit together, try to understand each other. Love means that. You say that in a group you feel very good; why do you feel very good? Because people are open, people are saying things, they are putting their hearts in front of you. Why can't you do the same in your relationship? And they are strangers! You love each other and you have been with each other and you are invested in each other. Why can't you do that?

Why not sit every night for one hour and just bring out all the problems, open your heart, don't hide. Help her also to open, and accept. Limitations are there, certainly they are there; nobody is perfect.

And it is good that people are not perfect otherwise love would be impossible! If two perfect persons meet they will not love; there is no need! Why should they love? – they are happy alone. It is imperfection that brings people together.

You are imperfect, she is imperfect; you both meet together and you think, 'We may be able to create a unit which will be perfect, more perfect than me, more perfect than you. We are both imperfect; we will complement each other, supplement each other. You have some limitations, have some limitations; we will fit together. Maybe I have something that you don't have, maybe you have something that I don't have. So the totality of us both may be more perfect than each individual taken separately.'

That's what 'family' means: two imperfect persons meeting and trying to create a perfect circle. It can be created but it is not available ready-made: you have to create it. The family has to be created every moment, every day, every month, every year. Never take it for granted; it is never a ready-made thing. That's where man proves to be very stupid.

You meet a woman: in the beginning you create some energy, she creates some energy because both are interested in creating. Then you settle, creation stops. You take her for granted and she takes you for granted; then things start falling apart. It is tired, dusty... just something like a duty to be done; you are bored.

So you start thinking of other women, she starts thinking of other men. Even if you are still together it is just because maybe she is pregnant and you have some responsibility for the child. Maybe both are insecure financially; together it is better. Maybe you have promised her and now how to go against the promise? All these things... but these are not of any worth. At the most you can remain okay. That's what she is saying, that's what okay means; but you are not happy, and if you are not happy it is not even okay.

So my approach is to give some time every day to each other. Make it a group! Talk openly, don't be afraid. What more can go wrong? At the most she can leave you! (to the wife) And don't be afraid: at the most he can leave you!

So always remember what is the worst that is possible and accept it, and then lay your cards on the table; it will be helpful. Try to understand, don't argue. It is not a question of arguing, it is not a question of convincing the other. It is simply opening your heart to the other. And see what can happen. I think within a month you will be flowing again.

Let it be a daily thing, a daily meditation together; half an hour, forty minutes will do. Before you go to sleep just talk about everything, finish the whole day: whatsoever has gathered, put it in front of the other and be finished with it. Go clean into sleep. In the morning, start again.

And continue to create the family. It has to be created every day; only then is it there, otherwise it is not.

[An ashram resident says his roommate seems to think they have a marriage, but he simply sees her as a roommate.]

Just be roommates, mm? No need to think in terms of being married or anything. One is always happier being friends, and friendship is a higher state than love. Friendship implies love but love does not imply friendship.

Two persons can be in love and enemies. In fact that's how things are: people in love are always enemies, always at each others' necks.

So it should be clear: let it be just a friendship, don't be bothered about marriage or anything. And whatsoever happens in friendship is good, whatsoever does not happen, that too is good. So be completely unburdened about it. It is not a marriage or anything; don't take it in that way. Just be friends, and whenever you want to be together, be together; whenever you want to be alone, be alone. So when you come back try it this way.

[Your roommate] has a very very understanding heart. She will understand; there's no problem about it. Once she understands the thing clearly she will do it that way. It must have been some sort of misunderstanding in her mind, otherwise there's no question.

And it always happens: a woman has a different outlook to a man. It is very difficult to make friendship with a woman because all that she can understand of friendship is love. That is her interpretation always, a woman's interpretation of friendship is love.



Up to now friendship has been almost a masculine affair. Maybe just because of historical reasons women were never allowed to be in the society, so they have not developed the quality of friendship. It was always man going to the war so there was a camaraderie, in the club there was a camaraderie, for the hunt there was a camaraderie; all the clubs were boys' clubs. The society has been man – oriented and the woman has been put aside. Whenever a woman knew anything of friendship it was always of love so the two have become very much entangled – the idea of love and friendship. It is difficult to be friendly to a woman; she immediately understands it as love.

So it has just been a misunderstanding; nothing to be worried about. Be clear and she will be clear! Just be together as friends, behave as friends, love as friends, and don't bring the problems of love affairs. They are ugly problems, very destructive. They will not help you, they will not help her.

I have put you with her for a certain reason: I wanted some feminine energy around you because you are hard... too masculine, too yang, the yin is missing. Some feminine energy around you will make you softer, will make you relaxed and will be helpful for your growth; you will be more open.

And in fact that's how it happened in the beginning: for a few days before you went to England you were open and flowing, more than you have ever been. But by and by the thing started settling like a marriage; then you became afraid. You started escaping from her and fighting and things started going ugly.

Drop all fear. And with me things are so easy that if any problem arises, divorce can be allowed in a single second (with a chuckle). So there is no problem, there is no legal procedure about it (laughter).

Never be afraid: if something becomes heavy and you feel that it is becoming heavy, a single moment and you are free, so there is no problem about it.

So you can go completely free. When you come back be with her for one month and see if friendship works. If you think that it doesn't work and it brings the same problem again and again you will move into your own room... no problem about it. Good!

Nirvana. It means enlightenment... but with a specific quality about it.

In India we have three names for enlightenment; they come from three traditions. The hindu tradition calls it 'moksha'; it means freedom, absolute freedom: you will be there, absolutely free. The second name is 'kaivalya'; that comes from the jaina tradition. It means absolute aloneness: you will be there but absolutely alone, purely alone.

And the third name is nirvana; it comes from the buddhist tradition. It is the most difficult of all the three and the most meaningful of all the three. It means cessation of the self.

In moksha you will be there, free: the bondage will disappear but not you, the prison will disappear but not you. In the jaina terminology, 'kaivalya', aloneness, the other will disappear and the other is the world, the other is hell, so you will be absolutely alone – only you, only you: nobody to interfere, nobody to make you defined, no limitation to yourself. You will be expansive, infinite.

In nirvana the prison will disappear, the other will disappear and you also. That is the beauty of the buddhist term: it says that all will disappear, because Buddha said, 'If you are there, some sort of prison will continue, because the very concept of "I am" is an imprisonment, the very concept of "I", "self" is a limitation. And if I am there, then the other exists – maybe very far away, but he exists – otherwise how will I define myself? I can be defined only by "thou".'

So Buddha brought it to the ultimate flowering. He said, 'Thou will disappear and I too. The prison will disappear and the prisoner too, because sometimes it happens that the prison is no more there but the prisoner is there and then the prisoner carries his own prison.'

Nirvana means utter cessation, all disappears, there is simple emptiness. In that emptiness there is tremendous consciousness, fulfillment, but no centre to be fulfilled. To know it, it has to be experienced....

## CHAPTER 24

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*26 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine and prayaga means the meeting of the three. Just as in christianity there is a concept of trinity – that god is three and yet one, three aspects of one reality – in the same way in Hinduism there is a concept of the meeting of the three; that concept is called prayaga.

That's why Allahabad is also called prayaga; because three rivers meet there. Two rivers are visible, one is invisible: the Ganges and the Yamuna – you can see meeting there; the third is Saraswati which is invisible. It is a metaphor.

In the same way man is the meeting of the three: you can see the body and the mind, the Ganges and the Yamuna, but the innermost core of your being, your consciousness, is invisible. All appears before it, it never appears before anything else. Everything is an object to it but it cannot be reduced to an object. It remains the subject, it remains transcendental. You cannot look at it because you are it, hence it is invisible. It sees all but you cannot see it because who will see it? – it is you!

Hinduism also has the concept of trimurti, three faces of god: brahma, vishnu, mahesh. These are the three energies: one energy creates, one energy sustains, one energy destroys. They all work together. If you want to create you will have to destroy, if you want to destroy you will have to create, and between the two will be the sustaining energy. These are the three faces of god.

Science also basically comes to the same concept. Deep down, the deepest analysis of physicists is that matter consists of three elements: electron, proton, neutron. That is the whole existence: three faces, three realities merging into one or one reality expressed as three.

So the concept of prayaga is very very meaningful. I would like you to remember that the body is one river, the mind is another, but these are the visible rivers, gross; hence you can see them. Behind

these two is hidden the third and that third is your reality. So don't get lost in these two. The third has to be remembered, provoked, called forth. That is the meaning of sannyas.

By becoming a sannyasin you are taking a step towards the third energy within you.

By choosing a master you are trying to grope for the invisible.

By surrendering to a master you are surrendering to your innermost core.

The gross is surrendering to the subtle, the manifest is surrendering to the unmanifest, the created is surrendering to the uncreated, time is surrendering to eternity...

That is what sannyas is all about.

Prem means love, bhuma means fullness, absolute fullness, and fullness comes only through love; one feels fulfilled through love and only through love! One can have the whole world but if love is missing one will remain empty. One may live but that life will be just a dragging. One can have riches, one can have power, prestige, but deep down one knows that one is hollow and there is nothing.

That's why people are afraid to look within – because within is hollowness, just a deep impotence, a poverty. One feels afraid to look because it is a bottomless abyss and there is nothing. That nothingness scares so people go on rushing outwards, doing this, doing that, running from here to there, always running.

They are always somewhere else, they are never where they are, because if they are there they will have to encounter the emptiness, the hollowness and that is too much. So people are always somewhere else; their mind has already left the place, they are always ahead of themselves.

Only through love does one come to a deep fulfillment and the hollowness disappears: one feels full, love-full, one starts overflowing. In love one starts sharing with existence; otherwise one has nothing to share. One is nothing so what is there to share?

People who don't have love in their beings are exploiters, suckers. If they come in contact with you they will suck you. You will feel tired, you will feel exhausted when they leave. They have nothing, they are just hollow, so they start exploiting the energy of the other. They are not sharers, they are hoarders.

When love overflows one becomes a sharer, and in that sharing is offering: one offers oneself to god. Flowers won't help: one can go and take flowers from the trees and offer them to a statue. Both are substitutes: the statue is false, man-made, and the flower you have borrowed from the tree; it is not your flower.

Man flowers in love. When you have your own flowering, then you can offer. There is no need to go to any statue. Both are substitutes: the statue is false, man-made, and the flower you have borrowed from the tree; it is not your flower.

Man flowers in love. When you have your own flowering, then you can offer. There is no need to go to any statue; god is everywhere, all around.

Bhuma is a beautiful word, one of the most beautiful. Sometimes these moments come when one feels full. Rare are those moments but sometimes they come naturally too because that's how one should be! Sometimes you forget and you don't create your misery, sometimes you forget and you are not rushing, sometimes you forget and you are not in the mind.

Any situation can be helpful....

Looking at the moon in the night one is cool and collected and relaxed and suddenly, bhuma – the fullness, the benediction. Sometimes looking at the sea, the roaring waves, you are lost; only waves and waves and waves and you are not there! The observer has become the observed: you have become the wave, the tidal wave that is coming. The distance is lost, there is no division and there is bhuma – the benediction, the fullness.

Sometimes holding a hand of a friend, a lover, and there is bhuma. Or sometimes just looking at a child, giggling, and suddenly it is there... because it is our nature. We are trying hard to avoid it. It is really impossible to avoid it but we have succeeded in doing the impossible.

We are born full because we are born out of the fullness of god. We are born emperors, we are not beggars, but we have forgotten the language and we are lost in an alien language – the language of money, the language of power, pull, prestige. We have lost the language of love....

I am giving you this name so that you start learning the language of love. And start from ABC. People are very deluded; they think they know love, they already know what love is – hence they go on missing.

First one has to understand that one doesn't know what love is and then things can start. From the very beginning, from ABC, one starts learning.

Deva means divine and kutir means a small hut – a small hut for the divine, a small shrine for god. Kutir is a poor man's hut: the guest is great and our hut is a poor man's hut but if we invite the guest he comes!

Suddenly the hut becomes a palace... instantly! The moment he comes there is a transformation, a metanoia, a radical change. Then all your poverty disappears, you are rich, and you are rich for the first time. Then death disappears and you are immortal, all misery disappears and you are pure bliss. But without god a man is just a poor man's hut. It is up to you to invite the guest....

Ordinarily it happens that the guest knocks at your door but you don't open the door. Sometimes, even if you open the door you shut it immediately because you cannot recognise the guest... and unless you welcome him he cannot come in.

This is all that I am doing here: making you alert about who is this guest, making you alert so that when he knocks at the door you are not fast asleep, and when you open the door, if he is there you can recognise him. That is the whole purpose of a master.

I recognise him and I would like to impart my vision to you. I would like you to look through my eyes and have a little glimpse.

[The new sannyasin says that it's very difficult for him to relate to people and especially to women. He would like to go to people and relate to them but he finds it very difficult.]

Mm mm, wait a little. Do a few groups and it will disappear. Don't be worried about it, it is not really a problem: it is a symptom, the problem is somewhere else. The problem is that you are not confident about yourself, hence this is a secondary thing that arises out of it.

If you are not confident about yourself it is difficult to relate; you are shaky, you don't have a centre to relate from. And particularly with women it will be more difficult because to relate to a woman you have to go deeper into your being. With a man it is more superficial: he is just like you so you are more confident because you are walking on known territory.

When you are with a woman you are moving in unknown territory so there is more fear. When the fear is there you start shrinking and you become closed; when you become closed the relationship is not possible.

Relating is very simple when you are open, so the real problem is how to become open. Once you take an unreal problem as real you will be in difficulty because you will go on trying to solve it and it cannot be solved.

It is like cutting the head of a shadow: you can have the softest sword in the world but you will not be able to succeed: you cannot cut the head of a shadow. If you want to cut the head of the shadow you will have to cut the head of the man whose shadow it is. Then suddenly the head disappears, but you cannot directly cut the head of the shadow.

Relating is just a shadow-problem. So do a few groups, then I will see. And after each group remind me how things are going, mm?

Don't be afraid. I have very dangerous women around here! (laughter) Soon you will find the difficulty is just the reverse: how to escape from them! They will haunt you and jump on you and grab you! Yes! we have no ordinary women here! (bhagwan chuckles) So you just wait! (much laughter)

[A sannyasin says: You said the way is very simple for me, but I don't know what I have to break in myself.]

You have nothing to break, that's why I said it is very simple. But if you want to break something it will become difficult because you have nothing to break, so you are looking for a problem which is not there.

Simply relax; there is nothing to break! Simply relax and start enjoying life! That is your prayer. You don't need to work at all, you need only to play. If you work you will create trouble; if you just play around things will settle by themselves.

I can understand your difficulty because everybody wants to break something, but to break something you need some blocks in the first place and you don't have any blocks.

It is as if you don't have any disease and you go to the doctor and insist on having some medicine... but you don't have any disease! The only disease that you have is the idea that you have a disease; that's the only disease.

So what can the doctor do? He will give you a placebo, he will give you sugar pills, mm? And he will say 'Take these and the disease will go – don't be worried'. But you will not be satisfied because you would like him to examine you rightly first. He should do an x-ray examination, cardiogram and things like that.

If the doctor is very alert about problems like this he will send you to the x-ray specialist, send you to have a urine test, a stool test, this and that. He knows that you don't have any disease but just to satisfy you he does those things so that you know you have been examined perfectly well. Otherwise from the very beginning he could have said to you that you have nothing but that wouldn't satisfy you.

You can create your problem; the problem is not there. There are many people who don't have any problem but they cannot trust this – that they don't have any problem. This looks so unusual, in fact so abnormal – not to have any problem. When everybody has problems, when everybody is going crazy and you don't have any problems, you cannot believe that you can be so abnormal, mm?

You must be having some problems somewhere maybe hidden in the unconscious, in some deep nook and corner in the darkness of your soul, but you must have some problem! How is it possible that you don't have any problem? That's why you cannot accept it – but you don't have! I can see through and through: you don't have any problem!

If you want, you can create one (laughter), then you can break it, but that will be just absurd. Simply start enjoying life!

Love, eat, work and enjoy! Enjoy small moments. Small things are there: sipping tea or coffee or just lying on the bed and relaxing, enjoy! And make them so tremendously enjoyable that they become almost divine, sacred.

Turn small things into great things. Taking a bath enjoy it so deeply... as if you are in prayer. And how can a person be deeply in prayer if he cannot be in prayer while he is sitting under a shower? It is so beautiful; the water falling on you is god falling on you! It is god's element and it is very basic to life, life cannot exist without water.

Your body consists of eighty percent of water. The moon is lifeless because there is no water, millions of stars are lifeless because there is no water. Unless water is, life cannot exist: first comes water, then life starts. The first glimpse of life comes in the sea; the fish is the first to evolve life.

So while sitting under a shower become a fish. Enjoy it! It is so beautiful. It is the very substratum of life, the very substance. Sway, sing, pray... feel grateful.

Eating, make it a sacrament. Loving your woman, make it meditation. Playing with your child, play with god... because it is only god! Names are different, forms are different.

That's what I mean when I say it is very simple. You don't have problems, you have to start living! And with this message I am sending you: start living! Don't wait – there is no problem to be solved!...

Good. So you try to live. If you cannot live and you create some problem, in autumn we will see. And if you feel it is very difficult to live without a problem, in autumn we will create a problem, mm? But if you listen to me it is really simple.

[A sannyasin asks: Sometimes I think creativity is a means of growth, sometimes I think creativity – painting, writing, making things – is an escape.]

It is not an escape, no! It is very very helpful. Become more creative and you will be growing towards your being more easily, in more of a flow, because when you create something you are creating two things: the thing is created outside, inside the creator is created.

So the painting is not as valuable as the painter that is created while you are painting. You become integrated; when you are painting you have to be one. All thoughts disappear, only the painting remains there.

You have to pour your whole energy into it, so painting becomes just a medium for deep meditation: you forget the whole world, the painting becomes your whole world. Even if the house catches fire you will not be aware of it, you are so absorbed. So in this absorption something inside you settles, becomes centred.

Creativity is part of growth but growth goes higher than creativity alone can go. So creativity alone can sometimes become an escape; if you think it is ail and ail it can become escape. Creativity plus meditation – then there is no fear.

Remember, creativity is very good but not enough; something more is needed, something plus, and that plus is meditation. If you meditate and create there is no problem of escape, you cannot escape. So let your creativity also be a meditation and your meditation a creativity. By and by both will become one and then escape is not possible.

Ordinarily your question is relevant: many people escape through creativity. They are worried, tense, they don't know what to do with themselves. Creativity becomes a passage to escape from themselves. They start playing a guitar, playing a flute, painting, and they become engaged, occupied somehow. This helps them to tolerate themselves, otherwise they don't love themselves. Alone, left to themselves, they don't feel good, so this is like alcohol, an intoxicant.

If creativity is without meditation it can become an escape, so your question is relevant, the fear has some meaning. But if you are meditating there is no need to fear.

So go on meditating and start being creative. Whatsoever line you choose is good, mm?

[A sannyasin says he feels a shadow inside near his diaphragm when he goes deep inside.]

It is not something to be worried about. It's the natural boundary between the conscious and the unconscious. When you go deep, when you go just on the boundary, you feel something changing.



Everything before that boundary seems to be clear and after that everything becomes unclear, confused, shadowy, dark.

When you cross that boundary it will give you a feeling that you are not one but two. When you are only in the conscious you are one; you are not aware of the unconscious. When you become aware of the unconscious also you start feeling as if you are split, as if you are two. The unconscious looks like a shadow because with the conscious you are identified: this is you, so the other must be the shadow.

But nothing to be worried about it. You have to go on trying to penetrate it, relax and go into it. A moment will come when you will become more acquainted with the conscious; then this shadow will by and by start disappearing. When the boundaries make it easier for you to move from one place to another and it will not be like a barrier, the shadow will disappear.

The day the shadow disappears is a great day because then the conscious and the unconscious have lost their division. That day you have become schizophrenia-proof; you cannot become split. Otherwise any day anybody can become schizophrenic because the other is there. The other is also you but because of the division you cannot feel that it is you. So this division will disappear by and by.

It is a good indication that you have started feeling a shadow. Continue, mm?

Alankar means ornament and deva means divine – ornament for the divine, a decoration for the divine... and each person has to become that.

Unless we become that we cannot feel contented. Unless you become a glory to god, not only a glory to yourself but a glory to this existence, this cosmos – not only that you are happy in your being but that the whole existence feels happy that you are – then only will you feel contented. That is the meaning of alankar – that if you are lost even god will miss you, that existence will never be the same if you are not here.

So make yourself so silent, so happy, so blissful, that you start creating something new in existence that was never before and which was waiting for you to happen. Each person has such a unique possibility, a unique potentiality....

In the Jewish Lore there are many beautiful parables. One is that when Moses was dying he refused death. He said, 'I will not die – go and tell god! I have been serving him so much. Is this right to kill me? Go back and tell god that I am not going to die!'

The beautiful story says that death had to go back because Moses was really such a beautiful person. She became afraid that if she did something god might be angry with her, so she went back. It has never happened before and has not happened since. God could not gather enough courage to send death back again, so he came himself and he tried to persuade Moses saying, 'Listen, where is your father?'

Moses said, 'He is dead.'

'Where is his father?'

Moses said, 'He is also dead', and so on and so forth; everybody up to Adam had died.

Moses said, 'Yes, everybody has died, so what? Adam was a thief, he had to die; I am not a thief.' And in that way he related everybody's crime. God was at a loss: now what to say to this man? And really he was such a pure man.

So god started thinking about what to do. Then he found out that once Moses had killed an Egyptian. An Egyptian was beating a Jew and Moses became so angry that he hit back and somehow it happened that though the hit was not so hard the man died. It was not meant to be so: Moses was not a murderer; it was just an accident.

God said, 'What about that Egyptian that you killed?'

Moses says, 'What about so many people that you kill every day?' (laughter)

This is beautiful... this I loved!

Mm? 'I killed only one man and you go on killing people century after century. What about that?'

But Moses must have been an 'alankar', a decoration to existence. Even god is trying to persuade him that it is good to die because it is natural, so no one should be an exception. Finally it had to be settled that Moses would not die an ordinary death. He would disappear into the clouds and be received in heaven. Death would not be sent to him; he would simply disappear.

Such parables are of tremendous beauty. They simply show that even god.... When a Buddha or a Moses or a Christ is here god feels blessed. And these people have done something so beautiful in their being, their very being is so precious....

One can become that... one should become that! It is everybody's right. So try it, mm?

## CHAPTER 25

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*27 March 1977 pm in Chuang Tzu Auditorium*

[Osho gives a name for a new centre in america]

This will be the name: Mahaprasthana – it means the great departure. Prasthana means departure and mahaprasthana means the great departure. It is a one hundred and eighty degree turn; you are never the same again. Even if you want to be the same, you cannot be, because once your vision has absorbed some meditative energy, your world changes. Your world cannot be the same because you are not the same.

So Buddhists call meditation the great departure. A man who has never thought about meditation is of a totally different kind of species. A man who has meditated looks similar but is not part of the same species. He has moved into a totally different dimension, he lives in a different world, his values are different, his orientation is different: he is almost a stranger in this world.

Things that matter to other people do not matter to him and things that matter to him do not matter to other people. So all down the ages the meditator has been thought to be a little crazy, eccentric, mad, because he has always been in a minority. Although he lives more blissfully, more beautifully, lives in a greater benediction, still people think that something has gone wrong, because they are the majority.

And this is a defence measure: they say about the meditator that something has gone wrong with him – they have to say something has gone wrong to defend themselves; if he is right, they are wrong. And one thing is certain – that he has something. They feel that and they start feeling that they are missing it.

One thing everybody becomes aware of is that he is happier than ever. Now they have to condemn it otherwise his happiness will become infectious... his happiness will be pulling them too. It is a great departure....

[A sannyasin asks about a dream: In the dream I came across just a piece of wood; in the piece of wood there was a hole or a dot.

I found myself just flowing through the hole, just going right through it and it seemed as if the stars were whirling by me on all sides. It sounds like what you were saying about falling, falling and falling... ]

Sometimes it can happen in a dream. In fact whatsoever happens in a dream has something to do with your inner possibilities. Sometimes it is sexuality that comes into your dream, sometimes it is spirituality that comes into your dream... floats in, changes your dream mind, gives you a glimpse and then disappears.

You can make that experience a beautiful meditation; start doing it every night, consciously. Every night when you go to your bed, sit on your bed, close your eyes and again visualise the same piece of wood. Let the dream come true again: the same piece of wood, the same atmosphere of that dream, the same hole.

Start looking into the hole and you will see that things start happening again, because it happened through your unconscious mind. You have just to give a little push to the unconscious mind and it will start working.

So every night do it before you go to sleep and then go to sleep. You will see within a few days that it starts coming into your dream again and then it will become more and more clear. Sometimes it can become so clear that you cannot believe that it is a dream. Sometimes it can be so real that reality looks pale before it. And then it is not a dream at all... it is not a dream at all! Then it is very intuitive.

You have approached something deep in your unconscious; continue it.

If people listen to their dreams, if their dreams are rightly interpreted, many things can be found through dreams. But in the West dream interpretation has gone into wrong hands. Freudians simply interpret through sexuality, so if you give this dream to a Freudian he will say that this is nothing but a sex dream – mm? this hole is nothing but a vagina, and he will interpret it as a desire to enter into a woman....

Just start visualising it as it was and don't try to analyse it, because analysis is of the conscious mind and dream is of the unconscious and they are poles apart. So simply visualise, and once you start being able to see the wood and the hole, just go into it.

Don't bother about what it is, how it is going to happen, how you are going to do it; just allow as you did it in the dream. You will go still more deep, more deep.

Within two to three months you will be tremendously benefited by it. It can become a meditation... and these meditations are more helpful because they belong to you, they grow out of you; it is your dream. If somebody else tries this he may not succeed.

All the meditations that other people have given to the world are their dreams, their visions; they may work, they may not work. So if one can work out something from one's own unconscious it is going to work certainly, absolutely. Start doing it, mm?

[A sannyasin says that when she thinks about living with someone she likes, she also sees things she does not like.]

I understand. Two things to be understood: first, a nice person is not enough to live with; the person has to be fantastic! Then only can one be foolish enough to live with someone (with a chuckle) otherwise not! Just nice won't do! So you find a fantastic person, not nice, because nice means so-so.

It is good to be with a nice person for a time but to be with a nice person for twenty-four hours will be too much; the nice person won't prove nice. Even the fantastic person, when you live with him for twenty-four hours is no more fantastic; he becomes a nice person. And the nice person becomes simply disgusting! (much laughter)

So your understanding is right! With a nice person things cannot go very far.

And the second thing: when you are feeling that it is good to be with a person, don't think of all the pros and cons, otherwise nobody will ever be able to live with any person, the whole world will fall apart, because every person has limitations, good things and bad things.

When you are in love with a person look at the good things. Bad things will take care of themselves (with a chuckle in his voice); soon they will come! But this is not the time to think about that because if you start thinking you are being too clever.

Have you heard about Immanuel Kant, one German philosopher? A woman wanted to be married to him so she proposed to him. He said, 'I will think about it.' He was really a great thinker so for three years he thought about it, and he really did a great dissertation.

He consulted the whole library, all possible books on sex, marriage, love, good and bad statements, and he accumulated all the pros and cons.

He meditated and meditated. Three years passed, then he decided that it was good to marry because three hundred points were against and three hundred and one points were for! (laughter) He said, 'One has to marry because one point is for it.'

So he knocked on the door of the woman's house; the father opened the door and Kant said, 'Now I am ready. Where is your daughter?'

The father said, 'She is married and has one child – you are too late!' (laughter)

So don't go on thinking too much. Nobody is perfect! If you ask for perfection you will miss; relationship, love, friendship you will miss. Nobody is perfect. To ask for perfection is to ask for the impossible, so be human!

Every person has some drawbacks; accept them. When you love a person you accept all the drawbacks, all the limitations.

If you find that three hundred points are against and three hundred and one points are for, it is enough. Then go head-long into it; don't wait for three years.

And you are gathering courage. You are looking more energetic, radiant, and things are going to happen, mm?

Soon you will meet a fantastic person; I am going to manage!

[A sannyasin says: I've been resisting you in the last month. I'm afraid of your power, afraid you're going to drop the atom bomb.]

Your fear is absolutely right: I am going to drop it! and there is no way to escape. Wherever you are I am going to drop it, so just stop escaping. Accept it and then the fear will disappear. When one accepts that it is going to happen what can one do? In the escaping one is still hoping that one can escape, but I tell you, you cannot escape from me. You have already crossed that boundary from where escape was possible.

So you can resist and delay the process, that's all. You can move into non-resistance and allow the process to happen fast. And sometimes it happens that the torture is unnecessary: when you prolong a process the torture becomes unnecessary. A thing can be done in a single stroke.

I can kill you in a single stroke, but if you try to escape I will have to kill you slowly, slowly, and that makes it very tortuous. It is unnecessary. It is better to die in a single stroke and be finished with it!

Your fear is correct. That is my whole purpose here: to kill you! So the mind is suspecting rightly. And the mind is also rightly suspecting the other thing. The mind does not trust you because the mind knows that you would like to be killed. The mind is the thing standing just between me and you. The mind doesn't trust me and the mind does not trust you.

The mind cannot trust me because the mind is afraid that it may have to lose its grip, its power over you, and it cannot trust you because the mind knows that you can surrender, you are surrendering – slowly, but you can surrender fast.

So this mistrust about yourself is coming from the mind. You have to understand it and don't be trapped by the mind. When the mind says 'Escape!' rather than escaping, move in the opposite direction. If the mind says 'Go to the East, escape to the East', go to the West, the opposite direction, immediately go to the opposite direction. If the mind says 'Escape from Osho', then surrender to Osho (laughter) so it can be done easily and fast.

[The sannyasin answers: The old thing that comes up all the time is the fear of seeing you as the punishing god that I knew.]

Then you don't know me and you have a wrong concept, a christian concept. From your very childhood this must have been put in your mind, mm? The christian god is really not very godly!

[She adds: It's the fear that everything will be taken away from me.]

Everything will be taken away from you – but it is not a punishment, it is a reward – because that everything is your misery. When everything is taken away from you, you will be rewarded tremendously, because in that very emptiness, in that very absence you will start flowering into bliss. It is not going to be a punishment; in fact punishment is just a wrong concept about life.

Sin, punishment – these are the two aspects of the same coin. And Christianity has created both the ideas in peoples' minds, very deeply conditioned, that you are doing something wrong, that you are wrong, that man is born in sin, that Adam has already committed the wrong and we have nothing to do to go beyond it; we have to suffer it. So it is inevitable, the sin is inevitable; hence punishment is inevitable. So guilt arises and the fear arises.

I am bringing a totally different concept of god into the world – that god is love, that god is joy, that god is celebration and that there is no sin, that all guilt is just foolishness... that nobody has ever done anything wrong because wrong cannot be done at all. All that which happens is good because all that happens, happens through god. It cannot be otherwise. The devil exists not so there is no sin and no punishment.

But you can shrink away from this celebration that goes on and on... in that shrinking you suffer. You punish yourself; not that god is punishing you. Man is free to punish himself.

It is almost like this: you are free to try to get out of the room through the wall and to hit your head against it. The door is open: you can go through the door. But you can try through the wall and if you are hit back by it, it is not the wall that is punishing you; it is you yourself, out of your foolishness.

God is celebration but you can shrink away and then you suffer, because when you shrink away you are no more part of the celebration.

But I feel you are coming to the point by and by. It takes time; nothing to be worried about.

## CHAPTER 26

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*28 March 1977 pm in Chuang Tzu Auditorium*

Prem means love and arudha is the last stage of sannyas, the perfect renunciation, where one transcends all disciplines, where one goes beyond all rules, where one follows no code, where one lives absolutely spontaneously, where one lives moment to moment not thinking of the consequences at all. That is the last stage of sannyas, renunciation.

And to me love is the last stage of sannyas because love also knows no laws, no rules. Love is beyond rules, beyond laws, beyond disciplines, because it has its own discipline. It need not depend on any other external thing: it has its own inner order and there is no need for any other order.

We need an external order because we are lacking the internal: we need somebody else to discipline us because our innermost core is undisciplined. When the inner discipline is born then one can simply throw all external discipline; there is no need for it. It is as if a cripple walks on crutches, then one day he is touched by a miracle. He is healed and he throws his crutches; now there is no need for them.

There is a story in Jesus' life.... He healed one man who was a cripple. When the man was healed he took his crutches and was trying to take them back home. Jesus called him, saying, 'Why are you carrying your crutches? Throw them because they are no more needed.' Just out of old habit...

So when you become understanding there is no need for any discipline; your understanding is your discipline, your law. And love is that understanding. When you love, you cannot do wrong, it is impossible to do wrong. How can you do wrong?

When you don't love, even if you think that you are doing good, you will not do good; even your good is going to prove poisonous. And when you love nothing can be poisonous... the very touch of love transforms poison into nectar.



Anand means bliss, koshen means body – body of bliss. And that is our real body. The body that consists of matter is just for an overnight stay; it is not our real body. Even the body that consists of thoughts, the mental body, that too is not our real body.

In India we have been searching deeply into human existence and we have come across five bodies. The first is the physical body: we call it 'anamayakosha' – the body that is made out of food. Second, the vital body: the 'pranamayakosha' – this is made of breath. Third body, the mental body: 'manomayakosha' – it is made of mind stuff, thoughts, dreams, imagination, hope, memory.

And the fourth: 'vigyanmayakosha' – the consciousness body. When you start witnessing your thoughts you are in that body. When you look at your thoughts the looker who is looking at the thoughts is the fourth body. That too is not yet you... coming closer home, every step is coming closer.

The vital body is closer than the physical body, the mental body is still closer than the vital body, and this body of consciousness is very very close. Hence all techniques of meditation use the consciousness body because it is very close and it has to be used as a bridge.

Beyond this body is the bliss body – 'anandmaya-kosha'. This body which consists only of bliss, pure bliss, is you! That is your eternal body... that you never lose. When you are unconscious you live in the physical body only; when you become a little conscious you start feeling the vital body. That's why yoga uses the vital body, the pranayama, to make the vital body so strong that you can feel that it is separate, different, totally different from the physical body.

We almost live unaware of it. We breathe but we don't breathe consciously, we breathe but we don't breathe enough. So the second body remains a very weak body and the physical body remains too dominating and over-powering.

If you become a little more conscious you become aware of your thoughts, otherwise they are rushing. When people first come to meditate here they are not aware of their thoughts at all. When they meditate they start thinking that something bizarre is going on. So many thoughts have never been in their minds, and they come to me, saying, 'What is happening? I was never so confused and I was never so full of thoughts. I was hoping that I would be less in the mind and now it feels I am more in the mind.' They become aware... it has been always so but they were not aware.

And when you become aware the mind starts un-stressing – mm? it has been always in stress – coiled up energy, pent-up energy. When you start becoming alert about it, it starts uncoiling, unstressing and everything starts bubbling up, starts surfacing.

If you become a little more aware you come to the witness who can watch these thoughts. And if you become such a witness – so deeply rooted in the witness that thoughts disappear, because when the witness is perfect thoughts simply disappear; they don't get any energy from anywhere; the whole energy becomes concentrated in the witness so they starve and die – in that moment is the transformation.

Suddenly the witness who was looking at the thoughts – and there are no more thoughts and there is nothing to look at – turns in, starts looking in, and there is the fifth body, the 'anandmayakosha', the

bliss body. That's what we are searching for; knowingly, unknowingly, that is the search. Animals, trees, birds, man, everybody is searching for that which is really our abode.

[A sannyasin says: I'm worried about my mother... Well, two days ago her final letter came saying 'Enough – I am finished. Your philosophy is too different now. I don't understand you any more'. And then suddenly I'm going home.]

Don't be worried: just go home. It is very natural and very difficult for parents to understand what is happening to you. It is so rare, and everybody has lived with a certain idea of religion, philosophy, church.

And suddenly you go so far away, to such distant pastures.

The very terminology is unknown to them. They cannot understand what sannyas is, what in the world you are doing. And when you cannot understand, the thing looks almost crazy: because you cannot figure out what it is, it looks crazy. When you cannot understand a language it looks all nonsense because the sense comes from your understanding.

The english word 'barbarian' came from the romans. They called the whole world barbarian: whosoever would not speak roman was a barbarian. Because he could not understand the language he was not a human being at all!. How can a human being be without knowing their language? You cannot be human: you are a barbarian.

The word 'barbarian' means one who goes on, 'bah, bah, bah...' – meaningless!

And there are many languages: philosophy is a language, religion is a language, and of course people are very very emotionally involved. If you are a born Christian, the parents know the language of Christianity, they understand Christ – not because they understand Christ but because they have been brought up in that particular terminology so they are acquainted with it; acquaintance is thought to be knowledge.

Jews could not understand Jesus because he was saying something new; he was alien, a stranger.

So try to understand your mother's difficulty. It is not really your difficulty, it is her difficulty. So just go home. For a few days don't argue. Mm? just play the tapes, let them listen, put the books out, let them look at them. Just sometimes sit silently and meditate, let them feel your energy. Let them see that you have not gone mad

The first thing that they would like to be certain about is that you have not gone mad. Once they are settled about that things will start changing; then they will start approaching you with an open heart. Once they see that you have become even saner, you are more silent, your energy is more loving, you have more understanding, the problems will disappear.

Within a week your mother will start enquiring about meditation and sannyas. So don't be worried; go with hope! You may be able to convert her!

And when she says that she is finished, she is not finished! Whenever somebody says 'I am finished with you', that simply shows that he is angry, not finished at all, because if someone is really finished he will not even bother to say that he is finished with you. Finished means finished!

When somebody says 'I am finished with you – enough is enough!', it is not yet enough. She wants to be finished with you, that's certain. She wants it to be enough, but it is not enough – it never is. A mother is never finished, cannot be.

So simply go lovingly, understandingly. And the difficulty is theirs, not yours; keep it in mind. So if they get angry it is pardonable; if you get angry it cannot be forgiven. You have created the difficulty for them: you have taken sannyas, you have been meditating, you have gone astray.

They have not created any trouble for you, you have been creating trouble for them, so it is for you, it is your responsibility to help them understand. And they will understand because so many thousands of sannyasins are going back and parents understand, they are ready to understand... just a little help.

So just go and for seven days no argument, mm? If they argue simply laugh, smile, enjoy, mm? but don't hit back because argument becomes a distance; arguments never join people together. They can create such an abyss – unbridgeable sometimes. So never depend on arguments; they are never a bridge. Only love is the bridge.

If they argue and become angry and shout at you and say things, simply enjoy it. They love you, that's why they are doing this; otherwise, who bothers? They care, that's why they are doing this. Keep this in mind and within seven days you are going to be the winner. Mm? nothing to be worried about.

[A sannyasin says: If my energy is moving, my awareness or my consciousness isn't there. If I'm concerned with my awareness or my consciousness, my energy is not there. I just don't know what I need or which way to go.]

So the first work has to be done on energy, mm? For a few days forget your awareness because if you work on both, both will be disturbed. First completely relax and move into energy, mm? No need for consciousness right now.

When the energy has started flowing perfectly, when you feel that you are really enjoying energy and the flow is tremendous, tell me again, mm? Then we will start exploring the work on awareness.

Awareness right now will be a disturbance. Awareness needs great flowing energy as a prerequisite, it is a presupposition for awareness. Awareness can only ride on high energy. If energy is not moving, is frozen, then awareness is very difficult and there is unnecessary conflict and struggle and not much is achieved.

So first work with energy. Put aside awareness as if that is not your work right now. Mm? first things first.

If energy is there awareness can be brought very easily; if energy is not there awareness cannot be brought. And both will function together but only at a later stage, not right now. A moment comes when energy and awareness have no conflict; they cooperate, they become one. But right now there is a conflict; in the beginning it is always so.

So relax, dance, sing and move with the energy, mm? Good.

## CHAPTER 27

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*29 March 1977 pm in Chuang Tzu Auditorium*

[A sannyas says: Things have happened and now I'm trying to get into control in finding out what it was that did happen.]

You are on a wrong trip and you will disturb the whole process. Things have happened and they are happening, but if you start analysing – looking into it intellectually, figuring out what has happened, what has not happened, how much, how little – the whole process will stop, because these processes are very very temperamental. They are so delicate and the intellect is so rough that if you bring in the intellect they simply shrink and disappear. They are very shy, all great processes are very shy.

One day try this: take your lunch and become conscious about what is happening – whether it has reached the stomach yet or not, whether the stomach juices are being released or not, mm? You have eaten your lunch but you have to know whether it is being digested or not, you have to figure out how much time it is going to take and whether you are deriving nourishment from it or not. Analyse it and watch and see: close your eyes and think about your stomach and intestines and things. Try for twenty-four hours and you will fall ill; your whole stomach will be disturbed. It was perfectly okay but now it cannot be okay because you have disturbed it.

These processes are very subtle and they don't need your knowledge, they don't need you to know about them. It is just like the roots of a tree: they are underneath the ground, hidden. If you bring them up in the light you kill the tree. It is better that they should remain hidden, they should not be exposed. They work that way.

It is just like a small child is in the womb of the mother: bring him out and you will destroy the child. He has to be in the womb for nine months, completely hidden. Never again will he be growing so fast as he grows in the womb, never again in his whole life! If he lives ninety years, then too he will

never grow so fast as he grows in the mother's womb. The growth is tremendous! It almost doubles itself in twenty-four hours; you will never double yourself again.

And it goes on multiplying: just a small tiny cell is there in the beginning and in nine months a baby with all the organs. It is all going on unconsciously, it is all going on silently. The mother is not aware, nobody is aware, nobody needs to be aware. When the child has grown to a certain point, nine months, he will come out.

So these processes are like pregnancy. Simply don't disturb them. When they have come to a certain point of growth they will reveal themselves; you need not go into them, you need not bother. You should not try to work out what is happening at all; that's what surrender is. And they are going well!

In the East it is an old tradition: the disciple goes to the master and he just asks for blessings, nothing else. By blessings is meant that the master is saying 'Everything is going well; don't be worried'. That's all that blessings mean: everything is going well. So the disciple is perfectly okay, he forgets about it. He goes on doing whatsoever he is doing and the master knows; that is his business.

One day suddenly the child is born! And then you will be able to see and know and there will be no problem, but not before it. A premature child will suffer the whole of his life; there is danger that he may not survive.

My feeling is that whenever a woman becomes too conscious of the child, a child is born premature; that's my observation. In primitive societies immature children are never born because the mothers are not conscious about it.

You will be surprised – there is a tribe in Africa which had not known that there is any connection between intercourse and pregnancy. For thousands of years they have lived and loved and given birth to children and they had not even thought about it – that a child is born because of sexual intercourse. They had not thought that there was any relationship. They had always been thinking that a child is god's gift; it has nothing to do with anything else.

Now, this is a totally different world. Those people have never known a premature birth; how can they know? They don't know anything, knowledge has not interfered in any way.

The modern woman is very much alert, too alert, dangerously alert. She is reading books, trying to find out how old the child is, how he looks inside. She looks in the encyclopedia to see how the child is looking at three months old, what shape, what organs have come up. This is dangerous, mm?

Just thinking about it your stomach starts churning, thinking about it your stomach becomes strained, thinking about it your stomach is not relaxed and you are hurting the child. The child needs total relaxation.

Knowledge is a tension. When it happens on its own it is not a tension, when you try it is a tension. So my suggestion is that you forget about it.

Whenever you become too worried, just look at me and my blessing is with you.

## CHAPTER 28

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*30 March 1977 pm in Chuang Tzu Auditorium*

Prem means love and homen means god of sacrifice – god of sacrifice and love. And love is the most fundamental sacrifice in the world, because when you give yourself, then only does love grow... when you give up yourself, when you give in, when there is no resistance to survive on your side.

Love is almost like death. You die, you disappear, you dissolve, and in that very disappearance you appear for the first time in a totally new way with a totally new being. So it is sacrifice and it is a new birth.

When you sacrifice without love it is torture. One should never sacrifice unless there is love. And when there is love, if you are afraid to sacrifice, love will never grow. It will always remain a dream, it will never become a reality.

Love demands total sacrifice; that's why there is constant struggle, conflict between lovers. And there is a misunderstanding between lovers, a very fundamental misunderstanding: they think that the other is demanding sacrifice. The other is not demanding sacrifice, love demands sacrifice! The other is not love, the other feels you are demanding sacrifice. You are not demanding it.

Love beyond both, the god of love, demands sacrifice. It is not that you sacrifice to your beloved or your beloved sacrifices to you. You both sacrifice to the god of love.

There is a misunderstanding between lovers: they think the other is too demanding: the other is not demanding.

Maybe the god of love is using the other as he is using you, mm? because he has no body.

In India we have a myth about the god of love – that he has no body, he is bodiless. The myth is beautiful....

Shiva was meditating on the Himalayas. The god of love tempted him and he became very angry. He opened his third eye and it was such a tremendous energy, it was fire! He poured his fire on the god of love so that he was burned, his body was burned utterly, forever. Since then he has been without a body, he moves amongst people with no body.

So love uses your body, your lover's body; hence the cause of misunderstanding. But it is love that demands sacrifice. Love is not possible without sacrifice. It exists only when there is utter sacrifice with no condition, with no bargain....

## CHAPTER 29

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*31 March 1977 pm in Chuang Tzu Auditorium*

Deva means divine and aranya means wildness – divine wildness, divine chaos. Chaos is the source of all, and the moment we become capable of entering chaos we become capable of entering god. God is wild: he is more like a forest than like a garden. The very disorder of it is its order, the very chaos of it is its cosmos. There is a subtle discipline but that discipline is not imposed from the outside; it grows from the innermost core.

By becoming a sannyasin one enters divine chaos. Then all that is man-made becomes irrelevant and all that is man-imposed has to be dropped by and by. To be free of the human is to be ready to receive the divine, so an utter transvaluation is needed.

A really divine person is neither good nor bad because all good and bad are human concepts. A really divine person simply is. He is no more either moral nor immoral and his action is out of his spontaneity. His action is not manipulated, his action is not controlled by the mind, his action comes out of nothingness. Hence it is beautiful, unpredictable.

Even the person himself is surprised, even he is not capable of predicting what is going to happen in the next moment, what he will say, what he will do; it is impossible to say beforehand. Unless it happens there is no way to say anything about it.. and then action is naturally total.

When you think in terms of good and bad, action is never total, cannot be; it is always partial, and the partial is the problem. You do something but only a part of you is doing it and the other part is constantly against it, fighting it, resisting it. So the action comes out of conflict and when the action is out of conflict it is ugly. That's what in the East we call karma. When action is out of conflict it leaves a hangover; it leaves a hangover even for lives.

When action is without any conflict you are totally in it, wholly in it; then the action is holy, it leaves no trace on you. When it is over it is over: you are cleanly out of it, absolutely out of it. You don't look



back, it leaves no psychological memory. You don't think about it. Not that you cannot remember it: you can remember it but the memory is not loaded, you are neither for it or against it. You don't feel any repentance for why you did it, you don't feel any elation about how beautifully you did it. There is no repentance, no elation, there is no load on it, no psychological memory is created.

Memory is there but that is just mechanical. If it is needed you can remember it but your remembrance will not have any impact on your emotions. It is apart; it does not hang around you, it does not cloud your mind.

When action is total it creates no karma. Then one remains free; from one moment to another moment one moves into freedom.

The word 'aranya' means many things: one thing, wilderness, wildness, another, a forest. It means a forest, not cultivated, not managed by man, just grown-up out of god, out of nature.

So remember this – that by and by one has to drop all distinctions of good and bad, moral, immoral, what should be done and what should not be done. The very idea of 'ought' has to be dropped slowly, slowly, so only 'is' remains and there is no 'ought'. When there is pure 'isness' one is free.

That pure 'isness' we call enlightenment. It is not an achievement, you are already that. These clouds that surround you just have to disappear.

Deva means divinity, god, and ajata means unborn. Everything else is born and dies; only god remains. He is unborn, undying, he is eternal, and we carry that eternal element in our souls.

The body is born and will die. Whatsoever is born will die: birth implies death. Once you are born there is no way to avoid death; that's why the death rate is one hundred percent, notwithstanding all the medical inventions, medicines, new techniques to help man. The death rate remains the same: one hundred percent.

And it will remain one hundred percent forever because one who is born is going to die. We can prolong death – if we don't die at seventy, then eighty, not eighty then ninety, not ninety then a hundred – but the death rate is not going to change. It will never become ninety – nine percent or ninety – eight percent; it will remain one hundred percent.

Only god is not born and will not die.

So the whole search is how to find that element in our being which is undying... and it is there! It is in everything. When a tree dies only the body dies. The vital, the really vital element, jumps into another tree. When a man dies, only the body dies, when a flower dies, only the flower dies but the essential being of it survives, goes on surviving.

Mm? that is the meaning of your name, 'Deva Ajata'.

[A sannyasin says: I was away from Poona for a long time... there were no sannyasins around. After a while I felt I didn't want to be a sannyasin... Then I came back here on Enlightenment day and I felt I did want to be a sannyasin. I fear losing it again.... ]

The mind goes on playing these games and if you are too attached to your mind sooner or later sannyas will have to go: you can choose either sannyas or your mind. If you want to cling to the mind it is only a question of time; sooner or later the mind will convince you. Because sannyas is against the mind, it is a fatal blow to the very roots of the mind, so the mind tries to subvert, to sabotage it.

Sometimes when you are flowing with me... that's how it happened on the twenty-first: when you started flowing with me and you put aside the mind a little bit it was perfectly beautiful. When you take hold of your mind and the mind takes hold of you, again there will be trouble.

The mind never allows anything to become permanent: it is always afraid of the permanent because the permanent is the beginning of the eternal. So the moment you start settling into anything permanently, the mind starts seducing you, tempting you. And once you start moving into new things, the mind is okay. If you change things every day the mind is perfectly happy, there is no problem for the mind – because the eternal means the timeless.

The mind exists in time, it is temporal, and the temporal means momentary. It can exist beautifully in the momentary but whenever something starts going so deep that it has a taste of becoming permanent, fear arises.

The mind will never allow you to love a woman in a way that the love becomes eternal; it will not allow, it will distract you. The mind will not allow you to meditate in such a way that it becomes your very way of life; no, it becomes afraid.

Dallying with things one day and changing another day, the mind is not worried; you can go on playing with things and the mind is perfectly okay. If you go on changing things it is in tune with the mind. That's the problem; you have to choose!

If you are very happy with your mind drop sannyas. If you think your mind is something very valuable that you have to cling to, if you are identified with it, if it is giving you something blissful, then it is perfectly right to listen to it. But if it is not giving you anything, is just giving you a fever, a restlessness, is just troubling you, giving you anxiety and anguish, then there is no need to listen to the mind. Say to the mind, 'Stop!'

If you become capable of saying 'Stop!' to the mind, soon you will see that you attain to a certain mastery. You will see that you are becoming aloof and then the mind cannot tempt you so easily.

All the old parables about the devil, satan, are nothing but about the mind. When Jesus is meditating in the wilderness and the devil comes to tempt him it is nothing but the mind! Jesus shoves him aside and says 'Go behind me, satan!' That is his own mind; there is no other devil that can come.

It is your own mind that will come many times and you have to shove it aside, you will have to go in spite of it. If it goes with you, good, if it doesn't go with you, that too is good. It will drag behind you, it will follow you because it cannot leave you. It is your mind, it is your shadow; where can it go? It cannot find any shelter anywhere.

So whether it comes, willingly or unwillingly, don't be worried: simply go and you will find that it is coming and soon it becomes a very very obedient slave. And that's how it should be. The mind is

a slave because it is a mechanism you have to use but it is not the master! Don't allow the mind to use you, otherwise the slave becomes the master and the master becomes the slave and things go topsy-turvy.

[The sannyasin answers: Is it possible to use the mind to get closer to you?]

Yes, you can use it! If you use it as a servant there is no problem. Any instrument can be used but it should remain an instrument. Yes, it can be used but you have to be in a position to use it. Ordinarily the mind uses you: it goes on saying 'Do this, this is not right'. So don't listen, just learn not to listen to it.

Make it feel that you are taking charge of your being and the slave is no more allowed to pretend to be the master. Soon you will have a very very deep feeling of freedom and a great benediction comes out of that freedom.

Continue to meditate and come back whenever you can manage!

[A sannyasin says: I came here with a lot of confidence and now I feel very shattered. I was in the Tao group and I found it very very difficult – being old and there being a lot of young people – but I think I got through a lot of things.]

It is good that the so-called self-confidence is shattered because it is nothing but the ego parading in different names. What you call self-confidence has nothing to do with confidence.

A real man of confidence needs no confidence at all. Think about it deeply: a real man of confidence never needs confidence. It is simply there, one need not think about it. One is not even aware that it is there. When there is no confidence we put on a show to hide that lack of confidence, and we call that show self-confidence. It is just a camouflage, a mask.

That mask is shattered – you are not shattered...

But we all have those masks and we are identified with those masks, so when they are shattered it hurts, it hurts badly, terribly, but all those masks have to be shattered.

My work is almost a thankless job. Only at the final stage will you understand what has happened to you. When all the masks are gone and suddenly you recognise your original face – the face that you had when you were not born, the face that you had when not even your parents were born, the face that you will have when your body is gone and you are dead, the face that you will always have, always have – when that original face comes into your vision you will understand that all that shattering was a blessing.

[A sannyasin who participated in the Leela group says: I feel that I don't want to do any other groups afterwards; it would be such an anti-climax. [The groupleader] said just to celebrate. I don't know how long I can go on doing that.]

One can go on and on! There is no end to it; one can go on celebrating forever because celebration is just an attitude.

If you have the attitude then everything is a celebration. If you don't create misery, misery cannot exist; it has to be created. Celebration has not to be created: it is there. Misery has to be created: it is not there; misery is our work! We have to do great work for misery! It is not a simple phenomena, only man is capable of doing it.

When you don't make misery, celebration is.

Celebration is just how things are, the way things are.

The whole existence is celebrating, but when we create too much misery we are clouded in it and we cannot see what is going on.

The stars go on dancing and the trees go on flowering, the birds go on singing and life continues on its merry-go-round... and we continue on our sorry-go-round! We create it!