

This Is It

Talks given from 01/05/77 pm to 31/05/77 pm

Darshan Diary

CHAPTER 1

1 May 1977 pm in Chuang Tzu Auditorium

Deva means divine and gupta means secret – divine secret. And the divine secret is that there is no secret in it! The divine secret is the open secret. It is very obvious – it is not far away, it is not distant. It is close-by, it is within, it is you... it is your very core. We go on missing god because we go on looking far away. We are searching for god with a telescope, hence we go on missing. A telescope is good to see things which are far away, but if you start looking for things through the telescope which are not far away, which are very close by, you will miss them... and god is the closest!

Even to look at god with open eyes is to miss, because open eyes look far away... even an inch away is far away. That is why in deep prayer or in deep meditation eyes are bound to close themselves.

God can be seen only with closed eyes: he is so close by – even open eyes will take you far away. He is just in the heart beat. This is the secret: don't look far away, don't go after the distant, search in the close-by, look within! And god has always been there – it is a miracle that we miss him! To find god is a simple thing – to miss him is a miracle. To find god is very easy – to miss him is a very complex phenomenon. It is simply incredible how we go on missing him, because we live in him, we are born in him, we breathe in him, we die in him. We are just like fish and he is just like the ocean – but it is said that the fish goes on missing the ocean. It is so close. How can you see it?

The fish comes to know about the ocean only when she is caught and thrown out of the ocean, taken out of the ocean. Then she recognises, then only does she become aware of what she has lost. We can take a fish out of the ocean – how can we take a man out of god? There is no way because there is no shore to it – god is a shoreless ocean. There is no place outside him so we can never fall out of him. To understand this is to understand the greatest secret. Just a simple, loving heart is needed. It is not a question of great intellectual understanding, no! – just a feeling heart is needed. God is known through feeling: it is not an intellectual work – it is intuitive. So start looking within-wards, mm?... and sannyas is the beginning of the journey within-wards.

Deva means divine and chaya means shadow – divine shadow. We are all god's reflections, and to think about ourselves otherwise is wrong. We are joined to god as the shadow is joined to our body. There is no way to go away, the shadow cannot leave – it simply follows.

Once this is understood, life becomes very easy and very blissful. Then you are not the doer, then there is no responsibility on you. The whole responsibility is on god's shoulders, and in that there is rest and relaxation.

So from this moment, leave everything to god and suddenly you will feel a great transformation. Become a shadow!

[A sannyasin says: Last time you told me that will is not my path, so when I do active meditations, I just do them relaxedly. I don't know if I have to impose anything on myself]

You have some wrong notion – that something has to be achieved – that's why you start thinking that you are going astray.

Where can you go? And how can you go astray? – because whatsoever happens is the truth. That is the truth of that moment – that your mind started going away. That is the truth of that moment, that's how that moment came to you.

My whole insistence is to learn not to will things – learn to allow them – otherwise will always creates tension in you. You are already tense and will will create more tension. If you succeed sometimes – which doesn't mean that will succeeds; it simply means that the things were going that way and you also willed it – it was a coincidence....

Whenever will succeeds, it simply shows it is a coincidence – will never succeeds. The wind was blowing to the north and you were rushing to the north. The wind is not blowing to the north because you are going to the north. It is just coincidence that the wind is also going to the north; it is not following your will. Sometimes you will feel that the will succeeded – it was coincidence – then it creates ego and ego is a great problem, the greatest of them all... it is the essential madness. If you fail there is frustration.

If you fail you feel very horrible about yourself – you think you are not worthy, that you are worthless, that you don't even deserve to be alive – and then you find a thousand and one faults with yourself and you start hating yourself. When you hate yourself you hate the whole world, and when you are not satisfied with yourself you are unsatisfied with everything.

So if will succeeds – which is a coincidence – then ego is created, and ego is anguish, hell. If will fails – which is natural, which is not a coincidence, which is just how things are – if it fails, then you are frustrated. And out of one hundred times, ninety-nine times the will will fail and only one time will it succeed. It will create problems both ways: either this or that you will be in a problem.

What I am saying is to let existence be as it is! Please don't try to change it – nobody has ever been able to change anything; change is one of the greatest illusions. The day you accept things as they are, you have become mature. It is simply childish to try to change them.

People recognise it, but very late – when the whole life has gone and they have wasted their whole life fighting and trying to change. When they are just going to die or just a few years are left, then they start recognising that nothing has happened, they have not been able to change anything. Only one thing has happened: trying to change they have wasted their life. They could have lived! Only people who don't want to change things are capable of living – you cannot do both together.

So make the best of it; whatsoever is available is available. This is the only world – there is no other world – and this moment's reality is this moment's reality.

What is, is, and what ain't, ain't!

Relax into it, accept it. Don't say that the mind goes astray. How can the mind go astray? Wherever it goes, it's okay, and whatsoever happens is good; that's how the whole is willing it to happen. Who are we to fight with it and how can we hope to succeed against the whole? The part cannot succeed against the whole.

There is no goal and there is nowhere else to go – this is it!

If you can just start living your life as it comes, if you start enjoying whatsoever it gives... And I am not saying that it will be perfect; it is never perfect, and it has no obligation to be perfect. This is how it is – perfect, imperfect. Now you can do two things: either you start trying to change it – then you miss living it, you cannot do both together – or you live it.

Then you don't bother about changing it... and anyhow it is never changed.

This I call maturity. A man who has no idea to change anything has arrived! Then how can there be any tension, anguish, anxiety? Then everything starts being beautiful because you start living it. Will is just another way of asserting the ego.

So let me repeat it: this is it! Get hold of this moment and live it!

CHAPTER 2

2 May 1977 pm in Chuang Tzu Auditorium

Deva means divine and tapan means heat energy – divine heat energy. And that's exactly what life is. We are not matter. Matter simply does not exist, matter is a myth. That which exists is energy. Energy means that things are not things, they are processes. The whole existence is a dynamic force – it is not static: it is moving, it is growing, it is evolving. Matter is a static concept – it is just there, nothing is happening to it. But there is not a single thing in existence which is just there. Tremendous things are happening to each thing, and everything is evolving and moving – there is great growth.

So the first thing: existence is not material – it is dynamic, it is a process, it is energy... and we are part of it!

And the second thing to remember: energy is not just energy; it is heat energy, it has a warmth in it, it is love energy. So you grow only when you are hot; when you become cold you stop growing. Death is cold, life is hot. Love is hot, so is hate – indifference is cold. So the worst situation that man can be in is indifference. In comparison to indifference even hate is good – at least it is hot, something is boiling there. Hate can be turned into love because both are hot energies. Indifference cannot be turned into love; it is simply death – and down the centuries man has been taught to remain cold.

To remain cold has become the very way of people, their very style. That's why you see so many mummies, dead corpses, walking around. Nothing is alive – just machines, robots, doing everything that is required but not living... not living with joy, not alive dynamos, not creative.

So my whole teaching is based on being hot... remember that.

'Tapan' is a beautiful word – it means heat energy. Energy always flows with heat. The river flows when it is warm; when it is cold it freezes, stops flowing; then there is ice. And when you freeze, when you are cold, you become matter; when you melt you become energy.

So when a person is deep in love he is energy, and when he is simply cold and calculating.... There are people who do nothing else but bookkeeping, cold calculations – 'the bookkeepers'; they are always calculating and always being cunning and cold. Mathematics seems to be their only life. When a person is just calculating, he is matter. When he is loving and is ready to take the risk of love and is ready to melt and flow, he is energy.

So the first thing: the energy should not be allowed to become cold, otherwise it freezes. And the second thing to remember is that the energy is not just energy – it is divine too, it is god's existence. Existence is full of god – too full of god, overcrowded with god. Move with energy, let there be warmth, liquidity, flow, and soon you will recognise that when you are really at the optimum of your flow, you have the experience of the divine. At the optimum of your flow you touch the unknown, the intangible. That which cannot be touched you touch, and you know that which cannot be known. You experience it, you have a taste of it...

[A sannyasin who is leaving said she had a tension in her throat since childhood, and she has difficulty crying.]

Whenever you can manage, come back, because a few groups are a must. It is not much of a problem – it is just a question of a good scream coming from your navel, just one scream, a deep scream, with your not holding it in any way but just becoming the scream. It will come from the navel and it will shake your whole body. It will almost be a surprise to you how much you have been holding it. Because you have to hold it continuously, that's why the tension. Once it is released the tension will go.

So I will suggest that while you are there you do one thing every night: before you go to sleep, just sit in this way [she is sitting upright with her legs folded under her], hold this box in your hands this way and just sit silently. Start feeling that you are a small child, a very small child. Go back as far as you can – become just a small child, very small, helpless, in the crib. If you feel like lying down, lie down, but feel like a small child, nobody to look after you. It is a dark night and you are very much afraid... you cannot find where the mother is, where the father is – you seem to be abandoned by them. What can a small child do when he or she is abandoned? He will kick, he will scream, he will cry loudly so somebody can hear – but there is nobody to hear.

Create that mental climate – and then you will start feeling a cry coming to you. Go into it, don't hold it; there is no point in holding it. Just go into it, sob deeply, cry, scream. Whatsoever comes, allow it, and feel as if you are a small child.

If you continue it every night for five, seven minutes, within three months, some day it will happen. So you are not to be worried that it has not happened and one month has gone – you continue. Within three months, some day you will simply fall into that mood and it will happen, and when it happens, all these tensions will disappear.

Then come in winter and do a few groups – particularly primal therapy will be needed, mm? And these things will go – nothing to be worried about.

[A sannyasin who is a photographer said she was feeling low energy and disinterested in photography.]

... This comes again and again in everybody's life: whatsoever you are doing you get tired of, you get fed up, you get bored with it. It is very easy to be interested in a new thing – it needs great guts to remain interested in an old thing. That's what makes a person a genius. Otherwise everybody will become a genius. The only difference between a genius and an ordinary person is that the genius has the guts to stick at something even when he is feeling bored, fed up.

These are plateaus that come. Mm? you work with great joy because something is new – there is a great exploration, new territory and you are enchanted... it is like a romance, a honeymoon. But by and by you become acquainted with the territory; you have looked into all the corners of it and there seems to be nothing new. Now you know all about it so the sensation is no more there, the thrill is no more there.

Now, it is at this point that if you can stick at it and make efforts to find something new in it, you will break through one plane, and on another plane the exploration starts again. If you simply listen to this boredom and you drop out, then those seven years will have gone down the drain.

That's how many people lose their life energy: they don't stick at things. It really needs courage to remain with the old, because when the plateau comes and everything seems to be just a repetition, doing the same thing again and again and again, one feels to change – change the wife, change the husband, change the job, change the friend, change the town, go somewhere else, do something new. But with the new again after seven years the same will happen! You can change ten times in your life and after each seven years the same will happen, so the whole life will be a wastage. If you go on digging on the same spot for seventy years you will reach to some depth – and it can be reached from anywhere.

Now photography is such a creative thing and it is going to be more and more creative in the future because more sophisticated instruments will be available – they are available. You can do a thousand and one things with photography now; just a few years ago they were just impossible to do. One has to be creative, inventive... one has to look for new ways, new visions, new dreams. And sometimes this is natural, this is part of nature: one feels stuck.

Those who drop out are the rolling stones: they don't gather any moss. And it has nothing to do with the work itself – it is just the tendency of the mind. Photography or painting or music, or dancing – anything – will come to the same point, and once you have made a pattern it will be repeated. This is really a sheer wastage of energies.

Go on working in it. If you are feeling stuck, that simply means that you have to explore new ways, new directions, new dimensions in it; and they are always there! Life is so mysterious that it is never finished. A man can go on working with a small thing and can devote his whole life to it and still there will be much to be explored after he has died.

This is the whole art of being a genius. The genius is just a little more stubborn than ordinary people, that's all. He does not listen to the mind – he goes on hammering: he digs a hole.

A sufi master – Jalaluddin Rumi – once took his disciples to a field. There were eight holes in the field and no hole had any water; the whole field was wasted. The disciples asked, 'Master, why have you brought us here?'

He said, 'To teach you something. This farmer wants to dig a well. He digs eight feet, ten feet, then he gets fed up with it and he thinks that this place is not right; he is bored so he starts digging at some other place. He has done this work the whole year round – he has destroyed the whole field and not a single hole has become a well. Now if he had dug at the same spot that well would have been one hundred feet deep.' Jalaluddin said to his disciples, 'Remember this – the same applies to the inner world too.'

Just gather yourself together and don't try to find excuses – simply start working with your total energy. From tomorrow morning start without thinking about it! Just go ahead, and within a few days it will be broken... and when it is broken, you will feel so thrilled. Whenever any plateau is broken, life takes on such a beauty and the work becomes such a joy. Then it is a second honeymoon and on a deeper level. And I am saying this to you to be remembered as a golden rule – it is so in every way, in every direction of life. If you love a man, one day you will feel finished; that is the right moment to go on loving, to gather your energies and to explore the man again. If you can break that plateau you will see a new man arising before you... fresher than ever, younger than ever, more beautiful than ever. In fact you had never known such beauty and such depth. You have broken one more screen – the man is more available to you... again one day you will feel stuck!

And remember: those who lose heart and escape, are great losers. Be a little more stubborn, stick to it. For three months do all that you can do with effort and then you tell me, mm?

[A sannyasin who had his long hair and beard shaved off, says: I had many reasons on the surface to do this, but afterwards I felt it was like peeling a layer from me. I feel also that there was a very strong reason underneath...]

Mm mm. There are always deeper reasons and the superficial ones are just excuses – they are in fact the tricks to hide the deeper reasons, they are rationalisations. Whatsoever you do, even a small act, is a message somewhere from the unconscious. Now, it is one of the very ancient things; it has not only happened to you. For thousands of years there have been two types of sannyasins in India: one with beard, long hair; one without beard, without hair. Those who have beards and long hair have a certain deep reason for it – they may not be aware of it. Long hair has always been antisocial. The beard and long hair particularly, have always belonged to the bohemians: artists, painters, asocial elements, rebellious people, crazy, eccentric. This is one extreme. The other extreme is the shaven-headed monk. Between the two is the straight person, the common man, who is not eccentric this way or that. On one hand are the rebellious people – rebellious in the sense that their religion will be non-traditional. The shaven-headed people are those who have a certain affinity with the tradition. They will be religious but they will not be anti-traditional. They may be as asocial as the long-haired ones, but they will not be anti-tradition. They will feel a continuity with the past, they will have a certain heritage, they will have a feeling of belonging.

My feeling is that up to now you have lived in one way – that was rebellious, a little eccentric. Sannyas has changed something in you, your meditations have changed something in you. You don't feel so rebellious, you are feeling more in tune with the eternal tradition of religion. You don't want to be individual any more – you want to efface yourself.

Long hair gives individuality. If you shave one thousand people and have them standing naked, you will not be able to find out who is who – the shaven heads look almost the same. Much individuality comes about through the hair. That's why women are so interested in hair: it gives them individuality, personality. With shaven-headed women you will not see much difference between the homely and the beautiful. In fact, in the african tribes, to find out the real beauty they shave the women, because then only rarely does one woman stand out as beautiful; the other ninety-nine percent will simply disappear in the mob. Something has changed in you – the rebelliousness. You have dropped something. You want to be at ease with the past, not in conflict; you want to be restful and relaxed, you want to belong. And you don't want any signature of your own – you want to efface yourself.

This is symbolic of effacement, of losing your face, that's why you felt as if a layer has dropped... it has dropped! Long hair and a beard gives you personality, it gives you persona, it is a mask. Looking in the mirror you will see that you are a totally different person, you cannot recognise that you are the same... a discontinuity, something has disappeared, something has fallen away.

Good! Just try to understand this message. You are not the type who can be rebellious; that will be a strain on you. You are not the type who wants to stand alone and separate. You are the type who would like to simply be lost, whom nobody knows about. In that abandonment you will feel rest and relaxation. I am not saying that this is so for everybody – there are different types of people. And religion happens in two ways: either it is traditional or it is rebellious. The rebellious person will like a beard, long hair. The rebellious person does not want to belong – he wants to be separate, he wants to be an island. Both are good; whatsoever suits you is the question. It seems this will suit you more, but there is no need to have a fixed attitude, because sometimes this may change – you may again like to have a long beard. This moment it suits you; maybe when its work is done it will disappear again.

There are people who continuously do this: they will cut their beard and then grow the beard, will cut the beard... and it goes on. Just listen to the heart and go with it; don't impose anything and then you will be more in tune with your unconscious. And not only about the hair – about other things too, listen to the conscious. If it gives some hint, follow it. It is wiser than your conscious because it is older.

The conscious is just a child – the unconscious is very ancient... it has all the wisdom of the world. Whenever you impose something, it is from the conscious onto the unconscious. When you don't impose anything, the unconscious rules and the conscious follows – and that is the right way. Good, it is perfectly good, mm?

[A sannyasin had been given a meditation in order to resolve a decision to end or continue a relationship. Nothing was resolved and now they are separating.]

Then separate. There is no need to resolve anything forcibly: if it resolves, good; if it doesn't resolve, separate. And don't feel guilty – it is absolutely right, it is your life.

[I feel right about it – my question involves my trust with you.... When it wasn't resolved I began asking myself if you know me or if you're just experimenting with me or...?]

I know you, mm? I know you.... You did not want it to be resolved. It could have been resolved – but whatsoever I say about the future is always a possibility, it is not a certainty. I am not prophesising,

I am not saying that it will resolve – even to say that may create problems – I'm simply saying that it can resolve... but you did not want it to. If it had been resolved you would not have felt so right as you do.

And the future is always open-ended. We can only be certain about the past, never about the future. I can see what is possible, but there are a thousand possibilities and only one will become actual. I have given you the method to try. If you were really willing it would have happened – but nothing can happen against you.

Watch your own mind: deep down, very deep down, you did not want it to succeed. On the surface you were trying everything; because I had told you, you were trying. You trusted me so you were trying, but deep down there was an element which didn't want it to happen – maybe it was very unconscious, maybe you are still not alert about it – so it didn't happen.

Nothing can happen against you, and I am not here to force anything to happen against you. I can simply show you the way and say to try it. That's why you are feeling very right. You are happy that it didn't happen.

And now another thing: side by side, you had a good opportunity to doubt me too. That too is always there: hidden behind trust there is always doubt. And I am not saying that there is anything wrong in it; it is natural. How can you trust me absolutely? You have not done anything absolutely. How can you trust me absolutely? It is impossible, inhuman... I don't expect it either.

Your trust is a layer; behind the layer is deeper doubt. You will find every opportunity to doubt, and whenever you can find an opportunity you will never miss it. In fact, you will miss many opportunities to trust but you will never miss any opportunity to doubt – watch it!

If I give you one hundred opportunities and ninety-nine are to help trust, you can miss them, but the one that creates doubt you will not miss. It is just as if I do ninety-nine loving acts to you and you forget them and one day I am angry at you – only one act of anger – and you cannot forget, you cannot forgive. You forget all those ninety-nine acts of love. One act of anger becomes tremendously important because deep down the mind needs, is waiting to feed on, any negativity possible.

So you enjoyed two things: first you enjoyed the woman being dropped and your being finished – no more botheration. Secondly, you enjoyed another trip also – that now you need not trust so much; that too will make you feel good.

Just watch how the mind functions, and always remember – not only about this, in the future also – whatsoever I say is just a possibility: it depends on you whether to make it actual or not.

And I give you total freedom – that's my way of working. I could have managed it, I could have forced something upon you, but that would not be my work, that is not my work, and that would not have made you happy either.

If you really want to get rid of the partner then why should you be forced together? I am not in favour of any marriage or monogamy or anything. Whatsoever is good, is good; whatsoever makes you feel good is good.

So remember it in the future also. My trust is not at stake. Your trust towards me should be unconditional – only then is it trust. If it has condition then it cannot last very long... it is already dead. But it is good that you tried....

CHAPTER 3

3 May 1977 pm in Chuang Tzu Auditorium

[A new sannyasin said that he only came to visit a friend and decided to stay.]

One never knows! And that's the beauty of life – that there is always surprise and there is always the unexpected... and because the unexpected happens there is joy, excitement, ecstasy. Whenever only the expected starts happening, joy dies. Then one just leads a dried, dead, fossil-like life. The more of the unexpected there is, the more one lives. Life is the unexpected and with the unexpected, so always remain available to the unexpected – that very availability makes one alive. There are very few people in the world who are really alive – most are just alive corpses. They look alive, appear to be alive, but the unexpected has stopped happening. Now, that is ugly: they know they will be repeating their yesterday, they know what they will be doing even in their next life. If they have to live for eternity they will go on just like a wheel moving again and again and again – just a broken gramophone record which goes on repeating the same line.

The unexpected is the ecstatic moment, the unexpected is what god is, so remain available to the unexpected | And the more available you are, the more it will be coming – because it comes many times but we are closed.

Now, it was not a necessity that you should become a sannyasin; you had just come to meet your friend. You could have remained closed, but you opened up. A new beginning starts, something new has entered in your life – now you will not be the same ever!

And this simple step of being a sannyasin will have tremendous impact. It will open more doors – and life is a thrill when you know that something unexpected is still possible.

[A new sannyasin said she would like to learn T'ai Chi.]

T'ai chi is very good, mm? But when the body is unburdened of repressed emotions and energy starts flowing, then T'ai Chi is just the right thing to do. But just wait... Just wait a little, mm? Always remember, everything has a particular time, a particular season and a particular climate. First create the season and the climate. Let there be spring, then flowers come very easily. Otherwise sometimes in the wrong season, in the wrong climate, you can go on working hard and nothing will happen. My experience with T'ai Chi is that if a person has many repressed emotions, those emotions become like a wall around the diaphragm. He cannot feel the hara, the T'ai Chi centre. Even if you tell him that it is there, just below the navel, two inches below the navel, he cannot feel it. He can believe it, he can imagine it, but he cannot feel it – and unless you feel it exactly where it is, t'ai chi doesn't start. You have to be focused there, centred there – there is the source of your 'chi', your energy.

But unless one has thrown all the repressed emotions Anger, greed, jealousy, and a thousand and one things are there and we go on piling them up in the stomach because that is the only empty space in the body. So whatsoever you want to throw, you throw it there – either throw it out or throw it in; only two are the ways.

Catharsis means throwing it out so it doesn't spoil your system. If a person is in a situation where he wants to scream and he does not – maybe there are so many people and it will look odd; they will think him bizarre, mad, crazy and he himself thinks that it is crazy – where will he throw it? Where will the scream go? He will push it down inside the stomach, he will sit upon it. Now the scream will be pressed like a spring: you can sit upon a spring, but the spring is there and any moment that you go away the spring will uncoil. You go on repressing millions of things every day in this way – the stomach is too much burdened – then suddenly you start T'ai Chi. You cannot feel where your 'chi' centre is. You have lost all contact, because between you and the 'chi' centre there is such rubbish, a mountain of rubbish. That mountain has to be removed first. Once it is removed – once your 'chi' centre starts functioning well and you can see it directly; you can relate to it not in imagination but actually, you can start feeling your life energy bubbling there – then things become very simple and T'ai Chi comes very very easily.

So just finish a few groups and then I will suggest you do T'ai Chi, but go on asking me so I remember, mm?

[Osho suggests to a sannyasin, who is leaving for the West, it will be good to start a centre in his home. People are in such deep need – they only need to be made aware of something like meditation and they will come running. Osho encourages sannyasins who are returning to the west to be involved in the running of meditation centres, because the work helps them to stay in contact with him, apart from helping to introduce others to Osho and to meditation. As buddha stressed the importance of one growing in compassion and meditation simultaneously, Osho too says it is important to share whatever one attains with others. Otherwise one tends to become too self-centred and unconcerned about the welfare of others. And in sharing, one receives more: the more one gives, the more one receives.]

[A visitor says: I wish to ask whether this is sensible – whether external science can lead towards internal yoga, and whether my feeling that this may eventually provide the way for the race as a whole to be transformed, is real.]

Mm mm... it is complicated! Firstly, it is as if to come to this place where you are sitting, you start

moving away from this spot. Yes, one day you will come back if you go on moving away, away, away – the earth is round, one day you will come back to this place – but this is an unnecessary journey. To come to the internal by going to the external, yes, one day you will come. Mathematically it is not wrong – you will come – because all energies move in a circle. If you go to the very furthest end of externality, there will be a turn of the energy and you will start coming back – but why? For that which was so easily available, why go that far?

I have heard about a man who was driving fast, somewhere near New Delhi. He asked a villager – because he was feeling a little lost – 'If I go in this direction will I ever reach Delhi?' The villager said, 'You will reach but you will have to go around the whole earth because you have left Delhi behind by eight miles! But if you turn back, Delhi is very close by.' Logically it is right – I will not say it is wrong. If you really go it will take many lives; this life won't be enough, this life is very short. You cannot go to the very end of the external – it is an infinity; to exhaust it will be almost impossible. But if you exhaust it, then there is a turn. Space is curved: if you go on, go on, go on, then one day you start coming home. Everything moves in a circle so you are bound to come home, but I don't see that there is any need in the first place. If you are enjoying it, it is perfectly good – go that way, mm? I never want to distract anybody from anything. I don't even distract a person who is going to commit a sin, because if he goes into it he will become a saint. Where can he go in the sin? One day he will start moving towards sainthood. In fact the best way to become a great saint is to become a great sinner. This is doing something, which could have been done very easily, in the hard way, but there are people who like the hard way. . .then it is perfectly good.

The second thing: when you start thinking of the whole world, you are avoiding something about yourself. Yes, if you go on working on external things.... One day science may start becoming more religious – it has already started – and it will be a great boon to humanity; but when? It will take centuries, but meanwhile what happens to you? – one thing. The second thing: if the people who are working in science don't have some interiority, then science will take even longer to become religion. Just think: if Einstein, Max Planck, Eddington, people like them – if they were great meditators then that utopia would have already happened. By the end of his life, Eddington started feeling that he had missed something. Just at the end he started feeling that the world was not like a thing, it is like a thought – but just at the end. Just at the end he started feeling that whatsoever he had thought about this world was not right... and so was the case with Albert Einstein. Just in the last days he started feeling that the mystery was not destroyed – rather, it had become even deeper than before.

If one works in the scientific world, one day one will start feeling it... but this will be a feeling. It remained a feeling with Einstein – he died a non-mediator.

My suggestion is – just a humble suggestion because I don't say to do it – my suggestion is: go on working on whatsoever external things you want to but side by side go on working on the internal too. Let there be a balance so that if you can contribute something, good; if nothing is contributed, you don't miss it! And if you become silent, if you become aware, humanity becomes aware through you – because who are you, who am I? We are not separate!

A single individual becoming silent, blissful, is a part of humanity becoming silent, blissful, happy. Something in humanity has happened through him. Humanity will never be the same again because this man meditated.

It has never been the same since Buddha or since Christ; and they were not working on anything

external: they were working on their internal, their innermost core. But since Buddha arrived home, became enlightened, humanity has never been the same – cannot be – because Buddha is absorbed by existence. Through him we have all evolved. If even a single drop of the ocean becomes enlightened, the ocean has become enlightened in part and that enlightenment spreads all over the ocean. The total energy goes higher, new visions arise in humanity, new songs are born.

So my suggestion is that it is good, working on the external is perfectly right, enjoy it, but let it be your hobby, not your work – work should be internal. It is good to keep both, and there is no contradiction in them, no, not at all – the inner and the outer fit together, they are aspects of one phenomenon. They are not opposite; they are complementaries.

So a man can work in the lab and forget about himself utterly, and then can come home and forget the lab utterly and go into himself and meditate, and this man will have the right balance.

And the more capable you become of meditation, the deeper will be your thrust into the external, and the deeper your thrust into the external, the deeper will be your capacity to move in – because it is you: if you can move out, why cannot you move in? If you can move in, why cannot you move out – it is you! Out and in don't matter; that is only a question of direction. If you can rush away from me, why cannot you rush towards me? You are the same man – just the direction changes.

Very good – go on working, but start going into meditation also. Come back if you can some time and stay a little longer, mm? Good.

[The hypnotherapy group is present. The leader asked about the difference between letting things happen, following his feelings, and doing what he feels he ought to. It was not a big problem but he wanted to look at it now.]

Mm mm. It is not something big but it can grow into something big, so your feeling is right. It is just a small seed but it can grow, it can become very big. It is better to understand it while it is just in seed; then it can easily be changed, dropped, transformed – a thousand and one things are possible. Once it becomes very big, it becomes more and more difficult, it becomes more complicated.

The first thing that you may not have looked into: you are still working on your own. Let me work! That's where the crux of the problem is – and if you are working on your own you will get into many troubles. First, you will get tired, bored, because you will be doing the same thing again and again. If you are working on your own how can you avoid the fact that it is the same thing? One gets fed up – it is natural; one gets tired, bored. When something is new one is excited. Doing the same group again and again, going through the same problems with the same type of people, it becomes tiring. Then you lose your feeling for it, you have to do it mechanically: when you start doing it mechanically of course you feel it is like prostitution .

That is the problem each groupleader has to face. But those who have dropped working on their own do not have to face it; they don't carry a psychological memory of it. In fact, rather than doing the group you are just allowing me to do it. That will bring a great change. You are not burdened – if it succeeds you don't succeed, if it fails you don't fail; if everything goes well it's good, if nothing goes well that too is good.

Then you are simply absent in a way, you don't collect a psychological memory, and then each time you will not feel the group as a repetition because you don't collect it as your own. And once this happens your creativity will be released.

The ego is very non-creative. Ordinarily people think that unless you are egoistic, how can you be creative?

The ordinary understanding – which is a misunderstanding – is that the ego is creative. The ego is not creative; at the most it can be constructive, not creative. At the most it can create some innovations, but those are not discoveries. All discoveries are made in a non-ego state.

Innovation is one thing – it is just like redecorating the room: the room is the same, the furniture is the same, the pictures are the same, the paintings are the same. You are simply redecorating; white-washing, changing a colour here and there, just putting things in a new arrangement. It is constructive, not creative: it is just the old rearranged, readjusted.

Creativity is something utterly new, discontinuous with your past. The ego is continuity with the past, hence it can never be creative. The ego has to give way. And when I say to let me work, it is just a simple device – not that I am going to work... I am not that foolish! (laughter) If I am unburdening you, don't think that I will burden myself! (chuckling) Not at all! It is just a device: you love me and it will be easy for you to drop the ego in my name. Just in dropping it, something bigger than you starts functioning. Then the ego is no more in the way, you are simply available to the group. There will be much creativity, many new things will start happening – many new experiences that you had not expected ever will suddenly be there, many spontaneous happenings – and then there will be thrill, excitement, ecstasy and you will be flowing again .

So the first thing is to drop the idea that you are doing the group, and whenever this idea comes, just take hold of the locket in your hand and repeat loudly, 'Osho, Osho, Osho...' Let them laugh! Mm? drop the ego immediately – their laughter will also help. They will say, 'So, [the group leader] is also like us – nothing to be worried about! He is also in the same boat. They will feel very happy. The first thing....

And the second thing: there is a very delicate difference between acceptance and inefficiency. Many people start thinking that their inefficiency is acceptance; it is not. They are being tricky and they are deceiving themselves.

Acceptance makes you more capable, acceptance helps you grow. Acceptance makes you more intelligent; it does not dull you. With acceptance you are not stuck. Acceptance does not mean that you have accepted your failure, no. Acceptance does not mean that you have accepted your limitations, that you don't care, that you don't bother, that it is okay; acceptance does not mean that it is okay.

Now, these are two things: something is happening which you can accept out of inefficiency because you know you cannot do anything more about it. You feel the limitation, you are at the end of your rope and you know it. Rather than saying that you are at the end of your rope, it is better to say that you live in acceptance so whatsoever happens is good. This is camouflage, a rationalisation. If this happens again and again, you will lose all creativity, you will lose that blissful tension that

creates creativity. This is something to be understood: these so-called meditators – for example tm meditators – think that through their meditation people will become creative. That is sheer nonsense, because through that type of meditation the East has suffered much uncreativity. It takes away the tension but it also takes away the thrust into the future. It relaxes you in a way but then you don't bother about anything. So nobody doing that type of work has been creative. All the great creators have been tense people, almost on the verge of insanity.

Now, my whole effort here is to give meditation a totally new perspective – so that it relaxes you on the one hand and yet does not take away that challenge, that blissful tension from you. You remain capable of both: in fact your capacity to relax makes you capable of being more tense when it is needed. That's how it should be – only then can a person be creative. Otherwise one will not be creative. One will simply become lousy, will relapse into a sort of stupidity, into lethargy.

The greatest problem about meditation – and in the past in the East we have tried and observed it – is that in ninety-nine persons out of one hundred, it has proved non-creative. The east has lived a very non-creative life. Yes, in a way it is non-tense: people accept slavery, people accept poverty, people accept death – they say it is all okay. All sorts of ugliness is accepted and people have lived at the lowest rung of life, and this is one of the by-products of the so-called meditation .

The West has not bothered about meditation, has been very creative, but it has been driving people mad. They are tense, they cannot sleep, they cannot enjoy, they cannot relax. Now both seem to be somehow lopsided. Something like a synthesis is needed, where a person is capable of relaxing whenever he wills it – whenever he wants it he can relax and go into the deepest layer of rest – and whenever he wills, he wants, he can get up and accept the greatest challenge possible.

This has to be the future of man. That's why my emphasis, so much emphasis, is on active meditations. In fact in the East, nothing like it has happened – it has never existed before – so if eastern saints are against me and they cannot understand me, it is not difficult to understand why. Nothing like active meditation, dynamic or chaotic meditation, has ever existed. By meditation they mean a person sitting just like a buddha, silently. Dancing, jumping – this is not meditation... this has not been meditation for them at least. My effort is to join activity, creativity, with relaxation.

So you have to watch out for it – inefficiency has not to be accepted; one has to fight against it, total fight is needed. Whatever you can do to overcome it, you have to do – but that should not make you tense!

What I mean is that if you have been working the whole day against a certain problem, that should not make you so tense that in the night you cannot sleep. When you enter your bedroom you drop it outside the bedroom and you sleep as if you have been playing the whole day and you have not been working on any tension-producing thing.

Wherever you find some inefficiency, fight with it, because that is the only way to grow. And whenever you feel that now it is enough, that you are tired and now it is getting on your nerves, relax, accept. Acceptance is for relaxation, challenge is for creativity, and somehow you have to manage these two very contradictory things: challenge and acceptance. If challenge is lost, acceptance becomes death; if acceptance is lost, challenge becomes madness. Nothing has to be dropped – both have to be brought to a synchronicity, some higher synthesis.

So these two things you do.... First you allow me, mm? And there is no need to worry – just allow me and let things happen and every group will start being different and your thrill will be back.

You cannot fail with me – failure and success are mine! Simply drop that idea, and enjoy! If something new starts happening, allow it. There is no need to worry about whether this will work or not – that is not your problem, that is my problem. You cannot find such opportunity anywhere else because I take the whole responsibility! Simply go ahead. Inefficiency has not to be allowed at all, so think about, contemplate on, new ways – and much can be done.

Hypnosis is such a vital phenomenon that, in fact, in the future it is going to become one of the most important sciences. There is going to come one day when physics will not be so important as hypnosis and a hypnotist will be more respected than a physicist. Those days are bound to come because hypnosis carries the whole future of human beings.

If physics says something about matter hypnosis says something about consciousness, how consciousness works. And hypnosis is not just hypnosis – it is a thousand and one things more, and they all have to be investigated.

These groups can help you to work deeper. You will not find anywhere such trusting people, surrendered people – you can lead them as far as possible. And soon I will create possibilities, situations, where deeper groups will be possible and then longer groups – a one month hypnosis group – so you can take them as far away as possible from the world.

... Always find new ways and follow them.

[Another sannyasin says that he is in difficulty in the relationship with his girlfriend and wonders whether to continue it or not. Osho suggests he just watch how things go for a while, rather than making a hasty decision....]

Don't be in a hurry, because what happens is that the mind has light moments and dark moments, day moments and night moments. When it is a day moment everything feels very good – you can see everything clearly; when night comes everything become dark and you cannot see anything clearly. There is every possibility you may decide something when it was nighttime, a dark moment, a low energy moment. If you decide something in that moment, it will not be wise... because you have seen beautiful moments also with this woman.

Just think: we are sitting here, it is light, you can see me and you can see everybody here, you can see the trees – and then suddenly the electricity goes off. Now you cannot see anybody here – the trees and everything are gone. Will you say that now the trees no more exist and the people no more exist? If you say that, that will be too early a decision. Can't you remember that there was a light a few moments ago and people were there and the trees were green and everything was there and things were clear?

When the night is there, remember the day too – don't forget it – and soon the day will be coming. Whenever you have to decide, it is always good to decide in daytime – then your life will have a positivity. If you decide in the nighttime your life will become negative. That's my distinction between a man who is religious and a man who is not religious: the non-religious man always decides about

his life in the nighttime, he decides in a negative state. That's why he cannot say god is – he says there is no god. All no's together become a big no: 'there is no god.' All yes's together become a big yes: 'yes, there is god!'

So wait! Decisions have to be made when there is light. When you are again loving this woman and things are flowing and everything is beautiful, ecstatic, then decide, and if you want to separate, separate! But don't decide in the nighttime – that's why I say to prolong it, to watch. Mm ? this will go.

And there is a third state also, the transcendental. When you have seen both the day and the night again and again and again, then you know that something is higher than both – you, your witnessing capacity, is higher than both.

So there are three kinds of decisions. The first kind is a negative kind which makes life a desert. Then nothing blooms – it is a frustration, it is hell! The second kind of decision is the 'yes' decision, the daytime decision – life becomes a joy, a celebration. There is delight and one feels very happy to be: this is what heaven is, paradise. And the third is neither light nor darkness – one simply decides out of one's witnessing; out of all of the experiences of day and night together, one decides. That is the ultimate decision, that is what makes a man enlightened. So just wait, watch, see, and let the daytime come, mm? then decide. Good!

[A sannyasin says: Oh, I'm such a mess!... I'm ashamed of myself and I don't know what to do.]

Do you enjoy it or not – this being in a mess? My feeling is that you enjoy it! Not really... not really?

Then you can drop it – there is no problem. Why carry it ? A subtle enjoyment must be there... otherwise you are such a happy person. My understanding about you is this – you may try to prove it wrong, but my understanding is that you are a happy person.

[She asks: But why am I doing it, why am I trying to hurt myself? Can't somebody try to help me to understand it?]

Yes, I will help you see why you are doing it. There are many things.... Firstly, for your whole life you have been repressing your happy quality. Basically you are a happy person.

[She says: I was a happy child – I think so.]

Yes, you must have been a happy child and you can be a happy old woman – there is no problem in it. It is just that your whole life you have tried to repress it – reasons must have been there, situations must have been there, but you have repressed it. Now, that repression has become almost automatic, it works on its own. Unless you try to drag yourself, it is difficult to get out of it... but naturally you are a happy person. When I received your letter I was surprised, because my understanding about you from the very first day has been that you are a very happy person. I would like you to become part of the ashram – I like your quality so much.

When I received your letter I was surprised because this must be then just a mechanism that you have gathered through your life. I know you have suffered, I know you have been in sad moments,

it has been a nightmarish life – but it is past... you can get out of it! It is just habit that gets on your nerves again and again. A little understanding – that it has to be dropped, it is no more, it is irrelevant: those people are gone, that husband is gone, that life is gone; you are finished with it. That person that you used to be is no more.... You are a new person, a sannyasin! Start from ABC – laugh like a child, start thinking of yourself as a child. Play around!

... It will come! I know what it is... I know – it will come. Just do a few things.... One thing: stop being serious – laugh more, make people laugh more.

[She answers: I can't do that!]

Try! Never say 'can't'! Never say 'can't', because I have never seen anything that can't be done. If you say 'can't' then it becomes difficult. Try, give it a try! What can you lose? You can lose at the most, your misery – nothing to be worried about! Try to laugh, help people to laugh

... My feeling is – and I have enquired about you because I was worried about what was happening.... People say that when they come close to you, you close....

Yes – so don't close! If you close, then they don't come. When they don't come, you feel bad, you feel that they are avoiding you.... It will go – it is just a mechanism, it is not a big problem. There are people who really have a problem – people whose energy from their very childhood has been sad. They are the real problem people – it is almost impossible to bring them out of it. It is not a habit, it is their nature. Yours is just a habit – it is not your nature. Hold hands, hug people. Forget that you are old you are not old, nobody is!

... You feel old because you see so many young people and you compare; you see so many happy people laughing and enjoying and holding and hugging – comparison arises. And then you start remembering your life – you never did those things when you were young. You never laughed, you never danced, and these people are enjoying. You feel jealous. You feel jealous of these people... the whole world will feel jealous of these people if they come to know about them! (laughter) I am creating such people that really everybody will feel jealous – people with no inhibitions, with no taboos; they are really enjoying (laughter)... with no guilt, nothing!

[To a group leader], help her, mm? Whenever you find her, just hold her and hug her and don't bother whether she closes or not. Just bring her out of it. She will come, and she will become a beautiful person once she comes out of it. So to everybody here this work is given, mm? [She] has to be brought out of it! (laughter)

[A sannyasin, who is a Karate instructor, says his problem is anger. He tries to watch it but watching only makes him more angry.

Osho checks his energy.]

Nothing to be worried about, mm? And don't take anger as anger – it is just energy. You have too much energy and you don't know where or how to put it. When you cannot put that energy anywhere, it hangs heavy on you – anger seems to be an easy release. It is just too much energy – more than you need for your work – so the remaining part becomes anger. It is not directed to anything – it

is simply there – so you cannot release it either. And if you watch it, it will grow more, because in watching you will stop doing other things in which the energy was getting lost; that energy will be saved even more.

When you are not watching there are many ways in which you are losing energy, knowingly, unknowingly – unconscious channels where energy is lost and dissipated. When you are watching you become a pool of energy – you will become more angry. And the problem is that the anger is not directed to anybody, so anything like Primal (therapy) cannot help you. It is not anger – beating somebody, hitting somebody, won't help.

If you stop Karate you will become more angry. Karate is good – it takes up much of your energy. Anything silent like t'ai chi will drive you crazy – that is not for you. In fact the whole science of Karate was developed for people who have more than normal energy. Only these people can become warriors, these people can become Samurai – those who have more energy than the normal. They have always been a part of humanity – twenty-five percent, one fourth of humanity.

In India we have divided the whole society into four sciences. Twenty-five percent people are born brahmins. I am a born brahmin: I cannot do anything else, I can just sit silently and see.... Even to move the hand is too much. Twenty-five percent of people are brahmins, born brahmins, twenty-five percent are warriors – chatriyas, we call them in India. Samurais are the second type of people, the warriors. The third twenty-five percent of people are business people. They are neither interested in knowing nor in conquering – they are interested in hoarding money, this and that; they are thing-oriented.

Twenty-five percent of people are not interested in anything – neither in knowing nor in conquering, neither in being victorious nor in knowledge, neither in power nor in money. They simply want to eat, drink and go to sleep. They don't bother about anything – they have no ambition, not any ambition... lethargic; we call them sudhras.

There are four types of people and there have been four types of societies in the world. When Karate and things like that developed, the warrior was the topmost in Japan – he was dominating the society, he was on the top of the society. It was a warrior country and a warrior century.

In America, the third type of people is dominant – the businessman; it is the country of the businessman. If you have money you are all – nothing else is important. In the ancient days India was a brahmin country – if you were a knower, you were all; even kings would come to touch your feet. A beggar, but brahmin, was more valuable than the emperor himself. You could conquer the whole world but that was nothing – if you could see yourself, that was more valuable. The society was dominated by the brahmin. In Russia, the fourth type – the sudhra, the proletarian-dominant.

So there have been these four types of man and four types of society in the past, and that is the only way a society can be – some type of person becomes dominant. You are basically a warrior. It is not anger... it is just pure energy, it is fuel, and you don't know what to do with it. It is good that you have chosen Karate – it has been an intuitive choice. It is good, and don't change it – go deeply into it, go totally into it, forget everything. And don't think of your energy as anger – that is a wrong interpretation; think of it as energy. And when you feel the energy is there, go into Karate.

Become more inventive, find more ways to go into it, go deeper into it.

And you know now the basic – now you can develop it on your own; there are a thousand and one possibilities. So don't be worried and don't make it a problem – it is not a problem. Simply accept it and go into it.

CHAPTER 4

4 May 1977 pm in Chuang Tzu Auditorium

Deva guhen.... And the heart is just a divine cave. The heart does not consist of the lungs only. The lungs are the centre of the body, life circulates through the lungs, but hidden somewhere behind the lungs is the cave where you live, where god lives.... Because you and god are not two separate things. You are the seed and he is the blossoming of it; you are the potentiality and he is the actuality of it; you are the beginning, he is the end.

But god abides in the heart, so in the East we call the heart 'the divine cave', and the whole search is to find where that cave is and to enter into it.

Entering into the heart is entering into existence; and modern man has gone very far away from the heart. The head is the farthest point from the heart. We can measure the distance between the head and the heart and ordinarily it is only a few inches, but the difference is so infinite – they are poles apart. The heart is on one corner of existence and the head is on another corner of existence. Infinity is between them, because the head functions in a totally different way to the heart.

The head functions through thought, through logic, through argument, and the heart functions through love, through intuition, through feeling. The head functions through doubt and the heart functions through trust, and doubt and trust never meet. A doubting mind, a doubting thomas, remains in the head, is hung up there, and suffers tremendously because life never opens its doors for doubt. Doubt itself is the block. The moment you doubt, you are closed – so the mind is a closed phenomenon; the heart is an opening. When you trust, you open – when trust is utter then the opening is total. Those few moments of trust become great glimpses into divinity.

And that's what sannyas is all about – a learning in trust; an unlearning of doubt and learning of trust, a dissolving of the mind and growing into the heart. And it is very simple for you, because I

can feel that you are a man who belongs to the heart. To be in the head is just against your nature – it is not for you.

There are people for whom to be in the head is not against their nature – they are the really difficult people; it is very difficult to bring them to the heart – but you are not a problem, things are simple. You have a very innocent feel around you... your vibration is that of a child, so good!

[A visitor says she has been with her husband for fifteen years and has just discovered she doesn't love him, but there are three children – what to do?]

Anger is relevant when you are in love, anger is allowed when you are in love – you can afford anger, anger is part of love. Once you understand that you are no more in love, then remember, anger is futile, to be angry with him is just meaningless. If he is getting your love, then it is okay – anger comes in the same package; you can be angry with him. But when love has disappeared and you find that there is no love any more, then there is no anger. This has to be understood, otherwise what happens is that love disappears and anger continues. If you are angry then he will continue to be negative – his negativity is just a reaction. Drop anger – because nothing can be done from his side, something can be done from your side. Drop negativity; start thinking in terms of your just living together with no love. There is no need even to say that. Then whatsoever he is doing, feel thankful for, because you are not in love.

When you are in love you need not thank, you need not feel thankful – it is your due. When you are not in love, then naturally, if some stranger comes and helps you to bring up your children, you will feel tremendously grateful. If some stranger comes and helps you in any way, you will feel grateful. Now this man is a stranger – the bridge that used to be is no more there... or maybe it was never there. But that is not the point, now this man is a stranger. Don't go on thinking in terms of him being your husband, because when love is not there how can he be your husband and how can you be his wife? Once this is understood – that love has disappeared – he is a stranger and whatsoever he is doing for you, for your children, you have to be grateful for; he is not obliged to do it. In fact that's why you are staying with him – for the children's sake.

Mm? when you are staying with him for the children's sake, that simply shows that now his only utility for you is that he will financially support the children so there will be security for them. You have to be tremendously grateful to him.

First drop anger – and then immediately you will start feeling that this man is a stranger and he is working hard, doing things. Your total concept about him will start changing – you will feel grateful, and when you feel grateful you will feel compassion for him... because why is he doing it? He is not happy, he is miserable, he is negative, he is not in love... still he is doing all these things. You need to feel compassion for him. And if you feel compassion, no anger; if you feel gratefulness, no anger, you will see a great change happening in him. Suddenly his negativity will disappear, because there is no point, and suddenly he will start seeing that you have changed, you are not the same woman. There is a possibility that he may start responding in a new way, and who knows? – love can start flowing again.

Life is so mysterious.... Many times love goes underground and we think it has disappeared. It simply goes underground – just like the river Nile, it simply goes underground – then again suddenly it is there, it has sprung above ground again!

[She says: You once used the analogy of a cup, a broken cup: it can be patched together, but it's never the same.]

You don't know about Zen – it can be even better! I know it will not be the same but it can be even better... it can be more artistic (laughter). In Zen they do it: they will go and purchase crockery from the market and break it first and then glue it together in a more artistic way, and then it has an individuality. It is no more from the supermarket – you cannot find that cup anywhere else.

In Japan that is the usual practice – because when guests come home nobody likes to serve tea in ordinary cups and saucers which are available in the market – that is ugly – so they break them. They join them together and they take a pattern which is unrepeatable. Then that cup is unique: on the whole of the earth you will not find that cup anywhere else. And that is really meaningful; it is no more an ordinary commodity.

So that's right: it can never be the same – but it can be better.

[She asks: May I ask you something else, please? Is there any way that he could be influenced to stay away?]

That is a wrong attitude... that's how you are creating his negativity. Just forget about him. Think along the lines of what I have said – try it for six months; it will be completely changed. And don't bother about what will happen – just give it a try.

Don't be angry with him, don't think in terms of him remaining away... because that is anger! That is pushing him away. When you want to push somebody and he comes close to you, he will start feeling your vibes – that you don't want him to be there – and he will start feeling negative. It is his home too! And that is cruel – that we want to exploit the man but we want him to be away. Then he is just a servant, he has no dignity, he has no home... then why is he living? For what? And why should he go on working? Drop that idea – that he should remain away. If he remains away, good; if he comes, good. You have nothing to do with him, you are no more his wife....

[She asks: What about the sexual aspect? I mean, if I don't love this man I don't want anything to do with him sexually.]

For six months, give it a try – if he asks, just cooperate. For six months give it a try: feel compassion for him – he is a poor, miserable man... feel compassion for him. No anger – and if he asks for sex, it is good: he is doing so much for you, you do that much for him. This is a simple bargain. When love is not there, there is simply bargaining. He brings money for you, at least you can give your body to him. You cannot give your soul, that's okay – nobody can force that.

For six months, if he asks, good – with no reluctance simply participate in it and remain a watcher... and that will be a great meditation for you: he is making love to you, you are not in love; you are simply watching. It may utterly change your total sexual energy. It may start rising upwards.

This is my approach – that each opportunity has to be used. Now this is an opportunity, that the man asks for sex and you don't want anything to do with him. Use it for meditation: let him make love and you simply be a watcher. If you are in love then it is very difficult to watch. When you are really in

love with a man, you are lost – how can you watch? It is difficult... you are absorbed in it. When the orgasm has disappeared you come back to your senses. It is a nonsense world. But when you are not in love you can watch.

There is a story in Buddhist literature about a prostitute – Amrapali; she became one of the chief disciples of Buddha. She was the most famous prostitute of those days in India, and when she came and asked Buddha to be initiated, Buddha's disciples were a little disturbed. This was dangerous – to give this woman a chance to be in the community. She was really a tremendously beautiful woman and there would be much trouble. One disciple, Ananda, asked Buddha, 'But why should a prostitute come?' And Buddha said, 'You don't understand. Not loving people and still sexually involved in it, by and by she started watching. What else can you do? – you don't love the man. He has paid the money, so he is making love. You are simply there – not doing anything; you are not a participant, you are out of it!' So she started watching – in watching she became aware, that's why she has come to be initiated,' Buddha said, 'and I am going to initiate her. She is going to prove one of the greatest meditators ever'... and she was!

Now this is what I say: if you know how to use an opportunity, then all opportunities can be used, then each opportunity is a blissful chance – one should not lose it.

So for six months, drop all negativity, all anger – just feel grateful. He is doing so much for the children, for you, that's good. For this much he asks, this is just a bargain; so whenever he asks, never say no. If you love the man, sometimes you can say no; but now you don't love him, how can you say no?

Accept it and just be watchful. These six months will change you utterly, these six months will change him, and for the first time you will find that life has taken a different direction.

[Osho says that everything has to be used, each situation we find ourselves in can be a learning, an 'upei' or tool for learning, and with just a shift of emphasis, a slight change in perspective, a seemingly insolvable problem or negative situation can be transformed... and transforming.]

[A sannyasin says that he found in the bio-energetic group that he has much suppressed violence.

Osho checks his energy.]

It is there but it is not a problem... it will become a great blessing. Energy is there, very much repressed, but it can become a source of power – nothing to be worried about. Don't take it as a problem; it can be released easily. You are not releasing it: even she started being affected by your energy, but you are not! You have been really holding it hard, you have become completely controlled, you are a very disciplined man, that's all.

That's what has been taught down the ages – that man should be very disciplined. And you are – you are a perfect saint! So nothing wrong... but saints are bad company, that is true! They are good to worship but not good to live with. But nothing to be worried about – my whole work here is to destroy saints, so we will demolish you, mm? Don't take it seriously – it is nothing; it is just that you have remained in a very disciplined way from your very childhood. You must have very disciplinarian parents; you must have had a certain conditioning of always remaining in control. You must have been praised for it, appreciated for it, so you have gathered some ego about it.

And now this is a totally contrary situation: here the undisciplined is appreciated the uncontrolled is valued. But nothing to worry about. You are holding such great energy that once you remove the control you will burst forth in a blossoming, and then you will see that it has been good that you have been sitting on this energy. Now you can use it: you have not wasted any energy in your past, so it is there – it can become a treasure for you.

Things are perfectly good – don't be worried, mm ? We will take this energy and use it!

[A sannyasin said he had a problem with his homosexuality, and he is afraid to be here.]

The first thing: heterosexual or homosexual, the answer is not in sex – so it is not the question of homosexuality. Even if you are a heterosexual, the answer is not there. Looking in the direction of sex there is no answer, so they are both the same.

The first thing: drop worrying about it! Just by being a heterosexual nothing better is going to happen – it will be the same. So accept your homosexuality just as you accept other things – hunger.... Now life's answer is not there in eating food – every day you will feel hungry again, again full, and again hungry. The answer is not there, but that does not mean that because the answer is not there you stop taking food, otherwise you will die.

The answer is not in taking a bath, but that doesn't mean you should stop taking a bath, otherwise you will become dirty and nauseous. The answer is somewhere else, that is true, but to look somewhere else the basic requirement is to accept your normal things. Don't bother about them too much. If you feel homosexual it is perfectly good, nothing is wrong in it. That is also a way of relating – nothing wrong in it... a little strange, but nothing abnormal about it.

[The sannyasin says: But I can't relate, that's the problem: I cannot relate to people.]

You think that heterosexuals are relating? Who is relating? Everybody is in the same boat! Relating is a great problem – you cannot relate unless you are rooted in your being... you cannot relate. It has nothing to do with relationship to the other; it has something to do with your inner integration.

Only an integrated person can relate, and the paradox is that he does not bother! An integrated person is not bothered about relating or not relating: if it happens, good; if it doesn't happen, it's good. He is happy with himself, his happiness does not depend on relationship... but only he can relate. And the person who is not self-integrated cannot relate, is continuously bothered about how to relate, and thinks that everything will be good if he can relate.

You have to come to your consciousness, and I am saying that the first requirement is: don't be disturbed too much about your ordinary life, don't create any obsession. If you feel to be homosexual, it is good; if it changes some day and you become heterosexual, that too is good. If you again become homosexual, that too is good. These are ordinary things, nothing worth being worried about. You need not force your attention on them – they should be taken for granted.

If you eat this type of food, that is good; if you eat another type of food, that too is good. The problem is not there. For example, somebody comes and he says, 'I smoke a certain brand of cigarettes – now this is my problem.' The brand cannot be the problem: you can change the brand

of cigarettes, but the problem will remain the same. That is exactly the thing with the heterosexual and the homosexual: you just change the brand of the cigarette, nothing else.

The first and very fundamental thing is to accept the way you are so there is no need to be bothered about it, no more energy is to be put there. Once that has happened, your energy is available to move inwards. Then you can put your energy more into meditation, not into thinking about how to relate. How to be, let that be your problem: not how to relate... because you can relate only when you are. How can you relate? – because you can relate only when you are. How can you relate when you are not?

A man came to Buddha – he was a very rich man – and he wanted to serve humanity. He wanted Buddha to bless him so that he could open many charitable institutions, hospitals, colleges, schools, and serve humanity. Buddha looked at him with deep compassion – as if he were very sorry for the man. The man became a little embarrassed. and he said, 'Why are you looking at me as if I am in some trouble? I am not in any trouble – I have enough money, don't be worried about that!' Buddha said, 'I am not worried about that... I am worried about how you can help humanity. You are not, so whatsoever you will do will be harmful. Please, first be, then only do something!'

So shift the emphasis. It has nothing to do with heterosexuality, homosexuality; nothing to do with it. I accept it as it is: It is good; don't make a problem out of it. If you make a problem out of it you will be continuously stuck there. Not making a problem of it means that now your energy is available, you can move somewhere else.

And relationship remains difficult.... Only a very few people who have come home can relate. Those who are rooted, grounded in their being, only they can relate; otherwise communication is difficult. In fact there is nothing to relate to, nobody to relate from. With whom are you trying to relate? You are not and the person you are trying to relate to is not – just two ghosts trying to relate, trying to hug each other, and passing through each other because they are not; so the hugging never happens. They are shadows.... First become substantial. So please accept your homosexuality – it is perfectly normal, nothing is wrong about it. And this is my feeling: once you have known the world of the homosexual, the world of the heterosexual will never appeal to you. There are a thousand and one reasons for it....

A man easily understands the language of the other man – the woman has a different attitude about everything. If you cannot relate with a man, it will be more difficult to relate with women, because they don't speak the same language.

I used to stay with a family and I watched the problem. Both the husband and wife are good people, very good people, but are constantly arguing and nagging and constantly at the edge, never at ease. I watched them and I saw what the problem was: they were not speaking the same language. In fact no woman speaks the same language as the man – cannot! And no man speaks the same language as the woman – he cannot! They are different types of creatures.

When a woman wants to think about something she talks about it. When a man wants to think about something he keeps quiet. When a man is thinking and the woman comes and disturbs him – for small things: she may ask 'Would you like to have another cup of coffee?' – he is angry and he says, 'If I need, I will ask!'

Now, she was very loving and he is very blunt. On the surface it seems that it is very ugly of the man to rebuff her in that way, but what is happening inside? He was thinking about something – now she brings a cup of coffee and disturbs his whole track of thought. He thinks only when he is silent, and when the woman wants to think, she talks – that is her way of thinking: she thinks aloud.

A husband sitting silently looks as if he is angry or something, sad or something, and when the wife continuously talks the husband thinks, 'She never thinks! What is the matter? She just goes on talking – never thinks. She has nothing to say and goes on talking!' Two different kinds of psychologies... so remember that. Once you are interested homosexually you have found a relationship which is easier, less challenging, less risky, with less conflict. That's why homosexuals are called 'gay' – they are gay! Heterosexuals are always sad, there is always some problem or other.

Homosexuals are really gay, happy people – they understand each other. If you understand yourself a little bit, you understand the other man you love. There is a great ' understanding between the persons... and it is so with lesbians.

A woman understands another woman. Once a woman is a lesbian it is very difficult to turn her energy into heterosexuality, very difficult because she relates well – better – with a woman. She understands her heart – it is her own heart; they belong to the same world and the same dimension.

So once it happens it becomes very difficult to change. But I am not saying that there is any need to move to the other – there is no need: accept it, nothing is wrong in it. Accept yourself totally and be happy the way you are.

[The sannyasin says: Really, I want to just get up and dance all the time.... But I feel very restricted.]

No, no, nobody is restricting you. Be gay!

[A couple ask about their relationship. He wants more sex and feels rejected because she does not feel passionate.]

There is no need to always have passion – you can have compassion, that's enough. And in fact it is more satisfying... passion is not so satisfying. It is not passion that is lacking in your relationship, it is compassion.

There is no need to be in much heat. By and by, a relationship comes to a cooler state... it has to! But if you love the person, if you have compassion for the person, nothing is destroyed; in fact sex becomes deeper. Sex with heat is shallow. Yes, it has intensity, but it is shallow. It is feverish, it possesses you. It is there and it is gone – it is like a storm... it is not very nourishing. It is as if for a minute the sky pours, but it is not nourishing. Longer rain – lasting, not so heavy – is more nourishing to the earth. Love, not very hot but very compassionate, lasts longer, goes deeper, is more nourishing.

My feeling is that compassion is needed. Forget about passion – if it is not there it is not there; nothing to be worried about. It always settles: only in the beginning stage are lovers hot. You cannot remain hot forever, and there is no need to – it is destructive. Just feel compassion for him....

If he feels that sexuality is meaningful, then he needs it. And if you love him, you have to look after his need too. What does love mean? It is caring for the other. If he feels that there is some meaning still and he enjoys it – he feels delighted through it, he feels good and healthy and more normal and more at ease – then what is love? Love is to take care of the other, is to think of the other too. Even if your passion is gone, compassion will do!

And you have to make up for it: because the passion is not there, compassion has to be really great. So you make up with compassion whatsoever is missed by passion; that's your thing now. If you love the man, you know that you have taken something from him – the heat is not there – so pour more warmth, make it more prayerful, make it more meditative....

.... If you care for him, there is no problem. If you don't care, simply be clear about it: it is meaningful for him but it is not meaningful for you, you care about yourself and you are not worried about him. Then it is simple, there is no problem, nobody is hindering him. Then why do you get worried when he is somewhere else? Now you are being tricky and cunning.

Passion you cannot give, compassion you don't understand, you say, and if he goes to somebody else you are in a bad mood and you must be taking revenge on him. So what is this? You are miserable – you want him to be miserable too or what? And this is not only with you – many women do it, knowingly, unknowingly; they destroy the whole relationship. My feeling is that women are not very happy creatures – somehow they are more attached to misery.

So just decide about it. Try for one month. If you can feel compassion for him and you can be loving.... And never say no, because what is the point of saying no? Why is he with you?

He does not want to go to anybody else – you force him to go, and when he goes you are nagging and are in a misery and create some trouble for him.... Now this is too much. First you push him towards others, and when he goes you create trouble for him. You don't give him any way to get out of the trouble. In fact what you want is that you will not give him love and he should love you so much that he should not go to anybody – but why? You will not give him food and he cannot even go begging? So what do you want? Do you want Krishna to starve and die?

For one month be more compassionate. Before you say no to love, think a thousand times. Saying yes, there is no need to think at all, but when you say no, think a thousand times. It is not right... because two persons are together to say yes to each other – that's what togetherness is all about; otherwise why be together at all? You can be miserable alone – there is no need for him to be there.

Only if you want to be happy is there any meaning in being together. Miserable? – one can be miserable anywhere and one can be alone. Misery is, in a way, very independent. Happiness is not so independent... it is an interdependence. Happiness is a sharing: the more you share, the more happy you are.

So first, for one month stop this no-saying. Flow more, be compassionate, be motherly – at least you can do that. Don't be a wife, don't be a beloved, but be motherly. And when he wants to make love say yes, say it happily, and say yes more emphatically, because now the passion is not there you have to make up for it: he needs some compassion.

And if you cannot do it, simply say to him that it is impossible, so he should move, he should start making love to anybody he feels like; he can find a partner and you will be friends – there is no problem in it. Then there is no need to worry about where he has gone and what he is doing.

You are creating the situation – that's why you are worried. You don't give him love so you know he must be going somewhere, then you are worried: some other woman will be giving love to him. Then there is anxiety – some other woman may possess him. But look at the logic: you keep him hungry and if somebody else is feeding him, you are angry. So what wrong has poor [man] done to you, mm ?

[A sannyasin asks about her relationship: her jealousy and anger towards her partner. She has done several groups.]

Hypnotherapy and deep hypnotherapy – book for these two groups after the camp. And they are both relaxing groups: you have earned it now, you need relaxation, mm?

And give more freedom, because when you give freedom you get freedom. It is sheer stupidity not to give freedom, because if you don't give freedom, the other will not give freedom to you; it is reciprocal. And when the other is not going to give freedom to you, you feel miserable. Freedom is joy!

You have wrong notions. Freedom is joy and love is joy also when it is out of freedom. In fact the intrinsic joy in love is not of love; it is of freedom. That's why when you make love out of freedom, then there is joy. When you make love out of duty there is no joy, when you make love to your husband there is no joy. You can make it....

The husband comes home – he is tired, he simply falls into the chair and he says, 'I am tired and I am fed-up.' The wife is tired – she has been with the children for the whole day and this and that; this broke and that happened and the electricity was not there. Then they both decide to go to a party, and at the party you see these two people – they are totally different! The wife is laughing and rushing here and there and has become a small girl again, and there is joy and delight, and the husband is so happy talking to women and men....

You cannot believe that these are the same people! Just a few minutes before they were getting tired and bored – now all boredom is gone. They will be there dancing and drinking up to two o'clock in the night. You could not have expected that these people can be dancing and talking and enjoying. Now there is a little freedom – new people give freedom.

Wherever you feel freedom, you are happy. But what happens is that there is a vicious circle: you don't give freedom so the other cannot give freedom to you; when he does not give freedom to you, you feel miserable. When you feel miserable you create more misery for him and he creates more misery for you... and this goes on and on. This is sheer suicide, this is no way to live – this is a way to die, and an ugly way at that.

Start giving him freedom and be free and enjoy. And there are so many beautiful sannyasins all around, mm? Good!

CHAPTER 5

5 May 1977 pm in Chuang Tzu Auditorium

Anand means bliss, suman means a flower – a blissful flower. And remember that man is also a tree and has roots. They are invisible but they are there. We are as much rooted as any tree. Certainly our earth is different – our earth is our past, the whole past of humanity is our earth; it is there we are rooted. But if a tree remains just the roots it is meaningless. The tree cannot be without roots, that is true. The tree will die without the roots, that's true. But if a tree is just the roots then it is meaningless, then there is no purpose. The tree has to flower, the tree has to become fruitful – then there is meaning, then there is joy.

Our earth is our past, our future is our sky. We are rooted in the past but we will flower in the future... all flowering is in the future. The present is just a passage from the past to the future. So you can think of it as the roots being in the past, the tree in the present and the flowering in the future. This is our whole life. But one has to remember to flower, otherwise roots and branches and leaves and the tree are all meaningless. That's why the modern man is feeling very very meaningless – because he has stopped flowering, he has forgotten how to flower... he has lost that knack, that art, that skill.

Sannyas is nothing but a training for flowering... making you more mindful of how you can flower, making you more alert and aware of the possibilities, potentialities – that whatsoever you are is not the end, wherever you are is not the limit, that you can still grow. And then there is no end to growth; it is an unending process.

That is our divinity, that's what god is all about. That evolution continues, it never comes to any end: you reach one peak and another is encountered, another is ready, another challenge calling you forth. You open one door and there is another... you understand one mystery and other mysteries are standing there to be looked into, to be explored and this goes on and on. This excitement is what existence is – this excitement! And to remain excited is to remain growing. The moment a person

loses excitement for life and starts settling and thinks that now he has arrived, he is dead! The day you arrive you are dead.

One is always arriving but one never arrives. It is always just by the corner, it is always within grasp, but it can never be grabbed. And it is good that it is so... it goes on receding and calling you forth. Because of its receding, hidden potentialities become actual. One never knows how many things one is carrying within, how much is yet potential; one never knows unless it becomes actual – there is no other way to know it.

If you have never danced, how can you think that you can dance? If you have never heard about dance, you have never seen anybody dance, you will not even dream about it – but the potentiality is there. If you see a dancer one day, suddenly you recognise that this can be done by you too. You have the same body; maybe a little training, a little discipline – that is another matter – but it can happen to you too! If you have never heard anybody singing you will not be able to imagine that you can sing. You will be afraid even to imagine it. But the day you hear a song, suddenly something starts humming in you too, something synchronises – and that's what the purpose of being with a master is.

Something is there within me. If you become available to it, something will start humming within you too. Something will be reciprocated, something will start vibrating on the same wavelengths, and that will be the beginning of a potentiality becoming actual.

And the beginning is half the journey, because once a thing begins it is not difficult to go on. The first step is the most difficult, and today you are taking the first step so feel fortunate! How long will you be here?

[The new sannyasin asks: Does a thousand-petalled lotus blossom one petal at a time?]

No... all simultaneously. That happening is a sudden happening. It is not gradual, it does not take any time, it has no steps. One moment it is not, another moment it is, and it is total in a single moment: nothing is missing and nothing is lacking. It is absolute and abrupt. It is not that it goes slowly, slowly, step by step; it is a jump, there is no staircase. It is a death and a resurrection.

Your question is meaningful, very meaningful... because whatsoever we know in life is always gradual. Whatsoever we have experienced is always within time and whatsoever is within time is gradual. You are a young man – one day you were a child. It has been a very gradual process; in fact you cannot say when you became a young man. Mm? there is no demarcation, it is such a gradual process – inch by inch. One day you will become old and you will not be able to know on what day it happens; it will be very gradual. Your face goes on changing but you will never recognise that your face has changed unless you look back at old photographs and albums; then suddenly you will recognise you have changed a lot... but when?

Everything has been very gradual. In life everything is gradual; in god everything is abrupt, sudden, because it is a non-temporal thing, it does not take time to happen. It is a revolution, a metanoia.

It is as if a blind man suddenly becomes full of sight, opens his eyes, and the whole existence is there – not that first he sees one tree, then he sees another tree, then the sky, then the people, then

the walls, no. You are sitting with closed eyes, you open your eyes – the whole existence is there, totally!

It is not that slowly, slowly, things start happening and by and by the whole existence comes into appearance. No, suddenly it is all there. It has been there; it is just that you were without eyes, that's all.

That thousand-petalled lotus is already there in bloom. It has always been in bloom, it has never been otherwise; it is just that you are not looking at it, that's all. Just a turn of the vision and it is there – all the petals are open, as open as they can be, more is not possible. It is the last word... you cannot improve upon it. Whenever god is, god is total: he cannot be less and he cannot be more. These divisions – less, more – are mind divisions. And for god existence has no time; for god time exists not. It is always eternally present, everything simply is.

For us there is movement because we can see only a small fragment. It is as if you are hiding behind a door and looking from the keyhole, so you cannot see the whole. You move your eyes through the keyhole – one tree appears; when you move that tree is gone, another tree appears. Then you move a little more – that tree is gone, another tree appears. But all those three trees are there together; it is only for you that there is a sequence.

Or think: you are standing under a tree and you are seeing the road – you can see one furlong this way and one furlong that way – and there is nobody on the road, it is empty. Then somebody is sitting on the tree – he can see a bullock cart coming from the left, you cannot see it yet. He can see another bullock cart moving on the other side but you cannot see it any more. It is beyond your vision, your vision has a limitation. He is of course on a higher place, in a tall tree: he can see more.

This bullock cart which is coming is not for you, is in the future for you – it is the future – but for the man in the tree it is present. Soon it will become present for you too, but for him it is already present – he can see it. Then as the bullock moves and goes to the other side, a moment comes when it becomes past, you cannot see it any more, but the man on the tree is still seeing it; it is not past yet.

God is at the highest peak of existence. From that point he can see the beginning and the end together, so nothing is past and nothing is present and nothing is future – all is simply present. That's the meaning of now, that's the meaning of eternity. And when you are at the point of that thousand-petalled lotus, you are at the topmost, you are god!

Then all divisions disappear, then all simply is... in one total orgasm, existence exists....

[A sannyasin is leaving. Osho checks her energy.]

Just continue to meditate.... And everything is going well, but you have a certain fear there in the stomach which does not allow you to go deeper. You have to go into the fear.

Alone, back home, it will be easy. Just close the room, sit this way (she is sitting cross-legged). If it is not too cold and you can sit naked it will be better, or just wearing as loose clothes as possible, but being naked will be very good. Put your hands below the navel – two inches below the navel – press there, and just by pressing it, great fear will arise and your breathing will start becoming chaotic, so

allow it and go into it. You may start feeling a great trembling – no need to resist, cooperate with it. You may feel like rolling on the ground, roll. It may become a process of twenty-five to forty-five minutes, but it will be tremendously beneficial. It may take at least two months to be complete but it will be a primal, and you will reach to a very deep space within yourself. So this – one thing....

And the second thing: before you go to sleep do this. Just lying down on the bed with closed eyes, imagine a blackbeard, as black as you can imagine. Then visualise on the blackboard, the figure three, three times. First visualise it, wipe it out; again visualise it, wipe it out; again visualise it, wipe it out. Then visualise the figure two, three times; then visualise the figure one, three times; then visualise the figure zero, three times, and by the time you reach to the third zero, you will feel a great silence unlike you have ever felt before – and that silence will increase as your Primal increases.

The day the Primal is complete, you will fall into absolute silence... as if the whole existence has suddenly disappeared, nothing is. That will be a great glimpse. And that is possible now, but first this Primal – so start both together.

The Primal you can do somewhere in the day. It will be good if you do it on an empty stomach; or if you have eaten, then after two, three hours, mm? otherwise vomiting can happen, because you will be pressing the hara centre... just in the beginning. When you feel fear, just press for two minutes and then leave it. Then thing will start happening. Once they start happening you need not worry about pressing it; just the pressure will act as a trigger. In the beginning sit silently and allow, and when you feel the fear coming, press for one or two minutes and then things will start happening. You will be shaken almost if you are a small tree in a storm.... So allow that.

Roll down on the ground. If breathing goes chaotic, let it go; if hands start moving.... Whatsoever happens: if you feel like dancing, dance. Allow whatsoever comes – you are not to manage it, you have to allow it. You are possessed.

If too much fear comes and you become afraid and start resisting, just take the locket in your hand and remember me and go into it. It is nothing to be afraid of – it is beneficial. Once that fear disappears you will really start growing.

This is to be done in the day. Don't do it in the night, mm? because if you do it in the night it can create so much energy that sleep may become difficult. In the night do the simple process while you are going sleep – just lying down on the bed – but remember to complete it, because that process is so silence-giving.... It is a simple process and it will not take more than two, three minutes at the most, but you may fall asleep before you have completed it. Try to complete it, don't go to sleep – the third zero has to come – and don't go in a hurry, go slowly, lovingly.

Visualise the figure, see the figure well, then wipe it out, again visualise... so nine times; one, two, three, but start from three, mm? then two. In the same way there are some layers inside, and by the time you come to the zero, you touch a zero level in you. By the third zero you are almost on the verge of the sleep, of a great sleep and a great silence... then you can go to sleep.

These two things... and come back whenever you can. Good!

[A sannyasin says her partner wants to go travelling to Greece and Spain, then perhaps up to Paris. She wonders if she will lose what she has gained through meditation and groups. Osho says she will....]

So much is happening that it will be a disturbance, but you asked (earlier, in a letter), so I said 'Okay, you can go.' It will be a disturbance – travelling will be a disturbance, it will not be good – but if it is necessary then you can go.

And I don't see that there is any need to travel. It will be better – if you want to go – to go and be in one place so you can meditate and be silent. Travelling is difficult....

In India a few religions completely lost track of meditation because of travelling. The jaina monks are not allowed to stay in one place. They originated with one of the greatest meditators, mahavira – one of the greatest meditators of the world. But because of the idea that people staying in one place become attached, he planned for his disciples to move continuously, so they do.

They cannot stay in one place for more than one day. Even if they stay in the same town, they have to change the place – from one corner to the other corner – but they can only stay for three days in one place. So they are constantly on the move. They completely lost track of meditation – they have forgotten why they are sannyasins – because it is difficult to meditate.

By the time you are settling in a place and you are falling in tune with the place... Because each place has its own vibe, each place has its own individuality; you have to get in tune with the place. By the time you get in tune with the place you are ready to move, so you are continuously uprooted. It is like a tree being uprooted again and again and being placed in different soil and a different climate. If the tree is dying there is nothing surprising about it – it will die.

And the modern travel is even more of a disturbance, because you can hop from one country to another within hours. The whole climate changes, the whole vibe changes, the whole tradition changes. You are in a totally different climate, and by the time you settle, you are again off.

If you want to go, go, but then be in one place. Find a small place, a silent place, meditate there. Paris is not going to help. Mm? Spain is good – go somewhere there – or Greece is good. Go somewhere, to some island, and be there – that will be good, and then come back, mm ? Good.

[The leader of the vipassana group which is having its darshan tonight, says the group was good but not so interesting as usual because there was only one woman in the group this time....]

Vipassana does not need the same number of men and women. It has nothing to do with male-female energy. In fact the presence of a woman is a distraction. It is interesting, an interesting distraction, but it is a distraction.

It is a Buddhist method and was developed for an all-male group and an all-female group. It was not developed for a mixed group. In fact mixed groups were never allowed. Buddha would not allow it. It is his method; he would not allow it. Mm ? it is I who am smuggling methods into other people's methods (laughter) – he would not allow it.

He was absolutely against that. He was so against it that when for the first time women asked to be initiated, he declined to initiate them into sannyas because he was afraid that if women and men are there, they will become more interested in each other than in buddha himself... and I know it well!

It is natural, nothing is wrong in it, but Buddha was aware that they become interested in each other and then they start falling into couples. Then the whole world starts happening... nirvana is very far away! So I can understand that sometimes it can become very boring – when there are all men or all women it can become very boring – but vipassana is a method of boredom. It has not to be made interesting at all. There are other interesting groups. When people are bored with interesting groups, then they are sent to vipassana, so don't be worried, mm?

When we have more people, I am going to make two vipassana groups – one for women, one for men – because it is really unfair to Buddha, mm? (laughter) But it is good! Nothing to be worried about.

[A sannyasin, who is leaving, says she feels depressed and self-condemnatory. Osho points out that you can't change if you condemn yourself. She wonders aloud why she does condemn herself....]

That is a way to remain the same... that is a trick of the mind. Rather than understanding, the energy starts moving into condemnation – and the change comes through understanding, not through condemnation. So the mind is very cunning: the moment you start seeing some fact, the mind jumps upon it and starts condemning it. Now the whole energy becomes condemnation, so understanding is forgotten, put aside, and your energy is moving into condemnation... and condemnation cannot help.

It can make you depressed, it can make you angry, but depressed and angry, you never change. You remain the same and you move in the same vicious circle again and again.

Understanding is liberating, so when you see a certain fact there is no need to condemn, there is no need to be worried about it. The only need is to look into it deeply and to understand it. If I say something and it hits you – and that's my whole purpose: that it should hit you somewhere – then you have to look at why it hits and where it hits and what is the problem; you have to look into it.

Looking into it, trying to move around it, looking at it from every angle... If you condemn, you cannot look, you cannot approach it from all the angles. You have already decided that it is bad; without giving it a chance you have already judged.

Listen to the fact, go into it, contemplate on it, sleep over it, and the more you are able to observe it, the more you will become capable of getting out of it. The ability to understand and the ability to get out of it, are just two names for the same phenomenon.

If I understand a certain thing, I am capable of getting out of it, going beyond it. If I don't understand a certain thing, I cannot get out of it. So the mind goes on doing that to everybody – it is not only with you.

Immediately you jump and you say, 'This is wrong, this should not be in me. I am not worthy, my relationship is wrong and this is wrong and that is wrong,' and you become guilty. Now the whole energy is moving into guilt, and my work here is to make you as unguilty as possible.

So whatsoever you see, don't take it in a personal way. It has nothing to do with you particularly; it is just the way the mind functions. If there is jealousy, if there is possessiveness, if there is anger, this is how the mind works – everybody's mind more or less; the differences are only of degrees.

The mind has another mechanism: either it wants to praise or it wants to condemn. It is never in the middle. Through praise you become special and the ego is fulfilled; through condemnation also you become special. Look at the trick: both ways you become special! [She] is special: either she is a saint, a great saint, or she is the greatest sinner, but in every way the ego is fulfilled. Every way you say one thing – that you are special. The mind does not want to hear that it is just ordinary. The jealousy, this anger, these problems of relationship and being – they are ordinary, everyone is in them. They are as ordinary as hair. Maybe somebody has a few more, somebody has a few less, somebody has black and somebody has red, but that doesn't matter much – they are ordinary, all problems are ordinary. All sins are ordinary and all virtues are ordinary, but the ego wants to feel special. It either says that you are the greatest or you are the worst.

So just look... these are all ordinary problems. What problems are there, tell me? What problems do you feel? Just name them.

[But now it pains... it pains here (touching her forehead).]

It is paining because you are not trying to understand it – then it pains. You are condemning it; you are saying [to yourself] 'You should not be depressed. This is not you this is not right for your image, this goes against your image, this becomes a blemish on you, and you are such a beautiful girl! Why are you depressed?' – rather than understanding why you are depressed.

Depression means that somehow anger is in you in a negative state: depression is a negative state of anger. The very word is meaningful – it says something is being pressed; that is the meaning of depressed. You are pressing something inside, and when anger is pressed too much it becomes sadness. Sadness is a negative way of being angry, the feminine way of being angry.

If you remove the pressure on it, it will become anger. You must have been angry about certain things from your childhood but you have not expressed them, hence the depression. Try to understand it!

And the problem is that depression cannot be solved, because it is not the real problem. The real problem is anger – and you go on condemning depression, so you are fighting with shadows.

First look at why you are depressed... look deep into it and you will find anger. Great anger is in you – maybe towards the mother, towards the father, towards the world, towards yourself, that is not the point. You are very angry inside, and from the very childhood you have tried to be smiling, not to be angry – that is not good. You have been taught and you have learned it well. So on the surface you look happy, on the surface you go on smiling, and all those smiles are false. Deep down you are holding great rage. Now, you cannot express it so you are sitting upon it – that is what depression is; then you feel depressed.

Let it flow, let anger come. Once anger comes up your depression will go. Have you not watched and observed it? – that sometimes after real anger one feels so good, alive?

... Start doing something at home. Mm? do an anger meditation every day... twenty minutes will do.

[See 'hammer on the rock' for description of the anger meditation.]

After the third day you will enjoy the exercise so much that it will be difficult for you to wait for it. It will give you such great release and you will see that your depression is disappearing. For the first time you will really smile... because with this depression you cannot smile – you pretend.

One cannot live without smiles so one has to pretend, but a pretended smile hurts very much... It does not make you happy; it simply reminds you of how unhappy you are.

But you have become aware of it – it is good: these talks have helped you tremendously! Whenever something hurts, it helps. Man is so ill that whenever something is helpful, it hurts, it touches some wound somewhere. But it has been good....

CHAPTER 6

6 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin, returned from the West, says she is not ready to live in the West. She has a strong desire to be loved, feels a desperation that she hasn't been loved. Osho says that is one of the basic problems that touches everyone....]

... because we live in a society which is absolutely loveless, so everybody is hungry for love, desperately hungry, dying for it, starving. And the problem is that unless you love people they cannot love you – and you cannot love because you have not been loved. This is the vicious circle.

To be able to love one needs to be loved, otherwise a person never becomes able to love. They have been experimenting with monkeys.... If the mother hugs the monkey, the monkey becomes capable of hugging other females in later life. If the mother is not allowed to hug the child – the child is fed and taken care of but the mother is not allowed to hug the child – then the child is never able to hug any other woman for all his life. He has simply not learned the language; he cannot love because he has not been loved, so he does not know what love is all about.

Psychoanalysts have been surprised to discover that if the mother does not hug and kiss the child – the monkey-child – it will never be able to make sexual contact with a female... he will not know how to make love either. The mother hugging him somehow gives off a certain energy which resounds in his being, creates sexuality, creates the possibility for love. That warmth functions on some of the chakras inside.

If those chakras have never been revolved then you are simply at a loss. Man is the only animal who is at a loss, the only loveless animal on the earth. We are being taught everything except love, and whatsoever we are being taught goes against love. Not only that we are not taught love – we are taught ways which go against love. We are taught how to hoard money, how to become rich, we are

taught how to become successful, how to be ambitious, how to become respected – we are taught everything – and these are against love.

A loving person cannot be ambitious; it is impossible for a loving person to be ambitious. Ambition needs a hungry person, a person who has never been loved and who cannot love. Because of that starvation, he projects his hunger and love onto something: money, power, prestige. That becomes his love affair – then he is ready to die for it!

There are millions of people who live only to accumulate money and they don't know of anything else that life is for; money has become their beloved. Then there are people who are just hankering for their whole life for a higher post. They are the ladder-climbers: they go on climbing up the ladder, not knowing where they are going and for what. If they are pulled down the ladder they are very angry – if they go on up they are not happy; either way their life is in vain.

We are taught ambition, we are taught desire, we are taught aggression, we are taught to hate people, to doubt people. We are taught to be inimical to people, never to trust anybody. All are against you and you are competing with everybody else for your survival. That's what they call survival of the fittest. So be more egoistic, be more ambitious, be more aggressive, have more energy so that you can force your way amongst other competitors. But if you love, all these things disappear – then who bothers?

Love is so fulfilling. Who needs much money? Love is so tremendously satisfying. Who wants power? It is a transfer: if you can love a man deeply you will not need anybody else's appreciation; that one man's appreciation is enough. That one man has looked into your eyes and seen your potentiality. That one man has looked deeply into your heart and has loved you. That one man has looked into you and seen what is great in you, what is beautiful in you, and you have looked into his eyes and seen the reflection of your being there. It is enough – you become worthy. Suddenly you have worth – you are not just useless, you have tremendous worth.

And the worth is not of the quality of utility – not that you are useful, that's why that man is in love with you. He is simply in love with you! Love is unconditional. It is not that you are moral, that you are virtuous, that you are educated, that you belong to a very famous family – these things are irrelevant; he simply loves you as you are! It is not that he sees that in the future you will become very famous, it is not that in the future you will become a great intellectual, a great author, a great actress, no! He simply loves you as you are; this very moment as you are, is enough for him. That gives worth! That is missing.

But remember it is not only your problem – it is everybody's problem. So don't make much fuss about it. Just try to understand it and find a way to get out of it. If you don't understand it, getting out will be difficult. What happens if you don't understand?

If you don't understand you go on crying for love and you go on waiting for somebody to come. Prince charming will come and will kiss you and you will be turned into a beautiful human being and then everything will be okay; but up to then, you have to wait. And meanwhile you are dying, meanwhile your energies are shrinking, meanwhile you are not growing, meanwhile you have become stagnant. Those princes only come in stories, they don't come in reality. In reality you have to seek them: you have to move towards them, you have to invite them, you have to take the initiative.

Love will happen only to those people who seek it, otherwise not. So if you really want to be loved, just waiting won't help. Start seeking. There are so many beautiful people; in, fact each person is so beautiful. Maybe he does not suit you – that's one thing – but nobody is ugly, nobody can be ugly. They all come out of god. How can they be ugly?

Each person has intrinsic value, and the value is tremendous. Just seek somebody with whom your vibe falls in tune, somebody with whom you feel at-one-ment... with whom you fall en rapport. And don't wait – waiting is wasting!

The society is loveless, so nobody is going to come because they are also waiting, remember! Everybody is waiting and everybody is afraid to take the first step, because the society is loveless. If somebody comes to you and proposes he is afraid you may reject him, and rejection hurts, it hurts very much. In being rejected by a person one feels, 'Again I am proved to be worthless. It was better not to ask. At least I could hope – now there is no hope.'

If one is rejected too many times, by and by one starts sinking within oneself, becomes dead, closes. There is always fear of being rejected, so nobody approaches anybody, nobody takes the initiative; everybody is waiting for the other to take the initiative, and the other is in the same plight.

So in the future only those people are able to love and be loved who will take great initiative. Take the initiative! I don't think there is any problem. You just have to get out of your self-imposed imprisonment. Nothing is there and there is nobody blocking you. In fact there is no guard on the prison door: the door is open. You are there just out of old habit and you are afraid that if you go and take the initiative, if you are rejected, then?

Nothing to be worried about! Rejection is not really rejection of you. Maybe the man himself is afraid; he is rejecting just to protect himself. There can be a thousand and one reasons: he is cold, he does not know what love is, he cannot vibrate with love energy or wherever he has ever tried, he has failed. Now the failure has become sealed and he does not want to come across failure again. Maybe he has loved women and they have frustrated him... a thousand and one reasons.

So there is no reason to think that when someone rejects you he is rejecting you. His rejection will have some reasons within himself, it is his problem. Feel compassion when somebody rejects, don't feel rejected: that is the whole art of moving into love. And it is good to be rejected ninety-nine times if at the hundredth time you are accepted; it is worth it, that risk was worth it.

Nobody rejects you because you never take any initiative and nobody ever accepts you – that is hell! Just the other day I was reading a diary of a poet, and I loved his definition of hell. He says, 'Hell is the place where people are waiting to be loved and nobody ever turns up.' I liked it... that's right! All are waiting... and the waiting becomes long – hell is said to be eternal.

Bertrand Russell has written a book against christianity – 'Why I am not a Christian' – and one of the main reasons that he has given against Christianity is that Jesus says that hell is eternal, and Russell says that this is not possible and this is not fair either... and the logic is correct.

Russell says 'If I expose to a court all the sins that I have committed in this life' – and Christians believe in only one life, so there is no problem about it – 'the hardest judge cannot sentence me

to more than four years' gaol'. Even if those sins have to be included which he had thought of but never committed, then too, not more than eight years. And for these small sins – small, mediocre, mundane – he will be thrown into eternal hell? That looks unfair!

And anybody who has a little reasoning will see the point – that Russell is right and Jesus is wrong. But I say to you that Jesus is right and Russell is wrong, because the reason is something very different.... Hell is not eternal but it appears to be eternal. Have you watched sometimes? – in deep misery time passes so slowly, as if it is not passing at all.

Your mother is dying and you are sitting by the side of the bed. It is the middle of the night and you know she is dying, you know that she may not be able to see the morning again. It is only a few hours but they look so long – as if years are passing – and the clock seems to have stopped, it is not moving. Pain lengthens time.

Your beloved has come and you are sitting by the side of him, silent or singing or talking, and time flies so fast. Hours pass like minutes, days pass like hours, and you always feel that it was not enough. It is already the middle of the night and you have not even finished your talk – nothing has ever started.

Time passes fast when you are in a blissful mood, time stops when you are in a painful mood; that is the whole meaning. Jesus saying that hell is eternal is simply proposing Albert Einstein's theory of relativity, nothing else – that it depends on your mood, it is relative. Maybe hell is only for one minute but it will look eternal. And heaven – maybe it is eternal – will look like one minute. So come out of this hell....

And I am creating here people whose whole religion is love, my whole message is that of love. I don't call any love sin, I don't call any love good or bad – love is good! Even the lowest kind of love is good because it is at least the lowest rung of the ladder. So don't be disheartened; take courage, find a friend! And remember always not to think about love in romantic terms, mm? otherwise much frustration happens out of it. That too is a misery. Society is loveless and people have very wrong notions about love. First they don't get love and if sometimes they do, they are not satisfied by it because they have great perfectionistic ideals, inhuman ideals.

If you love a man, he will perspire and his perspiration stinks. If you love a man you will not like a thousand and one things in him... sometimes very small things. You cannot get a perfect man. Not are you perfect nobody is perfect: there are limitations, frailties. The first difficulty is that people are loveless, so nobody knows how to love. The second difficulty is that people have been brought up on romantic ideas of love – fairy love, airy fairy, abstract, dreamy – not real, not authentic, not actual. If you have that idea, then even if you find a lover you will be frustrated sooner or later.

So drop all romantic ideas – they are barriers in love. Romantic ideas are very poisonous; they are part of the same neurotic society. A loveless society creates romantic ideas about love. That is part of the same game, it comes in the same package. First, make people loveless, and then give them such ideals that they cannot fulfil them so they remain always hung up, just in limbo. Without love, they suffer; with love, they suffer – suffering is certain.

A man of understanding, without love, enjoys his aloneness – in love, enjoys relationships; he enjoys all the time! A foolish person alone feels lonely, is frustrated – together, is never happy because the

other is imperfect. So don't be foolish – just be intelligent! Your problem will be solved only by creating a little intelligence... and it is there! So from tomorrow morning you start taking initiative, mm? Good!

[The sahaj group is present. The leader says sometimes in groups, they stop talking and have sessions of relating without words. It is beautiful, but even then the relating is still in terms of words – he feels this is an inhibiting force.]

... Sometimes you can get more into words when you are not talking because then you are more free inside. When you are talking, the inside chattering stops. When you are not talking, then inside you can go on talking with great speed. The speed of talking can never match with that speed that goes on inside.

In fact that's why people talk, why so much talk goes on – people gossiping, saying anything, rubbish. There is a reason in it – the reason is that that is a way to relax their mind. If they are not allowed to talk, the mind goes very crazy. When they talk the mind stops; it has to stop – you cannot do both things together. And when you really get into talking, then the mind stops. So those are a few moments when the mind feels relaxed. Talking is a relaxation, in a way.

That's why if somebody comes who goes on talking and does not give you a chance to talk, you feel he is a bore. He is not a bore; you get bored by your inner chattering. He simply does not allow you to talk, that's all. He will relax very much, he feels tremendously good. Saying good-bye to you, he will say '... it was great, it was fantastic!' – but you are tremendously bored because he monopolised the whole thing. He does not allow you to get anything out of yourself, so you were jammed in and he was flowing.

If you watch silently you will see that you are bored by your chatting, not by his chatting. So just to stop talking is not enough for silence. But sometimes – after a group session of talking, energy, catharsis, movement – a moment can come when the whole group can fall silent. For a few seconds there can be silence, utter silence. But if you want to make it for the whole day it won't happen; you will miss even those few moments. So I will not suggest that you do the whole work through relating without talking – that won't help. People will get bored with their inner chattering. Allow catharsis, and sometimes silence will happen... let it happen when it happens. Don't impose it and don't manipulate it and don't in any way enforce it; don't 'even think about it. Let the group energy move, let it be active, cathartic, chaotic, spontaneous. You will find suddenly one moment that the whole group has felt it and they have all fallen silent. Then enjoy it for a few moments, a few seconds, a few minutes at the most.

You cannot bear that silence too long, otherwise the mind will start chattering. So keep quiet for that time, but let it be spontaneous – when it comes, it comes. It comes almost like a breeze: when it comes it comes. When it comes, enjoy it; when it doesn't come, don't hanker for it.

The work has to be active – these passive moments will just be guests. If you start thinking that you can make the whole day silent, you will miss the point; even these few moments will not come back. This is something like an inner polarity which has to be understood.

It is as if a person is chopping wood the whole day and then he is tremendously tired and in the night he falls into deep sleep like a log. Now, if he starts thinking logically – that he was working the

whole day, it was hard, strenuous and still he could sleep so well, so if he doesn't work the whole day but rests he will have even a better sleep – he is a fool! Then he will not have any sleep at all. That whole day's tiredness created these moments of sleep!

The polarity: when you work you earn some quantity of rest – it has to be earned. When you talk, when your mind is active, you earn some moments of silence and rest. They have to be earned – they don't come free – and the way to earn them is to do the opposite. So if you really want to have those moments, my suggestion is just the contrary to yours. My suggestion is to go into catharsis more, bring as much energy into the work as you can manage. Let the whole group go almost mad – then those moments will come and they will have a depth, a great depth.

And you will be surprised by one thing: when it comes, suddenly the whole group will fall silent without any indication from you. That means the silence has come, it is something more than all of you. It is nothing created by your small mind, your tiny mind. It is something that comes, hovers around you, starts moving in the room, and you all feel it and you all fall silent in it. It is a guest... it is almost a certain quality of space.

Sometimes a runner comes to such spaces. Running under the sun on a beach for miles, the whole body is exhausted – you have been breathing deeply, the sun was there, the air was there and it was total freedom. In running, the mind stops; because the whole energy is moving in the body, the mind gets low energy. Suddenly you feel it is there, surrounding you – you can stand, you can sit or you can fall down on the beach and you will feel it embracing you from every nook and corner; from the sand, from the sun, from the air, from everywhere it is there. You can almost touch it.

Silence is a guest. If you force it, it is a mind-created stillness, imitative, pseudo... and you can see that the difference is tremendous, it is very great.

So don't manage it. Mm? – just go to the other extreme; if you want it to come, go to the other extreme. Work hard, drive the whole energy crazy, let people move faster and faster, and then you will see that those moments come; everybody suddenly feels it intuitively. There is no need to ring a bell, nobody says anything to anybody, but immediately everybody feels it. It is collective – you have touched the collective unconscious. When it happens and everybody has suddenly felt that it is there, out of respect, out of sheer respect, one has to be silent. What else can you do? – such great energy is there. In great reverence you bow down to it, you rest at its feet. When it is gone, it is gone – you start working again. Try this way.

[A visitor says he has bone cancer in his foot. The doctors tried several treatments but say the foot will have to be amputated. He said he felt angry with them.

Osho checks his energy, and tells him he thinks it a good idea that the foot is removed....]

Don't be afraid – removing it will solve the problem. And not removing it for a long time can be dangerous, mm? – it can spread. It is very difficult to accept cutting one limb of the body, but nothing to be worried about; just go through it....

You have come, that's good; that's not wrong. You have come, that's very good; it is going to help you, mm? Be here for a few days, then go back and have it removed. And become a sannyasin – that will help! Or do you have to think about it? It will help you!...

It will create a detachment with the body... and you are not the body, so nothing to be worried about. And sometimes blessings come in the form of curses. One never knows!

This may prove a blessing – just accept it! Be here for a few days but go back and let it be removed. Don't be here too long because the disease is such that it can spread, mm? But you came, that is very good!

... Just accept it as a gift of god – this too! Everything is a gift, and things are so mysteriously related. For example, you are here because of this operation, otherwise you would have missed me. Now your whole life will be totally different. The leg is nothing to be worried about – the body has to go one day; nothing to be worried about.

If you can totally accept the foot being removed as a gift of god, that will bring a great transformation in your consciousness; that will be a revolution. So don't miss this opportunity! Accept it as a gift – not angrily at all, not sadly at all.

When Jesus is crucified, at the last moment he wavers and says 'What are you doing to me? Why this agony? Have you forsaken me?' He becomes doubtful for a single moment; it is natural. Being crucified, he must have felt doubt as to whether there was a god or not, or was he just a neurotic and just projecting himself? If god is a father then what is he doing to his son? It was natural and human, very human of Jesus, but he understood immediately and he said 'No, not my will, but thy will be done! Thy kingdom, thy will – who am I?' – and he relaxed.

And to me, that moment he became christ – that moment. Up to that moment he was just Jesus, a human being. In that moment the revolution happened: he accepted.

So let this be a great situation: accept it! If god wills it that way, perfectly good – one is ready to go the whole way, wherever he leads. Thy will be done; let that be your mantra.

So be here for three, four days, then go, mm? and with total acceptance and relaxation let go. Almost enjoy it – because such an opportunity rarely comes; it does not come to everybody's life. It is an opportunity to die while you are alive... it is a crucifixion.

If you can accept it with no strings, with no conditions, if you can accept it also as a gift, you will have a new beginning, a new birth, you will be reborn, and your whole life will be of a different quality... so don't miss this! It is nothing to do with whether the disease goes or not – that is not the point at all. Whether you remain alive or not, that is not the point.

If even for a single moment you can attain to that perfect let-go in which you are no more willing anything against god, it is enough: you have attained. That's all life can give – more is not possible. That is the moment of bliss, of ecstasy.

So go back happily, almost rejoicing in it, thankful, with gratitude, and just tell the doctors 'Now do it – I am ready!' And let it be a celebration. Where will the operation be done – in London?

... So I will tell my sannyasins there, and when the operation is done they will be around you. They can sing and rejoice and make it a real celebration. Move with that energy and let it be a great experience – don't miss it!

[Osho gives him sannyas.]

Deva samarpana. It means surrendered to god... Deva means god, samarpana means surrendered.

...

And that's to be your attitude now from this moment: surrendered to god. Whatsoever happens is good – if death happens, that is good! Now you are not to choose and you are not to think about it and things are going to change utterly.

But you did well that you came, mm? It was needed.

CHAPTER 7

7 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin says his parents have asked him to guarantee that if ever the need arises, he will return to Italy to be with them for a few months. He is an only child and sees his parents regularly each year, but his relationship with both of them is heavy.

Osho says if this is all they are asking, then he should give them the guarantee they want from him. He says that he owes them that much at least, that he should regard his visiting them not as a duty but as love....]

It is very difficult to love your parents, I understand. The relationship is such that when a child is born the parents love the child – it is instinctive. With the mother it is more so, because the father is not a natural phenomenon; it is just institutional. But the mother has an instinctive love towards the child. Not that she loves you – there is no conscious decision about it, it is a natural pull just like gravitation. But the same pull does not exist from the child towards the mother; it cannot exist. It will exist from you towards your children – that's the way the future is protected; that's a natural in-built mechanism to protect the future.

Your mother loved you, your father loved you... you will love your children, they will love their children. Nature is interested in the future, in the survival – not in the past.

So there is no natural instinct for the child to love the mother. It has to be done with deep understanding. One has to be alert about it – that it is just instinctive that the mother loves you and that it is also instinctive that you don't have any pull of that sort.

You can fulfil the duty, but if you don't have the pull, fulfilling the duty becomes ugly, so what is the way out? The natural pull is not there. You can force yourself unnaturally, but that is not good – it

kills your spontaneity and it makes you pretentious, and pretence is not good. Then what is the way out? The way out is to become more present.

Pretence is not the way, presence is the way... to become more alert about the situation – that the mother carried you in her womb for nine months, that half of your being consists of your mother and half of your being consists of your father. You are here because of them: if they were not here you would not be here. All that is happening to you is, in a way, because of them.... One has to become aware of this.

And they have done much – whatsoever they could do; more was not possible. Knowing well the type of persons they are, more was not possible so more cannot be expected. Whatsoever they did, that was all they could do – they did their utmost. They have not been lacking, but they have a certain type of personality, they have a certain mechanism, and they are not meditators, so your responsibility becomes greater than their responsibility.

Whenever a person is in meditation, his responsibility is more than the person who is not in meditation, because more is expected from you – existence expects more.

It is almost like a man is walking on the road, drunk. You don't expect much – if he goes to the wrong side, it's okay; if he sits just in the middle of the road, that too is okay. But you are not drunk. If you go to the wrong side, that is not okay: your responsibility is greater.

Exactly the same is the case with people who are not in meditation. They are living an almost mechanical life – they may be your parents, may not be your parents; that is not the point. But you have entered a new life, you have entered in a new stream of consciousness, you have become a 'srotapanna'. Now your responsibility is greater... greater than ever! And you will not be able to forgive yourself if you do something irresponsibly.

This responsibility is not something that comes from the outside. Nobody can force anything on you, nobody is there to force. It comes from the within; it is just your understanding that makes you responsible for many things.

So just see the point: they are the type of people they are. Whatsoever they could do, they did – to ask for more is meaningless. So whatsoever they have done you have to feel grateful for. And whatsoever is happening to you and will happen to you, they remain the causes. If some day you become enlightened, then you will have to feel grateful towards them. If you are breathing it is because of them, because they loved each other. If you are here, listening to me, it is because of them. They remain your foundation – so don't forget the foundation, that's all.

It is not a duty, you cannot make it a duty. It cannot be a natural love, it can only be a compassion in deep understanding. I call it compassion. And when a child can feel compassion for his or her parents, great is the benefit for them and greater is the benefit for you. You will feel tremendously happy, at ease. You will feel very relaxed when you have carried out your responsibilities fully alert and aware.

So you just go and tell them and make them feel – it is not only a question of telling: let them feel while you are there – that they can depend on you, they can rely on you, that whenever the need arises you will be there. It's not a question of guarantee; it is guaranteed.

This time relate with them in a different way. Be more alert, look into your mother's eyes.... You may not have looked for years or you may not have looked at all. Nobody looks into the mother's eyes – a poor woman, she has lived a life but nothing much has happened to her. She may die without meditation, without prayer, without knowing anything of god. Feel for her, hold her hand, hug her! She is part of you, you are part of her!

And in this way you can bring some new glimpse to them. Look into your father's eyes. Some day he will die and then there will be no way to relate with him and you will miss him.

When a father dies, his death hurts very much – not only as death. Death hurts naturally, but it hurts more when it is your father, because now there is nobody left to whom you can go and feel grateful, to whom you can go and do something that you always wanted to do, but you never did. Look into his eyes, hold his hand... do something for him!

The death of the parents hurts more because now there is no chance to relate with them again. You will not be meeting them again ever. Life is so fragile! So whenever you are near your parents, remember one thing: they will die before you. You will be here for many years without them; then there will be no chance even to ask their forgiveness.

So don't miss this moment – this time really be with them. Do something – whatsoever you feel like doing – feel for them, and maybe through your love, through your compassion, understanding, a new breeze enters their life, a new window opens. Talk about meditation; and they will ask you about it. They will see that you have changed, because you have never looked into their eyes, you have never been so loving, so understanding, so responsible... they will feel it! If they cannot feel it, then who will? The same life energy continues in you; you exist on the same wavelength. If they cannot feel then nobody can; they will be the first persons to feel.

So let them feel what has happened to you, let them enquire, talk to them, talk about me, take a few tapes. Sometimes meditate and tell them just to sit and see what happens. Let there be meditative energy in your home. One never knows – a door can open any moment.

And they have been seeking the same joy that you are seeking, the same search has been there... maybe unconsciously. Maybe they were not so fortunate and they couldn't find some key to open the locks, maybe they were trying to search but in the wrong direction – somehow it didn't happen. But if it has happened to you and is happening to you, take the message to them.

So, be a messenger, mm? Enjoy the trip and let them feel that you are there, always there and that whenever they need, you will be there immediately! Good.

[A sannyasin who was leaving for the West, said he would like to share what he has found with Osho with his wife. They have been separated for a long time, and plan to divorce. She is very negative against him.]

I think divorce will be good and then there may be some possibility, not before it. Let there be a divorce but make it as pleasant as possible – don't make it an ugly affair, not at least from your side. Her side is her responsibility, from your side make it absolutely easy. Whatsoever you can do to make it easier, do it. Let it be a very very silent, pleasant thing.

Don't say good-bye in a bad mood; that much we always owe to the other person. She has lived for sixteen years with you, shared her life, has given you children, has been mother to your children... sometimes things go wrong. Nothing to be worried about – that's human.

So the first thing: let the divorce be there... and this can make a bridge between you and her. If you can allow this divorce to be really pleasant so that she can feel your compassion and love for her – can feel your love for the children, and that you are trying to make everything as cheerful for her as possible – out of that a friendship can arise, and only then can you share me with her.

Right now it will be very difficult, right now communication has broken, mm? You live in different worlds, you don't speak the same language any more. So right now any effort from your side to convey anything will simply make her angry, antagonistic. She will argue: just to prove you wrong she will say anything and she will not listen, so this is not the right moment.

Always remember, when you want to communicate something to somebody, choose a right moment and a right climate. You can do the right thing in a wrong moment and then it is meaningless. And sometimes when the moment is right, even a small effort brings great harvest, and when the moment is wrong, great effort brings only frustration. Always watch out for the right time – that is immensely valuable.

It is very difficult to communicate with a wife, with a husband. Even when things are going well it is very difficult to communicate, because the relationship is somehow inimical, the relationship is that of domination. Whatsoever we say on the surface is not the point, but deep down it is a question of domination – it is political. The husband is trying to dominate in a thousand and one ways, the wife is trying to dominate in her own subtle and feminine ways. Her being sad may be nothing but an effort to dominate you, to make you more frustrated, to take revenge.

So even when ordinarily things are going well, then too it is difficult to communicate. It is very difficult for the husband to convert his wife to his philosophy, to his religion – so is the case for the wife: the wife cannot convert the husband... it is even more difficult. The husband feels very much offended. The very thing that the wife understands more than him is offending... it is very against the male ego.

And wives always know that husbands are foolish. In the first place if they were not foolish, why should they fall in love with them ? There is a deep self-condemnation. The moment you fall in love with a woman, she understands that you are a fool. It may not be very conscious, she may not say so, she may not even understand it, but deep down she has understood that you are a fool... otherwise who can fall in love with her? She is not in love with herself, so how can you be in love with her? She does not see anything beautiful in her, so how can you? You are deluded, you are a fool.

No wife believes that the husband can be wise – not even the wife of Socrates believed it, not even the wife of Buddha believed it. No wife has ever believed that the husband can be wise. The whole world may believe... but the wife cannot. She knows your foolishness, she knows your childishness, she knows your sexuality, she knows your lust. How can you be wise? She has seen you make love to her. How can she think that you can meditate, how can she think that now you have become a sannyasin? Whom are you trying to deceive? You can deceive the whole world; you cannot deceive the wife!

So many centuries of condemnation of sex has made it so. The wife knows that a sexual person is not a spiritual person. Now who knows better that you are a sexual person? Your whole relationship is that of sex, and if sex is sin then the husband and wife are joined together by sin. So the husband cannot believe that the wife has become holy and the wife cannot believe that her husband has become holy.

Sometimes it is possible that the husband may think that the wife has become spiritual... because wives don't take much interest; at least they don't show it. They are always passive partners in the love affair, and they show that they are just tolerating sex. But the man is very active, too interested; the wife cannot believe that the husband can become spiritual. So many centuries of wrong conditioning, and then continuous effort to dominate each other – things are bound to go wrong. Even when you are on a honeymoon, when there exists a certain rapport between you and the wife which will never exist again, when the romance is fully alive, even then communication is impossible – and the reason is that then whatsoever you say, the wife will say 'yes' Not that she understands, no – understanding is not possible at all – but she will say 'yes' Whatsoever you say is great and whatsoever she says is great. Nobody is in any mood to understand. You are so much foolishly in love, hypnotised by each other, that 'no' does not come, 'yes' comes. Then too there is no communication. First 'no' does not come, 'yes' comes, and later on when you are settled, only 'no' comes, 'yes' does not come. Either way understanding cannot happen.

Understanding needs a clarity where there is no hurry to say no or yes: you are neither enchanted, magnetised by each other, nor are you antagonistic to each other. You simply look with clarity at what the other is saying. I have never seen wives and husbands in a dialogue. The honeymoon is a monologue and later on also, the marriage is a monologue.

So the first thing I would like to say is: go back home, make this divorce as easy as possible, don't blame her, don't fight. If she wants the children, give the children to her... give everything that she wants. That will give her an insight into you and that will become the possibility of sharing me with her, otherwise there is no possibility. If she can feel that really you have become a sannyasin – you don't fight, you don't want to damage her in any way, you are ready to give whatsoever she wants: the children, the money, the house, whatsoever she wants.... Only that will give her an inkling into your being – that you are not the same person with whom she is taking the divorce; it is not the same person with whom she has lived the sixteen years. This is not the man who has fathered her children – this is a new man, a new being. That has to be the beginning....

After the divorce go on taking care as you have been, because marriage or no marriage is meaningless. Go on taking care, doing whatsoever you can do even after the divorce. The children will be taken care of by her; you take care of her and the children too. Go on doing whatsoever you have been doing, as if it doesn't matter – divorce or no divorce – and then there is a possibility of a friendship arising which will be far more valuable than your so-called love. Then you can share.

It will depend on how you behave with this divorce thing... and it will be a great experience to you. If you can give unconditionally, it will be a great experience....

[A sannyasin who is leaving wants to do massage but doesn't know if that is right for her. Osho watches her energy movement for some moments and says yes, it is good for her to do massage...]

Just remember one thing: keep the attitude of prayer whenever you are massaging the person... feel that the other is divine. This is something very basic – otherwise massage can turn into something sexual, and that's what has happened in the west: massage has become a cover-up for sexuality.

Massage is tremendously important, but it is a very delicate phenomenon. Either it can become spiritual or it can become sexual; it is just in the middle of both. And the difference is not much: just a little here, a little there, and it makes a lot of difference.

So if you think of the other, the massaged person, as a human being, it is bound to turn the energy towards sexuality. And people are so starved of sexuality, so starved of touch, so starved of relationship, that a small shaking of their energy and their sexuality becomes alive. Then massage still does something good to their body, makes their body more alive – sexuality is a life energy – but much more could have happened.

So make massage a prayer. Before you start massaging a person, bow down to him, feel that he is divine. For two minutes go into a inner space where you can feel the other is just a divine manifestation. And tell the other also to remember that the energy that is going to be showered on him is divine energy. Then you will be tremendously benefited and the person also will be tremendously benefited. A one-hour massage can give such a glimpse into spirituality.

[A sannyasin wants to start a centre in Canada, but she wonders if her interest in running a centre is just an ego-trip....]

Don't be worried! Don't be worried, mm? I can use everything that you have: your ego, your greed, your ambition – I can use all!

... Something else is driving you there. You cannot understand it right now because right now it will look like ambition, like an ego trip. It is not that; you are misinterpreting something.

It comes to many sannyasins – the desire to go and share whatsoever they have glimpsed here, with people, friends, with strangers; and it is part of growth to share it. Here it is difficult to share. With whom to share? Everybody is bubbling with many things and everybody is enjoying his journey, his pilgrimage.

That's why the desire comes to go to the West... and you are rooted there. That is your earth, that is your climate, your people, and you have something that has to be finished there. You have taken so much from those people, from the earth, from the climate; you have to give something back, otherwise you always feel in debt. That's the basic reason why many sannyasins feel like going some time. It is very good!

It is good for my work and for your growth too. And naturally there you will become very very alert about what has happened to you. Here, there is no background to it; there you will find the background. You will be so different from people; it will create a contrast, and you will be able to see what has really happened to you .

It is almost like writing with white chalk on a blackboard, mm? You can see clearly. You can write on a white wall also but you will not be able to see. It is written but you will not be able to see it.

Here it is just like a white wall – so many people moving in the same direction. There you will find yourself very alone and the whole society becomes a blackboard and you can see the contrast. It is good, a very grounding experience to become fully alert about what has happened to you. Down through the centuries masters have been sending their disciples into the world.

Then you can come back and the next coming will take you higher, to a different planet. Each going and each coming will prove a landmark.

And the idea to create a centre is exactly because of that – so that you can share with people. Sharing is so beautiful, it is such a blissful thing, that only foolish people don't share, and they miss great joy. In fact to attain something is not so joyful as to share it. To keep a song in the heart is not so joyful as to sing it. Just to keep a dance in the mind and never dance it will become heavy, will become a torture, will become a nightmare. Unless you dance, you are not relieved of it.

If you can dance, then it is relieved and you are free to move higher – to a greater dance, to a higher song, to a new plane.

So go and jump headlong and start helping people. Don't be worried about your ego or anything. Those have been your trips in the past, so that language you understand.

Whenever something comes you will interpret it through the past. You don't know that there is a possibility to work without the ego; that's why the interpretation. And that is natural, because all that you have done before has somehow or other been an ego trip. This is a new trip. Only by experiencing it long enough will you become aware that it is totally new, it has nothing to do with ego.

And in that way my presence, my remembrance, helps tremendously. So it is my work, it is not your work – you simply do it for Osho. If it succeeds, Osho succeeds; if it fails, Osho fails. Mm? don't you come in... simply become a vehicle – then the ego will not get strengthened. So don't be worried about that.

[A sannyasin says she feels something is wrong in the way she relates. She doesn't commit herself easily but holds back, feeling that maybe it isn't quite right for her. She says she would like to really go deep with someone but she is just not letting go.]

Mm mm. Don't wait for the 'quite right' otherwise it never comes, and don't wait for a very deep relationship, otherwise it never happens. It is as if a person just wants to be in the deepest point in the river, but you have to go from the shallow, you have to enter the shallow river first. You cannot just jump into the deepest – the deepest is far away.

So whatsoever is available, don't miss it! By missing it again and again, you will miss the deeper points, the deeper possibilities. And each relationship is a step towards a higher relationship. That higher relationship may happen with the same person, it may happen with another person, that is not the point. You follow me? It may happen with the same person, it may happen with another person, but this relationship will help you to go into that.

[Osho repeats what he often says – to be committed not to an individual lover but to love itself. If you become committed to a person rather than to love, you lose track of and kill love. It doesn't mean

that you have to change partners all the time – just don't become attached to the one you're with. Love can grow deeply with just one person but that depends on many things....]

For example, the person may be capable only of a certain depth. Up to that depth it will be easy to flow in love with him; beyond that he will not be able to go with you. Mm? – then you have to move with deep gratitude to this person, because he made even this much available.

Each love helps... small loves, big loves, all help... and life consists of a thousand things. The day you really fall deeply in love all your loves of the past will be involved in it – even small things: you were passing along a road and you saw a small boy standing there. He smiled, you smiled, and then you went on and nothing else happened. That too will be there when you fall in a deep love – that smile will be there, part of it, because it is part of you.

So don't wait for the 'quite right', otherwise it never comes. Take hold of any opportunity that comes by, and use it. Maybe this person can grow... your love may help him to go deeper. Together you may be able to go very very far – go as far as possible.

And remember that the person is not the point! Mm? – then when you find that the relationship has become stuck and stale, you can move; it was not a commitment at all!

The ultimate commitment is towards love, and everything has to be used as a jumping board for it. This idea – that it is not quite right or maybe it is not going to be that deep – is dangerous! The energy that has been released in you, if it is not used, will become stuck; sooner or later it will disappear. Energy not used disappears; energy used, grows, becomes bigger and bigger.

The group has been really good for you – I can feel it. Just flow with this energy and don't be a miser, mm? Good!

[A forty-eight-year-old sannyasin says he still has a sexual block which he experiences as an unwillingness to say what he really wants when he is with a woman. He has noticed too, that his sexuality seems to be on the decline....]

That time is the time, mm? Somewhere near around forty-nine there comes a menopause... for men too, not only for women. The man's menopause is very subtle but it is there – now even scientific research says so. This has been a known fact for tantra... because basically the man's chemistry and the woman's chemistry cannot be that different – it is different but it cannot be that different.

When a woman becomes sexually mature around twelve, thirteen, fourteen, a man becomes mature around the same time. Then it will be very unfair that the woman has a menopause around forty-nine and that man has no menopause; that will simply prove that god is also a male chauvinist! (laughter) That is unfair and that is not possible.

There is a difference – that's why it has never been detected up to now – but within these ten years much research has been there and they have come to feel that there is a menopause. Just as the woman has the monthly periods after each twenty-eight days, a man has too. For these three, four days the woman goes into a depressive state, into a negative state – so does a man. But because the woman's blood is visible there is no need to prove it and she knows that the period has come and

that the depression and the negativity and everything arises; she becomes very very dark, dismal, inside.

Man's release is not that visible, but certain energy is released each month; for three, four days, man also becomes a victim of depression, negativity. If you keep a record for a few months you will be able to see that exactly after twenty-eight days you again become negative for three, four days... out of the blue, for no reason at all. Just keep a small diary and it will become clear to you.... And it happens around forty-nine. So that menopause is coming closer – nothing to be worried about; it is natural.

Sexual energies decline but with the decline of sexual energies, spiritual energies can increase. If one takes a right step then the declining energy of sexuality can become rising energies of spirituality – because it is the same energy that can move upwards and when sex interest becomes lessened, there is more possibility of uplifting the energies.

So don't take it in a negative way – it can prove a great blessing; just accept it. And there is no need to work upon it, just accept it. Let it be so and don't think in terms of blocks – now, that will be wrong.

If a young man of twenty or twenty-five feels a decline in sexual energy then there is a block, something has to be done. If a man after forty-nine does not feel a sexual decline then something is wrong, something has to be done. That means he is not moving upwards – he is stuck!

And in the West it has become a problem, because in the west sex seems to be the only life. So the moment sexual energy starts declining a man almost feels he is dying. In the east we feel very happy when the sexual energy declines, tremendously happy, because one is finished with that turmoil and that nightmare.

Nothing to be worried about – there is no block there. Within one year things will settle and you will come onto a higher plane: you will be able to see life in a different light and in a different colour. Men will not be so much like men and women will not be so much like women. There will be more human beings in the world rather than men and women... and that is a totally different world – of human beings. In fact to look at a woman as woman, at a man as man, is not right, but sex creates that division. When sex is no more a dividing force, you see human beings.

[A sannyasin expresses concern about being a sannyasin in the West. She works in a personnel at a university. Osho says that is good work, and love is needed more than expertise....]

The therapist, the counsellor, has to love the patients so deeply, so totally, that in his love something starts in the patient. Under that impact of love he also can see the problems in their true perspective.

Problems are not really problems: the only problem is that people have become blind. They live with the problems for years and they can't see it.

Expertise can help you to dissect the problem, to analyse the problem, to go to its roots, to its causes, implications, and you can make the person intellectually understand, but that is not going to help really. It may make the person a little more adjusted but nothing much else. The problem will start asserting itself from somewhere else. It will find some new way to surface, in a new name it will continue, because the man has not really attained to insight.

If you attain to insight then solving one problem is solving all problems, because then you always have that insight with you: you can focus that insight on any problem and it starts disappearing.

By becoming a sannyasin you naturally become more loving. My sannyas is sannyas into love, initiation into love... and with love you can see the problem of the other person.

So don't sit there like an inhuman expert: come closer, more personally to the person, because his problems are your problems – they are everybody's problems, they are human problems. There is not a single problem which cannot be your problem, and you cannot have any problem which cannot be anybody else's problem... we share.

So don't let the patient feel that it is his problem and he has come to a computer, an expert. Let him feel he has come to a human being – as frail, as limited, as prone to mistakes as he himself. Then an understanding arises, the person starts opening, and in the light of your love and care, he can start seeing something which he was not able to see before.

Help people to attain a loving insight into their lives, help people to love themselves, and problems will start disappearing: They have been taught to hate themselves, they have been taught condemnation and nothing else, hence so many problems. Help them to accept themselves, help them not to be perfectionists. That's how millions of problems arise....

The perfectionistic mind is a neurotic mind. The perfectionist hankers for the impossible, so he always falls short. He cannot reach the goal, he is frustrated; then he starts thinking that something is wrong. He asks the impossible – it cannot happen by its very nature. Then he feels he has some defects. He loses self-confidence, and then small problems look like big problems; he cannot tackle them, he becomes nervous. He starts avoiding the problems, he goes on putting them aside. He hopes time will do something, and it never does anything.

The problems put aside become bigger and bigger; as time passes they become more bigger and more rooted. Perhaps if they were tackled in the very beginning they would not have been such a great nuisance. Later on they become very very difficult because they go deep into the blood; they start poisoning the whole system.

So bring people to love and accept themselves and tell them whatsoever they are is perfect... it is absolutely blissful the way they are! Once this feeling arises in a person – that he is absolutely okay – ninety-nine percent of problems have disappeared, and only one problem remains, and that problem nobody can dissolve. That problem is something which is existential – that is the problem of 'Who am I?' For that problem the person has to go into the deepest core of his being. Help people to meditate, talk about meditation, help them to become more aware of dynamic methods of meditation.

America has become alert about the passive methods of meditation. They cannot help much because america basically is an active country. Passive methods cannot help america – they may give a little solace, consolation, but finally they will prove to be like tranquillisers, nothing more. Only very very active and creative methods can be helpful. And tensions have not to be dissolved; tensions have to be transformed.

If a person simply dissolves tensions he will become uncreative. That's what happens through 'TM' and other methods. They talk about it being very creative – it is just nonsense: it cannot be creative! Take away tension, then who bothers about creativity? The person becomes relaxed, but with relaxation he becomes detached too; with relaxation he starts looking at life as useless, meaningless. Tensions have to be transformed, tensions have to be used in a creative way so that they don't destroy you – rather they create something.

India has suffered very much from these methods, in-active methods of meditation. The whole poverty of this country is because of these methods. For thousands of years we have been just drowning in ourselves, not thinking of anything else – not thinking of the society, not thinking of better roads, not thinking of better housing, not thinking of better food, not thinking of better hygiene – nothing! If a person can just close his eyes and be silent, we think enough is achieved.

Yes, this person will not go mad, that is certain, but just not going mad is not enough. It is not a qualification that you are not mad, that you sleep well, that you are not very tense. Good, but nothing to brag about.

Something creative should be born out of your silence. So my emphasis is basically on active methods. Silence should come but through activity, creativity – through painting, dance, music... it should remain continuously joined with action so it does not annihilate action; on the contrary it enhances it.

So help people – your work is beautiful! Wherever people come in contact with people it is a beautiful work. When people work only with tools, mechanical tools, it is not very happy work because if you work too long with machines you become... you tend to become a machine. If you work with people you remain alive.

CHAPTER 8

8 May 1977 pm in Chuang Tzu Auditorium

Anand means bliss and hara is a Japanese name for the centre just below the navel, two inches below the navel... and becoming aware of this centre is going to help you tremendously, so the more you abide there, the better.

Whenever you have nothing to do, just sit silently and move inside and fall into the stomach – just two inches below the navel – and remain there. That will create a great centering of your life energies. And you have worked on that centre in your past life, that's why I am giving you the name. It will immediately start functioning – there is no problem about it. You just have to look into it and it will start functioning... you will start feeling that the whole life moves around that centre.

It is from the hara that life begins and it is in the hara that life ends. All our body centres are far away – the hara is exactly in the centre: that is where we are balanced and rooted. So once one becomes aware of the hara, many things start happening.

For example, the more you remember the hara, the less thinking there will be: automatically thinking will become less and less because energy will not move to the head; it will go to the hara. The more you think of the hara, the more you concentrate there, the more you will find a discipline arising in you. That comes naturally... it has not to be forced. The more aware you are of the hara centre, the less you will become afraid of life and death, because that is the centre of life and death.

People are afraid of both: they are afraid of death – that is obvious – but they are afraid of life too. That is not so obvious but is as true as the first. And there is a natural logic in it: if you are afraid of death, how can you be unafraid of life? – because it is life that brings death. Death cannot come on its own; it comes through life – so if you are afraid of death, naturally you are afraid of life too. You may not be conscious of it but it is impossible not to be afraid of life, because life is moving slowly towards death. Death is the culmination of life and life is the beginning of death, so they are

so involved, intertwined, that the fear of one creates the fear of the other. People live in fear of death and people live in fear of life, so they never live at all. Once you become attuned to the hara centre you can live courageously. Courage arises out of it – less thinking, more silence, less uncontrolled moments, natural discipline, courage and a rootedness, groundedness....

The past is the passage where many people are lost – they never come to the present. So from this moment don't think of yourself as having a past, don't think in terms of your biography. This name annihilates your biography.

That's why in India it has been a old tradition that if you ask a sannyasin his old name, he will not tell you. He will say 'That man is dead.' If you ask him to what family he belongs, he will not say. He will say 'That man is dead.' If you ask him from what part of the country, from what town and village he comes, he will not say. He will say 'The man who belonged to that part is no more.' That is very significant.

If you don't think about it, if you are not identified with it, by and by the past disappears. Then you don't hold it – your grip becomes loose... and when you become loose about it and your grip is not hard, it escapes.

The past is not holding you; you are holding the past. The past is not clinging to you; you are clinging to the past. Once you are not clinging, the past simply evaporates... and beautiful is that state when the past is no more. Suddenly you are herenow with your total being, available, open, vulnerable. That's the meaning of giving a new name – it is a very symbolic thing.

[The new sannyasin says he has done TM, Kriya yoga and Vipassana in the past. He liked Vipassana most but found it hard to maintain a continuity. Osho says that these eastern methods presuppose that one has no repressions – and modern man is the most repressive of any age. While meditating, on the surface you may feel peaceful, but underneath is continual turmoil which gathers more and more energy as it has no outlet....]

Before you pour nectar into your being, it has to be completely cleansed of poison, otherwise the poison will even destroy the nectar. And this is one of the tragedies of life: the higher can always be destroyed by the lower and the lower cannot be so easily destroyed by the higher. This is a tragic fact, but it is so.

If you throw a stone at a flower, the stone will remain intact, the flower is gone. The flower is higher, more delicate, more subtle... the stone is gross. So you create a flower of meditation and deep down is that rock: again and again the flower will be crushed by the rock and your efforts will be in vain.

So first do the camp, and in the camp go as totally into active meditations as possible. You are ready for something like Vipassana, but some cleansing has to be done so these ten days of catharsis will be very helpful. And then I will suggest a few groups; if you are here, you can do them....

[A new sannyasin from America, says that she gets high meditating but now and then she slips back into drug-taking. Osho says that drug-taking and meditation are polar opposites though they may appear to be similar.]

The drug experience is a forced, phony experience, but because we don't know the real, the phony seems to be right. If you have not seen the real, then even the phony is too much.

If you compare your life with an ordinary man who has never taken anything like LSD, marijuana, then you feel very high – if you compare it with an ordinary man. Because he has not known any moment, he has not even had a false glimpse; he lives such a mundane life. You have lived the same mundane life – then one day this drug creates a dream, gives you a euphoria, and you are tremendously happy.

But once meditation can give you an experience, then you will see that this experience was just a dream experience. It is as if you have been thirsty and drinking in a dream from a pool of water, a pure pool of water... but in a dream. By the morning you are awake and thirsty again – it has not helped. Of course it was so clear and so cool and it had looked, for that moment at least, as if you would never be thirsty again. But if you go on meddling sometimes with meditation and sometimes with drugs – the problem is that drugs can slowly slowly destroy your capacities to meditate. Otherwise there is nothing in it...

If it is to be an ordinary straight life, then drugs are perfectly okay. But if you are really interested in meditation, then drugs are dangerous. The drug is not dangerous for the people who think it is dangerous.

The so-called common people think drugs are dangerous – it is not dangerous for them at all because they have nothing to lose, they have nothing to be destroyed! But if you are really interested in search and you want to grow, then drugs are dangerous.

Drugs are not dangerous for politicians – drugs are dangerous for the religious people because something delicate arises out of meditation. It is very delicate and it comes out of much effort. Just a small quantity of a drug and it is destroyed and you will have to start again from abc.

The drug experience is so cheap and the meditation experience is so costly, because you have to go through such effort. Then by and by the mind starts choosing the cheaper one. Mm? it is the path of least resistance, so the mind says 'Why bother?' The drug can give you something so easily, then why bother with vipassana – sitting and meditating and struggling hard? Why not the easier way?

The mind is always for the short-cut, and the short-cut is always false. As far as the spiritual growth is concerned there is no short-cut. You cannot cheat... there is no back door.

Each has to follow the arduous way. In fact the real beauty of the peak depends on how hard your struggle has been. When you struggle hard and you lose the track many times – many times even the peak disappears and you are again in the dark valley, again you struggle and again you fall and again you move – this whole effort creates that situation where when the real experience happens, you are in a tremendous bliss.

If you are suddenly dropped on that peak by some helicopter, there will be no joy, there will be no joy at all.

[A sannyasin who is leaving said he had caught a glimpse of his center here, and felt love flowing out of himself. Now he feels closed. In the West he will try for the first time to earn a living by playing music.]

Mm mm. Just remember one thing – that if you love people, then there is no fear.

.... just the experience will help. Before you start playing, bow down to the audience, be as respectful as possible, and just feel that these are beautiful human beings... then there is no problem. The problem arises because you think of them as your judges, as if they are going to judge you. They have come to enjoy – they are not judges.

There may be a few foolish people who sit there like judges, but that is their business; they will miss the whole point. That is not a problem for you. People have come there to enjoy. They are people just like you, with all the limitations that you have, with all the frailties that you have... they are people just like you. It doesn't matter whether there are a few people or a few thousand – it doesn't matter, because they are the same people... one or many makes no difference.

And each individual is listening to you directly. Just think: you are playing the guitar with a friend – then you are not nervous. The friend is your audience, you know that he is sympathetic and you are not afraid – he loves you, you love him.

Then there are ten thousand people: you feel nervous because you start thinking of there being ten thousand people together there. Nobody is there together – there are only ten thousand single individuals, and each individual is listening to you directly; he has nothing to do with the other. It is not ten thousand people one upon the other, otherwise they look too big and then you become scared....

They are just one individual ten thousand times over, not one on top of each other....

This time try what I am saying. Just bow down to the audience with tremendous respect, touch the earth just in front of them and then start playing...

And there are beautiful people – just keep it friendly and relax. For a few experiences you may feel a little nervous, with two, three minutes when you start becoming warmed up, you will forget. After a few experiences you will know that it works. When you know it works, it works!

The rational is not the problem, but the experiential. You just have to pass through a few experiences, that's all. People are so beautiful... and nobody is there to harm you. They have come to enjoy their evening – why should they harm you and why should they destroy their evening? They want to be en rapport with you. If you are nervous you will create the barrier, if you are not nervous there is no barrier: you flow, they flow. One thing...

And the second thing: don't think that you are a perfect musician or something – then fear comes, because if you fall from your perfection, then? Know that you are just a human being fooling around, that's all! Why think of perfection? If you think of perfection there is trouble. Then even the most talented musician will become afraid. Once you accept your limitations, there is no problem; once you try to pretend that you are perfect, then the fear.

The fear is part of the ego; it is the shadow of the ego. You are afraid that they may think that you are not such a great musician as you think you are. So that is the thing to be dropped. The audience is not the question. You think you are a great musician; that is wrong. Just enjoy playing on the guitar. Who knows that perfection is and who bothers about perfection? Enjoy playing, that's enough. And if somebody wants to share your experience, you are available. And if they choose to come again, good; if they don't, that too is good.

Once you accept your limitations, your defects, your mistakes, once you think that you are fallible, then there is no problem. But if you keep it in the mind that you are infallible, that you are going to be the best, then you are creating trouble for yourself. And the irony is that one who thinks he is the best never becomes the best, and one who simply forgets about all performances and simply enjoys, some day becomes the best.

Just go and have a few experiences of people's beautiful presence, their participation, their enjoyment. Don't think of yourself as a performer. You have invited a few friends and you are playing – you are enjoying playing and they are enjoying listening.

[He says: I would like to get them into it if I could.]

Then you are bound for trouble. If you want to do something to people and it doesn't happen, there is trouble. Why should you want to get them into it? You just get into it, that's enough – that's all you can expect. If you want them to get into it, even you will not get into it because your mind is continuously thinking about whether they are getting into it or not. They have not got into it yet... and you will start perspiring.

You get into it! When they feel the energy of a musician or a poet or an orator – that he is into it, utterly into it – they start falling head-long. What can they do? – the pull is irresistible. When you see somebody disappearing into his work – a musician into his music, a painter into his painting, a singer into his song – when you see somebody disappearing into his work, what can you do not to get into it? You will have to get into it!

Never think that you have to manipulate them, that you would like them to get into it. If you are thinking in these terms then you are creating an enmity: you will drag them in and they will drag themselves out. Nobody wants to be dragged in. And they will start judging you because your effort is political, it has nothing to do with music. You want to create an impact, you want to overpower them.

Forget about all these things. Simply get lost! Lose your head in it – that is more than one can expect. And by the time you come out you will see that many have been in it... but forget about them! When you are playing just let yourself be drowned by your music and then a zero is created around the musician – a hole in which people start toppling down.

That happens, but if you want to manage it, it will never happen and you will be very much frustrated. Each time it is not successful you will lose more confidence; by and by you will see that you have lost all confidence. Just go into it... it is going to happen!

CHAPTER 9

9 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin asks about his brother, a former drug-taker and now a religious fanatic, who spends the day lying on his bed.]

I understand the type. The only way to bring him out is not to argue with him – the first thing... not to give him any indication that you want to bring him out of his state, otherwise he will defend himself. Even if he suspects, that's enough, and he will undo all your efforts.

So the first thing: don't give him any suspicion, any idea, that you want to bring him out. Rather, when you go, feel very happy – at least pretend to be very happy – and you tell him that he is in a great spiritual state; that will be the right beginning for him. Sympathise with him. Not only that – respect him; that's what he needs. Then you can become close to him, he will take you into his confidence, otherwise not.

This type of person is very defensive. So when you go, just tell him that he is in a perfect state, this is the right state to be in. Ask him to teach you also how to be in it. Be a disciple rather than a teacher; then you can pull him out. He needs to be pulled out. Deep down he will like to be pulled out, but his ego will create difficulty.

So give him the feeling that the parents are wrong, that everybody is wrong – he is right. Once he takes you into his confidence then things will become very easy. By and by you can motivate him to come back to life. For example, how to motivate him? There is no hurry: for one week simply wait, just go and sit by his side, be meditative. Let him feel that you are learning something from him, that he is in some higher state, mm? Pretend it as much as you can – it will be just acting but it will help him to come out.

Then once he starts being close to you and takes you into his confidence, tell him that he has such a great experience – now it is to be shared with people. This is his duty, so he should come out of his lethargy, should share it with people... at least share it with you.

Make him talk to you; don't try to talk to him. Talking to him will be talking to a madman, a deaf man – it will not be of any use. And talking to him you will feel tired, exhausted. When you are talking to a wall, you feel tired. When there is some response, you feel happy – then your effort is bringing some fruit. When you are talking to a wall how long can you talk? You can go on dissipating your energy and you feel exploited, sucked out.

These people who fall into such a neurotic lethargy become suckers unknowingly. They become like a low place, so whenever you are close by, your energy starts flowing towards them – not that they do it knowingly; it happens naturally. They are like a hole.

So let him talk to you, provoke him to talk. Just give provocation, just small starts – that is the whole art of bringing him out. Tell him, 'You have got so much and the world needs it, people are in tremendous need. So come out of it – start at least telling me what you have experienced and where you are going.' Once he starts talking, things will become very easy. If he can be persuaded to talk, he can be persuaded to do anything. Then by and by tell him to come out, to talk to the family, and tell your parents also that this is the way to bring him out: listen to him.

Mad people enjoy it tremendously if somebody listens to them. If a madman can find a person who listens sympathetically, the madness will disappear. That's all that psychoanalysis is about. You pay the psychoanalyst to listen to you sympathetically, so that he is at least in sympathy. And just through talking to a psychoanalyst, day by day, you start coming out go through a unwinding process. That boy needs unwinding and you can help.

Once he starts talking with you then sometimes sitting by his side, start meditating. Tell him just by the way, what you have been doing in india... tell him that he is far higher than you. Once that is settled – that he is higher than you – then there is no fear from your side. Then he will not be defensive: he will ask about meditations and what you are doing; he will start doing them! But the first basic point is that he becomes perfectly confident that you are not the enemy but a follower.

Go and try. And this will be very good for you too – if you can bring him out... and you can! One just has to be very very artful. The greatest art needed in life is to bring a madman to sanity. You will be helped tremendously if you can pull him out. It will help you to understand your own mind, because in fact it is everybody's mind.

People move from one extreme to another: first he was thinking that lsd is divine; now he thinks it is devilish. These people are extremists – again one day he can start thinking that it is divine. In fact these people have split personalities, they are two persons: the person who was taking LSD was a totally different personality, this is another personality. These people have a spare personality. When one gets tired they start using the other and the other is just the opposite. Go – it will happen! When will you be coming back?

[A sannyasin says he is not sure whether to continue with his master's degree in sociology when he returns. He has four more years to complete. He enjoys university life but wonders if he could do more.

Osho checks his energy]

My feeling is that you should complete it; and it can be used in many ways....

Sociology can become of great importance if you know how to use it creatively. It will give you a background to understand man, to understand the human mind, to understand how the human mind has been functioning in the past. It is your past, it is man's biography, and if one does not want to repeat the past again, one has to understand it, otherwise one goes on repeating. It can be of great significance if you study it with the right perspective.

Don't be bothered about it only as a subject and don't be too much concerned about the degree – that is secondary. The primary thing should be an effort to understand man... and in understanding man everything comes in. Man is his science, man is his religion, man is his art – man is all! We live in a human world! Without the human mind you will not be in the same reality. Humanity has created a special world of its own... and we live in it. It is like an ocean and we are like the fish in it. To understand that ocean is very very helpful in understanding yourself.

And if you want to be free of this society, then to understand sociology is very very important. If you want to get out of the prison, you will have to understand the prison, its laws, the gaolers, the guards, how it functions and who manages it, how it is ruled, and what the loopholes are... from where you can escape, which the weakest links are in it.

No, I would like you to finish it. Don't be negative about it. And side by side be creative, meditate, but finish it. It will give you a good foundation to start with and much can be done, so don't think in those terms. And always remember that even if something looks futile it can be used. The question is not whether something is useless or not – the question is whether you are capable of using it or not. You may have one of the most precious things and you may not be able to use it. For example, you can have the best brush and the best colours and the best canvas and your painting may be just third rate, while a great painter may not have the best brush in the world, may not have the best canvas, may not have the best colours, but still creates a great painting. It does not depend much on the materials you use; it depends more on you and how you use them.

We produce better paint now – better brushes, better canvases and everything – but still, a Michelangelo is a Michelangelo; we cannot produce a Michelangelo. He has done something with colour – those colours were not as good as our colours are, but he has created poetry out of those ordinary colours.

Our greatest painters – Picasso and Salvador Dali and others – are just childish before him. Howsoever skilful they are – our modern painters – they just look like school children. Michelangelo remains the master. He does something to the colour which is not in the colour; that's the whole art. He brings into the colour some new quality which is not a chemical component. It was not there; it is he who brings it.

So always remember: it is finally you who will do whatsoever you are going to do, and all that you learn will be used if you move in the right direction, with the right perspective, with the right understanding. Then everything that you have lived, known, experienced – good and bad – all can be used. And my feeling is that nothing is useless in that way.

So continue, mm? but continue with this idea: you are not only studying sociology, you are studying your own past. You are studying the past of man and how to get rid of it, how to get out of it, how to get out of sociology and become an individual, how to go beyond sociology, how to really create a psychology. People have sociologies – they don't have psychologies.

Gurdjieff used to say that psychology does not exist yet because man does not exist yet – only society exists. So at the most, in the name of psychology, we try to understand the science of behaviour, not the science of the mind. Because the mind is not there, so how can you study that which is not there? You can study Gurdjieff and then there will be psychology. You study Richard Nixon – it will be just sociology, it cannot be psychology... or Jimmy Carter – it will be sociology, it cannot be psychology.

Only by looking into a buddha can you see what psychology is. So study it with the view that you have to go beyond it, and all this knowledge will be helpful.

[The sannyasin then asks about a experience he has when about to sleep of an energy rush through his body and he feels like he is dying.]

Don't be afraid, mm? don't be afraid. You will come closer to life through that. Any energy experience is going to be a life experience; energy is life, energy is never death. You can die without energy but you cannot die with energy – it has never been heard of.

Mm? – energy is life! When you are feeling so full of energy that you feel like exploding, it is not the fear of death that comes. The fear is that life is going to be too much and you will not be in control. That in the fear – that it is going beyond your control: if something happens now, you will not be the master.

The fear comes from the unknown possibility. It is not of death at all, because death comes only when energy starts disappearing. You start feeling that you are falling and falling and energy is no more there. Death is a zero energy phenomenon. This is absolutely against death. You should enjoy it, you should dance with it and allow it. It is your life, it is your life trying to contact you. It is beautiful, mm?

So next time it happens, enjoy it. Give one hour to it; dance, sing, and go into it. Go really mad – I will take care!

[A sannyasin said that when she was ill recently, she pushed her body to carry on. She feels she doesn't know the limitations of her body, when she is doing too much....]

This happens sometimes to some people. So do one thing: when you are feeling very very bubbling with energy, try to hold it inside rather than dissipating it. It is not repression – it is simply holding it just as a mother holds the child in the womb. Not that you are against it: you love it so much that you hold it in, you don't want to give it and throw it away. Not that you are a miser, not that you are hoarding – but you love it so much that you would like to have it inside you a little more. Whenever you feel very very joyful and full of energy, make those moments of silence, of sitting. Be happy but don't throw it, don't just start jumping. This morning I was talking about that in the last sutra, mm? – that is helpful for you. Just hold it in, let it become a reservoir, and that will give you great silence, great joy, and it will make you more and more strong.

Once you have started having this energy there, just still, unswerving, once you have started knowing the beauty of it – that just to have energy is so beautiful, that nothing can be so beautiful, just to feel in that moment so powerful, as if you are at the top of the whole world – that will make you alert about your body needs and that will lessen your problems.

Otherwise sometimes you can go on throwing your energy and you will not know it. You can throw so much that you will fall ill, and then too you will not be able to understand that you are dissipating too much energy; you don't have a sense of your energy.

So while you are there, do this: whenever you are feeling very happy, just sit silently with closed eyes and hold it there. Rejoice in it, sway with it, but don't throw it. Become very passive. When the energy goes on increasing more and more and you start feeling that it is rising... The level is rising higher and higher and higher and as it rises higher, the higher chakras start functioning.

Otherwise, what will you do? Whenever energy is there you will lose it from the first chakra and it will never rise to the second. Hold it, let it rise.

And remember the difference: I am not saying to repress it, I am not saying don't be joyful. I'm saying be joyful passively. You can sing a song but very passively. You can even dance, but very gracefully, very alert about the precious energy so that it is not wasted. And then it will enter more deeply into your chakras.

There are only two chakras from where it goes out: either the first or the last – because energy can leak out only from the ends, not from the middle. So if when the first chakra's energy is there too much, you jump and talk and go and do this and that and become hectic and restless, it will be released by the sex centre. And then sooner or later you will feel very lost, weak. If it is gathered there, then there is no way from the middle.

One day it opens from the last centre, the highest, and then it is not a wastage – it is fragrance. Then you can share as much as you want and it is never exhausted. So just do this while you are there and continue your meditations.

[A sannyasin has finished everything in the West, and come to live in the community today. She says: I have very little to offer because I'm very closed. I have a lot of pain inside and a lot of fear.]

Mm mm! You offer your pain, you offer your fear.

... nothing to be worried about. That is not your problem – that is my problem. I have entered in you already. If I can find a way inside you, then there is no problem!

[A sannyasin said that when she hears music she feels ecstatic and has pains in her body at the same time:... it's so beautiful. I don't know what to do with it!...]

When it gets too much just touch people and your touch will make them ecstatic. Go round running and touch a few people and enjoy that and you will see that they start getting into it!

[I'd like to express it creatively – I wonder if I should dance?]

Dance – dance, sing, mm? – whatsoever you feel like... but it is perfectly good. And I understand: when energy comes that much the problem arises of what to do with it, because we have been conditioned to be doers. We have never been told just to be and enjoy it. So when the energy is there the problem arises of what to do with it? If we don't do anything it becomes too much and we cannot cope with it.

By and by you will learn to cope with it. There is no need really to do anything, but in the beginning it is good – dance, sing, hold people, hug people, just transfer your energy. I can see that you can become a good transmitter.

You can try it on a few innocent people and see what happens, mm? But really holding them, go mad. Let them be also shaken, mm? And dance... it is very good!

CHAPTER 10

10 May 1977 pm in Chuang Tzu Auditorium

Deva means divine, garima means glory – divine glory. One thing is very important for you to understand, and it is that when a person is young a few things are easy, a few things are difficult. For example, religion is difficult. It is easier to be in desires, it is difficult to leave them. But when a person is old it is very easy to drop desires and very difficult to continue desires.

Life itself prepares you to come closer to god. Old age has one thing tremendously beautiful about it that desires can be left easily: even if you don't leave them, they leave you. When they leave you it is ugly – you feel cheated – but when you leave them, there is a glory and great beauty in it. Meditation is very very simple in old age. The whole life's experience has proved that it was nothing but a dream. One can easily get out of it – this life that has now become almost a dream. And you are ready for it!

Deva means divine, samveda means sensitivity – divine sensitivity. And sensitivity is the path – insensitivity is the obstacle. If we are insensitive, then there is no way; we are closed. There is no passage from our innermost core to existence; we are windowless. We are in a capsule... and each human being is living in a capsule.

The capsule is very subtle and transparent, so you don't feel it, you don't see it, but a little awareness and it becomes apparent that it is surrounding you everywhere. It is just as if your hands are in a glove and you shake hands: something goes on covering your sensitivity. You are covered completely with clothes and going out into the sun; the sunrays cannot penetrate your skin.

You have an umbrella and it protects you from rain, but it also obstructs the rain from reaching you.

Sometimes it is good to throw the umbrella and just go into the rains and to feel it. Naked on a beach, naked in a forest, just allow the air and the sun and the rain to touch you!

The more sensitive you become to things, the more aware you will become that god is present everywhere. In the same proportion of sensitivity that you have, you will feel god present. The less sensitivity you have, the less you will feel god; if you have no sensitivity, you will not feel god at all.

If god is dead in this century, it is not because god is dead but because man's sensitivity is dead. We cannot touch, we cannot taste, we cannot smell; something is covering our being.

So uncover your being – that is the message in the name – and by uncovering your being you will be able to discover yourself.

[A sannyasin who is leaving says her feelings about sannyas and Osho are precarious. She knows she must take responsibility for what happens to herself but doesn't know what to do in her confusion....]

In the beginning there is always confusion, but all these things that are troubling you right now will prove great stepping stones. It is almost like digging a well. When you start digging the hole you don't get the water immediately: first you get stones, dry earth, rubbish, then by and by purer earth, then wet earth, then muddy water, and then finally you get pure water.

The process of digging into oneself is exactly the same. In the beginning you get only rubbish, because that is your first layer – anger, jealousy, hatred, sadness; that junk is there. When you start digging in, that is the thing you have to encounter first. So don't be worried about it: it is just a part of the process.

If you go still a little deeper, better things will start coming. After anger has been finished, compassion arises – it is just there underneath anger: each angry person is potentially a compassionate person.

First you go and you find greed. If you go on digging, if the greed does not inhabit you then soon you will find sharing arising out of it. Behind greed there is the quality of sharing And it is so with everything! Just behind your jealousy, possessiveness, is the quality of love. One has to go on digging continuously.

Yes, certainly in the beginning there is confusion, mm? because so much is stirred up. Next time you are here things will start settling, but meanwhile continue to meditate so that whatsoever has started is not undone by you again, otherwise you will have to start from abc again.

So even if sometimes you feel it is troublesome... It is! – it is not comfortable and you will never be so so comfortable as you used to be unless you pass through it; then for the first time you will be really comfortable and at ease with yourself.

Before this confusion started and this inconvenience, your ease and comfort were just imposed ideas. You were sitting on a volcano and thinking everything was fine – but the volcano can erupt any moment. Now you have become aware of the volcano – you know it is underneath so you cannot sit so comfortably. But this is a better situation than the first, because in the first situation you were completely unaware of the volcano: you were sitting on top of it and enjoying. Now you cannot enjoy because you know the volcano is there and something has to be done, otherwise any day it

will erupt and it will be too late then. You have to move away from it, you have to find another spot for your being, some other way of being, some other style of living. That's what this confusion is all about. This confusion is saying to you that your style of life up to now has not been right.

And that too is natural – that you throw the whole responsibility on me. That is natural, mm? I expect it – there is nothing wrong with it. That's my whole purpose here: you can throw all responsibility on me. Nothing to be worried about. That too is part of our mind: we never want to take the responsibility. If you are feeling angry, if you are feeling confused, you will say 'Somebody has done it. Now it is Osho – he has done it!' But this is your past: you have always been throwing the responsibility on somebody – mother, father, society, friend, enemy... but somebody!

A man becomes religious the day he starts taking the whole responsibility on himself. That day – when a man says 'Now I am responsible; whatsoever happens to me, I am responsible' – he becomes mature too.

Nothing ever happens to you for which you are not responsible. Ultimately all responsibility is yours. But that is very scary, mm? – to take the whole responsibility. One feels a sinking; it is too much of a burden. But unless you take that responsibility you remain childish and you go on looking for a father figure... and I am not a father figure.

But in the beginning it happens to everybody.

... It will be better if you find a group of sannyasins somewhere to live with, mm? – that will help your growth. Right now you are just at the beginning, so if my people are around you they will push and help you. They will become a support.

[A sannyasin who works with drug addicts, says that he admires and talks about some of Mao Tse Tung's ideas when working, and so is perturbed when he hears Osho putting Mao Tse Tung in the same category as Adolf Hitler.]

My attitude about politicians is that they are all ill people. It does not matter whether he is a fascist, a capitalist or a communist: a politician is a sick person. He is deeply violent. Now his violence can take many shapes: he can become an Adolf Hitler, he can become a mao tse tung, but both are violent people and both believe that the society has to be changed through force. And whenever somebody believes that the society has to be forced towards some change, he is mad. You can persuade people, you can explain to people, but forcing them is just madness... even forcing for their own good. Forcing is forcing....

I am not saying that Mao Tse Tung has not done any good – that I am not saying. What I am saying is that even to force people for their own good is wrong. Violence is wrong, and nobody should use, in any way, other people's lives as means. Each person is his own end.

Now it is true that in Russia – in Lenin's and Stalin's and today's Russia – people are far better off materially than they were ever before the revolution, but spiritually they are far worse. They have bread and butter and a shelter but they have lost their souls, they 'don't have any freedom.

Now this is a very ugly situation – that you have to sell your soul to get bread and butter and shelter; this is too much of a price to pay. Sooner or later russia will have to go through another revolution

– and the same is going to happen in china. People have been forced, regimented about each and every thing.

My attitude towards people who believe in violence is that they are deep down very much troubled. Because of their own inner sickness they throw the violence on other people. A really at-ease person cannot throw any kind of violence.

My attitude towards violence is such that I call even a man like Mahatma Gandhi, violent. Now, he is thought to be the most non-violent man of the world, but I call him violent because he used to force his disciples... of course in a very spiritual way.

For example, if a disciple is going astray – according to him But who is he to decide who is going astray and who is not going astray? If a disciple has fallen in love with a woman – which Mahatma Gandhi thinks is not good for him.... And who is he to think about it – that it is not good for them? He can explain his standpoint, that's all. But what will he do? He will go on a fast. Now this is violence. He will force that couple through his fasting: they will start feeling guilty. Because of them this old man is on a fast and if he dies, then what? Then they will be the murderers. Now this is forcing in a very very subtle way. It is the same: whether you are taking a sword or you are doing fast makes no difference. In fact, to have a sword on your head seems easier – you have more freedom.

You can say 'Okay, kill us, but we will stick to our own beliefs!' At least your dignity is saved... you may be killed; with hitler your dignity is saved. But Mahatma Gandhi is not killing you – he is killing himself. He says 'I will kill myself if you don't listen to me!' But just look at the logic....

Hitler's logic is that of a murderer and gandhi's logic is that of a suicidal person – but suicide is nothing but self-murder. They look very different but they are not basically different. In each case they are forcing the other – they are not persuading the other. They are bringing something into the argument which is ugly, they are bringing in force.

If I tell you 'Become a sannyasin otherwise I will commit suicide', and then you become a sannyasin, I will call that violence. Then I have been an Adolf Hitler to you. What is the difference? If you don't become a sannyasin you will feel guilty, and if I commit suicide, for your whole life you will feel guilty.

So whatever the way, politicians always enforce things... their ways are violent ways. And my approach is that if I have a certain understanding, I have to explain it to you – and then too with the condition that you are free to do it like that or not. Even if you don't follow it I will not be angry, I will not condemn you; that's your individual freedom!

If you have decided to remain miserable, who am I to make you happy? If that is your decision then I will accept it – it is your life! Freedom should not be interfered with in any way, for any reason. Once you start interfering with freedom then there is no end to it. Today you interfere for this reason, tomorrow you interfere for another reason, and by and by the freedom is encroached on completely and destroyed.

In the beginning Adolf Hitler was also talking about socialism. There were thousands of people – and not uneducated people, not unintelligent people: germany was one of the most sophisticated countries. Even a man like Martin Heideigger supported Adolf Hitler thinking that he was going to

do good. The whole country was with him – almost the whole country was with him! Intellectuals, poets, painters, scientists – the major part of the country was with him: they were all thinking that he was doing good.

But by and by things started changing, because whenever there is violence you cannot do good; even in the name of good, bad will result. And this same happened with Joseph Stalin and with Mao Tse Tung. Things start off well, but finally if the man is violent inside, he is bound to destroy people. The more powerful he becomes, the more destruction will come. Now China has lost its soul... you are not even free to meditate! Thousands of Taoist and Buddhist monasteries have been destroyed. Three-thousand-year-old monasteries have been utterly destroyed; people have been forced to change their Taoist and Buddhist ways of life.

But what happens is that whenever you have a certain dogmatic mind it looks as if you are right. Now, one dogmatic mind is that everybody should work. If a Buddhist monk is meditating and not working then he is an exploiter and according to the communist logic it looks perfectly right to force him to go to the field and work.

So an old monk – a seventy-year-old monk who has been meditating for fifty years and who was creating a tremendous inner insight – is forced to work now. Otherwise he is beaten and thrown into the gaol. Meditation is a sin.

What I am saying about Mao Tse Tung, Adolf Hitler, Joseph Stalin and others is only one thing – that the politician himself has not arrived at his own centre. Whatsoever he is going to do is going to be wrong and harmful in the long run.

The real people should first be interested in their own centering, and if you are centred then you will start overflowing and a few people will be changed – but that change will be very very silent, without any force, without any violence.

I believe in the individual and not in the society. My total respect is towards the individual and not towards the society. And all programmes that put society above the individual are dangerous – call them fascism, call them socialism, call them capitalism, communism; it makes no difference.

Any system that makes society more important than the individual is a dangerous philosophy. It will kill the individual. And it is the individual who is the real thing, it is the individual who is really alive. Society is just a name.

It is as if in the name of humanity you kill human beings. But where is that humanity? Human beings are real – humanity is just an abstract conception. It exists not, you cannot find humanity anywhere. If you go round the world searching and asking 'Where is humanity?' you will never find it – you will only come across human beings. My effort is to love the human being and forget about humanity!

Where is the society? Society exists not, it is just an abstraction. The individual is the truth! If the individual remains the end, then everything goes well. Once the society or humanity or islam or christianity . all abstractions – when they start dominating... You know how dangerous christianity has been... and in the name of beautiful ideals! So has been islam, so is communism! Just think: two hundred years ago the people who were torturing others in the name of christ never thought

that they were doing anything wrong. Now you know that they were doing wrong. But what was their blindness? Why couldn't they see? They were thinking that they were doing it in the name of christ, in the name of god, in the name of the gospel.

After two hundred years you will be able to see what Mao Tse Tung has done in the name of 'Das Kapital', in the name of communism, in the name of equality... after two hundred years – but then it is too late! And man is very wise about the past, but that is meaningless. one has to be wise about the present.

It is very easy now to condemn Adolf Hitler because he is condemned, he has failed. Once somebody fails, it is easy to condemn him – his failure is enough proof. But when hitler was succeeding it was very difficult. At least it was almost impossible for the fascists to think – their eyes were covered with their ideology; so is the case with communism. It is very difficult for a communist to think; he is so prejudiced.

And remember, I am not against equality and I am not against the basic spirit of communes, but I am really against politics. And to me, communism can never come through politics; it will only come out of individual awareness. It may take a long time but nothing can be done about it. It will come only through individual awareness. Individuals have to change in their inner being, they have to change the whole structure of their mind. Capitalism is there in the structure of the mind. Kruschev had many cars, from almost every country. He was very interested in cars – everybody knew about it – so wherever he went, people would present him with cars. And he was very very proud of his cars. Now this is capitalism! Only he had those cars in Soviet Russia – nobody else – and he was enjoying the idea that only he had these cars. But what else is capitalism ?

Old, rich people are no more there but a new class has arisen: the class of the bureaucrats. Now in russia a certain class has ruled for fifty years. Into that certain class nobody has been able to enter... just a small clique of people have been ruling. Now what kind of equality is this? And that class has become very rich, very powerful. Now there is no possibility to dethrone it. Stalin died – that makes no difference: another member of the police group becomes the chief, he dies; another member of the group – but it remains the same small clique of people. They are tremendously powerful no czar was ever so powerful, no Nixon was so powerful. What I am trying to convey is that all that is beautiful has to happen through the individual, not through a social programme, through individual effort, through human consciousness, not through the state, not through the government, not through violence, not through police and military force.

And all those people who use force are enemies – whatsoever their branch; that makes no difference, So just think about it, mm? Good!

[A seeker asks: I'm gay and I want to ask if it is a hindrance in my development and if it is, what can I do to get free?]

No need to be worried – it is not a hindrance, nothing, mm ? Only one thing is a hindrance in spiritual growth – that is a rejection of yourself. Gay or not, that doesn't matter – if you can accept totally, there is no hindrance. If you reject it, then there is hindrance. The hindrance comes not from your being gay; it comes from your rejecting it. If you accept it, it is perfectly okay, mm? It is irrelevant in a way.

[The seeker asks: is there a possibility for gay people to transform sexual energy in a tantric way?]

Yes – as much possible as for any other type. There is no problem in it, mm?

... Accept yourself totally and enjoy the way you are; don't put unnecessary pressure on yourself. And from every place one can move towards god. There is not a single place from where you cannot move, mm? So nothing to be worried about – just be happy.

CHAPTER 11

11 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin, who is leaving says he's feeling that, has always been separate from his body and that now he is getting more in touch. He goes up and down a lot – first feeling possessive and jealous and angry and then quite calm....]

Everything will change – just continue to meditate.

The first basic thing is coming back to the body. If we are not in contact with our bodies we are not in contact with the earth. We are uprooted, we don't have any roots, and without being rooted in the body nothing can be done, nothing at all. Once you get rooted in the body everything becomes possible.

These problems – jealousy, possessiveness – are all part of unrootedness. Because we are not rooted we are always afraid; because of that fear we become possessive, because of that fear we cannot trust anybody, so jealousy comes. In fact we cannot trust ourselves – that is the problem – and how can you trust yourself when you don't have any roots in the earth? The trust comes when you have deep roots in the earth. Then, come whatsoever, you know that you will be able to stand it and you will be able to face it. Then you don't cling to others – there is no need; you are enough alone.

So the first basic thing: don't bring in other problems right now. The basic thing is that you start getting more and more rooted in the body. Feel the body more, enjoy action, go running in the morning and enjoy the body and the feel of running energy. Go swimming: enjoy the body and the river and the touch of water. Jog and dance and jump in the air and in the sun and let the body again start trembling with joy.

This has to be done first... and take as many deep breaths as possible. Once you get into the body, once you again become alive in the body, nine problems out of ten will disappear, and the remaining one we can tackle; that's not a problem.

This is one of the tricks how the society has made people alienated with themselves. It has cut your body, so you are just like a ghost in a machine. You are in the body and not yet in the body – just hovering around. You take the hand of your friend in your hand but it is just a dead hand in a dead hand – no feel, no poetry, no joy. You eat but you go on stuffing; the taste is lost. You see but you don't see the psychedelic existence as it is; you see dull colours, grey, dusty. You listen to music but just sound goes on falling; the music is missed.

So for a few months enjoy anything that is concerned with the body: running, jogging, playing, jumping, dancing, singing, shouting in the mountains. Bring back your childhood! And you will start feeling that you are being born again. You will have the feel, exactly the same feel as the caterpillar has when it becomes a butterfly.... It is going to happen!

[A sannyasin says she feels a need to relate because it is heavy being by herself. She feels that the aura of neediness that she must give out makes it more difficult for relationships – particularly with men – to happen, so it feels like a vicious circle.]

Don't consider it as a vicious circle and don't consider it as something wrong. Right now this is what is needed. It is not a question of only mental need – your body needs male energy, so if you stop it right now it will not help growth; you need it. It will be almost as if a child needs mother's milk and the mother stops feeding the child.

Right now you need as much male energy as possible, so give and take, share it and don't hold back, don't be a miser. Give as much as you can give and take as much as you can take. And don't make a problem out of it. Right now you need it, it will be nourishing to you.

Soon the day will come when you will not need it; then you can be independent. Right now it will not be possible, right now it will be fatal. Mm? your growth will be stunted.

There are a few points where people can grow only in a togetherness. To grow alone is possible only after a certain growth. Up to a certain point people grow in togetherness, in relationship.

We are born in relationship, we die alone. Have you ever looked at this fact? Alone we are not born, alone we cannot be born: we need the mother, the father, the family, the society. Alone, a child has no possibility. First, he cannot be born. Even if by some miracle he is born, he cannot survive; alone he cannot survive. But a man dies alone: then neither father nor mother nor society is needed – nobody is needed.

So in spiritual growth also there are two points: one point is like birth when you need togetherness, and another point is like death when you can be alone, you can go alone. But the next point comes only after the first. So just be together and enjoy it! Even the idea – that this is a vicious circle – will not allow you to enjoy it, and if you don't enjoy it, the process will be prolonged. It will take a longer time because it will be half-hearted. If you enjoy it, the process will be shortened; then it can be fulfilled very soon.

[Another sannyasin says that she tends to avoid the very people with whom she would like a relationship. She wonders if leaving Poona is not an attempt to avoid Osho. She feels confused and depressed about the whole thing]

It is a very common phenomenon: whenever you want to go into a relationship a part of your mind always wants to avoid it. And there are reasons....

First: because you are lonely you want to go into relationship – so you have a desire and a need to go into relationship. But each relationship brings problems, difficulties, challenges, miseries, conflicts, so another part of the mind says 'Why get into this trouble?' And both are right!

Alone you feel lonely, alone you feel sad, alone you feel 'What is the meaning of life?' – because the poetry arises only when you are together with somebody. A life takes on meaning only when you are in love, otherwise it seems meaningless – why go on living, for what? for whom?

So one part of the mind thinks, 'Love somebody, be loved by somebody, share your energy, celebrate.' Another part of the mind says 'Beware, because each relationship turns out to be a problem.' Alone there are no problems – only you are the problem, there is no other problem – but with the second person, the other person, come many problems and then both together you multiply problems.

So one part of the mind goes on saying 'Beware, don't get into this trouble. Alone, at least You are peaceful: not happy – right – but at least peaceful. In relationship, who knows if happiness will happen or not? – but one thing is certain: peace will be destroyed!'

That's why the conflict. It is in every human being! Each likes to love and each likes to avoid.

Now, one has to understand it. One thing is that right now if you avoid relationship you will not grow, you will remain stuck, because those challenges that relationship brings are a must. They are growth opportunities – don't take them just as problems; they are tasks to be done. One has to do that homework, otherwise one never grows. Just think of a man who has never been in any trouble – he will never become mature – who has never been in anxiety, anguish, turmoil; he will never mature, he will remain childish, he will not have any backbone. And any small thing will destroy him. He will not have any stamina to stand up against anything.

So these troubles, conflicts, anger, hatred, jealousy, possessiveness, domination, and a thousand and one things come with the relationship. They are all great opportunities to be used to go beyond them. It is good! Yes, one day will arrive when you will not need anyone, anybody, but then there is no problem. Then you are so happy alone that there is no problem, there is no question of being related. But right now it will be very very harmful for you to avoid relationships. Plunge into them, and while young go through all sorts of problematic situations so by the time you start becoming physically mature you also attain psychological maturity. Otherwise what happens? – people become physically mature and psychologically they remain childish. You can find them everywhere: their face looks as if they are fifty – if you just scratch the surface you will find a twelve-year-old child; inside they are just stupid children.

So this is for you to decide... but growth comes through difficulties. I am always for difficulties – never avoid them! Whenever you find a difficulty, make it a challenge. Forget everything and jump

into the difficulty. And to love a difficult person is one of the most beautiful experiences. Never find a person who has no difficulties! He will not be of any help; nothing will come out of him. Find a really difficult person, mm? And there is no need to go anywhere – be here, meditate and do a few more groups.

CHAPTER 12

12 May 1977 pm in Chuang Tzu Auditorium

Prem means love and gatyā means a river-like, dynamic quality...

The English word 'go' comes from the same root 'gatyā', 'gathya' – the quality that continuously moves.

Love is a moving energy. The moment you make it stop somewhere, it dies – then it becomes stagnant, it stinks. While love is moving it has tremendous beauty. Whenever it stops, wherever it stops, it turns into poison. When love disappears, something else starts playing the game – politics, domination, possessiveness. And when love stops, everything stops, then nothing flows. And existence is a flowing phenomenon.

Nothing is; everything is just becoming. When you say 'the tree is', it is not right. It is grammatically right, but existentially not right – because the tree is growing, it never 'is'. It is never, in any moment, static; there is no stasis – it is a dynamism. When we say 'a man is', it is wrong – the man is becoming. Everything is a verb, nothing is a noun.'

That is the meaning of 'gatyā': everything is going and going and there is nowhere to reach. This going is what god is, this on-going energy is god. God is not a goal. If god is a goal then existence is dead. If god is a goal then it is not worthwhile achieving, because once achieved then what will you do? Your love will stop there, your flow will stop there; you will simply become frozen and die!

Nothing is and everything is becoming. One never arrives and one is always arriving. There is no goal – this is pure journey... a pilgrimage from nowhere to nowhere. And all that is beautiful arises out of this pilgrimage between nowhere and nowhere; all that is ugly is energy stuck somewhere.

When your love gets stuck, you start dying – then you are no more growing. Growth is a function of love. If a man can go on loving he goes on growing... even in the moment of death he is growing. If

he can love death too then there is growth. If he becomes afraid and fear arises and love stops then growth stops. A real man never dies and an unreal man never lives. The unreal man only pretends to live and the real man only pretends to die, because reality never dies and unreality cannot live.

Unreality is that which we think of as unmoving, and reality is that which is dynamic, is a process. And the closest we come to god is through love. But it should go on and on. It should remain pure, and by pure I mean: it should not be obstructed by any object.

One should be in love with love itself; then it becomes prayer.

Love for love is love for god. To never betray love is to never betray god – once you betray love, you betray god.

[A sannyasin musician, who plays with a small band in the West, asks Osho for a name. Osho gives the group the name 'nada'....]

It means the universal sound, uncreated sound, out of which everything is born... what christianity calls 'the word'. 'In the beginning was the word' – that word is 'nada'. It is what Zen people call 'the sound of one hand clapping.'

A created sound needs two things to clap together. to clash; a created sound comes out of conflict. But there is an uncreated sound out of which the whole existence arises. When you move deeply into your inner silence you hear that. For it there is no cause; it is uncaused, so it is eternal.

Whenever a thing has a cause it cannot be eternal – then it goes only so far. When the energy is finished, it drops. Only something which has no cause can go on perpetually, eternally. And it is not out of conflict, it is out of the harmony of existence – what the pythagorean's in the west have called 'the harmony of the universe', 'the celestial music'.

It has been heard down the ages by all sorts of people – poets, mystics, musicians, dancers. Whenever somebody reaches to a level of silence when thinking stops, it is always there. It is there in you right now but it is very still, very silent. Because of your mental noise, you cannot hear it.

And in fact whenever in music you feel that something is tremendously present, it is nothing but a reflection of 'nada'. When people listening to music feel lost, absorbed, they have heard something through the music – a reflection, as if one has seen the moon in the lake. It is not true, but still it is a reflection of the true. In China they say 'When a musician becomes perfect he throws his instruments, because then he starts looking for the real music, not the reflected one.' The instrument is a way to reflect the real music: it creates a mirror. That is the meaning of nada....

[A sannyasin came to darshan some weeks ago (see 'For Madmen Only,' April 17th) with her baby that had been born with a spinal defect. She said she felt the child hadn't decided whether she wanted to live yet or not. Osho said to just let things take their course and whatever happened, the situation could be used for growth. Tonight she returns alone. The child has died. She says she feels a sense of emptiness in her stomach. Osho says that she should be happy that the child has been freed from the body. Both of them would have suffered, and when you love somebody you

should think about them more than yourself. He said to fill the emptiness with meditation, with god...]

Children won't help. So many people have so many children – do you think they have been able to fill their empty space? That is just a deception. Yes, you will become occupied, that's all. But to be occupied is just a distraction; it does not fulfil you. And because you become occupied, you forget that you are empty, but that is simply avoiding it. It is there – it is better to see it. And rather than avoiding it, enter into it.

Do one small exercise from tonight, mm? Sit – the way you are sitting is okay (she is sitting with her legs folded under her). Just sit this way and first start feeling that emptiness in the stomach, mm?

Then start feeling that it is coming up; that emptiness like a vacuum is coming up, a bubble of vacuum is coming up. Slowly, slowly, feel it and bring it up, and let it come to the crown of the head. Then suddenly feel that when it comes to the crown of the head, the crown opens and there is a hole. From that hole feel that the emptiness is going out.

And when you feel this hole has come into your imagination, exhale deeply, and with the exhalation feel that you are exhaling from the hole also – not only from the nose and the mouth, but from the hole also. And with that air and exhalation feel that the emptiness is being-taken out, thrown out.

When you inhale, feel that a great light is entering from the hole and you are inhaling light, streams of light... just like foam, light is going into you. When you exhale, feel emptiness going out; when you inhale, feel light coming in. Do this for at least ten to fifteen minutes and then go to sleep. Do it for one month and then you tell me how you are feeling.

That emptiness will disappear and instead of emptiness you will start feeling full of light. You will start feeling that not only is the light inside, but that it surrounds your body. And that light will change many things. It will bring a radiance, a joy, a quality of dance around you. So start from tonight, mm ? Nothing to be worried about. Good!

[A sannyasin asks: I'm a runner and when I run each day I get a feeling very much like when I'm doing dynamic meditation... Can I use it as a meditation?]

Yes, use it as much as you can. If you can run then there is no need for any other meditation – it is enough!

... Any action in which you can be total becomes meditation, and running is so beautiful that you can be totally lost in it. And you are in contact with all the elements – the sun, the air, the earth, the sky; you are in contact with existence. When you are running your breathing naturally goes very deep and it starts massaging the hara centre... which is in fact the centre from where meditative energy is released. It is just below the navel, two inches below the navel. When breathing goes deep it massages that centre, makes it alive. And when you are running, you are throwing all carbon dioxide out of your lungs. Carbon dioxide makes people dull, dead, frozen, blocked. Carbon dioxide is good for trees and very bad for man. We are in mutual agreement with the trees: they inhale carbon dioxide and exhale oxygen; we inhale oxygen and exhale carbon dioxide. That's why as there are becoming less and less trees on the earth, man is becoming less and less alive, because the partner is dying.

That's the whole meaning of ecology: we are together! You breathe out, the tree breathes in; the tree breathes out, you breathe in. The tree purifies you through oxygen, you nourish the tree through carbon dioxide.

When you are running, the whole carbon dioxide is thrown out and your lungs are full of oxygen. When they are full of oxygen they purify the blood, they purify the whole system. That's what purity is; it has nothing to do with morality. Purity has something to do with biology, it is a biological concept. When your blood is pure and is not hampered by poisons and used garbage – it is red and alive, full of joy and each drop of blood is dancing in you – you are in the right mood to catch meditation. Then there is no need to do it – it happens!

Running against the wind is a perfect situation. It is a dance of the elements. And while running you cannot think: if you are thinking, then you are not running rightly. When you are running totally, thinking stops. You become too earth-bound, the head no more functions. The body is in such an activity that there is no energy left for the head to go on and on; the thinking stops.

And in those moments of non-thinking, your existence is pure, you simply are, you don't know who. You don't know if you are Indian, German, English, Christian, Mohammedan – you don't know who you are. All is forgotten, you are unburdened of the head... you are again an animal! In that moment – when you are again an animal – there is a possibility to contact god.

This is my message – that before a man can contact god he will have to become an animal, never before it... because man is a false entity, not authentic at all. Before we can rise high and reach the ultimate we will have to become authentic, as authentic as animals. Through running that authenticity happens....

It is perfectly good, and now it will be coming more and more because now you know what meditation is. And both these things will help each other: in meditation you will again and again come to those moments which come in running, and in running you will come again and again to those moments which come in meditation. By and by both methods will become one. Then there will be no need to do them separately: you can run and meditate, you can meditate and run.

Sometimes try one technique.... Just lying down on the bed, imagine that you are running. Just imagine the whole scene: the trees and the wind and the sun and the whole beach and the salty air. Imagine everything, visualise it, make it as colourful as possible.

Remember any morning that you liked the most – when you were running on some beach or in some forest. Let it fill you completely... even the smell of the trees, the pine trees, or the smell of the beach. Anything that you have liked very much, let it be there as if it is almost real; then start running in imagination – you will find that your breathing is changing. Go on running... and you can do this for miles. There is no end to it, you can do it for hours.

And you will be surprised that even doing this on the bed, you will attain to those moments again when suddenly the meditation is there.

So if some day you cannot run for some reason – you are ill, or the situation does not allow, or the city is not worth running in, you cannot run – you can do this and you will attain to the same moments.

CHAPTER 13

13 May 1977 pm in Chuang Tzu Auditorium

Deva means divine, urja means energy – divine energy... and start thinking about yourself more in terms of energy than in terms of body. Matter is just an appearance: it appears solid because we cannot see deeply into it, otherwise it is also liquid. Matter itself is not material; it is tremendous energy revolving with tremendous speed.

And that is the first step towards god – to drop the idea of solidity, to drop the idea of being a body. That is the first step, and there are only two steps: first, one has to drop the idea of being material, bodily, physical, and one has to start thinking in terms of energy, process, river-like process, becoming. And the second step is to think of this energy as conscious energy – not unconscious, luminous with consciousness.

So on the one hand the idea of matter has to be dropped, on the other hand the energy has to be made conscious. It is conscious energy – you are conscious! In fact the whole existence is conscious in different ways, in different dimensions, on different planes. Even the tree is conscious on a different plane; so too are animals conscious on different planes.

Man is more intensely conscious than any other being on the earth, hence the responsibility of man. Man can fall because he is conscious – too conscious; he can rise also because he is conscious. Now consciousness is a double-edged sword: it can lead you into deep misery, it can lead you into infinite joy. So start by dropping the idea of being a material being; start thinking in terms of energy. And the moment you start thinking in terms of energy you start changing, because basically it is thought that transforms. You become that which you think you are: as a man thinketh, so he becomes.

And then the second step is that energy is not just energy, dead energy, but is fully alert, alive, with soul in it – it is soul energy. That is the full meaning of your name – divine energy – and these two things have to be remembered. They are going to help you in many ways....

[A sannyasin said he wanted to work more, with his music and by himself. He goes to the West to arrange the technical side.]

You can go! The idea is good, mm? The idea is good. One should be able to be creative alone too, and when you are creative alone, then it is good to be with people and share it.

If you cannot do something beautiful while you are alone, your sharing is just bogus. You don't have anything to share; it is just an empty gesture. Before sharing you have to have it, and that having happens only when you are alone.

If you want to say something significant, go into silence. The first thing to create something which will be significant is to go into silence. Be alone, be alone with your aloneness, enjoy the company of your own being and become as silent as possible. If you are not silent, you are still not alone. If you are talking in your fantasy with your friends, you are not alone. If you are still thinking of others and the society and the club and this and that, you are not alone.

Total aloneness is when there is not even a thought, and out of that silence, something significant can be possible; then you can communicate. Silence in itself is not the goal – silence is the source; communication is the goal. And it is exactly the same about everything.

If you want to share music with people, first go into yourself and create music for yourself, for your own joy, with no idea of anybody else – then the music will be pure. Otherwise when you are with people it cannot be pure: you have to think of others, you have to adjust, you have to be careful about the work that they are doing.

When you are working with people a few adjustments have to be made, that's natural – and those adjustments can be very very crippling. So first start alone. When you have got the knack of it, when you have it, then you can make all sorts of adjustments and it will not die. You will be able to know that it is still alive. You can make a little adjustment here and there and you can be with people and still share without compromising.

The idea is perfectly good... you can go, mm?

[A sannyasin says that he is leaving – for an ashram in South India. He adds that he thinks it might be good for him to be there for a while....]

That I don't know. That is your trip – if you want to go anywhere, you can go, mm? It can be good, it can be harmful – both possibilities are open... because I don't know where you are going, to whom you are going. It must be something traditional...

So it cannot be helpful and it cannot be good. Tradition is the poison. My whole effort is to bring you out of the nonsense of the past, and you go on falling into the trap again and again. But if you want to fall in the trap, you are completely free: you can go. But I don't see the point of why you are going.

Mm? why does the idea come?

The idea can be for many reasons. One reason can be that whatsoever I am saying to you, you are finding difficult to swallow. Mm? that may be one of the reasons: you want something that

you can swallow easily. But anything that you can swallow easily is not going to transform you. Transformation is a death process – you have to die. It is hard, it is difficult, it is arduous. And I'm not giving you any consolation whatsoever.

You may be seeking some consolation somewhere, somebody to pat you and say that you are perfectly good, that there is no need to do anything. Or maybe you are just greedy so you want to have as many experiences as possible. You will become confused because you are not yet integrated; you are very liquid.

It is better for a few days, a few months, to become more consolidated and then you can go anywhere – there is no problem. You are very soft yet – anybody can destroy you; whatsoever has happened can be undone very easily. You are very fragile; you need protection.

I am never against anything – if you want, that is your desire – but I cannot say it will be good. I can say only that it may be good, it may not be good. You can go and see, mm? But my suggestion is that it is better to go to the Himalayas, be in a silent place, meditate there; that will be more enriching. Rather than going to some foolish traditional things, go to the himalayas. If you want to go to the south, you can go to the south – the south has beautiful places – but don't become a victim of something already dead.

When you become attached to something dead, you start becoming dead. Be in contact with something alive... something that has a future, not something that has a past. You can find a thousand and one ashrams in India; they have been a calamity to this country. They have destroyed people's freedom, people's intelligence. They have poisoned people's lives, they have destroyed all joy. If you want to become somebody sad and serious, you can go – any ashram will do. Mm? – there is no need to go that far: you can find a place anywhere.

Being here with me is a totally different experience. It has nothing to do with traditional religion, it has nothing to do with any church, it has nothing to do with Hinduism, Christianity, Mohammedanism. It has something to do with you and your possibility, it has something to do with human consciousness. And the work is almost scientific....

I'm not trying to create a belief in you – I'm trying to take all the beliefs away so your eyes become clear and you can see what is the case. But your freedom is intact – you can go anywhere you like.

My suggestion is: go to the himalayas. If you want to go to the south, go to udti, some mountains or some beach. Dance there on the beach and you will learn much more, sing in the mountains and you will learn much more.... But it is up to you, mm? And if you still want to go you can go, and when they have destroyed you, come back.

[Another sannyasin says she is off to the mountains. She feels afraid of going so thinks that's why she has to go – to go into the fear....]

You can go. For a few weeks it will be good – don't be confused, mm? And the mountains are always good. Having been with me, when you go to the mountains you will enjoy it tremendously. And then the mountains will send you back soon. That is a pact between me and the mountains! It is a conspiracy. That's why I send people to the mountains! – they send them back!

CHAPTER 14

14 May 1977 pm in Chuang Tzu Auditorium

Deva means divine and giresh means god of the mountains. The full name will mean: god of the divine mountains. And I am giving this name to you for a certain reason – that your path will be almost as if one is climbing a mountain. A few people move towards height and few people move towards depth. Ultimately they both culminate in the same experience, but the paths are different.

A person who moves into depth has to learn more let-go, more relaxation, and a person who has to go up-hill, has to learn more effort, more technique, more will... and will is going to be your path. If you try relaxing, it will be very difficult and you will not succeed in it. You can succeed very easily in creating great will.

So the path towards the mountains is the path of will. It is arduous but you will enjoy it; it will not be arduous for you. And that has also to be understood – that something may be arduous to one person and it may be very very beautiful to another. And something may be very easy to one and may be very difficult to another. It depends on the person.

I can see in you a very very great possibility of a willpower that can explode. And if you don't allow it, you will be going against yourself.

The path towards the mountains is the path glasser calls 'the path of positive addiction.' There are two types of addiction in life – one is negative addiction: a man becomes an alcoholic or a man becomes a heroin addict or a smoker or anything. Then there are positive addictions: a man becomes a meditator or a man becomes a runner or a great swimmer – these are positive addictions. The addiction is the same – if you are an alcoholic, you will miss it if you don't drink; then you will miss it tremendously. The same will happen to you if you become positively addicted

If you run every morning for one hour and one day you don't run, you will feel very very sad and depressed and that something is missing – and a guilt feeling too. Of course there is no question

of any guilt about whether you run or not, but you will feel a guilt feeling too. If people who are will-oriented become negatively addicted, their life is wasted. If they become positively addicted then they are great creators. The addiction is the same, the mind is the same....

So if you can start working on positive addictions you will be tremendously benefited. For example, meditation: choose one meditation and then put all your effort in it. That effort has to be very regular because will is created only out of regularity. It has to be very persistent and a continuity has to be maintained. Even to miss for one day is to destroy much – and at least one hour every day has to be given to it.

Many people have been doing research work on addictions and it has been found that it takes at least sixty minutes per day to become addicted to something... less than that won't do. And it takes at least three to four months to really become addicted: one hour every day for four months; that is the period. Once you have become addicted, then there is no need for any effort. It becomes natural, it becomes your second nature.

After doing a meditation for one hour every day for three, four months, without break, any meditation will do and you will start finding trance-like states. It can happen through running.

Runners know about it – that after running a certain distance they lose the mind and suddenly there is a transcendental state, a trance-like state. They don't know who they are any more; they are just pure energy. Joggers know that, dancers know that that after a certain moment the dancer disappears... there is only dance. When that moment comes, it is the meditative moment, and it can be done through anything.

In Japan they have used all kinds of things – archery, swordsmanship, wrestling – for meditation. And anything active will be good for you – something like Vipassana won't help much. If you just have to sit silently it will be unnecessary trouble for you. So choose some active meditation – the Dynamic is good, Kundalini is good, dancing is good – and then persist.

After three, four months, you will become a perfect meditator. The only thing is to be regular and not to relax the effort. It is only a question of three, four months – that is the most important period. Once the foundation is there and you have become positively addicted, then the addiction works.

[The new sannyasin says: The only question I have I find that I can't really...]

Ask it – that's right! No real question can be asked – only unreal questions can be asked. Real questions have to be lived, so one has to struggle with them, encounter them. And for real questions there are no answers; only life gives the answers and you have to fight for them. Only for unreal questions the answers exist.

An unreal question is such a simple question, any answer will do. But a real question, an authentic question – which is not really a question but a quest – there is no way to answer it.

Buddha used to say to his disciples to never ask ten types of questions – he had made ten categories of questions never to be asked – and those are the real questions, very basic questions.

He would say, 'Don't ask these questions. Anything else you can ask and I will answer, but these questions have not to be asked and cannot be answered. You will have to move into the mysteries of life, you will have to live, you will have to go through the darkness and find a way.'

That's why they are not so easily available to the mind, and that's why it is very difficult to be articulate about them, to put them into words. They don't belong to the world of the words. They belong to the world of facts, not to the world of fictions.

The word is the world of fiction. It is very good to spin theories, stories, poetries, philosophies around the word, but the fact is a naked thing, bare, raw. It has no philosophy about it; it is simply there just like a rock on the path. You have to do something about it. You can step over it, you can jump, you can by-pass it, but you have to do something. It is not a question that has to be solved – it is a rock standing there in front of you. You have to do something about it and only doing solves real questions.

Good! At least this awareness is very good – that you know that something is there but it cannot be put into words. But I know what it is... because that real question is not different; it cannot be.

Each human being basically has only one question. The thousand and one other questions are just ways to avoid that real one. So one creates a great cloud around oneself of many questions and thinks this is important and that is important. And this is just a trick of the mind so that you can forget about the real. This is a solace: this is like giving a child a pacifier so he does not ask for the real breast and he can fall into sleep, he can hypnotise himself by the pacifier. But the real question is bound to be the same, it cannot be different – different for me and different for you – because it concerns our being and at that point we are not different. Mm? – that being is exactly the same.... So I know what it is.

But it is good that you are alert about it. Start working on meditations and by and by you will become able to see exactly what it is. Not only that: you will be able to see in it the way too, because the real question is the door for the real answer. Once you understand it, half the answer is already in your hands.

[A couple are leaving for the West. The woman says that what has happened for her here is beyond anything she could ever had imagined.]

Much has happened and much more has to happen. Just continue to meditate there also, so that it will continue happening. It is a chain: if you just go on remaining in the same mood, it will continue that way.

And it is beyond imagination; you cannot dream about it. When it happens, then only do you know that it is possible, it was possible. Much more is there still which you cannot imagine, which you cannot think of even in your wildest dreams.

Life is such a wonderful mystery; it is not exhausted by our desires. Our desires are very puny and tiny. We are desiring meaningless things while great, meaningful experiences are just waiting there. Just for the asking they will be yours. But the problem is that because we cannot imagine them, how can we desire them?

That's the whole purpose of being with a master who can see things which you cannot imagine and who can start helping you move towards directions which you would have never moved on your own. And a master has to almost force you because many times you don't want to move, many times you want to move exactly in the opposite direction. And that too is natural – because you cannot see why you should go in this direction; you don't see anything there. All is hidden and you want to move into a certain direction where you can see something.

The master is needed, a great trust is needed, so you can move into a direction where you don't know what is going to happen. Just out of trust you move, but once you start moving, things start happening and then you come to know. Then more trust becomes possible and with more trust, more new experiences. And it is a non-ending journey: it only starts, it never ends.

[A visitor, who stayed at Muktananda's ashram says: ... it was very strange to me – everything that went on there – and I found it very difficult to speak the truth of what I was really feeling. So I feel very confused now and I just wanted to ask you maybe if you could help me.]

Never betray your truth! If you betray your truth you will feel disconnected with everything, because it is through truth that we are connected – truth is our connection. Truth is the connection, the only connection there is. You are not connected to me directly; you can only be connected to me with your truth. You cannot meet me, I cannot meet you – only my truth and your truth can meet; there is no other way. If you are untrue then there is no possibility of meeting.

That's why people are so alienated, why people are moving so much like islands – unconnected, unrelated. Even with those to whom you feel related you are not really related. Communication has disappeared from the world. It disappears the day truth disappears.

So the most basic religious attitude is that one should never betray the truth, whatsoever the cost!

[She asks: But what if you feel so isolated all the time whenever you speak the truth and you feel like?...]

Be isolated... but be true! And soon you will find that you are not isolated. Truth never makes you isolated. And even if in truth you are isolated, the company of truth is enough; one doesn't need anybody else's company. Truth is god!

[She says: But sometimes it feels that you're fighting all the time and it's difficult.]

You have not understood exactly, that's why it feels like fighting. You have not really lived the truth that you are, that's why it feels like fighting. You still have many investments with untruth, that's why it feels like fighting.

A place like muktananda's is an untrue place – one will feel suffocated. The so-called old traditional people and the so-called old traditional saints are the real poisoners. They have poisoned the whole of humanity; in beautiful words, in beautiful philosophies they have poisoned whole humanity. They have made the whole of humanity false, pseudo, bogus.

In the name of spirituality they kill your body, they kill your mind; and the spirit never arises unless your body is really alive. The spirit only arises only out of an alive body, the spirit arises only out of an alive mind.

The body/mind functions as the opportunity for it to flower. Once the body is crippled, once the mind is crippled, once you have been told to do stupid things – which you know are stupid and which you still do – then by and by you will lose track first with other people, then by and by with yourself. Then you are a ghost in a machine, you are not really alive: your body is just like a robot, a machine, and you are caged in it, imprisoned.

And that is the old religious attitude – that the body is the imprisonment of the soul. It is not; the body is the only liberating force in the world.

You are fortunate that you escaped from there! Help other prisoners also to escape! These people are really the criminals because they don't know what they are doing! Nothing has happened to them. They cannot help anybody towards growth – they can cripple.

[She answers: It does have a very strong power, though, on me.]

Nothing – just your imagination, just your imagination.... And when a few things are repressed you become imaginative.

For example, if sex is repressed your imagination will become very powerful because the energy that moves through sex will start moving through your mind. Then you will start imagining kundalini and chakra and this and that, and a thousand and one things. It is the same sexual energy which now needs new fantasies because you don't allow the old fantasies.

Now meditate over it: if a person is really sexually fulfilled, only then can real kundalini arise, never before it. I am not saying that there exists nothing like kundalini; it exists, but it cannot arise in muktananda's ashram, no, not at all!

The first basic requirement is that sex should not be repressed. Repress sex and you will start fantasizing about kundalini. Sex is the most fantasizing energy. Mm? that's why there is so much appeal in pornography. And people's minds are pornographic. When sex is repressed in your guts, it moves into your mind – then it starts moving there.... And you can move it in any direction.

A man who has repressed his sex can become a good soldier because the energy is there and he wants to penetrate people. The bayonet is nothing but a phallic symbol. Now this is obscene – to kill a man. To me, violence is the only obscenity.

It is beautiful to penetrate a woman's body, to be penetrated by a man's body – it is beautiful. But by a bayonet? – it is ugly. But if you repress sex then you can make a good soldier. That's why in all armies sex is repressed; the most repressive army will be the most powerful army.

If Americans have been defeated again and again – in Korea, in Vietnam – the reason is: the American soldier is not as repressed as he should be. He cannot win... he cannot win; it is impossible. Violence is not possible if sex is not repressed.

It has always happened that whenever a society has become very affluent, it becomes weak. When a society is poor and people are repressed and starved about everything, they are very powerful because all their energy is boiling like a volcano. If they have nowhere to explode, they will take any direction.

If sexual energy is repressed in man he may become money-obsessed; that money will become the sexual object. If sex is not repressed you cannot be obsessed by money; it is so stupid. And hippies are right when they say 'Make love, not war' – there is a relationship between these two. If you make love, wars will disappear from the world. And the trick of the religious priest is the same....

They have known down the centuries to first repress people's sexuality, to make them condemnatory towards it, to make them feel guilty about it. Once they start feeling guilty about it, once you have told them that something is wrong in it, it is a sin, then they will start fantasizing about anything. Give them any object and their sex energy will start flowing in it and it will become a beautiful experience.

[She asks about sex being sacred compared with just sleeping around, which is not meaningful.]

I will talk about that... I will talk about that. In that too is condemnation – 'sleeping with somebody and sleeping with somebody else.' In that very expression there is condemnation. What is wrong with sleeping with somebody?

... I'm not saying that you should go and sleep with people. I'm not saying that. I'm simply saying that these are condemnatory attitudes....

And why should there be meaning? That again is an old trick! If it is fun; what more meaning is needed? Is not fun enough meaning?

[She answers: Well, it's like eating too much food.]

No, no, I'm not saying... eating too much comes only if you have been fasting. No animal eats too much, you cannot force any animal to eat too much. Why?

The animal eats as much as he wants. Too much is not the question. The 'too much' is coming because of these repressive people....

First they teach you that eating is sin, enjoying food is sin – fasting is good, fasting is great purity. First they teach you fasting then naturally your balance is lost. Then you break your fast; you eat too much. First they teach that sex is sin then you start restricting it; then too much energy and one day you indulge in it too much. Your saints and your prostitutes are in the same conspiracy. They are not different people but are just different faces of the same person, of the same society.

And this idea of sleeping with somebody and somebody else.... Who is this somebody and who is this somebody else? They are as beautiful human beings as you are! Why this condemnatory attitude at all ? And nobody is saying to go and sleep with them – I am not saying that – but they are beautiful people; why say 'this and that'? If it happens, it's good. And sex has no meaning... just as god has no meaning. What do you think about god? Has he some meaning in the world? Is he trying to achieve something? What can that be?

[She argues: But it's when sex is disconnected from love, from god....]

It is not disconnected, but these people have made sex disconnected from love.

Once the repressive mind disappears, sex is love; it is not disconnected then. This dichotomy of always dividing body and soul, sex and love, god and the world, this continuous dichotomy is a repressive dichotomy. It is a great technique to condemn things. They are all joined together: they are one!

You are your body, your body is you! So is sex and love: love is the soul and sex is the body. They are together as you are together with your body and god is together with the world. Just as you are with your body, god is with the world, in the world, the world!

My approach is of a non-dualist – I don't divide. The lowest is joined with the highest: the highest comes to the lowest and the lowest reaches to the highest. The lower and the higher are just rungs of the same ladder. The whole existence is one unity, and when you look with that vision, then there is no meaning; each moment is meaningful in itself. While you make love, love is the meaning, and while you eat, eating is the meaning. While you are listening to me, listening is the meaning; I am talking to you, talking is the meaning. When you are with people, to be with people is the meaning; when you are alone, to be alone is the meaning. Then each moment becomes luminous with meaning. Meaning is not extrinsic, it is intrinsic. But down through the centuries it has been hammered into the mind so deeply that even if sometimes intellectually you understand it, again you will fall in the trap.

What I was saying is that if sex is not a fulfilled phenomenon, if sex has not flowered into love and love has not flowered into prayer, if you have some kundalini experiences, those will be just imaginary experiences.

George Gurdjieff used to call these kundalini experiences 'kundabuffer'... and he was right! A very condemnatory word he has chosen – 'kundabuffer'. He was right!

The real kundalini is totally different. It comes out of tremendous fulfillment, not out of starvation, not out of living a forced life, but out of spontaneity... out of living your life as totally as possible, with no denial, with tremendous affirmation. Then the real experience arises. . . and that is not your imagination. And when the real arises then you will know that whatsoever you have been imagining was just a mind game – and what happens in places like muktananda's is just a mind game.

People are hankering, desiring. They want some experience. Their life is meaningless because their life has lost all experiencing quality.

They don't experience food so they eat too much; they don't experience love so they indulge too much in sex. They don't experience anything! They don't experience the beauty of the trees so they rush from one mountain to another mountain. They don't enjoy any moment so they are hurrying to reach somewhere and they don't know where they are going; and wherever they go, they will be the same people. Then one day they start thinking that in the world there is no meaning so there must be somewhere else. Find some guru and then find some meaning in spirituality... but their whole mind is wrong.

Spirituality arises out of a lived life.

My whole approach is totally different....

[A sannyasin describes experiences where she feels as if she is dying: I don't know who I am or anything... Sometimes I feel very sad about it and other times it's very beautiful.]

It is beautiful... you should not feel sad, you should feel happy about it. The primal has really gone deep and you have touched your birth pangs. It is not death that you are feeling: it is the moment of birth that you are experiencing again, when you were passing through the birth canal, from the womb of the mother. It is nothing like death, but it looks like death to you. For the child it looks like death when he comes out of the womb. For nine months this has been his life and a very comfortable life – never again will it be so comfortable! And suddenly when the child has to be thrust out of the mother's womb, he feels it is death. Not that he can think – he has no thought – but the feeling is that he is dying. And while passing through the narrow canal he feels very suffocated.

And then in the world, it is a shock. Everything is a shock – the light, the colour, the people; everything is a shock. It is a death experience. Birth is a death experience, and so is death again a birth experience. So you touched the primal. Primal therapy succeeded on you, it succeeded perfectly. It rarely succeeds – it succeeded! You touched your moment of birth and it is coming up. Allow it to come and you will be so much enriched by it!

Mm, so don't take it sadly. It is a great blessing.

And if you feel too afraid, just take the locket in your hand and leave it to me.

It will be perfectly okay. It will come for a few days more and then it will disappear. And when it disappears you will be unburdened of many things: your whole past will be finished, you will be able to start a new life... a new birth.

[The sannyasin asks about going to the West, if this is the right time...]

It is perfectly all right, but this moment will be coming anywhere, so you just remember... enjoy it! And I will arrange it in such a way that it comes only in the night when you are in your bed.

... Once you know that it is good, no problem. Fear arises because one is confused whether it is good or something wrong is happening. No problem....

CHAPTER 15

15 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin says: when people make him feel important, he feels bad because it seems to be helping him to go off on yet another ego-trip. Osho says this too is an ego-trip – to feel bad. If the ego is there, whatsoever you do is an ego-trip. Demanding that people not give you importance is ego-tripping as much as demanding that they do....]

The ego is very subtle. Even the humble man is on the ego-trips: now he is thinking that he is egoless. But I understand your problem. The problem is: what to do about it? Just be watchful.

When people give importance to you, watch how the ego arises, how it starts taking possession of you. They are giving you an opportunity... use it as a meditation device. Sometimes they will not give you importance, they may even insult you; so then too, watch it – how your ego feels hurt.

The feeling of being hurt or the feeling of being fulfilled in the ego is the same, it is the same wound! The only thing that is needed is to be watchful, to be alert about it. The more watchful you are, the less ego there will be. And when the alertness is almost like a light inside you, then whether people insult you or praise you makes no difference. In being watchful the ego becomes ridiculous....

[A sannyasin, returning to the west, says she fears that the anger which was provoked in the primal group here will surface again with her family particularly her mother – or in self-destructive ways.

Osho checks her energy.]

Mm mm – it is there and very much. You have just touched the tip of it, mm ? The whole iceberg is there and you are very much afraid of it. The fear is not allowing you to express it; the fear is sitting on top of it.

And fear is bad – anger is good. If one has to choose between fear and anger, then anger has to be chosen, because anger is hot energy, anger is life energy; fear is death, fear helps you to shrink. Anger is in the service of life, anger has some survival value, great value. So start choosing anger instead of fear....

But this is how it happens in the childhood: parents force fear to repress anger. They create much fear in the child – that the child will be punished, that the mother will die, the mother will leave the child, or something wrong will happen if the child does not listen to the mother or to the father – so rather than being angry, the child becomes afraid.

Anger is positive energy, fear is negative energy. Something can be done with anger because it is hot and alive; it can be transformed in many ways. Nothing can be done with fear. Fear creates sadness, fear creates lethargy, fear creates inactivity, and fear makes a person almost imprisoned.

So three things you have to do....

One, if it is possible back home that you can go running, that will help tremendously. If it is possible, start running – there is nothing better than running – a three, four mile run.

By and by, slowly increase it to three, four miles, but really go into it like a meditation.

Go alone early in the morning, then you will be more free with the elements – the air, the sun, the atmosphere, the trees, the birds. Don't be competitive in running. If you run with somebody, our minds are so poisoned by competition, that naturally you start competing. If you run with somebody, you want to defeat them – unconsciously, you want to come first. The poison has gone very deep, and when running becomes competitive it is no more meditation; it is a sport, not a meditation. So running has to be noncompetitive – one thing

The second thing: running has to be without any self-criticism – that you should improve it, that you should run more, that you can do better. That is nonsense! You are not competing with anybody, you are simply enjoying the thrill of it. So do it with no self-criticism – just for fun!

If we can do at least one thing in every day for one hour without any judgement, that is meditation. Just out of fun! And we have been so badly conditioned against fun; everything has to be turned into a utility. People will ask 'Why are you running? You are not fat, so why? You are not interested in reducing your weight, so why? You are not going to compete, then why?'

We have been trained to be always seeking some utility, and all that is beautiful happens only when we are not utilitarians – when we are doing something just for the very joy of it, the sheer joy. And running goes very deep. That is why I am suggesting it. There is fear; below the fear there is anger and below the anger, there is love, and below all these things something has to be found, so start working below all these layers.

Running is one of the deepest layers of humanity because man has been a runner for millennia. Just for a few hundred years man has stopped running. He was a hunter – running was one of the basic things to know. Still in southern africa, hunters exist; there are tribes which are just hunting tribes.

They have such beautiful bodies, such long necks, that even animals will feel a little jealous. They are runners: they can run for twenty, thirty, forty miles without any gap. They have to run with the animals. Sometimes they are hunting the animals and sometimes the animals are hunting them, and each time they have to run, and run fast; it is a question of life and death.

So the deepest layer in humanity is that of hunting. Our brain cells have an in-built capacity to run. Swimming is not so deep – it is a learned thing – but this running is really deep. So sometimes it happens that a runner can achieve more meditative energy than a meditator! In meditation the possibility is ten percent, in running the possibility is eighty percent.

In a better world, running will become one of the most important meditations, because when you are running fast, breathing deeply, by and by, after the first mile you don't have any separation between you and the body. That division of mind and body disappears, you become psychosomatic: you are one, one unity.

After the first mile when you are running and the breathing has taken hold of you and is really going deep – it has to go deep, exhaling, inhaling, both are the deepest possible – your whole blood is being purified, the air is passing through you – the sun rays are passing through, you are again part of nature, you are again an animal, not a civilised human being – which is a dead thing When you are an animal again, suddenly worries disappear. A person cannot run and worry together – that has not been possible. Many people have tried....

I, myself, was running fifteen miles a day for almost ten years. After the first mile you are turned on. No LSD can do that! You are simply no more part of humanity; you are part of the universe. And it is such a certain thing that after two, three months, you can depend on it; every day it will happen! It is just a question of three months.

Once the running reaches to your deepest core and your hunter which is there – you still carry it in the neurons of the brain; it just has to be tapped again, made alive, invoked – becomes alive again, once it is invoked, it will give you tremendous joy. And with that joy, fear will disappear; with that joy, anger will disappear and love will start flowing. One thing – if it is possible; this is the best meditation that I can prescribe for you.

If it is not possible, then jogging – just jog in the room; that is a substitute. But if the first is not possible then the second. If you feel that even the second is not possible, then put a pillow in front of you and be angry.

[See 'Hammer on the Rock' for a full description of the anger meditation.]

This pillow meditation then has to be done twice a day – twenty minutes in the morning, twenty in the evening – but if you can run then nothing else is needed. One hour running....

[A sannyasin, returning to a sannyasin centre in the West, says that he has something to say but it is too much to express, it becomes caught up in his throat. Osho says that there is a block in the throat and to practise chanting will be helpful....]

Chanting any word will do. 'Allah' will be helpful, so say 'allah' going this way (swaying to the left) then say 'allah' going this way (to the right); one time this side, one time that, mm ? Go on swaying, and it will make you drunk. Say 'allah' loudly that will release the block....

There are great possibilities with the sound 'allah', and when you do it with swaying....

Just get lost into it – for twenty minutes at least.

That will relax the whole throat centre and will make you very creative, because that is the centre of creativity too. That is the centre of expression, so all expression comes from that centre. And once it is released, you will have much energy to do many things.

If this centre is not relaxed, then a person can create but creativity will remain a little dragging, a burden. And creativity will remain almost like an obsession – that one has to do it; it will be as if one is possessed. If you don't do it, you will feel uncomfortable; if you do it, you don't really enjoy it as much as possible.

Once the throat centre is relaxed, there is no obsession – creativity is natural, it comes in a relaxed way. You do things but there is no duty to do. They have more the quality of spontaneity, and naturally they attain to greater beauty and greater perfection – with no idea of perfection.

This chanting will help, so while you are there, continue chanting. And teach people in [the centre] also – you can do it together, mm?

But if you do it together, then all the people have to sway the same way, otherwise it destroys the rhythm. They all should sit and sway, left and right, together, simultaneously, then you create much energy And this is the right posture to sit in (he is sitting with his legs folded under him). This is the Mohammedan posture to sit for 'allah'.

[A sannyasin said she had been trying hard to witness, and although it gave her a headache, she was addicted to it.]

Awareness will come, witnessing will come, but you are not to do it. When you do it, you miss the whole point of it, because when you do witnessing it becomes more like attention than witnessing. And there is a lot of difference.

Attention is tension; the very word is made of tension. Attention means tension in a certain direction.

Witnessing is a non-tense state. You cannot do it. It happens, it happens while you are doing something else but doing it so totally that it comes. It is a guest: you can only invite it but you cannot pull it. You can wait for it, you can keep the door open. And to keep the door open, the only way is to get involved in things totally. Because of this attention, you cannot get involved totally.

Mm? you are always standing aloof, trying hard. That trying hard is your undoing, so relax.

... It will happen. You just have to remember it now, mm? It has become a pattern; it will take a few days to break.

Do the meditations as fun, like a small child – not like a grown-up person. Grown-up people are very dangerous people. They have not really become grown-up – they are simply tense, and they think that tension is their grown-up-ness. Deep down they have not grown, because through tension there is no growth; it is the only block.

... Do the meditations, but do them more as a play, not as a great work and great religious thing – that you are going to attain to god and nirvana and enlightenment... all rubbish!

... If you go to the meditations, go only to enjoy! If you feel that if you want to enjoy yourself you will not go, don't go – go running, but be relaxed.

For these days that you are here you have to be utterly relaxed. Do things that you like and don't do things that you don't like. For your whole life you have been doing things that you don't like and you have been avoiding doing things that you really like. That is your whole pattern.

That has to be broken now, you have to come out of this vicious circle.

Everything is possible – just your tension has to go. It is like a hard crust around you, otherwise you are very soft inside. Once this hard crust is broken and dissolved, the softness will start flowing. And there is not much trouble – just a small understanding. You are capable of it, so don't be worried.

Here, from tomorrow morning do only things that you like and enjoy. And even if in the middle of the meditation you feel that now you are not enjoying, walk out, mm? I give you total freedom.

[A sannyasin asks about returning to the West to take custody of her son, as she and her husband are divorcing.]

This is my suggestion: if you feel that you are too disturbed you can go and do whatsoever you want to do. But this is my suggestion – that going and fighting for the son is not going to help you, is not going to help the father, is not going to help the son either! If you really love the son then there is no problem you can leave him with the father. There is no problem.

The father loves the son as much as you do, and he may be simply worried that you have gone berserk or something. Mm? – you have become a sannyasin in orange clothes, and you have fallen into some hypnotic situation, the father must be thinking. And of course he has to think about his son too. If you bring the son, he will become a sannyasin, so the father is afraid, mm? But my feeling is that there is no harm for the son.

And it is always good for the son.... He has been with you for five, seven years; that is quite enough education you have given, as much as he needs from a woman. Let him be with the father and he will be enriched by that; he will not suffer through it. But if he feels this conflict – that the father wants to pull him towards him and you want to pull him towards you – he will be torn. Think of him. If you love him, then think of him.

Never fight over children because then the child starts feeling 'What is happening?' – he is in a conflict then.

... This is hurting your ego, nothing else, so you want to take the revenge on the son. If he is settled and feeling good, then perfectly good.

That's all love wants – that the child should be happy. If he is happy there, perfectly good! That's why I am saying that you can be here for three or four months more. First you become really orange, not only from the outside but from the inside too.

When even your blood has become orange juice then you can go. And then the child will see what a beautiful mother! What has happened to the mother? – something beautiful, something tremendous! Then he will be able to come. He will become interested in me.

Right now there is no point. Right now you will go and you will be anxious and anxiety-ridden and you will start fighting and that will create a mess. The thing can go to the court and things become ugly, mm? That's not good, not good for the child.

And what is wrong? He is seven years old, almost old – because children learn fifty percent by the age they are seven. He will learn only fifty percent more in the rest of his life, so he has been taught almost fifty percent by you. Now let fifty percent be done by the father. Nothing is wrong in it.

But if you are worried too much, you can go and have your trip. It is meaningless. Then it will be having it the American way. You can go and fight and force the child... but I don't see that it has any point. Even there the child can say 'I don't want to come' – then? Then you will feel more hurt.

The child must be feeling more freedom with the father, because the father cannot be such a guard for twenty-four hours as the mother can be. The father has a thousand other things to do, so he must be free – looking at tv the whole day! He will be enjoying... more! When he is with you you are after him twenty-four hours!

My feeling is: let him enjoy, and after three months you can go. Then it will be possible. Let him become interested. Just go on writing letters to him about what is happening to you, that's all. Let the child be acquainted, and once he wants to come there is no problem. Just wait, mm?

And it will help you, your growth also, to wait. This is just egoistic – and you understand it, but it is hard to follow your own intelligence sometimes. Other things become more valuable: revenge, and 'what does this man think – that he can have the child? I will show him!' No need to do that, no need.

You have taken such a turn, things are growing and much is possible now. Just going in the middle of it will not be good. You are very fragile. The plant has just come out of the earth. It is very soft and weak; it can be destroyed by anything. By any accident it can be destroyed.

I always allow people to go when I feel they are strong enough and there is no fear, they can go anywhere, and they will be growing anywhere they are... then I send them. But to you I will not suggest that right now. And you are going for a very wrong purpose... almost immoral. Wait, mm? just wait. Just enjoy it here and the child will come...

[A sannyasin, who is a film producer, says that his work has become a meditation, and very flowing.]

Once work becomes meditation, then there is naturally great joy. Meditation should never be against work, otherwise there is a conflict, then life is not harmonious. When everything fits together in one pattern there is beauty and balance. So the man who can find meditation in his work is the most fortunate man. Whatever you are doing is not the point – you may be a woodchopper, that will do; you may be a brick-maker, that will do.

The point is that whatsoever you are doing is not against your being, and that your being and your doing go together hand in hand, in a dance. Then each experience is a growth experience, and out of each experience it is not only that your work grows, you grow. And it is not only that your work succeeds – you succeed... and that is the real value.

There are many people who are failures as beings and successful as great doers. They are the most unfortunate people in the world. They have all the success around them and deep inside are just poor beggars. They may be a president or a prime minister, may have gathered much money, but deep inside they are empty because they have not grown. Their work was not in tune with their being.

So you are blessed... just continue working. And remember always that the ultimate value is meditation, so anything you do, do meditatively; and all things can be done in a meditative way.

There is one story about a Buddhist mystic, Nagarjuna. Once a thief came to him – and he had not come to become a disciple; the thief had come only to steal something which he had seen Nagarjuna carrying. Nagarjuna used to live naked, but the king of the town was very impressed by him and the queen had given him a golden begging bowl with diamonds on it. A naked man with a golden begging bowl with precious stones? – the thief could not believe it when he saw this man moving towards the cemetery. So he followed him.

He thought 'This man cannot keep it long. If I don't take it, somebody else will, but this naked man cannot keep it long', so he went after Nagarjuna.

This Nagarjuna was staying in an old, ancient building – it was almost in ruins. Nagarjuna went in, and the thief tried to find a place where he could wait for the right moment, so he was hiding just behind a window. Nagarjuna had seen him coming, following him. He threw the begging bowl out of the window. The thief could not believe it – 'What manner of man was this?' He was really impressed in the first place that a naked man had such a precious thing – he must have been a precious man – but now he has thrown the bowl out of the window!

Then he heard Nagarjuna saying 'Don't be puzzled – just take it and go away.' Now it was too difficult for the thief to go! He was provoked, challenged; he came in. He said 'Sir, one thing I have to ask. I am a thief, a master thief. In this capital there is no other thief who can compete with me... but I feel jealous! When will I be able like you to throw such a precious thing so easily? How did it become possible for you?' Nagarjuna said 'It is very simple. Start meditating.' He said 'I am a thief, and meditation and stealing won't go together.'

Nagarjuna said 'You don't know! Meditation can go with anything – remain a thief and continue to meditate.' The thief said 'This is puzzling. I have been with many saints but they always say "First stop the things that you are doing and then only can you meditate." That is their first condition – that I should stop being a thief, only then can I meditate.'

Nagarjuna said 'Then they are not saints and they don't know what meditation is.' He told him just to be alert and watchful about whatsoever he was doing: if he was going into a house to steal, he should be watchful and alert. He told him to return in three weeks.

The man came after three weeks and he said, 'You are a tricky fellow! If I remain alert – even if I am standing inside the house and the treasure is open – I cannot steal. When I steal, I lose alertness.'

Nagarjuna said, 'Now it is for you to choose. Anything that goes against meditation is not worthwhile. If you can manage to steal with meditation, I am not against it, I am all for it – do whatsoever you like – but if it goes against meditation and you can do it only in a non-meditative state, then it is for you to choose. You will have more riches but you will lose yourself. If your work and your meditation can go together, then any kind of work is religious work.'

And this is my definition too: I call a certain act 'sin' if it can only be done non-meditatively. If it cannot be done meditatively, then it is a sin. And my definition of virtue is: it can be done only meditatively; if you want to do it non meditatively, you cannot do it. Then there is no need to think about sin and virtue – a person should only remain alert about one thing: that nothing should go against meditation. Good! You continue.

[A visitor asks: how does one become compassionate?]

The same thing: one has to be meditative. Compassion is a by-product, a consequence. When you are silent, it is there. You cannot cultivate it: if you cultivate it, it will be a pseudo coin, a counterfeit.

Just become more silent, attain to a few moments of thoughtlessness, a few moments of joy and tremendous celebration where you are utterly lost. Those few moments will become like an oasis in your desert-like life, and out of those oases compassion will start flowing. Soon you will find the whole desert has become a green valley... but you cannot cultivate compassion. If you cultivate it, it will just be an ego-trip.

So to ask how one should be compassionate is not the right question because then there is danger: one can start trying to be compassionate. There is a beggar, give him something; here is an ill man, serve him; here is some old man, do something, whatsoever you can do... but you remain the same! You go on doing these things and naturally deep down you start accumulating a certain ego that you are doing great service – and that is a great disservice to yourself. No, compassion should come as a shadow. What I am saying is this: if I want to invite your shadow to my house, I will invite you, not your shadow. The shadow comes – I need not give a separate invitation to it.

Compassion is a shadow of meditation; a meditative mind is a compassionate mind. So learn meditation and forget about compassion, otherwise you can become a do-gooder, and that is a dangerous thing. Just think about one thing – how to cultivate a more silent mood... and that is possible through many things. Through dance it is possible, through music, through meditation, through running, through swimming it is possible – anything that can take total possession of you, in which you are utterly lost, and out of which there arises that meditative state. Then you will see that out of that meditation suddenly you have become full of compassion.

So my whole emphasis is on meditation and on nothing else. Try a few meditations here, mm? Good!

CHAPTER 16

16 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin says she has been working as a prostitute in the West. Returning there now to earn money to return here, she wonders whether to return to prostitution or not. A voice inside her says no – on the other hand it is a quick way to make money....]

Then do something else, mm? do something else... because prostitution is a betrayal of the body. There is nothing morally wrong in it but spiritually much is wrong in it. You are allowing your body to be used like a thing – that's a great insult to the body.

When the other so-called religious leaders say they are against prostitution their reasons are different. When I say that it is not good my reasons are totally different. My first reason is that one needs to be in deep reverence with one's own body, one needs to be in love with the body, so how can one allow somebody to use it as a thing? It is a sacred thing!

Yes, you can share when you love a person, but for money it is ugly. It is one of god's gifts to you – you can give it as a gift, but don't sell it. You have not purchased it, so you have no right to sell it! Mm? – it is a gift: we should be grateful to god that he has given us such a beautiful body. It is a temple.

So when I say not to go into prostitution, my reasons are just the opposite to those other religious people will give. They are against sex, they are against joy. They are against anything that makes people delighted – that is their reason. They are sex-repressive people: they want everybody to be very limited in their sexual relationships.

And a prostitute brings a freedom, that's why they are against them. They want a very rigid monogamy in the world: man possessing woman, woman possessing man, one-to-one. They are all

for man being used as property and woman being used as property. To me, that too is prostitution. What they call marriage, to me is nothing but a permanent prostitution.

Yes, you prostitute yourself to the same man again and again, that's all. You don't change the man, but it is prostitution because it is based on money – it is a permanent license. To me the so-called marriage is nothing but a sort of prostitution.

I am all for love and I am completely against marriage. Because I am against marriage, I am against prostitution too. Try to understand me: to me prostitution is just a by-product of marriage. The day marriage disappears from the earth, prostitution will also disappear.

Where will you find a woman or a man to share his body with you because of money? It will be impossible. People will love and respect their body so much that will it be impossible. Yes, they can share their love energy with you but only when they love. . .there will be no other kind of relationship.

Right now the marriage is a prostitution; there is no love. The wife goes on yielding to the husband because she has to, and the husband can force sex – legally! He can threaten that he will throw her out of the house, that he will not take any financial responsibility; then she will be on the streets.

To avoid the streets she chooses this permanent kind of prostitution, otherwise she will be with many people. And one man is so ugly – how much more ugly will it be with so many men? So it is better; it is the lesser evil.

Never treat your body as a thing. It is divine, it is divine energy. Yes, if you love a man give your total heart, give your total body, being, all that you have. But when the love disappears, or if the love is not there, then there is no other way. The body can be shared only in love: don't share even with your husband if the love is not there.

If today you find that you are not in a love mood with your husband, say simply that it will be prostitution! When love is there, love makes everything beautiful. When love is not there, everything becomes a nightmare, ugly.

So it may take a little longer for you to work, but that's good. Go, do something else – be respectful about your body. It is a god's gift, and you are responsible! God will ask you finally what you did with your body. So go, mm? and go with tremendous trust – there is no problem in it. It will take a little longer to come back, but that's not a problem. Avoid the old trap. It will be easier for you to fall into the trap because easy money always can have an appeal, but that is dangerous. And you are strong enough now – nothing to be worried about.

[A sannyasin said that he had been living under a tree in Goa for five years, until he fell in love with a woman and tried to settle down with her, but has been too much for him. When they are apart he loves her; when they are together it is heavy.]

This is the old story!

Love is an old story. Nothing is new in it – it is always the old and the same pattern, and everybody repeats the same thing. Nothing new ever happens in love; it is just a rut...

A few things to be understood....

One: love is always beautiful in the beginning, very rarely beautiful in the middle, and almost never beautiful in the end; that's the whole process of love.

So there are two ways: one is to go on changing the partner. Each time you think that the beginning is ending, change immediately. That is one way, and is what the west is doing. The moment you feel that the love is no more the same as it used to be, that the honeymoon is over, you change the partner. Then again you are at the beginning and you can go on changing... but you never grow like that.

The East has another trick: get married to a person with whom you are not in love. Then there will be no bad ending because there is no beginning: it is just finished from the very beginning, it has ended before it begins. That's what the East has done... but both the eastern and western ways are meaningless. The third possibility – and this is my suggestion – is to be in love but not to start thinking of marriage. That's what you did – you started thinking of making a home; then you are getting into trouble, the old rut.

Be in love as birds and animals are in love. Be in love but don't start thinking of settling. Settling is very unsettling, because once you start settling the romance is over. The ordinary life is so heavy that it crushes the flower of romance and kills it. Once you start settling, small things become very important and love becomes secondary.

How to manage for money and where to purchase a house and how to manage for furniture, and these things become more important, and love becomes secondary. These things are infinite – the list is long – and love comes only in the end and so it never comes!

By the time you are finished with the house and the money and the furniture, you are falling asleep. By and by you completely forget that you were trying to make this house to love this woman.

So don't do that again – remember it! Always keep a distance between the person you love and yourself. There is no need to settle: settling means that you start taking the other for granted. That is the meaning of being a wife and a husband: the other is taken for granted.

You are only lovers if you don't take the other for granted. Being in love means you have to seduce the other person every day: you cannot take him for granted, you don't have any property right, you will have to persuade the other, so the cooing continues. And that's what love is.

Once things have settled and you know that you possess the woman and the woman knows that she possesses you, then through that possessiveness all sorts of jealousies, anger, hatred, fight and nastiness arise. Then you will start repeating the pattern that you have learned from your parents and she has learned from her parents. Remember one thing: you don't know what your mother did when she fell in love, you don't know what your father did when he fell in love, but you know what they did when they were settled. You know them as wife and husband, you have not known them as lovers. This is something very important to understand.

You cannot repeat anything when you are a lover, but when you become a husband or a wife and a householder, then you know. And you have only one programme, your mind is programmed.

... Friendship is always good. It is more civilised than love, mm ?

And you are an ancient sannyasin, not a new one, mm?...

... So it will be very difficult for you.

[The sannyasin answers: That's why I was clinging so much. She was the only female that I could come close to in this life time.]

That happens to ascetic people, mm? They get starved and worked up, then one day suddenly they start clinging to a woman. They can cling too much and that can destroy the whole thing.

Just continue to be yourself, the way you used to be... and remember one thing: she fell in love with you who was sitting under a tree and meditating. She never fell in love with a man who was under a roof. Mm? – when you are under a roof you are another man, she is no more in love with you. Always remember that!

She had fallen in love with a vagabond and then you start settling.

... Start living in Goa under some tree and [she] will be in love again!

Women are always attracted to an ascetic person rather than to householders. So start being in samadhi again ... and you can watch out of the corner of the eye whether [she] is coming, mm? Little holidays are good; but basically you are an ascetic person, so remain that way!

CHAPTER 17

17 May 1977 pm in Chuang Tzu Auditorium

Deva means divine and laya means absorbed – utterly absorbed in the divine, and that has to be the very key you work upon.

Start feeling that you are one with existence, start dropping your boundaries – and you will be able to do it. You have a very fluid energy, it will be very easy to do. Don't think that the boundary of your body is your boundary – it is not. It is just a concept, a mind concept, and if we think that we are bounded by the body, then we are bounded by the body; if we think that we are more than the body, then we are more than the body. The thought becomes the thing.

And everything is born in the beginning just as an idea, then it becomes reality. We have been told that the soul is in the body – the truth is just the opposite: the body is in the soul. The soul is a bigger phenomenon, the soul is a bigger circle and the body is a small circle in it. So start thinking of yourself as the whole universe. It will look crazy in the beginning, but soon you will understand that that is the only sane viewpoint, because it is true and in tune with reality. We are not separate – only the body and the identification with the body gives the idea of separation. So feel more liquid, more flowing.

Holding a tree, forget that you are holding the tree: become the tree. Let the observer be the observed. Looking into somebody's eyes, forget that you are looking into his eyes – become him! And you will be tremendously surprised that it opens doors, immediately doors open.

Life can be a great joy if we are not bounded by anything. We are oceanic, and just as a river drops into the ocean and disappears, disappear in god.

... Do Vipassana, mm? It will be paying, so don't try to escape. Nobody has ever died in Vipassana, so don't be worried! At the most it can be a difficult journey, mm? Nothing to be worried about.

And more people have become enlightened through Vipassana than through any other method. This is how Buddha became enlightened – through Vipassana – and in the twenty-five centuries since Buddha, thousands of people have entered into their being through Vipassana. No other method can claim that much; no prayer, no technique can claim that much. This has been one of the most successful techniques, so it is worth trying! Try it mm?

[Osho shows Purna her sannyas name – Purna with the prefix of yoga: perfection in yoga. That is the goal of life, Osho says. Yoga is a whole lot more than body postures – that is just the external part. Real yoga means a jump into existence so that you become one with it. Unless he becomes one with the universe, man remains separate and in misery....]

... and the day I saw you, I recognised you as a potential sannyasin! Much is possible, great is the possibility... and you have not yet tackled your own potentialities: you have lived almost unconsciously, as if in a sleep. You have not taken your life in full awareness so that something can be done out of it, so that something is created out of it.

And unless one creates something out of life, life is meaningless. Life in itself has no meaning – we have to give meaning to it. Life in itself is just an opportunity. You can miss it; millions of people miss it. Only a very few rare people attain to meaning. That meaning has to be created consciously; all meaning conscious meaning.

Life can become a great poetry, life can become a great sculpture, life can become a great painting, life can become a great dance, a great song. Thousands of possibilities are there, but one has to take possession of life very consciously so each moment is used, so each moment one is working, creating. Drop by drop, one day, something arises in you. Inch by inch one grows, and step by step, a long journey is finished. So take possession of your life with full consciousness. Mm ? – just don't go on living the way you have been living up to now. That will not make you happy, that will not release the joy that you are carrying within yourself.

And you will become more and more miserable: as days pass, you will become miserable because more and more you will see that there is nothing. Unless we put something there, there is nothing. Life is given to us like a blank canvas... colours are also provided, the brush is provided, but we have to paint, we have to mix the colours and we have to create a painting on the canvas. And the difference is tremendous! Just a blank canvas is valueless, and when a great painting has been done on it, it has great value.

And people are like that too – plain, empty canvasses – many people are like that. Mm? – you look into their eyes and you don't see anything; they have not done anything, they don't know even that they have colours and the brush and the canvas.

Only a few people try something. When these few people try something, god appears in them. God has to be created within our being. God is not given – he has to be discovered!

It is just like a sculptor discovers a beautiful figure in a marble rock. He goes on cutting the marble rock – all that is unnecessary he throws away – and by and by a figure arises, a beautiful figure. In exactly the same way one has to be creative with one's life.

So let this moment of becoming a sannyasin be a very decisive moment.

[Osho is explaining Vivekananda's name to him. Vivek has two meanings, he says. In the Hindu tradition it means discrimination – between the false and the real, the momentary and the eternal. In Jainism, vivek means awareness, and in that sense takes on another nuance....]

It is far more meaningful than the Hindu meaning because when you discriminate – even if you know this is unreal – there are two. The unreal is there; you know that it is unreal, but it is there. You know the rainbow is unreal but it is there.

So duality is not transcended in the Hindu concept of destination – the duality remains. In fact for discrimination to exist the duality is a must, otherwise how will you discriminate? – 'this is right and this is wrong', and 'this is day and this is night'. But if you have to discriminate the day, then you will need the night too, otherwise there will be no possibility to discriminate.

The Jaina meaning is far deeper; it simply says 'awareness'. Just be alert. There is no need to be worried about what is right and what is wrong: awareness is right, unawareness is wrong. Now see the shift of the meaning: the Hindu meaning is objective – this is right, that is wrong. The Jainist meaning is subjective – to be aware is right, to be unaware is wrong... but both the meanings are beautiful.

It is good to start with the Hindu meaning and good to end with the Jaina meaning, then it is a complete process. First start discriminating between the real and the unreal, then by and by forget the real and forget the unreal and just be – be alert and aware.

In that awareness you disappear and something greater than you descends. In that awareness you are no more like an island. You have become part of the main continent. In that awareness you don't have any limitation, no boundary – neither of the body nor of the mind. You are simply infinite, unbounded. You are as big as the universe itself, you are spread all over existence, you are simply light – a light that is aware of itself.

So the name is good – I will keep it, mm? – but with these two distinctions that you have to remember: the Hindu meaning has to be transcended – it is a dualistic meaning – and the Jaina meaning has to be attained. But the Hindu meaning can be used as a stepping stone.

And that is natural: first we can become aware only of the outside things – that is easier. Then slowly, slowly, the consciousness has to be turned inwards, a one-hundred-and-eighty-degree turn. When you are capable of becoming alert about things, you can move with the same capacity towards yourself.

That pure awareness is left, and that is our intrinsic nature, that's what we are made of. That is the stuff we are made of – awareness. Call it god, brahma – it doesn't make any difference.... It is the same! And you also come some time, mm? Whenever you can find time become more and more in tune with this community. That will help tremendously... because alone it is very difficult: the path is very arduous. and a thousand and one possibilities exist to go astray. Hence the commune, hence my insistence for this orange so that you start feeling in tune with many people who are on the same path, so you become joined with a great rush of energy.

And once you start feeling one with this commune, many things start happening that are not possible alone, on your own; our effort is tiny.

When you are joined with a great family your effort is not tiny; then so many people creating so much energy, you can simply ride on that energy. So whenever you can find time, come, start meditating....

CHAPTER 18

18 May 1977 pm in Chuang Tzu Auditorium

[Osho speaks about the name 'jamendra' – one who has conquered himself. Only when one has conquered oneself is bliss possible. Misery is not because of others but is because you are not centred; desires and ambitions have become the master. One needs not to repress them but to make one's centre so strong that they lose their hold and power....]

Once you are a sannyasin things start happening on their own. It is not so much a question of doing – more a question of allowing them to happen. If you simply allow them to happen, they will go on happening. If you simply cooperate – a passive cooperation is enough....

All that is possible is being obstructed by us, otherwise everybody would grow naturally into god; there is no problem about it. Growth is a natural phenomenon, and everything goes on growing; only man gets stuck because he starts doing things and starts thinking about what to do, what to be. Then the natural flow is obstructed, and he starts moving in different directions.

It is like a river that comes down from the Himalayas and starts thinking about where to go, what to do, how to reach the ocean. The river will go mad! It will never reach the ocean. It simply flows, unworried about the goal. Wherever it can find a lower plane it moves there and one day it reaches the ocean.

Exactly like that, in a deep let-go, is growth. So you are not exactly to do anything. If you can remain alert, available, it will happen... but in the western mind, doing is very important. The western mind has been thinking for two thousand years that nothing can be done without doing – and that notion is basically wrong.

Yes, many things cannot be done without doing: for example, money will not happen on its own accord, and you will not naturally become a president of a country – you will have to do much. But

you can move into meditation naturally, you can paint naturally, you can sing naturally, you can sculpt naturally.

These are not ambitions, and anything that needs ambition for it to exist is going to create tension in your being. That which can happen on its own will never make you tense. It will keep you relaxed, at home, at ease.

So with sannyas you join hands with me. Just don't escape, that's all. Continue to be in this let-go, in this surrender, and things are going to happen.

[A sannyasin says he feels fed up with himself, feels no connection between his inner world and the outer one. He used to have many interests but no longer feels in touch with them. This is how any intelligent person will feel, Osho says. Boredom is the price one pays for intelligence. It should not be taken negatively....]

This is good, because in understanding this there is a possibility to transcend. If you are not fed up, you can never transcend yourself. Blessed are those who are really fed up because they can transcend. Of course to transcend is a difficult and arduous job; it is not easy. It is like climbing everest – it is a difficult thing – but once you are really fed up, then even in the difficult there is a challenge.

So the first thing: don't be worried about it – it is good that it is so. And don't take it negatively – it is part of intelligence, and you are an intelligent man so naturally you are bound to come to this state of boredom.

The second thing....

When you start being fed up naturally you will start wondering how to go in because you are fed up with the outside, you know all that is outside. I was just reading today a very ancient story of a king – Bhartirhari.

When he became the king, he called all his ministers and told them, 'This will be my rule and this is my order to you: I want to experience everything once but never twice. So the same food has not to be served to me again, the same woman has not to be brought to me again – everything just once!'

By the end of the year they came and said, 'No more is possible. All that we could do, we have done. Now we are driving ourselves crazy – we cannot find new things!'

The king said 'It is okay – I will renounce!' And he became a sannyasin! He said 'Now finished! I have tasted everything once, what is the point of tasting it twice? I am not so stupid! Once it is okay – now I know the taste of it – but what is the point of repeating the taste of it?'

I loved the story... it is tremendously beautiful.

This is how any intelligent person will be!

So nothing to be worried about – don't become serious about it. It is good, it is perfectly okay to feel fed up. People who don't feel fed up with themselves are in a wrong situation – they are in danger,

they will never change; there is no need for them to change. They will go on revolving in the wheel – they are mechanical people.

This is the first ray of consciousness in you – that you feel fed up.

Who is this one who feels fed up? This awareness is you – and that is the meaning of your name. It means awareness; 'subodh' means consciousness. This is the first ray of consciousness. So all the way that you have lived up to now and all the things that you have done up to now are meaningless.

Now, the second thing.... The problem arises: now the outside is almost finished – how to go in? If you start struggling to go in, it will not be in. If you try and make an effort to go in, it will not be in, because whatsoever we do with effort leads outside, takes us outside; anything done by effort moves outward.

To go in means to relax, to let go – there is no other way. When you relax you go in, when you start doing something you go out. Doing means going out, non-doing means going in, that's why it is arduous. If there were something to do I would have told you 'Do this and you will be in.' It is not a question of doing. You will have to learn patience, you will have to learn infinite patience!

And just start sitting. Whenever you have time just sit silently with closed eyes not doing anything! You are fed up with the outside? By and by the dreams of the outside will disappear because there is no need for the dreams to continue.

You will not think of food: if you think of food, then know well you are not fed up. If you think of women, know well, you are not yet fed up. Your dreams will show you whether you are really fed up or if there is still some lingering interest. If it is there, then finish that too; there is no harm in it. If you are really fed up, by and by you will start feeling that the energy is moving inwards on its own accord. You are not doing anything, you are simply sitting there and it is going in, it is falling in.

And through that inwardness your centering will arise. Through that inwardness new interests, new enthusiasm, new style, a new way to live will come. You cannot cultivate it – all that you can cultivate will be just a repetition of the old... maybe a little modified here and there, but it won't make much difference. So start sitting passively and do more passive meditations.

[A sannyasin says that whenever he looks at Osho or at a picture of him, he sees a lingam, a phallus. He is perturbed and thinks this means he is neurotic, schizophrenic...]

It is perfectly good, because that linga, that shivalinga, is the figure of the inner aura, of the inner light... so it will happen. And it is very good; it is tremendously valuable. It is the form of the inner light, the inner flame. So you are getting connected with me, and it appears to you because you can see something behind the body, that's why.

It is not schizophrenic, it is not neurotic – you are attaining to a very clear vision. That's how the shivalinga was created. It is not shankara's figure – it is his inner light; it is how his disciples looked at him and how they found that in his inner being there was a form. And that form is the very egg – it is egg-form – it is the very egg out of which everything arises and disappears into.

... There is no need to rationalise, there is no need to think about it. Whenever it is there, look into it and be joined to it, be thrilled by it. And don't start thinking – thinking will create a distraction.

This is not creating any distraction – this is a great experience – but if you start thinking about it, then whatsoever you think will be wrong. There is no need to think. When you see that figure, just go into it.

CHAPTER 19

19 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin, leaving for the West, asks about meditation. Should she still keep trying or is it time to let go and drop effort, she wonders. Osho checks her energy.

My feeling is that for a few months more you should continue doing things. Right now, it will not be possible for you to do meditations spontaneously. A time will come, certainly, when you will be able to do meditations spontaneously, but right now it will be impossible. It will be just a trick of the mind to avoid. The mind will say 'Be spontaneous – don't try to do', and then nothing will happen.

There is a layer from your very childhood: you must have been disciplined too much, you must have been told to do this, not to do that, and you have learned the trick. You have forgotten the spontaneity – it is there, just a layer of learning is on top of it. That layer is also being corroded; by and by it will be broken. But right now, if you leave things to spontaneity nothing will happen.

For at least a few months continue working hard at meditation; the very work will break that layer. Once that layer is broken – and you will know immediately the day it happens – then you will see that now the meditation is happening spontaneously. Not that you are doing it – it is happening: you are just a watcher. This is going to happen but it will take a little time. Right now is not the right moment, so while you are away continue meditating as a discipline.

One has to come to a state of no-effort – that is the goal – but sometimes much effort is needed to come to that state of effortlessness. Before one can become natural one has to drop many unnatural things, and those unnatural things will not drop by themselves. You have practised them; now you will have to do something as an anti-practice, as an antidote. You have taken a poison – now you have to take the antidote, otherwise the poison will kill you. Once the antidote is there and the balance is achieved then there is no need to go on taking the antidote.

All these meditations are antidotes – they are just ways to undo your past. Once that past is undone, unconditioned, then there is no need to do anything; things bubble up. One day suddenly in the morning you feel like meditating, good! Some day it doesn't happen then – it happens in the afternoon or in the night – but that is not a problem then. Some days it will not happen but you will feel perfectly meditative; in fact, it will not happen because you were so perfectly meditative. That's why there was no need – you were fully satisfied.

Whenever you feel the need it will happen naturally you will find yourself meditating, dancing, chanting. That is the goal.

But right now there is a layer between you and that goal. That layer has to be broken.

[A sannyasin, who is a pilot, asks Osho if there is a meditation he can do while flying.]

Mm mm, that time can be used in a very very significant way; the whole time can become a meditation. In fact you cannot find a better situation to meditate than while flying at a higher altitude. The higher the altitude, the easier is the meditation. Hence, for centuries, meditators have been moving to the himalayas to find a high altitude.

When the gravitation is less and the earth is very far away, many pulls of the earth are far away. You are far away from the corrupted society that man has built. You are surrounded by clouds and the stars and the moon and the sun and the vast space.... So do one thing: start feeling one with that vastness, and do it in three steps.

The first step is: for a few minutes just think that you are becoming bigger, and within a few days you will be able to feel that you have become bigger... you are filling the whole cockpit.

Then the second step: start feeling that you are becoming even bigger, bigger than the plane, in fact the plane is now inside you – the second step.

And the third step: feel that you have expanded into the whole sky. Now these clouds that are moving on your radar screen, and the moon, and the stars – they are moving in you: you are huge, unlimited.

This feeling will become your meditation, and you will feel completely relaxed and non-tense. Your work will become just child's play and it will not be any stress on you – it will happen on its own accord. You will get down from the flight more fresh than you had begun. And keep quiet. Tell to people not to talk too much to you unless it is necessary. Make your colleagues alert that you will be meditating, mm ? or you can just put a sign on yourself 'Now I am meditating', so they know not to disturb you. It will be great... nothing like it!

In fact in the early days – when the aeroplane was just invented – the thrill of the aeroplane was the thrill of the sky. But we go on losing things because they become too routine. Now you are flying every day, so who looks at the sky and who looks at the sun making beautiful psychedelic colours on the clouds – who looks?

So start looking at the sky that surrounds you there and by and by let there be a meeting between the inner sky and the outer sky... and for this, this will be very good. For a few minutes think that you are becoming big, bigger than the plane, then so big that everything is inside you.

Whenever you can get time, continue to meditate, mm? and this will be very relaxing meditation.

[A sannyasin asks about love, because he is not experiencing it.]

Each child is born with great love, with capacity to love and be loved, but somehow, somewhere, the energy gets blocked. Our whole upbringing is wrong: we are not brought up to love – we are brought up to exploit, to be aggressive, we are brought up to be always in conflict with people, for ambition, for power, for money... and love goes against all these things.

Love goes against ambition – a loving person cannot be ambitious, and a loving person cannot be distrusting, a loving person cannot be very clever in doubts, a loving person cannot be very logical and rational. A loving person will not go after money, politics, prestige, pull.

So love goes against all these things – and we have been brought up to do all these things: to be ambitious, to become great, famous, to have much money, a name.... So love has to be curtailed, cut, almost cut. That's why you are feeling like this – otherwise love is there. I can see it there mm? just so many layers of nonsense upbringing; they can be broken.

So whenever you can manage, the first group to do is Primal, mm? and then we will see. It will happen... it is your birthright.

Love energy is there – it has to be just persuaded to come out!

[A sannyasin said she is upset about her father, who is ill with emphysema: I feel unclear about my relationship with him. I feel a mixture of guilt and fear.

Osho checks her energy.]

A few things to be understood

Yes, there is something You have not loved him. But it is nothing special – it happens to every child, to almost every child. And it is not too late; you can still make it. So when you go back home, love him as much as you can. And the best way to love him will be to bring him some meditative energy. That will be the only gift that you can give to him before he leaves.... If he has to leave, then he should leave in meditation. Then you will feel very very fulfilled – you have been able to give him something.

So a few things....

One: go back, mm? and don't talk about his illness, don't talk about his body and the deteriorating lungs – that is meaningless, that is meaningless. Just love him as much as you can. Hug him, hold his hand, sing a song to him, dance around him and help him in any way you can, mm? Whatsoever you can do, do. And whenever he is just Lying down on the bed just sit by his side and go into deep meditation.

This will be the meditation for you to do when you are by his side – a special meditation: I call it emptying. Just empty yourself of everything, like a zero, just a nothingness.

You can keep your hand on his forehead and just feel that you are becoming nothing. Your boundaries are disappearing, your identity is disappearing, your name is disappearing, you don't know who you are. You are going in and all the boundaries become irrelevant. A moment comes – you are suddenly just a pure awareness.

In that moment your silence will be felt by him. One day he will say that something tremendously new has happened to him; then the silence is transferred.

So just become as silent and empty as possible – and that's the way to prepare him for his new journey, otherwise you will always feel guilty.

We don't cry because our parents die – everybody's parents die – we cry because we could not love them; while the time was there, we missed. So nothing to be worried about. Just go... and you are ready to love! Before you were not even ready to love so there was no point. Now you are ready to love, now you have something to share – you can share me with him!

So dance in his room: just tell him to lie down with closed eyes and do your meditation – Kundalini or Nataraj or just humming – and let him listen silently. By and by fill his whole room with silence and meditation. Read a few books to him, a few passages from my talks. You can take a few tapes – he can listen. Make him ready.

Death can be as beautiful as anything else. The west has completely forgotten how to die – naturally, because it has forgotten how to live. Just the other day I was reading about Aldous Huxley. When he was dying he asked his wife, Laura Huxley, to give him LSD so that he could become silent and could die happily. The LSD was given to him, and Laura Huxley writes that he became very peaceful, very silent, and he died... but this silence and this peace is cheap. This is just a deception. And if a man like Aldous Huxley has to use such cheap things to die then what to say about others? If you die consciously, totally silent, joyful, ready to go on the new venture, then death is tremendously beautiful. It will reveal something that life has not revealed – it will reveal to you god himself – because death is a door.

If you don't cling to life, then suddenly you become able to see what death is. Because you cling too much to life, your clinging does not allow you to see the reality of death. Otherwise death is not death at all – it is just a change of clothes. You are changing your body, moving into a new vehicle... and good! Your father has suffered so much – he will be having a new body, a better body, so let him go with joy and celebration. Bring with you joy, celebration, meditation, love, mm? You will be able to. And don't be a miser in loving... never be a miser in loving! At least of one thing we can give as much as is needed, and that is love. There is no end to it. It is not that you will have less if you give more: you will have more if you give more! And when will you be able to come back?

CHAPTER 20

20 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin said her father has cancer and her family keep asking her to go home, but she is undecided as she also wants to stay here. Osho says that as the father is old, it is better she go....]

And this is a significant time. Go, and be as loving to him as possible. Be very meditative while you are around him. Just sit silently by his side and become completely silent, hold his hand. If you become silent, he will start falling into silence, and he needs that. If he can die joyously that will be a great gift to him.

Everybody has to die – cancer or no cancer, that is not very important. The most important thing is that one should die celebrating. And if he can celebrate, if he can be silent and happy, maybe he can live a little longer too. This is the paradox: if you are too much afraid of death, death comes sooner; if you accept it, it may not come so soon.

Sometimes it happens that the day a person accepts death, death becomes afraid, because with the very accepting you become very strong – fear is our weakness!

Now he must be scared... and in the West particularly, people are so much afraid of death. In the east things are a little different – at least, they used to be different: people accept death, it is part of the game. But in the west death seems to be anti-life, it is not part of the game. It seems to be inimical, it is not the friend.

So if you can bring this understanding to him it will be a great gift. And now you can share with him – you can share me with him! Go, take a few tapes, let him feel, tell him to meditate – he can start chanting, chant with him. Create some kind of new atmosphere around him. Prepare him to receive death, and that may become his most valuable experience in life.

In fact, it has to be so, because death is the crescendo of life – it is the last flame – it is not against life! It has nothing to do with the devil, it is not evil. It is just that nature wants us back, that our journey is over, our station has come!

Those whose journey is not over will continue in the train, and those whose journey is over get down... and there is nothing to be sorry about.

So go there, but don't go crying and weeping. If you want to cry and weep, cry and weep here before you go – be finished with it! Cry and weep and get into it – completely clean yourself. Go absolutely joyous, with total acceptance, almost with reverence for death – only then can you share something with him.

An old man was dying – he was one of my friend's grandfather – and he was always against god, against prayer, against meditation, but in the last days he remembered me and he asked me to come. I enquired as to why.

He said 'Now I feel that I have missed something and if you can come and be with me, at least for a few days.... And I am going, I am going fast.'

So I went and stayed with the old man. After three days he died, but those three days were a beautiful experience. Because of death he became very receptive, he dropped his argumentativeness – he was an argumentator. He was not in the mood, not in a situation, to argue. Mm? – death was coming so there was no point; he wanted to learn. I have never found such a disciple! He was really keen to learn meditation – naturally so because the doctors had said that at the most he would survive for one week, not more than that.

He also had a sort of cancer, a very fast-growing cancer: you detect it and within a week you are gone. Nothing can be done about it – it spreads so fast that there is no way to do anything.

So I remained with him.... I would just sit by his side and would tell him to just be silent, to feel me, and I would hold his hand. He had terrible pain, each moment was of great pain He couldn't sleep without tranquillisers – even with tranquillisers it was difficult – and death was closing in.

But the second day, in the morning I was holding his hand almost for four, five hours, and then he suddenly said, 'But this is unbelievable – I am falling silent! It is incredible! The pain is there and I am feeling separate from it.'

I said, 'Keep quiet – this is the moment of meditation. Keep quiet and feel it!'

And the day he died, he died utterly a new man. The third day he was completely aloof from the body – he was crying with joy! He died a religious man, almost a saint! And when he died, not only he felt – his whole family felt a sudden change. Just before he died, near around two hours before, he was in utter pain but yet not in pain at all. He stopped all medication....

So you just go, mm? And when will you be able to come back? How long will you take?

CHAPTER 21

21 May 1977 pm in Chuang Tzu Auditorium

A sannyasin is going back to the West and would like to run a group on the lines of the tao group that happens here. She isn't sure though whether she is ready or able to lead groups. Osho says that her energy is ready – it just needs to flow a little bit more. He is saying that several things are needed to help people....]

One thing is: you should not be too much burdened with your own problems. That is happening – you are not burdened too much with your own problems. They are there, they have not disappeared, but you have become alert about them and a distance has arisen; you can look at them.

The second thing: to help people you need to be in a very deep flow of energy, otherwise people's problems, their anxieties, their tensions, will start entering in your being. If you are not flowing towards them, they will start flowing towards you, and that tires a leader very much... that kills the therapist!

So it is not just accidental that in the West psychotherapists go mad more than any other professional people, because they treat mad people and they themselves are not ready. So rather than flowing towards the patient, the patient starts flowing towards them.

You should not be in a lower energy than the people you are helping. You should be on a higher point from where things can flow towards them but nothing can flow from them towards you.

So you are just a little higher, not enough yet – you have to go higher a little more – otherwise rather than helping, you will get into trouble. It will be very tiring and very puzzling, and you will get stuck many times, you will not know what to do. So for this I will give you one meditation – start doing it.

The third thing that is needed in the therapist, which is a must, is impersonal love – not towards anybody in particular, just a loving quality. It is not the therapy that helps; it is love that helps. That you have, and it can grow more. In fact, women can become better therapists than men.

In a future world therapy will become absolutely feminine. Right now just the opposite is the case: the therapists are ninety-nine percent men and the patients are ninety-nine percent women! Now it is just topsy-turvy: ninety-nine percent of therapists should be women and ninety-nine percent of patients should be men... because man needs more love – he lacks many things which a woman can give.

So this is the method which you can start; start it from tonight, mm? You have a box with you?...

Good. So keep the box under the pillow and lie down on the bed. You can have one pillow underneath your feet to make it more comfortable; you can have a small pillow just underneath your back so you are perfectly at ease. Mm? – feeling at ease is very essential, the body should be in perfect rest. Then close your eyes and start relaxing, just have the feeling that you are relaxing – nothing special, just the feel that you are relaxing.

Just go on repeating 'I am relaxing, relaxing, relaxing...' and make the word 'relaxing', longer and longer and longer: r-e-l-a-x-i-n-g, r-e-l-a-x-i-n-g'.

Make it as long as possible, and very silently repeat inside, 'relaxing'. You can do it in [your own language], mm? that will go deeper....

And always remember, whenever you are suggesting anything yourself, suggest it in your mother tongue. Never suggest anything with any other tongue that is not your mother tongue because it never goes deep. All other languages we learn later on, so they are superficial. Always suggest in the same language in which you dream – then it will go deep. And we almost always dream in our mother tongues. That is our deepest core, our first language; our first language remains our deepest language.

So for just two minutes feel that you are relaxing, suggest to yourself that you are relaxing the body. Then start feeling one thing....

From inside move to your feet – from the inside. Close your eyes and start moving inside your body from the belly to the feet. Go to the feet and feel where the feet are, then start feeling that the feet are growing, becoming bigger, longer – two inches longer.

When you feel now they are two inches longer, stop for one minute, then bring them back again to their normal size, then again two inches, then again back to their normal size – do that three times.

After three times, leave the feet two inches long, and now move towards the head and feel that the head is growing two inches longer. Do it three times, and then leave the head also... so now you are four inches longer.

This is only for the beginning – after two, three weeks, start growing longer: four inches, six inches, twelve inches. Two feet is the perfect height – two feet from one end, two feet from another end, that means four feet. When you have come to four feet and you can almost visualise that it has happened, then the meditation will start working.

With that extra height of four feet you can do miracles. Then you can imagine anything and that will happen. Once this has happened – this is a basic requirement – once you have learned this, then

everything can happen. Then in a single jump you can say 'I am bigger than the house' – and you will be bigger than the house! Only up to four feet does the mind resist. Beyond four feet the mind relaxes, the mind says 'Now you are mad. Go to whatsoever height you want!' Four feet or forty feet, then it makes no difference. Up to four feet it goes on resisting, 'This is nonsense – what are you doing?'

Mm? The mind goes slowly, slowly – it is very stubborn up to four feet. Once the four feet boundary has been touched, the mind says 'It's okay – now you are incurable, you can do whatsoever you want. You can feel bigger than the house, you can feel bigger than the earth, you can feel that you are filling the whole sky!' Always fall asleep filling the whole sky. And in the morning you will feel more love for the whole existence than you have ever dreamt. You will feel more love than you ever felt for your beloved – even for an ordinary tree you will be full of love. You will be almost in a romantic love with an ordinary pebble.

But this method will take at least ten minutes, mm? And then for ten minutes you remain as big as the whole sky, and then fall asleep in that state.

Continue this and start the tao group.

Whenever you feel stuck just close your eyes and feel that you are filling the whole room and that all these people are inside you. Immediately you will be able to help them, because then you become a mother and they are all in your womb. Then suddenly, intuitively, you know what their problem is, where their problem is.

That is the right way to become a therapist – to become a mother, to feel people inside you. Then there is no problem at all. You can simply see where their problem is and then you can find a solution. This will be intuitive, and tao is an intuitive group – it is not intellectual. Perfectly good!

[A sannyasin says her father is an alcoholic. She wrote to him after she did the Encounter group some months ago, telling him all the kinds of things she had never managed to say before. She says that perhaps he'll be even more closed than before....]

No! Just remember a few things: if you are not closed you help the other person also to be open. We respond to each other unconsciously: an open person helps you to be open – his openness becomes infectious; a closed person helps you to be closed. That's why you will feel a different quality with different people.

Sometimes suddenly you feel closed with somebody, suddenly, for no reason at all – doors are simply closed, windows shut. Sometimes with somebody, for no reason at all you feel an opening, that you are flowing.

If you are open, he will be open.... And alcoholics are almost always good people – I have a certain tender heart for them – they are good people; I have a soft corner for them. They are not bad people; they are victims. They were too good and they could not tolerate this bad reality so they drowned themselves in alcohol. They were visionaries: they wanted a better reality, a better world, and seeing that it was impossible they started destroying themselves, withdrawing themselves, but they are basically good people.

If you simply start touching their basic reality you will be surprised. If you can help him open you will not find a better man than your father!

I don't know your father, but I have looked into you and I know you, and something within you tells me that he must be a good man. You come from him, almost half of your energy is from him. A tree is judged by its fruits, and the only way for me to think about your father is to look into you.

Don't be worried at all. Just go openly, just be authentic. At the beginning, for two, three days, he will try to remain closed, but don't be defeated by him. Be patient, trust, and go on being open – don't close!

If you close then it is difficult. If you can remain open for one week, he will become open. That is a certainty; it never fails! He will try hard because he is afraid of showing his softness – that's why he has become an alcoholic. He wants to avoid, he wants to remain in himself.

Alcohol is like a China wall: you close yourself in. When you close yourself in nothing bothers you, mm? that's a protection. So he has withdrawn himself, because if he opens himself, it hurts. Life has not been a blessing to him, he has suffered, and now he has become afraid of being vulnerable.

Help him come out – you can help him now. Something of meditation has entered in you; you can help him now. This is your work to be done. This is something that you as a child owe to him. If you cannot do this much then what else can you do?

So don't listen to his closedness – you continue being open. Dance around him, hold his hand, hug him. Sitting by his side, meditate, sing a song, play some instrument. Let him feel your energy in as many ways as possible. Even if he is asleep, just sit there. And one thing that will be of great help to you is to rub him upwards on the third eye centre. Just tell him to lie down on the bed and say to him that you would like to do a little massage that you have learned. Just put your palm on his third eye the hollow of the palm should be on the third eye – and then rub upwards, very slowly, very softly, very lovingly, mm?

This should be the feeling inside you – that you are trying to open a window in him. The third eye is the the window, and this rubbing will help.

So first, for two, three minutes, rub upwards.

If you see that he is feeling relaxed... and you will be able to see: his face will relax, his facial muscles will relax, his body will relax... if you feel he is feeling relaxed, then that is good – continue for three, four minutes more, but never more than seven minutes, and don't be too hard, mm?

If you feel after three minutes that it has not affected his energy, then start rubbing in a clockwise direction – this way (Osho demonstrates on his own forehead) just go round and round.

Mm? there are two types of people. A few people's third eye opens by rubbing upwards and a few people's third eye opens by rubbing downwards. More people open with the upward movement, mm? so first try that for three minutes. If you feel that nothing is happening, that he is not enjoying it, then start rubbing round in a clockwise direction.

Nothing to be worried about, mm? In fact you don't have anything to throw out, that's why it is happening. You need not do those cathartic meditations any more; the need for them is finished. When you don't have anything to throw out, then nausea comes – if you have something to throw out, you feel good. When there is nothing to throw out and an effort is being made to throw out, it creates nausea.

So nothing to be worried about – start doing silent meditation. Now you are ready for it: you can just sit silently, that will do. Close your eyes, sit silently. If thoughts come, just watch them; no need to fight with them. They come, they go on their own accord – you just be a watcher, indifferent.

You don't need any cathartic, active meditation anymore. That's why sometimes it can bring nausea, sometimes it can bring fever. It is almost as if the illness is not there and you go on taking a medicine, then the medicine can be harmful.

And meditation is medicinal. If the need is there it is very helpful; if the need is not there, then sometimes it can be very harmful. It is a powerful thing, mm? it is not homeopathy; it is allopathy. It brings all your poisons out, but if there are no poisons it will start bringing something which should not be brought out, so just drop active meditations.

Sit silently, look at the sky, look at the birds, trees, the river. Lie down and look at the sky and feel one with the sky. Make more and more of these silent approaches towards reality.

And things are perfectly good, mm? Very good!

[A sannyasin says she has just heard that her father has cancer, and that he has not yet been told that he may not have long to live.

Osho says that the father should be told of his imminent death. The idea that one is going to die can change one so dramatically that in fact one's life is prolonged, because death is also part of our mind....]

Psychologists have come to feel – and medical people feel the same too – that man lives up to seventy years not because there is some boundary to his life, but because for thousands of years it has been said that man's life consists of seventy years – this is an auto-hypnosis: three score and ten, the biblical idea.

From the days of the bible it has been repeated that man lives three score and ten; seventy years is the law. So by the time one is fifty, one starts thinking that death is coming close. By the time one is sixty one feels 'Now I am just on the verge'; by the time one is seventy, one is ready.

This is a repetition of an idea. Continuously repeated for thousands of years it has become a great force – it is an auto-hypnosis – and man dies.

The modern research shows that there is no need for man to die at seventy, in fact there is no limit to his life. He can live one hundred and fifty years or two hundred years or even more once this auto-hypnosis is broken.

So it is better to tell him the truth: that may break his pattern of life, may change his style of life. I have heard about one man who was going to die; the doctors gave him a limit of six months. He was a very rich man but a very miserly one – he had never lived. He was always thinking to make love to this woman, to purchase that car, but he would never do it, he would continue in his old ford. And he was really a miser – about each single paise he would think a thousand and one times. But now six months hence he was going to die, so he thought 'What am I to do?'

He ordered all the beautiful clothes he could order – all custom-made, he purchased all the beautiful cars that were available – not one, but all – and he started falling in love with any woman he could find. He'd always wanted to have a world trip so he went on a world trip. He took everything that he wanted to and he started enjoying himself.

He forgot about life because after six months he was going to die... and he had enough money. After six months when he came back from his world tour, his cancer had disappeared, and the doctors were puzzled.

They said 'No trace of cancer! What happened? What did you do?'

He said 'I have not done anything – it is you! During these six months I have lived for the first time! That living for the first time destroyed his stress – he relaxed. He went to the himalayas, he went to switzerland, he visited all beautiful places. Now there was no point in denying himself. He indulged like anything – death was coming. Maybe it would come in six months; if he indulged too much it might come in three months, so what? Let it come, but let him have his day!

He uncoiled – his energies started flowing, his blocks disappeared....

Go after one month, and first write to your sister to give you all the details. Then go and persuade the doctors to release the news to him, mm? This is not fair at all.

A man needs to be informed. This is such a big thing in his life, it should not be kept secret. His death is his death – he has to know about it. But after one month... and there is no hurry, mm?

CHAPTER 22

22 May 1977 pm in Chuang Tzu Auditorium

Deva means divine, abhinanda means joy – divine joy. Ordinarily what we think is joy is not joy; at the most it is entertainment. It is just a way to avoid oneself. It is a way to intoxicate yourself, it is a way to be drowned in something so you can forget your misery, your worry, your anguish, your anxiety.

So all kinds of entertainments are thought to be joy – they are not! Anything that comes from the outside is not, and cannot be, a joy. Anything that depends on something is not, and cannot be, a joy. Joy arises out of your very core. It is absolutely independent – independent of any outer circumstance. And it is not an escape from oneself; it is really encountering oneself. Joy arises only when you come home. So whatsoever is known as joy is just the contrary, just the diametrically opposite: it is not joy.

In fact because you are joyless you seek entertainment. It happened that one of the great Russian novelists, Maxim Gorky, visited America, and he was shown all kinds of things that Americans have devised to entertain, to get lost in. The man who was directing his tour and was showing him everything, was hoping that he would be very happy, but the more Maxim Gorky was shown these things, the more unhappy and sad he looked.

So the guide asked 'What is the matter? Can't you. understand?'

Maxim Gorky said, 'I can understand – that's why I am feeling sad. This country must be joyless; otherwise there is no need for so many entertainments.'

Only a joyless person needs entertainment. The more joyless the world becomes, the more we need the TV, films, the tinsel land and a thousand and one things.

We need alcohol more and more, we need new kinds of drugs more and more – just to avoid the misery that we are, just not to face the anguish that we are, just somehow to forget it all. But by forgetting it nothing is achieved.

So joy is to enter into your own self. In the beginning it is difficult, arduous. In the beginning you will have to face misery; the path is very mountainous. But the more you enter into it, the more is the pay-off, the greater is the reward.

Once you have learned how to face your misery, you start becoming joyful, because in that very facing the misery starts disappearing and you start becoming more and more integrated.

One day the misery is there and you are there facing it – suddenly, the break: you can see the misery as separate from you and you are separate from it. You have always been separate; it was just an illusion, an identification that you got into. Now you know you are not this, and then there is an outburst of joy, an explosion of joy.

That's what 'abhinanda' means.

Suveera.... It means courage. In this moment and all moments it will mean courage... and courage is such a need that it is always needed.

Fear is so fundamental to the human mind that courage is needed.

The human mind is constantly afraid – afraid of the new, afraid of the unfamiliar, afraid of the unknown... always afraid. And each moment we are entering into the unknown. The known becomes past, flies away, becomes dust, and the unknown becomes reality. So the mind is constantly trembling. It wants to cling to the known, but the known slips out of the hands – that's how it is; and the unknown has to be faced constantly, so courage is needed.

If you don't have courage you start living in the past, in the memories. Then one creates a wall of the past around oneself and does not see the present. One lives in illusions, dreams, projections, and one loses contact with reality. To be in contact with reality is to be in contact with god... but that needs tremendous courage.

And the only meaning of courage is to be ready always to be surprised, to be ready for the unpredictable, to be ready for something you have never even dreamt of. You don't know what it is and you don't have any map for it and suddenly it comes and possesses you. To be courageous means to be adventurous – never to be repetitive, never to go on moving in the old rut; that's how one becomes bored.

The mind is afraid and it is also bored. It is bored because it is afraid so it goes on moving in the same rut, moves like a wheel – the same and the same and the same; it is always 'ditto'. Then one gets fed up, one feels tired, nauseous. That's how the whole world looks – tired, nauseous. Nobody knows why we are existing or for what.

In the mind there is no meaning. The meaning comes from the beyond, but the beyond is unknown. That is the dilemma, that is the predicament. If you want to be alive, you can be alive only with the

unknown. If you want to be really in a thrill, always in a thrill and moving, then you have to allow your doors to be continuously open for the future. Nobody knows what it is, nobody knows what it will bring.

That's what courage is: a readiness to accept the unknown; not only a readiness but a tremendous welcoming attitude, a receptivity.

Befriend the unknown – that is the meaning of your name and never get caught with the known. In each moment one has to be very alert not to be caught in the known, because the known is there; it is big! Your whole past is your known: if you have lived thirty years, then those thirty years are there – a big pile of the known.

And the unknown is very fragile – just a single moment, just like a dewdrop, fresh, young, but very small and very fragile. And the past is big, the past can destroy the unknown easily.

Don't allow the past to destroy your future, don't allow your past to repeat itself again and again. Each moment say 'good-bye' to the past, die each moment to the past so that you can be alive. That's what courage is.

[A sannyasin analyses and intellectualises at length about his relationship, his lessening desire for sex, his curiosity about death....]

... Love and death are very deeply related, very deeply related – almost the same door; from one side it is love, from another side it is death.

If your love life is going perfectly well, harmoniously, you will not think about death at all. People start thinking about death only when something is going wrong in their love energy. When somebody is celebrating his love then death is not a problem at all.

It arises only when you start feeling that love is drying up in some way, is getting dry and the juices are no more flowing. Then you are threatened – and the threat in that moment is of death, because without love, a man is dead.

That's why I wanted to know what is going on in your love affair. So first something is to be understood about your love thing...

It is always so – that a woman's need is more than a man can satisfy; it has nothing to do with you – because man loses energy while making love and the woman gains, she never loses any energy while making love.

So this is a problem. It is nothing to do with you; it has to do with all lovers!

[Osho says that society has repressed women for centuries, and only recently have women come to know that they can have orgasms. Now that the modern woman is more in touch with her sexuality, says Osho, she will want to have her sexual appetite fulfilled....]

And now they are having orgasm. If you cannot give them, they are ready to go to somebody else, because it is such a sheer joy, and they don't lose anything. You have to live with a modern woman now, so you have to understand the whole thing. This has to be accepted and enjoyed.

So whenever you can make love to her, good; enjoy it. Whenever you cannot make love to her, give her total freedom. It hurts not because you are threatened – it hurts only because of the old habits of the mind. You start feeling that your ego... mm ? Your woman is making love to somebody else; that is just an ego thing.

Then you can start forcing yourself to make love. That will make the whole thing more ugly, because when you force yourself... Love is beautiful when it happens. When you force it, it is just gymnastics, and very ugly at that. Deep inside you feel very bad about it – it is almost a duty you are fulfilling – and you will feel very very depressed after it, because you lose energy and you don't gain anything, you don't enjoy it.

This has to be understood; otherwise choose a very very old-fashioned woman who does not know any of the joy of love-making. But then too you will not be happy, because then she will not be happy when you are making love. This is the predicament of the modern man.

And my suggestion is that it is better to choose a modern woman who can enjoy and celebrate... but then you have to be ready if she wants to share her energy. And nothing is wrong in it.

If your woman is playing cards with somebody and enjoying it you don't feel jealous. If your woman is laughing with somebody you don't feel jealous. If your woman goes and dances with somebody you don't feel jealous. Then what is wrong in making love with somebody else? It is again the same thing! Playing cards or laughing or reading poetry together or dancing together – it is a dance of the body.

... [Playing cards] doesn't bother your emotions because you have grown up at that point. In India if somebody's wife is playing cards with somebody else it will bother the husband.

It is just an old-fashioned mind. In India, one will not allow one's wife to dance with somebody else. Indians think the western dance is ugly and obscene – holding the woman so close to you, almost rubbing bodies and dancing. The Indian will not allow his wife; he will feel jealous. The same is the case – just a little more understanding is needed.

... It is not a question of intellectual agreement! You have to experiment with it – and she is giving you such a good opportunity to grow.

And the second thing is death.

Death can never be explained because it comes only at the very end of life, and there is no way to experience it unless it happens. And naturally, because it is at the very end – that is the meaning of death – it is the culmination of life. So nobody can say anything about it, and whatsoever is said is just conjecture, guesswork. Nothing can be said about it and there is no need even to say it. In fact to say anything is to commit a crime. You are alive – you can say something about life. Even if you say something about death, basically it will be something about life. You cannot say anything about death... death remains a mystery.

So all that you can do is while you are alive at least know what life is, because soon life will disappear and then you may die and may start thinking about what life was; then it will be too late. Life is here

right now, so a man of understanding, awareness, will try to know what life is: while it lasts, let us know it totally. If you have become capable of knowing life totally, that very capacity will help you to know death too, because death is part of life. When it comes, we will know.

It is almost as if a small child of three or four years asks 'What is love-making, what is orgasm?' Now, how can you explain to a child of four years what orgasm is? And whatsoever you say will be just absurd, because he has no experience of it and he cannot have any experience of it. He can listen to your explanation, your description, but he will have to trust it. He will know only when he becomes capable of love-making.

The same is the case about death: only when you die do you know what it is. Then too it is not necessary that you know. If you have been very very unconscious in life you will not know even death, because you will remain unconscious. Your whole life's pattern of being unconscious will keep you unconscious while you are dying.

So the only preparation that we can make for death is to live so consciously that whatsoever happens we will be able to see it. When death comes we will be alert and see it. If we disappear, we disappear; if we survive, we survive – and in both the cases I don't think there is any problem.

If [you are] no more after death then what is the problem? Why be worried about it? So [you are] no more! Or if [you] remain then where is the problem? And the possibilities are only two: either you disappear or you continue in some way. Both ways are okay. The problem of death becomes so important because we are not living our life very very deeply; we are missing it.

This missing of love, life, joy, delight, makes us afraid that we are not enjoying, we are not loving, we are not dancing, we are not singing, we are not celebrating, and death is coming! And who knows? [You] may not be here again. This whole life is going out of the hands, just slipping out, and you have not lived it. Tomorrow death may come, tomorrow morning you may not be at all.

This fear of death arises because of un-lived life. The only way to face death is to live life totally. And don't philosophise about death; all is philosophy about death.

At least one thing is good about death – that nobody has been able to really philosophise about it, that one thing remains uncontaminated by the human mind, remains pure. Death is pure; no words, no books can be of any help. You will know it when you will die, so if you are really interested in it, then keep one thing in mind – to become so alert that when death comes, you can die consciously. You can watch, slowly disappear into it, watching.

Right now your watchfulness is not so much that you will be able to watch death. You will become immediately unconscious. So the whole concentration of energy has to be focused on more awareness. Love, try every possibility that life opens, look into every nook and corner and enjoy as much as you can. Drop all negative attitudes – for example, this love affair.

If you become jealous you will not be able to enjoy. For the whole time you will remain obsessed with it – what to do? If you force love-making, then you don't enjoy; if you don't force love-making – your wife goes to somebody else and then you feel miserable – so any way you continue to be in misery.

Drop all negative attitudes so each moment becomes a crystal-clear moment of joy. Don't miss a single opportunity to be joyous. And because of this many times you will start thinking to drop sannyas, to leave me, to go away, this and that – and that too is because of your ego.... I wanted to talk about it.

You have a very very hidden current of ego that persists and which will come again and again. Nothing is wrong in dropping sannyas. You can drop it, that is not a problem at all. But that will not help you: your ego will continue. This sannyas is also just an opportunity made available to you so you can drop your ego. Before you drop sannyas, drop the ego – then you are at ease: you can drop the sannyas any time.

And... [your mind] comes again and again, and it is a restriction – even its coming.

Just see that it comes, see why it comes, from where it comes, and don't help in any way so that it becomes more and more strong. Start removing supports from it. Sometimes we know that something is not right but we go on supporting it in such subtle ways that on one hand we go on watering the tree, and on another hand we say that it is poisonous and we don't want it.

One part of your mind goes on doing things and another part of your mind goes on condemning it. Then you are in such a state where nothing can happen, only confusion.

So just watch and look at the reasons, and don't support those reasons. Once the ego is dropped you can drop the mala any moment; then there is no problem.

And dropping the mala is not difficult at all, it is so easy. Dropping the ego is the problem... and one should take that challenge because only that will make you more alive, more joyous. Dropping the ego, your fear of death, your constant worry about death will also disappear, because it is only the ego that dies.

When there is no ego, who bothers? Whether I continue or not does not matter. The 'I' is the problem; otherwise how does it matter whether you were in the world or not before your birth? Just think about it that way, from the other end. Are you ever puzzled or worried, anxious about whether you were or not before your birth? Nobody bothers!

If you are not worried about whether [you] ever existed before this birth, then why should you be worried after death? It will be the same again! Wherever you were before your birth you will go back there. That much I can say certainly – and it is not a guess. Mm? – it is so simple. Good.

[A visitor says that he has been meditating – sitting silently on the floor in a semi-lotus position and concentrating on the third eye – for forty minutes twice a day for the past year. Recently he has been experiencing some difficulty with breathing; it feels jerky and he has a sense of suffocation.]

My feeling is that you should try it on a chair. Sometimes sitting like this gives breathlessness to many people, because when you relax after a few minutes the whole pressure goes onto the diaphragm and the breathing is not in a natural state.

Either learn the full sidhasan and with that sidhasan many things go side by side... it is not just a simple posture. Mm? – the stomach has to be very clean. There should be no food, no old food in the stomach, so there are many methods that yogis do to cleanse the stomach completely.

They do vomiting so the whole system is cleaned, and then they learn pranayama; it is a must. If you learn pranayama, and after practising pranayama you sit in this way, then naturally the body takes on a certain rhythm, the breathing takes on a certain rhythm. Then you will not feel this breathlessness, otherwise it is bound to come.

My suggestion is that you try it on the chair; sit at ease and relax, then the pressure will not be on the stomach. Once the pressure is not on the stomach there will be no trouble. And it has nothing to do with posture. The whole thing is that the body should be in such a relaxed state that you can forget it; that's the whole thing.

If you can forget the body that's the right posture. So in any way you find that you can forget it, that's the right posture. So keep a pillow here (indicating the side), keep a pillow at the back. Just make yourself comfortable, as comfortable as possible. And drop the old traditional idea that if you are meditating you have to be somehow uncomfortable. Mm? – that is just foolish, just foolish. Just be comfortable and then rest.

And you are doing it perfectly alright – just do it the same way. If you can add two things more in it, the result will be far deeper.

[Osho tells him to massage his third eye, in the way he described to a sannyasin the night before – for three minutes.]

And then you have to actually visualise a small point of light just between the two eyebrows at the third eye centre. To have the feel you can put a bindi there, mm? just any woman's bindi will do. You can put it there so you can feel where it is.

[A bindi is the small dot that indian women put on the third eye.]

And then close the eyes and look at that light spot: imagine a burning star-like thing, bluish...

And look upwards so that the eyes turn upwards. In fact that point is not important – the whole point is that the eyes should look upwards. When the eyes are looking upwards the body falls into a tranquility. That's how it happens while you go into deep sleep.

When a person is dreaming his eyes are moving. You can see a man sleeping; if his eyes are moving, then he is dreaming. If his eyes are not moving and you can open the eyes and see that his eyes are turned upwards, then he is in deep sleep. That is the eye posture in deep sleep – the same eye posture helps in meditation. So this is just a device to help the eyes to turn upwards.

Turn the eyes upwards, and this way [in a chair] will be easier than sitting that way [on the floor].

And don't cross the legs; just keep the legs both on the floor, flat on the floor.

And forty-five minutes are not enough. Sometimes it starts happening near about forty minutes, so sixty minutes is the exact time. Somewhere between forty and sixty minutes the thing happens. It takes forty minutes for you to move into that space, Mm? So at forty-five minutes sometimes you will be just moving in and then you finish meditating.

And never put on an alarm. You can just keep a clock there, and when you feel you can simply open your eyes, have a look and close your eyes; then that will not be disturbing at all. But never put on an alarm, never tell anybody to knock on the door after sixty minutes, because that comes as a shock and the whole system feels uneasy.

Use as loose clothes as possible – to be naked is best, otherwise just a long robe with no underwear. Anything pressing on your stomach – pants or something – will create the breathing difficulty.

And it will become okay; nothing to be worried about. Try it on the chair, mm?

... Make it one hour. If you can do it twice it is better, it is very good. If it is difficult to find that much time, then just once, but do it for one hour: the longer the period the better. Two sittings are not so important, mm? because it comes only in the latter stage. By the time you are really moving, you get up, and that's not good.

CHAPTER 23

23 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin asks about becoming a Primal therapist.]

It is always good to find something that you like – because it is your life; it should not be wasted in any way. And if you have the feeling that you don't like any job and that you have to do it, it becomes destructive. Then you are pushing somehow, dragging yourself... and any kind of dragging is destructive. When there is no joy, there cannot be any creation.

When you are simply doing it for the sake of doing and your heart is not in it, then so much time is wasted. One should not do a job only for a living. A living is a consideration, but is only secondary; life is the most primary consideration. And a job should be such that it gives you a living and life too. One should not sell one's life for a living. Otherwise one day or other One is bound to be in deep misery about it, and then nothing can be done when the time is lost. Change your work! There was no need to remain in it so long if you were not liking it. It is not too late yet change it.

It always happens: the mind clings to the known, to the familiar, to the secure. Now that your job is secured, changing a job means moving into new difficulties, new situations. One never knows whether one will be able to cope with them or not. Maybe the new job will not pay so much – but these things should never be considered. A little less pay will do, a little more inconvenience will do, but if you are happy doing it then everything should be sacrificed for happiness.

And the work that you do is a major part of your life. It is not only that you do it; by and by it shapes you into a certain pattern. You do it and at the same time it is creating you. So people who are in certain jobs which they don't like – in fact which they hate – by and by become full of hatred towards life itself. So get out of it. There is no need to be in it any more!

And Primal therapy is good....

[A sannyasin who spent twenty years in the Gurdjieff movement, says that now she has had a taste here of what surrender really means. She is leaving for the West because she has many responsibilities there, and at the same time feels she is running away.]

Mm mm. That's true! A few things have to be understood.... One: whenever the first taste of surrender comes, deep down a fear also arises, because surrender means death of the ego – so that fear is also there like a shadow. You have tasted it and now you know that if you go a little further into it you will be gone forever. So the whole past will try to distract you, and the past is very cunning and very argumentative. It is a great lawyer. It will argue with you; it will say that you have responsibilities, involvements, commitments to people, and you have to fulfil them.

But remember one thing – that the basic commitment is towards god and nobody else. If we fulfil that commitment, all other commitments can be fulfilled. If we don't fulfil that commitment, we can go on trying but nothing will be fulfilled.

I can see you have tasted something – you have had a glimpse, one ray has entered, and now because of the ray, the fear has arisen that if more light comes in your darkness will disappear.... And with that darkness there is much investment, your whole life is invested; not only this life, but many lives are invested in that darkness. So this fear is natural.

But my feeling is: you can go, but you cannot escape – you will have to come back. And whether you come or not, I am coming with you. I am not going to leave you so easily! It is not possible now. You have already crossed that limit from where it was possible to escape; now it is not possible but this fear arises only when you have crossed the border, not before it. So everybody, every sannyasin, at this point starts distracting himself here and there.

I'm not saying not to go – I'm saying to go; I am coming with you and I will go on pulling you back. Back home you will see the whole point – that there is no commitment and no involvement, that nobody is there waiting for you. If you die tomorrow the world will continue; nothing will change.

One is never missed; that is the misery. Even people who think that they will be missed, if they come back they will be shocked: the world is going perfectly well, this merry-go-round continues, nobody stops. If even your death is not going to change anything, how can your sannyas change anything?

But you can go – it is good to go once and see. And now you have a new vision and a new insight. With this you will see all your relationships and you will see the whole absurdity of it; they are meaningless. But just go and see it with your own eyes and then soon you will start thinking of coming back. Come whenever you can and continue to meditate and remember me.

[A sannyasin, who is a mother, says: I feel this longing to have another child and I feel very split about it. I feel that it's crazy and yet there's this longing inside me to have a child.]

Osho checks her energy.]

It is crazy in a way, and yet there is some rationale in it. A few things I would like to say to you – meditate over them....

The first is: you have not been able to love and you have not been able to be loved tremendously. Something is missing in your love, so you want to substitute it. You are not really fulfilled in your love. It is okay, but nothing like a crescendo, nothing like a peak. You have not been driven crazy by it – that's why the hankering. You want to project your love onto the child.

The second thing: you feel empty so you want to make yourself full by anything.... And these are the two ways women try: either they start eating too much, stuffing their belly, or they start thinking of pregnancy. That gives a sort of fullness, one feels full... but both are dangerous! One should eat not because one wants to stuff the belly but because food is needed.

And you have a child, you are already a mother, so there is no point in creating many children. And this will not help – another child and again you will feel... because after nine months again you will be empty.

And pregnancy cannot be a permanent thing. After nine months the child has to come out and again you will feel empty, and again you will want to fill the emptiness.

That has happened down the ages to millions of women: for their whole life they have been just getting pregnant and getting pregnant and getting pregnant. In india it happens too much: a woman is almost like a factory – she goes on producing; she is just like an assembly line. When she is pregnant she feels okay; when she is not pregnant she feels empty.

So you have a certain feeling of emptiness and this is no way to fill it. It can be filled; it can be filled in such a way that each moment of your life can become full, but pregnancy won't do it.

It is enough that you have given birth to a child. Now, help the child to become a free man rather than bringing up many children whom you will not be able to take care of, whom you will not be able to help to grow.

[She answers: I already feel my child is leaving. She's ten years old and she's growing up.]

That's very good! It is good, because now you have to do something bigger than giving birth to a child, mm? And the third thing: your mind is very restless so it needs occupation – and a child gives occupation, one is occupied continuously. It is a good occupation so that one can escape from oneself. One can focus on the child and forget oneself, but for how long? One day or other one has to encounter oneself, and the sooner the better.

It is good that you have come. Something can be done, and all these three things can disappear. Once they have disappeared you will find a totally new style of life. My feeling is that you have not really lived as you should have lived, you have not lived with intensity. Yes, everything has been comfortable, convenient, so-so, lukewarm. You have not come to the one hundred degree point where one evaporates.

But you have come in the right moment in a way – before you take some other step in which you again get involved for many years. A child is a long commitment. It is not a play. Mm? – again you will be getting involved for twenty years. By the time the child becomes mature, you will be involved... and! don't think it is worth it. Something greater is needed.

You can become mother to yourself; that's what is needed. You need a new birth yourself, you have to become a womb to yourself so you can become twice born .

There are two types of people: once born and twice born. Those once born remain in misery, but those who are twice born become blissful. That's what Jesus means when he says that unless you are born again nothing is going to happen. A rebirth is needed. You have the capacity and the energy is there, but blocked, fragmentary not one piece. It can come into one tremendous force.

Have you done groups...?

[The sannyasin says: I did Primal therapy and some Encounter.]

But it seems that the Primal didn't work. Mm? – it didn't work... not at all!

... because if you still want to give birth to a child the Primal therapy has not worked... otherwise, you would have become a child! That is the whole meaning of the Primal therapy: if it really goes deep it brings a new man, a new woman, out of you. But it rarely works because it is a very difficult thing; it is not just therapy. And in the West everything becomes superficial.

[The sannyasin says she does not have the money to stay longer or do groups.]

You really need a little longer stay, mm? Groups are not that much of a problem. If you can simply meditate and dance and sing and just be here, many things will happen.

But think about it – if it is possible to manage then just stay for at least two, three weeks more, otherwise go and come back again, mm?

And while you are here, join the music group in the night; they are now playing and dancing. They meet every night. Join that group, mm? Do Sufi dancing and both the meditations morning and evening. Do these four things, mm?... And if you are going to stay it will be good, otherwise come back again, mm?

[A sannyasin who has been practising therapy for eight years, says she now wishes to work on herself. She feels a problem with her sexuality, and has recently left her husband of many years.

Osho checks her energy.]

That no-saying is there – very deep-rooted. That has been the undoing of your whole life. You cannot say yes to joy, you cannot say yes to life. You have a very suicidal instinct.

But once it is understood, it can be dissolved; there's no problem in it. If a person can say no, he can also say yes. It just has to be understood consciously: it is you who have been saying no, and there are certain reasons why you have been saying no.

With no the ego feels stronger, with yes the ego disappears, so all egoistic people – and all are egoistic – find it very difficult to say yes. Yes means surrender – surrendering to life, to joy, to celebration.

When you are in a joyful state you are not! You cannot be in joy. Joy is but you are not. When you are unhappy, miserable, sad, then you are. This mechanism has to be understood....

You can exist with sadness – you cannot exist with joy: the ego can exist only in an atmosphere of negativity. All negative things help the ego, they support it.

So if somebody is hankering for the ego then naturally he will say no to anything that goes against the ego, but then by and by he starts feeling that life is going slowly out of the hands and he has not enjoyed! He is not happy and he is not really alive! So one starts asking for joy and one goes on saying no.

This mechanism has to be understood: you are split into two parts. Your real life wants to be joyful and your ego has learned a trick – the trick to be miserable – because it can exist only in misery.

Once you understand it correctly, once you look into it deeply, it can be changed. It is your life. And what have you gained by saying no? You have gained nothing – the ego is just an empty bubble, it is just meaningless.

So learn to say yes... slowly. It will take time but it is going to happen. It has to happen because you have come to see one thing – that you are miserable, you are suicidal, you block every possibility and then you cry and weep. In fact you enjoy crying and weeping; it makes you feel good.

With joy, with happiness, you start disappearing. In a real moment of joy you are not – that is orgasmic. Mm? just energy is there – throbbing, dancing – but you are not! You cannot find the dancer; only the dance is. Yes, the song is but you cannot find the singer. The running is but you cannot find the runner; the loving is but you cannot find the lover! That's where love becomes orgasmic.

Now it is not only a question of your sex. It is basically a question about your personality. Sex is just a part of it, and you cannot change just the part; you will have to change the whole personality, the whole gestalt. So don't take problems in fragments; they can never be solved!

It is you, and sex is your style. Naturally it is your style in other things also, but in other things you may not be able to notice it so much. In sex it is very very noticeable, because you don't enjoy, you don't disappear into it, you don't melt into it. You remain aloof and cold, you go on standing there like a spectator; you don't participate.

So in sex it becomes very very clear, but it is everywhere. Whatsoever you have been doing you have simply been doing it, but you have never been in it: you have been an outsider, standing outside of the act.

The whole personality has to be changed. It is not only a question of sex, it is not a local question. And once the personality changes, the sex will change. In fact sex is very symbolic. By knowing a person's sex style, you can know his whole personality; it is so certain a criterion. If you know a certain person's sex style, you know his whole life, because there everything is written. It is like a mirror. But by changing the mirror, nothing changes; the mirror simply mirrors. We have to change many other things – the whole atmosphere around you – then the mirror will reflect something else.

Do a few groups mm?

[A sannyasin asks about his Kundalini rising and associated experiences.

Osho checks his energy and jokes about Kundalini.]

Allow it, and start doing 'sirshasan' – standing on your head sometimes; that will help. It always happens when Kundalini arises. It is against the gravitation, mm? and going upwards is difficult. That's why in yoga they started standing on the head. When you stand on your head the Kundalini can rise towards the head and the gravitation helps it.

... A woman can be very helpful because she is very gravitational for man! For a woman, a man is very gravitational.

... So start doing headstands, twice a day – five minutes in the morning and five minutes in the evening; and you will see that the kundalini will not disperse. It will come to your head, to the top of the head. And whenever you feel that it is coming but is not coming to the top of the head, put your hand on the head, mm?

Mm? and press it and rub it, and just feel as if you are pulling it upwards, and that will help. But standing on the head is the best thing to do, mm?

CHAPTER 24

24 May 1977 pm in Chuang Tzu Auditorium

[Osho speaks about the name Deva Abhinandan. It means welcome to god, and that's all sannyas is – a welcome to god. We can't go to go, we can't search for him, because we don't know where he is. All we can do is to be ready to receive him, to invite him. Prayer is an invitation, a letter to the unknown to say that one is available.]

[Osho speaks about the name Deva Ojas: divine vital energy. First people were taught that they are not the body but the spirit, now the emphasis is that we are the body. In fact, Osho says, there is nothing like the body. It is just the convergence of many energies, something that is not static but is flowing, river-like. If you think of yourself as energy you keep flowing and don't get stuck in the past.

Ojas is not just energy but vital energy – energy that revitalises itself, which is an eternal phenomenon, that has no beginning and no end.]

[The new sannyasin says he was in a monastery for eight years. He felt the catholic church was too confining, and was asked to leave the monastery.]

Now I have made you a catholic... a real catholic!

To be a catholic has nothing to do with catholicism.

Catholicism is too narrow; one cannot be a catholic in it. In fact to be a christian is too narrow; one cannot be a christian in it. If one really wants to be a christian one has to drop christianity.

Christ is not a christian – cannot be. And nobody who is a little alert about life can be a Christian or a Hindu or a Buddhist, no! They are narrow, too narrow; they destroy.

We need the whole sky – it is ours! There is no need to have any china wall around us; no dogma and no scripture and no theology should hinder one; only then can one be.

But it is good that you got out of it. It was a self-imposed imprisonment. But there are people who cannot face the vastness of life so they choose some narrow hole, they disappear into it; they cannot gather courage enough to face the whole of life as it is. These are the escapists, cowards.

A real man has to face the whole of life and a real man has to remain unpredictable, a real man has to live moment to moment. A real man trusts god so much that there is no need to trust anything else – no need to trust the bible, no need to trust the pope, no need to trust anything else. God is enough. There is no need to have any mediators.

The priest is in the service of the devil, he is not in the service of god. Anything that makes the mind narrow kills religion.

[A visitor says he want to know Osho. He lives with sannyasins in the West.]

Then become a sannyasin if you really want to know me – otherwise it will be difficult.

[The visitor says he has doubts... he wants to know himself.]

He doubts? Then it will be difficult to know me... because doubt leads nowhere. Doubt leads into more doubt, one doubt creates another doubt. Trust leads into more trust. If you start with doubt, it will be difficult.

... If you want to know me then I am saying to take sannyas. If you don't want to know me then there is no problem – you can simply be as you are....

Then don't say that you want to know me, just say that you want to know yourself – that will be far better.

Then it is a totally different question. But the remedy is the same: become a sannyasin!

I have only one medicine – whatsoever the disease is – so don't feel relieved!

[A sannyasin is leaving to be with her father who is sick, and to see her children.]

Just go and be with your father, mm? Just share your energy with him, share me with him! Be with your children....

Four to six weeks will do and then you come back...

I am giving you a smaller period so you have to be really loving to them. The longer the period, the more intensity is lost. Be really intense in your love while you are there. And always remember: length is not important; depth is important.

Many times it happens that because we have enough time, or we think we have enough time, we don't love. If you suddenly come to know that tomorrow you are going to die, then you will know

what love is. Then you will love me with a totally different intensity. So just go there – your father needs you; be with him. And if you can help him to be a little meditative that will be very good.

Be loving to your children, and come back. Your work is here. There is no need to go into practice. And next time you come, become part of the ashram.

With this idea go, and then whatsoever happens is good, mm? But this idea should be there.

[The tantra group is present. One participant says she feels dead and not in touch with her sexual energy at all.

Osho checks her energy.]

It has nothing to do with your sexual energy; it has something to do with your throat, but they are connected.

The first place from where a child starts is oral, from the mouth. Life first starts with the mouth, and somehow in your childhood that has been repressed – either the mother never gave you enough breast or something else but your oral centre has not started functioning well.

The oral centre is joined with the anal centre, but the problem is not there at the sex centre. The problem is somewhere in the mouth. So start doing a few things – they will help and the energy will start flowing, mm?

One thing is, purchase a pacifier and start sucking it. In the night, particularly when you are going to sleep, just lie down, curl up like a small child, mm? Feel as if you are very very small, take the nipple in your mouth and start sucking it... and enjoy it!

Do this for five, seven minutes in the night and then go to sleep, fall asleep. Even if it remains in your mouth, leave it there and fall asleep. That will release something that is tight there. Once it is released, your sex centre will respond. It is on the other end, but they function together. That's why kissing is such a sexual thing, so erotic.

You will be surprised to know that kissing is more erotic in a society where breast-feeding is less. In America or any country where breast-feeding is less, kissing is very very erotic. In primitive societies where a child goes on and on at the breast for years unless he himself drops it, kissing disappears.

There are tribes who have never kissed in their whole history. When they came to know that western people kiss so much, they simply laughed at the whole nonsense of it. They could not believe it – why? for what? The whole thing looks so horrible to them, so ugly and dirty – putting your lips on somebody else's lips....

Because their children are so much breast-fed – you will find a seven-year, eight-year, even a nine-year-old child sucking from the mother – those societies don't have any hang-ups with the mouth. Another thing: those societies are not interested in the breast at all. Otherwise, all societies have certain hang-ups in the mouth and all societies are interested in the breast. Men continuously think of breasts; painters paint, thinkers think, novelists write, and film makers, photographers, sculptors – everybody is interested in the breast.

There was a German painter here – he is my sannyasin: he only paints breasts and nothing else, and he is one of the most important painters in Germany... but he paints nothing else!

But this is how things are! So start this, mm?

The second thing: in the morning, the moment you feel that you are awake, lying down on the bed start making faces.

Can you make faces? Try, right now. Really go into it, forget everybody, mm? Let it happen... anything that comes to your mind, do it.

It is very elementary, but it will come by and by... and join the mime group, mm? mime will be very helpful. Your whole problem is in the mouth.

When you are back home start singing, shouting, making any sound. Let the mouth be used as much as you can.

Within ten days you will see that here the mouth is relaxed and there the sex centre goes on relaxing and energy is flowing.

[Another group member says she discovered that she is not as neurotic and sexually mixed up as she thought she was. She discovered that she had lots of sexual energy....]

Yes, everybody has – just ideas... ideas. Sexuality is your very life. One day one goes beyond it but that going beyond is not anti-sexual: the whole energy is transformed into a higher form. Then it is good, otherwise it is just repression.

We go on repressing, and we repress so much that we even become unaware of it. Then the mind starts thinking that something is wrong.

Very good! The group has been meaningful to you.

Now don't start repressing it again – enjoy it! Life should be a festival and one should be as festive as possible. Then one comes closer to god. Happier people are closer to god, and naturally, happier people are those who enjoy their life in every way.

It looks very difficult to understand, but sexual people are closer to god, sensuous people are closer to god, because they are more alive and they enjoy life so much that they feel a certain gratitude. They feel that life is a gift. Repressed people cannot feel life as a gift, hence they cannot feel any gratitude towards god.

That's why the prayers of people who go on repressing themselves are false: their heart is not in it, cannot be. Your heart can only be in it when you have enjoyed your life to the full. Then you suddenly feel what a gift life is. So much has been given and you have not even asked for it! Then one simply bows down to the unknown in great gratitude and thanksgiving.

So don't start repressing it again. Be sexual, be sensual, be alive, and one day through this being alive you will come to a higher quality of life when sexuality, sensuality, all disappear, merge, into

ecstasy, into love, into compassion. But that is not repression – that is a transformation... and you don't miss sexuality because now you have a higher thing.

[The sannyasin says: Since I've been in the hypnotherapy the more I've relaxed and just enjoyed, the more I've been aware of a constriction across my chest and on my face.]

That will go – that comes in the beginning to everybody. Mm, because the whole body does not relax simultaneously, that's why. The chest is one of the most tense places, so the other parts relax and the chest does not relax. It takes a longer time to relax.

The whole body relaxes and suddenly in contrast you feel that the chest is very much constricted. It is not. In deep hypnotherapy it will disappear – nothing to be worried about. The whole body does not relax as a total unit. Some parts are very much repressed, some parts are not so repressed. Those parts which are not so repressed can be easily relaxed.

For example, the hand can easily relax but not the chest, because the chest contains all the emotions and they have been repressed. The hand contains very few emotions: it contains a little repressed anger; that is the only problem. If you are repressing anger then the hand will not relax, because in anger you want to hit, and if you don't hit the hand becomes repressed, the energy is constricted there. If you are easily angry and you can get into anger, the hand will relax.

Legs relax very easily – no problem at all. Different parts relax in a different way, because we don't exist as a total being, we are fragmented. The head takes the longest time: even when your chest has relaxed, the head will go on buzzing.... But nothing to be worried about, mm? It will happen.

[[A sannyasin says she likes each group while she is doing it, but whenever it is over she falls back into her habit of being closed. Osho tells her not to be identified with this old habit. It is only a habit, a pattern, not her.

Whenever she feels closed she should exhale deeply eight times and feel that she is throwing out her closedness. Things like running, jogging, dancing and singing will help too....]

Each group is working well....

Now you have to be more alert, now you have to be more responsible about yourself, you have to be more caring about yourself. When an insight comes and you see something, something opens, then keep alert not to lose that insight. It can be lost very easily. It is difficult to get it, easy to lose it, because the whole past is against it. You are creating a new future. The future is fragile, the future is very very small, delicate, and the past is very heavy like a rock – it can destroy the future.

But it is up to you. Don't allow it!

[A sannyasin asked about trying to make love grow inside her. Osho tells her that love is like a plant: you can't make it grow. You can water it, care for it, provide the right climate, the right setting for it, but if you pull and bully the leaves into growing longer or faster, you'll kill the plant.

Share your love, enjoy that sharing with no thought of return and you will already have received your reward....]

CHAPTER 25

25 May 1977 pm in Chuang Tzu Auditorium

[Osho is explaining the name 'Deva patra' means divine worthiness, divine potential. He says man is a potentiality, not yet actualised. Man is like a seed that may or may not fall on the right soil, and it is only a possibility that he will grow, will bloom into flowers and will bear fruits....]

... By calling you 'deva patra' I am giving you a certain message. A great potentiality is there in your heart – it can grow. Just use all the opportunities possible, and by being a sannyasin you are entering into the world of possibilities, opportunities.

So don't miss a single opportunity that is available here, don't waste time, don't waste energy. Many people are lost because they don't have a direction. They do something one day and another they forget about it; one day they meditate and then they lose interest in it. Sometimes they do something, sometimes they start doing just the opposite. It is a sheer wastage. They never arrive anywhere, they remain empty.

And the failure is written large on millions of people's faces, you can see it everywhere. You will rarely find a man who has bloomed, who has come to be what he was meant to be. But you are worthy. Try to be conscious and more alert.

[A sannyasin asks about not identifying with herself. She is confused, because either she is outside her body watching; or inside and tangled in thoughts.]

Mm mm. Neither is good. To watch oneself from the outside creates a disassociation in the body, one starts losing contact with the body. Then one becomes less and less sensitive; insensitivity arises out of it.

That has happened to many people in the past, many religions have tried that – watching from the outside.

Yes, it can be done, but then you become a spectator, you are no more a participant – and all joy is through participation, joy is participation. You cannot celebrate.

You will feel a certain silence but that silence will not have any excitement in it, it will not have any thrill in it, it will not have any dance. Then you will start feeling bored with it.

And the other thing that you do – getting lost in your thoughts if you are inside – that too is not good, because then you will never attain to consciousness: you will always remain identified with the body.

The delicate thing to understand is that one has to watch from within. You are not to go outside and you are not to look from the outside; you have to watch from within.

And this watchfulness cannot be cultivated – that's what you are doing wrong. It cannot be cultivated; it arises out of total absorption. Start getting totally absorbed in things and suddenly there will be moments when you watch from the inside – not as a spectator, as a participant, but the participant becomes aware. One is sitting in the audience and looking at the dance. Somebody is dancing, you are in the audience – that is being a spectator.

When you are dancing you are a participant, and then inside the dancer an awareness arises. The participation is not broken, the participation is not hindered. Inside the participation a luminous awareness arises. That cannot be cultivated – it comes. When it comes, enjoy; when it is not coming, don't hanker for it. If you cultivate it, then you will go outside.

The inner watchfulness cannot be cultivated – only the outer watchfulness can be cultivated, and the outer watchfulness is dangerous. It can create a schizophrenic state; you can become two, mm? Then you are standing outside and you are watching. You are cut, so your consciousness becomes one thing, your body becomes another, and they are unbridged.

That's what has happened to many people: they become robots. Then you can go on working like a zombie but you will not enjoy. You will be less troubled, but that is not a value. You will be less worried, but that is not the goal. You will not have tensions but you will not have creativity either.

So tensions can be dropped easily if you want to drop creativity, and worries can be dropped if you want to drop sensitivity. Become insensitive and there will be no worry: then you become thick and nothing disturbs you – but that is not an attainment.

Remain sensitive, remain vulnerable, remain open, remain inside, remain joined to the body, rooted in the body, grounded in the body. Be the body and yet not be it – but that cannot be cultivated. So what you are supposed to do is to get into things as totally as possible, and whenever the moment comes let it be there. Enjoy it – the moment of awareness. It will come!

You are making love and you are completely lost in it and suddenly you will see that a light arises inside. You are in it and yet you are watching, but not as a spectator. And that has beauty... that has tremendous richness, because you are an insider; your watchfulness is not against your participation. But that will come only sometimes, in rare moments. By and by it will come more and more but remember one thing: you cannot cultivate it.

Once you start cultivating you will fall outside, and that is not the way I teach! No! That is the old monks way. That's how the Buddhists and the Jainas and the Catholic monks have destroyed their lives. I am absolutely against it. Never watch yourself from the outside; only watch from the inside. But the problem is: you cannot do it!

What you can do is to be totally absorbed and waiting... when it comes, good.

[She says that sometimes she is absorbed, but usually gets stuck, and then wants to force it.]

No, no – nothing to be worried about. Don't force, don't force. If you force that won't help. Even in participation you cannot force. There are things which only happen; you can only help at the most, you can persuade yourself, but you cannot force. When you start forcing you shrink, and then something false arises... something which is not genuine.

It is natural, it is human. Sometimes it happens – you suddenly feel stuck. So feel stuck... be totally stuck, that's what I say. Then there is no need to try, because trying will mean you are not totally stuck, you are not totally in that moment. When you are stuck, you are stuck, what can be done? So be totally stuck! Be there!

And by being totally stuck you will find something has started changing and the flow has come again.

[She says: I guess I feel guilty when I feel stuck.]

No need to feel guilty... no need to feel guilty for anything. Guilt exists not – guilt is a stupid notion. There is nothing like guilt; there cannot be anything like guilt. Yes, errors are there, mistakes are there, but there is no sin so there can be no guilt.

Man has not committed any sin, so the whole christian attitude that man has to be redeemed and forgiven is just nonsense.

Man has not committed any sin so he is not to be forgiven or redeemed. Man has committed many errors and through those errors man has wounded himself. He needs to be healed, not to be forgiven. Man needs all compassion, not forgiveness!

So just drop those wrong notions, mm? and start participating in things more and more. When you feel stuck sometimes feel stuck – nothing is wrong in it. God wants you to be stuck in that moment, that's how it is. Accept it! Good.

CHAPTER 26

26 May 1977 pm in Chuang Tzu Auditorium

Anand means bliss, joy, and niyama means discipline.

Let joy be your discipline... and a discipline is a discipline only when it is out of joy. If it is forced and you are not joyously in it then it is a self-imposed slavery, it is not discipline. You are torturing yourself, you are a kind of masochist – you enjoy self-torture. Then it is a disease and it cannot liberate you; it will create an imprisonment.

Of course, you will be the prison and you will be the prisoner, you will be the gaoler and you will be the gaoler. But still you will suffer and you will become divided – the gaoler and the prisoner; you will have two beings in you, split. One will be trying to control the other.

But that's what has existed in the world down the ages. Very rarely can you find a man whose discipline is based in joy, whose discipline is not against celebration but part of it. Then discipline is not a slavery, it becomes freedom.

It helps you to be free if you are disciplined: if you have a certain integrity, it helps you to attain to more freedom. A person who is not integrated falls into the trap of licentiousness and thinks that is freedom. That is not freedom. A man who is not integrated and not disciplined thinks indulgence is freedom. Indulgence is not freedom. Neither indulgence nor repression is freedom.

Freedom is beyond both, and only one who is really disciplined can go beyond both. It needs great guts to go beyond indulgence, to go beyond self-torture, repression .

So I will call you, 'ananda niyama' – and this is a coded indication: discipline yourself but out of joy! Let them become almost synonymous – discipline and bliss.

Deva means divine and shabda means sound – divine sound.

And sound is going to help you very much, so listen to sound more attentively – any sound – because all sounds are divine: these birds chattering, this plane moving (overhead, and noisily), the wind passing through the trees. All sounds are divine because all is divine, so listen to sound very attentively.

Let this be your meditation. Soon you will find a great silence arising out of the listening to sound. When you listen don't think about what it is, don't analyse it, don't value it in any way as good, bad.

Don't think that it is very beautiful or it is not beautiful, it is musical, it is noisy... no evaluation, no judgement. Just listen to it with no idea about it arising in you and you will feel great silence arising in you. Listening to sound you will start falling into meditation... and it will be very simple because sounds are always there.

[A new sannyasin asks about throwing the I-Ching and his future as a sannyasin.]

Mm mm. The sannyasin has no future – the sannyasin has only the present! And the future comes out of it naturally, on its own accord, so never plan for the future otherwise conflict arises. In fact there is no conflict in existence itself; the conflict arises because we start planning. We want tomorrow in a certain way, and if that doesn't happen.... And it is not going to happen that way, because the whole is not in our hands.

[We think that we propose and god disposes, Osho says, but the disposing happens in our proposing: if we don't propose, nothing is disposed....]

So the first thing to understand: the very attitude of a sannyasin is the attitude of non-conflict. I don't want to create any struggle for you. I would like you to live in harmony with the moment... and that is possible only if you don't propose.

So let the moment come, see where it leads you, and surrender to it.

[The sannyasin asks about planning... but at least think about where your next foot is going to be set down?]

That is not really planning. Planning is a strong word. It means that if it happens this way I will be happy, if it doesn't happen this way I will be unhappy; planning implies that. Just vague ideas are okay, are allowed, and that too only for the time being, because you cannot immediately dispose of them. Just have a vague idea, just a vague idea with no involvement in it – that if it happens this way, good; if it doesn't happen, you are not going to be miserable for it.

The idea should not be very certain, not very fixed. It should be thought of not as a plan but as a prayer – that if you find yourself in such and such a state tomorrow, good, it will be good. If it does not happen, that too is good; you will not be miserable because it has not happened. It was just a vague dream... and that too I am saying only for the time being. By and by you will realise that even that is unnecessary: things happen on their own accord.

I am not saying that you are not to go and book a ticket for the plane. I am not talking about mundane things. I am not saying that you are not to go and look for a job. If one has to leave tomorrow then

one has to go and book a ticket and see when the flight leaves. I'm not talking about these things – these are okay; there is no conflict in them. Your existence is not in any way involved in them. No, but existence gets involved in psychological things.

For example, you say that if you are with [your woman], only then will you be happy. If [your woman] leaves you, you will commit suicide, you cannot live without her for a moment. This is your happiness, this is your life. If it is not like this, you don't want to live at all. That is what I am talking about.

If god gives you [a woman], good; you will be happy and thankful. If god takes [your woman] away, then too you will be thankful, you will not have any grudge. You will say god is more wise, the whole is more wise. Who knows? – perhaps he is sending a better [woman]. Who knows? – at this stage of life maybe somebody else is needed for my growth. [This woman's] work is done with me, my work is done with her; maybe it is time that we part. We don't know, so why should we be miserable? Maybe something is going to happen by our parting from each other. So we are happy that we have been together for such a long time, we enjoyed each other, we are thankful....

With deep gratitude you will say good-bye, and there will be no grudge, no crying, no weeping, no sadness; you will wait with great hope for the future again. One door closes, another immediately opens – that is trust. And one who has given [your woman] to you will think about it.

And sometimes it is possible that you don't need a woman at all. There come stages in life when the woman is not needed, when the man is not needed, when one needs to be alone; then that is good.

Trusting god means understanding that the whole is wiser, more wise than you, so whatsoever happens from the side of the whole is good. Yes, you are a little . foolish – you still dream – so meanwhile you will continue to dream a little, but you will dream, you will not plan. These will be just suggestions, not advice to god, not orders. Then there is less and less conflict and one enjoys life more, because when there is no conflict your energies are more in harmony: you are more organic, you are one piece, you are more together.

And in that togetherness there is joy. In that togetherness there is a well-being, a benediction. And out of that togetherness, whatsoever happens is right.

When a person is fragmentary, whatsoever happens is wrong. A fragmentary person is an insane person: one part going to the east, another part going to the west, one part not going anywhere, one part going up, another part going down. In a thousand pieces one is just destroying oneself and one has no self really – just a crowd: many selves but no self as such, many egos but no 'I', no integration, no centred feeling of being.

With this non-conflict, no future, no planning, living moment to moment, one becomes more one piece, one starts falling into one totality, one becomes an organic whole. And out of that organic wholeness one becomes holy – and there is no other holiness. That is what my sannyas is.

It is not against the world; it is against fragmentariness. It is not against matter; it is against a split mind. It is not against this world and its joys – it is simply against an insane way of living... and millions of people are living in an insane way.

Insanity seems to be normal. Sane people are very abnormal because they are very rare – they happen only once in a while, and then we behave very badly with them. We crucify a Jesus, we throw stones at a Buddha, we poison a Socrates. We behave very badly, because they speak a totally different language, a strange language that we can't understand. We cannot tolerate their joy; we are so miserable. We cannot tolerate their truth: we have become so accustomed to our lies that their truth is a disturbance, a disturbance in our nightmarish life. Their truth tends to wake us and that we don't want!

A sannyasin is one who is learning how to live sanely, how to live mindfully, how to live in a more together way. So, no planning... and remember, I am not talking about ordinary things. Look for a job and book a ticket – those are not the problems – but no psychological planning. Let tomorrow remain open: whatsoever it brings, it brings. Whatever it brings we will face it and enjoy it. Let tomorrow remain a surprise – don't plan for it. Remain with wondering eyes about what is going to happen.

That's what innocence is, that's what Jesus calls being like children.... Just waiting for it – full of thrill, full of excitement, but with no planning, because when you plan too much you miss. You miss the surprise of it and life becomes almost predictable. When life is predictable you are a machine, you have lost your manhood. When life remains unpredictable then it is a pilgrimage – a pilgrimage from one unknown to another.

So I am sending you into an unknown world, mm?

Just enjoy it wherever you are, and continue to meditate. Whenever you need me, just remember me. (he gives him a box) Keep this box with you and whenever you need me just hold it in your hand, remember again that you are a tree, the wind is blowing very strong, and start swaying with the box in your hand.... You will find me there immediately....

Prem sarito.... It means a river of love. And love remains alive only while it is a river; when love becomes stagnant it dies. Love is only in the movement because love is a dance. Frozen, it is dead. Love is in the loving; it is not a noun, it is a verb.

[Osho says that as soon as you try to possess love, as soon as you take it for granted, it becomes stale and is no longer flowing....]

And the same happens in all kinds of love relationships – in friendship.... It can happen even in the relationship with the master. The honeymoon can end if you don't understand that one has to remain in a flowing, river-like process. Otherwise the disciple starts taking the master for granted and the master starts taking the disciple for granted; then it is dead. Then the master is not a master and the disciple does not understand what love is.

With a real master it is always a flow. With a real master it is never a compromise, it is never an agreement, it is never legal; it remains open. And one never knows what is going to happen next – then there is great adventure.

That is the meaning of sarito, so remain in that adventure. Then a man can remain young for his whole life. A man dies young then; even in death he is young.

He may be one hundred years old but that doesn't matter: his youth is something of the inner. He remains supple, flexible. He is not a dried and dead thing – the juice is still flowing.

So remain juicy and flowing.

[A couple of journalists are visiting the ashram. The man says I do work in a publishing house... and we're trying to bring your books into Germany....]

But what is more important is to continue the work on myself, I think.]

Mm mm. Both are important, but the second thing is more important. And my approach towards religion is not such that it takes you away from your life work, no: it puts you deeper into it. It really makes you more intense in your life, in your work. To me, god is not something against life but in life. God is not transcendental but immanent. So the meditation is not a renunciation and my sannyas is not renunciation. It is living life more totally.

But the first and most basic thing is to discover yourself. Otherwise a man can live and can do many things and finally is very much frustrated one day because all that was meaningless. It was good but was not really significant. It does not give meaning to your life, it does not make you meaningful.

So to search for one's being is the most fundamental question; then you continue doing whatsoever you are doing and you will find new dimensions in your work, new possibilities opening. You will be able to see now many things that were there but for which you had never looked because you will have a clearer vision, you will have a more transparent consciousness. You will be more alert and more aware, and you will be more loving; naturally, you become more creative.

So whenever you can come, come, and for at least a few weeks be here. And I can see a potential sannyasin in you.

Much has to be done there. Germany has been one of the most responsive countries for my work, so if you can bring out many books in German it will be good – you will find a great receptivity. From Europe, Germany has been the most responsive country – I have many many sannyasins in Germany. So do something!

[The woman journalist says her problem right now is low energy. Osho asks her if she has ever meditated. Only three times, here, she replies...]

Mm mm... it can be low, and with a low energy level you will miss many things in life, because many things start happening only when you are on a high energy level. It is as if you go on living in a valley: you cannot see many things. If you go up to the top of the hill there is a greater perspective: you can see many things.

But many people have decided to live at the low energy level for a certain reason. It is more secure, more comfortable, more convenient. The high energy level is dangerous: one is always boiling, exploding, there is insecurity with the high energy level. Yes, there is adventure but insecurity comes in the same package and one never knows what is going to happen. And everything is always in a chaos at the high energy level – beautiful but always in a chaos; nothing is ever settled.

At the low energy level things are settled – one has planned a life and settled; but this is missing life. And everybody has got the same energy quantity. Now it is up to us what to do – whether to bring it to a maximum, or to remain at the minimum.

All my meditations are an effort to bring the energy level higher and higher so that one moment you explode. That explosion is felt almost as if one is going insane, and in a way it is insane. The ordinary sane person will say that you have gone mad, but now you will find for the first time that life has a splendour and a great depth and joy. Dance will come to your feet and a song will come to your heart... but work will be needed.

And this is my observation – that many women have settled on the low energy level. Down through the centuries man has forced them to never explode too much. Not even while making love are they allowed to explode, so what to say about other things?

Even while love-making they are supposed to lie down just like a dead body, a corpse. Only a bad woman makes movements while making love. A lady? never! So even love has not been allowed to women. Millions have never known what orgasm is. They just remain at the low energy level – man has forced it on them. It is good for man because a low energy level person remains a slave: she is always obedient, she follows your dictates. A high energy level is rebellious, is disobedient, can be disobedient at least.

So we have cut women from the roots. To make mothers, wives of them, we have taken away all wild joy. Naturally it has affected man too: when the woman is not very happy, not madly happy, the man cannot be happy either. We are bound together, so the man also starts dragging. That's how the humanity has been dragging.

But you can bring that energy level up high. Next time come and be here for a longer time. It can explode, but you will have to take the risk! And that's what my fear is – that you don't want to take any risk, but without risk there is nothing in life. Then it is almost as if we have died already. With risk the door opens. And I can see that the energy is there but you are sitting on top of it.

[The hypnotherapy group is present. One participant says: Ohhh! I 'm so happy!]

You look happy and you are happy – that's how one should be, so don't become guilty about happiness. Let me feel your energy... come closer, raise your hands, and just go into it.

... Start doing one thing – this is the right moment to do it....

Whenever you are sitting and you have nothing to do, just relax your lower jaw and open the mouth just slightly. Start breathing from the mouth but not deeply. Just let the body breathe so it will be shallow and will be more and more shallow, mm? And when you feel that the breathing has become very shallow and the mouth is open and your jaw is relaxed, your whole body will feel very relaxed.

In that moment, start feeling a smile – not on the face but all over your inner being... and you will be able to. It is not a smile that comes on the lips, mm ? – it is an existential smile that spreads just inside.

Try tonight and you will know what it is... because it cannot be explained. No need to smile with the lips on the face but just as if you are smiling from the belly; the belly is smiling. And it is a smile, not a laughter, so it is very very soft, delicate, fragile – like a small rose flower opening in the belly and the fragrance spreading all over the body.

Once you have known what this smile is you can remain happy for twenty-four hours. And whenever you feel that you are missing that happiness, just close your eyes and catch hold of that smile again and it will be there. And in the daytime as many times you want you can catch hold of it. It is always there, mm? Good!

CHAPTER 27

27 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin says she feels a certain restlessness about her which she experiences mainly as being in her arms. They feel like they need to do something energetic....]

Mm mm, it can be. Start doing one thing every night: sit in a chair and rest your head (Osho demonstrates, his head resting back on the chair like you do at the dentist). You can have a pillow, mm? so you are in a resting posture. Then release your lower jaw, just relax it so the mouth opens slightly, and start breathing from the mouth, not from the nose. But the breathing has not to be changed, it has to be as it is – natural.

The first few breaths will become a little hectic. By and by it will settle down and the breathing will become very shallow. It will go in and out very slightly; that's how it should be, mm? Keep the mouth open, eyes closed, and rest.

Then start feeling that your legs are becoming loose, as if they are being taken away from you, broken from the joints. Feel as if they are being taken away from you, they have been cut loose, broken, and then start thinking that you are just the upper part; the legs are gone.

Then the hands: think that both the hands are becoming loose and being taken away from you. You may even be able to hear just a click! inside when they are broken. You are no more your hands – they are dead, taken away. Then just the torso remains.

Then start thinking about the head – that it is being taken away, that you are being beheaded, that the head is broken. Then leave it loose: wherever it turns – right, left – you cannot do anything. Just leave it loose; it has been taken away. Then you have just your torso, mm? Feel that you are only this much – this chest, the belly, that's all.

Do this for at least twenty minutes, and then go to sleep. This is to be done just before the sleep. Do it for at least three weeks and then you tell me how you are feeling, mm?

This restlessness will settle. It is just that your body is not aligned, the energy is not proportionately distributed. Taking these parts as separate, only the essential will remain, so your whole energy will move in the essential part.

That essential part will relax and the energy will start flowing in your legs, in your hands, in your head, again, in a more proportionate way.

A new distribution of energies is needed. It is always energy being more in one part, less in another, that makes you feel lopsided. So your hands must be getting more energy than other parts. Then you want to do something with your hands, and if you cannot find anything to do you can become angry. The hands get angry if they have too much energy: when they cannot do anything, they want to destroy. Either they create or they destroy. If you can create, good; if you cannot create, then destruction.

So just do this for three weeks and then come back, mm?

[A sannyasin is present with the Tao group. Osho had suggested she do the group and bio-energetics because she has had pains in her body for the past year. She says tonight that the pains have not gone but have moved to her joints. The rains have made them worse, she adds. She has tried allopathic medicine, natural healing techniques and several therapies but it has not cleared....

Osho checks her energy.]

Good. You are not creating it; it is there, mm? It has nothing to do with your mind – it has something to do with the body, so it is easier. If it has something to do with the mind then it is more difficult to get rid of.

But now it is very clear – that's why I wanted you to do these groups. Now it is very clear: it is in the body, the mind is very relaxed. Before it was not very clear; the mind and the body were very much together. Now the mind is relaxed and it is simple body energy that is creating it.

So start doing a few things and it will go, mm? One thing is.... it will be good if you can take a hot bath, hot shower, and then immediately a cold shower.

... It has to be really hot. Increase the heat by and by. No need to torture yourself but it has to be really hot so the whole body becomes heated.

The point is: when the body is really heated all the pores open, all the cells expand and all the joints become very very loose. Then with a sudden change to cold the whole thing again shrinks; again use hot water, then again cold. This has to be done three times: a two to three minute hot shower, a two to three minute cold shower, then again hot, then again cold.

Each time the cells expand and shrink they become flexible and the flexibility is needed. A few points in your body have become non-flexible – that's why they are hurting; they have lost the fluidity.

But nothing to be worried about. This you have to do, but really hot water and really cold water... and you will enjoy it.

And another thing: if it is not possible to find hot and cold water every day – if you can find it it will be very very good – if it is not possible, then before taking your bath rub your whole body with a dry towel. Particularly these parts which hurt more, rub more; make the whole body hot. Jump, jog, rub so you start perspiring. That will do, then take a cold shower. If you cannot find hot water then make the body heated, that's all.

[A sannyasin says that often people tell him he is closed, though at the time he feels open. Only in retrospect does he see that yes, he was closed and they were right....]

But is there any need to consider this, to go into it? Simply be yourself – open or closed!

If you are feeling open why bother about what people say? That is their problem! They feel you are closed – that is their feeling; it has nothing to do with you. If you are feeling open, perfectly okay.

[The sannyasin answers: Yes, but I realise quite often afterwards that it was right: I wasn't open.]

No, my feeling is that your first feeling is right the second feeling is just created by people. And when the second feeling is created, you may become closed. You are going about very open and happy.... Have you watched it sometimes? – you are going about very happy, laughing, and somebody says 'Why do you look so sad?' You say 'No, no....' But in that very moment when you say 'No, no, I am not sad', you have become sad. Watch it!

You were not sad but somebody says, 'You look very pale, what is the matter? You look very sad, are you ill?' And you say 'No, I am not ill', but in that very moment when you are saying 'I am not ill' – and you are saying a truth – it is becoming false: you are becoming sad. That man has given you the suggestion, that man has already created the idea. And if you go somewhere else and somebody else repeats the same, then certainly how can two persons be wrong? You must be wrong.

Next time when somebody says 'You are looking very sad,' you will not be so certain about it – you may say 'Yes, I have been feeling a little down since the morning.' And then the third person comes and he says 'You are looking very sad,' and you will say 'I have been feeling so bad lately!' This is how we impress each other, how we manipulate each other.

My feeling is that your first feeling is true. That is more authentic. But I can understand why people feel that way. You are open but you don't have that certain expression of openness on your face – that's why it is happening. Your face has an expression as if you are closed .

Whenever people say that you are closed – naturally, they can't look into your heart – they look at your face! Your face has a certain sadness, closedness. Maybe because of your past habit the face has taken on a certain expression.

There is a very famous anecdote about Moses....

A king was in deep love with Moses and he wanted a beautiful portrait of Moses in his palace, so he ordered the greatest painter to go and to paint Moses.

The painter went to Moses. For months he worked on the portrait and then he brought the portrait. But the king was not happy – he said, 'This can't be Moses! What have you done? He looks like a murderer, not like a saint! His face shows so much anger, so much arrogance.... And I know him – he is such a humble man!'

But the painter said, 'What are you saying? I have been there with him, for months I have watched him, for hours I have worked on the portrait. I have never done such an exact job before!'

So both went to Moses and asked him. Moses said 'The painter is right! I was a murderer.'

In fact, Moses had murdered one Egyptian, that's why he had to flee from Egypt. An Egyptian was beating a Jew; that Moses could not tolerate. He was not thinking to kill that man but just to prevent him he hit him hard, and by chance, by accident, the man died.

Nobody knew about it, and Moses said to the king, 'The painter is right, because I had once murdered a man. I was very angry when I was young and very arrogant and very egoistic. Yes, those things have gone but the traces of them are left on my face. This man has really studied my face, he has really gone deep into the lines of my face. You have just looked into the lines of my face, you have just looked at me – you have not studied my face. He has studied for months and he is really a great painter. He has not only caught my present but my past also; those lines are there.'

So in your past you may have been a very closed person, in your childhood you may have been a very closed person. In your face I can see it – those lines are there. Those lines will deceive many people, even when you are flowing and open. People cannot look into your heart – they just look at your face and immediately say, 'Why do you look so sad? Why are you so closed? Why don't you open?'

And when they say it, naturally you start thinking 'Maybe.... Why should they say it at all if I am not closed?'

The first impulse is to deny them but the second impulse, the second thought is: why should they say that? And it is not just one person – many people have said so to you – so it becomes a very very powerful suggestion. Under that suggestion you become closed, and then immediately you feel 'Yes, they were right: I am closed!'

Drop this! Your face will take some years to change. Just tell people 'Nothing to be worried about. My face gives you the wrong impression. I am open and I am perfectly okay. I am feeling very very happy, so if you feel I am closed that is your problem. For me the problem doesn't exist.'

You will have to insist on this for a few years, then the face will by and by change with the heart. The body is very slow, mm? – the body cannot move as quickly as the mind. The mind can move in an instant; the body takes years. The mind can become transformed in a flash but the body cannot move so quickly: the body is very gross, the body is matter! Matter takes its own course.

So when you understand something the mind can change immediately, but the body will slowly, slowly, drag on. It has weight – it cannot jump like the mind. Nothing to be worried about.

My feeling is that your first feeling is right, your second feeling is a suggestion. Don't be a victim of suggestions – avoid that, mm? Good!

CHAPTER 28

28 May 1977 pm in Chuang Tzu Auditorium

Prem means love, nishavda means unuttered, unspoken, wordless, soundless – unuttered love, unspoken love, love without any word interfering with it.

The tendency of the mind is to analyse, to interpret, to express, and in that very effort much is lost.

Love is something which cannot be uttered. You can be love but you cannot say what it is. You can be in it, but you can never be capable of uttering it; all language is inadequate.

In fact, you never feel the inadequacy of language unless you are in love. In every other way language is adequate: it can express, it can contain, it can indicate. Encountering love, suddenly language becomes meaningless, almost an absurdity. Love is an experience, and so deep an experience that it cannot be brought to the surface where language exists.

A man is born with love, not with language. Language he learns later on, so language is not as deep as love. And people who are constantly entangled with words never attain to love. These people sometimes even start praying, but then too they use words. Christians have missed much because of their prayer; it has words in it. Even when they are confronting god they go on saying something.

Saying means you are still using the mind; and the mind is the barrier, it has to be dropped. Language has to be put aside – one has to be just open, that's all. A prayer can only be silent. A prayer with words is a contradiction in terms because prayer is the highest form of love.

So two things I want to convey to you through your name: one is love, another is wordlessness, and both are two aspects of the same coin.

Become more and more non-linguistic and you will become innocent. Become more and more non-linguistic and you will become more and more loving. Or, start with love and you will start forgetting

language and words and there will come pure spaces in your being where the sky is utterly empty – not a single cloud of word or thought moves in it. Then there is a clarity, a transparency. That transparency is prayer.

So meditate on these two things... and I say 'meditate', I don't say 'think'. Just pour your energy into these two things – love and silence – and soon you will see that they both become one, they both become two doors of the same temple; the innermost shrine is the same.

And enjoy both. Enjoy love more and more – that is the way to be religious – and enjoy silence more and more – that is the way to be spiritual.

Deva means divine and vinod means a sense of humour – divine humour. And to me that is one of the most important ingredients in spirituality: a sense of humour. If a man lacks that he can never become spiritual. Seriousness is part of the devil's game. God is not serious; only the devil is serious. God is really humour, mm? that is the eastern way of looking at him.

The western god is serious, the christian, the jewish god is very serious; they could not conceive of god as playful. The eastern concept of god is of great playfulness, and the whole existence is his play – not his work! It is just a game that he goes on playing – he enjoys playing it – and we are partners in that game.

There is no need to be serious. A serious saint is not a saint at all. A serious saint is pathological; he is ill, psychologically ill. Mm? god loves jokes. That is the meaning of the name 'deva vinod'.

So prepare yourself for more and more humour, joy, cheerfulness. These are virtues. Never be serious, never be a long-face and don't think in terms of work. Life is not a work – the very concept of work is western; life is a joy! Not a work to be done, but something to be enjoyed.

And there is no need to be deadly serious about it. There is no goal, life is not going somewhere. It is simply here. It never goes anywhere, it is always here, it has never gone anywhere. It has no purpose... a play has no purpose.

Work is purposive and creates tensions; play takes away tensions. If the western mind has become too tense, the reason is because of work ethics. Continuously thinking that you have to do this, you have to do that. If you don't do this god will be angry, you will be thrown in hell; if you do this he will be very happy and great will be your pay-off, you will be rewarded in heaven, and this and that....

And the same idea has penetrated the whole society so everybody is working, thinking that some day the work will culminate in a goal and they will be happy. It never culminates because there is no goal.

It is not like going to the office – it is just a morning walk: you don't go anywhere. You can go to the east, you can go to the west, it is all the same. And you can turn from any point; it is all the same.

Life should be taken as a morning walk and then you will feel more and more humour coming to you. And the whole existence is full of humour... just man is missing it.

Mm? Listen to these birds: they go on joking, they go on laughing for no purpose... just for the heck of it!

They are not performing these songs, there is no audience. If they don't perform they will not miss anything; they are not being paid for it. It is just energy bubbling... so what to do with energy bubbling?

One dances, one sings....

So live a life of humour!

[A sannyasin says: I can't handle women – they drive me crazy.]

Mm mm. That's the problem? That is the perennial problem. Mm mm....

The first thing: why should you want to handle them? The very word handling is not good. The very word shows that you want to relate to them in a possessive way. You handle a thing, not a person – and if you start handling a person you will be in difficulty, because the person will resist, fight... and it is good!

No one is here to be handled. That is insulting, humiliating. Never try to handle any person, and then things will become very easy. Your very idea of handling maybe creating a thousand and one problems, because when you want to handle someone, the other starts resisting – unconsciously The other will start sabotaging your efforts and will start in a subtle way to handle you.

There are five worlds we live in. The first world is the world of things. When you are handling a thing there is no problem. Mm? you can put this table anywhere you like, and it will not say yes or no; it has no soul. You can put this chair anywhere, you can destroy this chair, you can burn this chair and the chair will not resist; it is a thing, you can handle it.

That's why people love things so much. A car is better than a woman or a man because you can handle it more easily, more smoothly. A good house, furniture, a thousand and one gadgets... science goes on creating new gadgets for you to handle so that you can enjoy the world of things, but that is the most superficial world. And when you are with things too much you will become a thing – that is the danger – because one tends to become that with which one lives too much.

If a man lives with mechanical gadgets too much he will become a machine. That is the world of 'it-it', of two things – no soul, no god, no spirit... simple!

The second world is the world of roles – a pseudo-world where you pretend that the other is a person but you don't believe that he is, you simply pretend. You pretend that you are a person but you don't behave like a person: you work and behave like a role. And others also – the boss and the servant – these are roles. The boss pretends to be the boss and the servant pretends to be the servant. Neither is the boss a boss, nor the servant a servant. Both are human beings, but with a mask. The boss works through the mask and the servant works through the mask: mask-to-mask is the relationship.

This is the second world. It is better than the first – at least you play a pseudo role – at least you pretend that the other is a person although you don't want to accept it. You want to reduce the other to a thing but you pretend 'Yes, the servant also has a soul'

... But you don't want the soul to interfere. It is a very efficient world – the clerk and the head-clerk, the general and the soldier. It is a very very efficient world: you pretend your role, I pretend my role and nobody interferes; reality does not interfere.

We go on playing scripts. Naturally it becomes very very efficient. Human beings are very inefficient, very imperfect. Roles can become very perfect. Playing the same role again and again, rehearsing the same role again and again, naturally one becomes perfect, but it is just acting. This is the world of pseudo-I, relating to pseudo-thou. Both are false. The relationship is mask-to-mask... many people live in this.

The third world is the world of persons – I-thou. You cannot possess, you cannot handle; you can only love, you can only respect. Reverence is the key: you respect the other and the other's integrity. Through that respect the other starts respecting you and your integrity; you don't want to violate his or her integrity.

You give her total freedom, absolute freedom to be herself; the freedom is not in any way interfered with. That is the world of man, woman, lovers, friends – that's the real world. Very few people come to that world; the majority is finished with the first two. Very rarely does a person rise to try to become a person, and not only that but tries to help the other to be a person too.

Then there is great respect and nobody is used as a means... just as an end. The woman is an end; how can you handle her? How can she handle you?

You both are autonomous persons, absolutely autonomous. You agree to be together and to be happy together, so you are together. The moment you disagree, the moment you feel that now your togetherness is not creating a happy world, you say good-bye... but there is no politics involved.

And the fourth world – which rarely one in a thousand achieves – is the world of pure consciousness. It is the world of meditation. The third is the world of love, the fourth is the world of meditation where you are enough unto yourself.

And that is possible only after the third has happened; that's why my insistence, so much insistence, on love. Allow love to happen otherwise you will miss the fourth. The third is a necessary passage, a must to enter the fourth. Nobody can enter the world of meditation without tasting something of love.

Giving respect to the other you become respectful towards yourself. The other starts functioning like a mirror and you start seeing yourself in the eyes of your beloved. You discover yourself through the other; the other enhances you – then you can come to your own being. A mirror is needed first; otherwise you will never be able to know who you are: somebody has to say to you who you are.

So when you are in love your being is enhanced. You attain to more maturity, more strength; you are nourished by the love and you start gaining strength – so much so that one day you can close your eyes and you can just be yourself.

That being with yourself is what meditation is all about pure consciousness. This is the fourth world. One in a thousand sometimes achieves to it. And there is a fifth world that one in a million sometimes achieves. That is the world where even 'I' disappears – neither 'I' nor 'thou'. That is the world of god, that is the world of Buddhas. They are one with the universe: there is no question of 'I' and 'thou'. The ego exists no more. That's what nirvana is, what christians call the state of being a christ, or buddha; whatsoever one wants to call it. That is god-consciousness.

These are the five worlds we live in, and my feeling is you are somewhere struggling with the first two. Never try to handle anybody! It is easy to, but then you destroy the very possibility of love arising. You can handle a woman – then she is no more a woman; she becomes a machine to be used. You can have a wife but the woman dies. You can have a legal licence, can have power over the woman, but you will not enjoy it because the whole enjoyment of love consists in voluntary surrender to each other. If she has to, the beauty is lost; if you have to, the beauty is lost.

But this is a perennial question. It has nothing to do with you especially – everybody has to struggle with it; it is one of the most fundamental questions. It is good that you have raised it, it is good that you think about it. Once you become aware of it something can be done. What groups have you done up to now?

[Osho suggests groups for him.]

But right now start looking at others with great respect. Don't destroy anybody's freedom and don't allow anybody to destroy your freedom; at that cost, love is meaningless.

Next time you are in love with a woman start from ABC, with great respect. Treat her almost as a goddess, not less than that – that's what the tantra attitude is – and see how things change.

But remember that that does not mean that you become a slave, otherwise the whole point is lost: then she starts handling you! That's the delicate point to be understood: treat her as a goddess but remain a god to yourself.

Humbleness does not mean that you have to humiliate yourself, no. Her freedom is valuable, so is yours! And only when two freedoms meet is there joy. When you are yourself and she is herself and two integrated individuals come together, there is celebration. And they are not lost into each other, remember! They don't become one personality, never! They remain individual but they remain open towards each other, that's all.

They are not closed – their windows are open, inviting. They are vulnerable towards each other: they are ready to be loved or to be hurt: they are open! They expose their hearts to each other and they take the risk whatsoever happens... but they remain two! They never become one, and they should not become one: once they become one meaning is lost.

Then you will start looking for some other woman because you are alone again – she will start looking for another man; she is alone again. The other is needed as the other. The other has to come very close, as close as possible, but you should not disappear into each other, otherwise that is a sort of suicide. So don't commit suicide!

Become like two strong pillars supporting the same roof of love but don't come too close, otherwise the whole temple will be demolished, will be destroyed by your being too close... people do that.

Learn to love, learn to respect, and drop that word 'handling' completely. It is not only a word; it is a great problem inside. We want to handle, we want things our way, and the other wants things her way... then there is conflict.

There is no need for you to agree with her in everything, there is no need for her to agree with you in everything. You can remain as separate, as unique, as different, as possible; in fact you will feel more richness if you are separate, different, totally different.

When two totally different persons come together in love, love has a richness, a very great depth. Two similar persons meeting together are a little monotonous. So don't try to change the woman according to you and don't allow her to change you according to her. Remain yourself and help her to be herself. If this respect is there you will see that love finds its own way; you need not force it.

[A sannyasin says her relationship is beautiful but her partner is possessive about her. He knows he is, is aware of the problem and is trying to work on it. She wonders what her part in it should be...]

Keep him aware, mm? and you remain aware too.

A few things have to be understood when you are in a love relationship....

One is: never allow possessiveness to settle in it. It tries to. Wherever love happens, possessiveness immediately enters and starts using the possibility of love, starts destroying it. It is the death of love. So the more aware you are, the longer the love can continue, one thing....

The second thing is: when you are in love and you don't want to be possessive, you don't want the other to be possessive, then you have to be alert about one thing more. You should not do something unnecessarily to hurt the feelings of the other. When we love a person we have to be very sensitive about his feelings too; that which can be avoided, should be avoided. Keep alert so that the possessiveness does not settle in, but keep alert also that in the name of anti-possessiveness you don't start destroying the delicacy of it; otherwise that happens immediately, and both are destructive!

The problem is like a dilemma – it is not a simple problem: either you become possessive, or if you don't become possessive, you start fooling around in the name that you are not possessive. In the name of the other not being possessive you start fooling around, he starts fooling around – then too love is destroyed.

Love is such a delicate flower. It is very rarely that it is preserved: it is destroyed, either this way or that. Either possessiveness destroys it – you become an old-fashioned wife and husband – or fooling around destroys it and you become a modern husband and wife, but both ways it goes down the drain. It has to be protected from both.

When you love a person there is no need for him to be possessive but there is no need for you to go out of the way to hurt his feelings. You follow me? If you avoid these two pitfalls that are on both

sides.... It is a razor's edge, very narrow, mm? you can fall down either side. And it almost always happy that if you avoid one you fall into the other, because then you start leaning towards the other. You say, 'What is wrong in it if I have been with somebody else tonight? What is wrong in it? You need not be possessive.' Yes, he should not be possessive but you should not be so destructive.... Then love can grow.

Love is always beautiful in the beginning, but that is nothing, it is always so. When love is beautiful in the end it is really a rare flower, a very rare flower, and then you know exactly what love is... but only in the end do you know. Ninety-nine loves die before that ultimate peak is reached.

In the old world there was no love because the marriage was too tight. In the modern world there is no love because in the name of freedom people have become licentious. In the old world love could not grow because the marriage was too much of a legality. In the new world love is not growing because the marriage is almost nil – it is too licentious. Licence and legality both have to be avoided.

It is a great art to be in love. To fall in love is very easy, to remain in love is very difficult, arduous. Only a few artists of life are capable of remaining in love. Try it, give it a try! Be alert and make him alert. Good!

[The encounter group is present. One member says she saw a lot of games she plays, saw the gap between the games and herself.]

When you start seeing your game, your past says 'Don't see them, otherwise what are you going to do next?' That is all that you know, those are the games you are clever in playing, you have invested much in those games, your whole life has been an investment in them! Now you start seeing them, your past will pull you down and will say 'Don't see. What is the point of seeing them? – because then what you will do?' And we enjoy those games. We suffer but we enjoy too. If it were pure suffering there would be no problem – everybody would drop them – but it is not pure suffering. It is a mixed phenomenon: there is - enjoyment, there is pleasure.

So when you see a game, both things are there: you see the misery that comes out of it and you see the pleasure too. That's why you are wavering: one part of you says that 'What will happen to your pleasure?' Yes, one part says to drop the misery but another says to protect the pleasure. And they are both together, you cannot separate them. They come in one package, they are one package. The misery and that pleasure are both two aspects of the same coin, so you either have to have both of them or you have to throw both of them. And it is possible that you may be enjoying them too much.

It happens at this age that the pleasure is more than the suffering. At a later age the balance changes: the suffering is more than the pleasure. Near about thirty-five the change starts – suffering becomes more and pleasure becomes less. By the time one has crossed sixty, it is all suffering; then it is very easy to drop. That's why from ancient times only old people became religious. It becomes easier for them, they can see it; now it brings only misery and nothing else.

I can see that you must be enjoying the games; they must be your trip. But remember one thing: pleasure is not joy; pleasure is just a false substitute for joy. You think it is joy because you don't know what joy is. Joy is a state of mind where pleasure and suffering are both absent. Once you

have known joy you will easily be ready to say 'yes', and to drop all these games. Right now you cannot drop them because you have not known any joy except this pleasure that comes through these games. That's your only life experience. So I can understand it, it is understandable why the 'no' comes.

Your mind says 'These are your games, these are your pleasures. Yes, there is a little suffering involved in them, but are you throwing the whole lot just because of the suffering? This will be like throwing the baby with the bath water, so save the baby and throw the bath water!' But that is not possible – the baby and the bath water are together.

So try to see that the pleasure is not real pleasure. That which comes with suffering cannot be real pleasure, that which brings suffering cannot be real pleasure. Real pleasure has a purity, it knows nothing of suffering. But it is a totally different dimension. That's the whole effort here: to help you to drop your games so you can attend to the pleasures of joy, not the pleasures of suffering.

Once you start seeing it, the 'no' comes but there is no need to listen to it. The 'no' is not your friend – don't befriend it; it is your enemy. Release it!

CHAPTER 29

29 May 1977 pm in Chuang Tzu Auditorium

Deva means divine and dhyana means the state of meditation – divine state of meditation. The word 'meditation' is not as adequate as dhyana, because nothing like dhyana has ever existed in the West so no western language has any appropriate word for it. Meditation comes closest but still misses the target. Meditation means contemplation, to think about, and dhyana means not thinking at all, just being. So meditation is an activity and dhyana is a state of being. Meditation is still thinking – maybe more concentrated. Christians say 'meditate upon god.' We cannot say that in the East, because if you meditate upon something it is no more meditation. You will think about god – what else will you do? You will think of the attributes of god, the qualities of god – that god is compassionate, that god is infinite, that god is this and that. What else will you do? Whenever there is an object you will think about the object.

In the east we say that dhyana is a state of non-thinking, of being fully aware, fully alert, not asleep, but with no object, no content in the consciousness. A non-thinking awareness is what dhyana is, a contentless consciousness is what dhyana is. One simply is. There is no activity, neither bodily nor mental. It is absolute passivity – nothing is happening, nothing is being done; one simply is.

Out of dhyana, out of this sanskrit word came 'chan' in China and 'zen' in Japan, but they come from the same root 'dhyana'.

There are a few things to be understood – because I would like you to become a real 'dhyani'... and the possibility is there! If you act totally, if you really become involved in it, it is going to happen.

The mind has three layers: the first layer is of thoughts – the most superficial layer. The second layer is of emotions – a little deeper, but not yet deep enough.

The third layer is of silence, soundlessness, no thought, no emotion. The first layer consists of the head, the second layer consists of the heart, the third layer consists of your being.

You are not existing even in the first layer. The first layer is there: thoughts go on rushing around inside but you are not conscious of them. You remain outside even the outermost layer. You are not even in the porch of your building – you are standing outside the porch – and you don't look back. Just behind you a great circle of thoughts is continuously moving. Within that there is another wheel, a wheel within a wheel: the wheel of emotions, sentiments, of the heart. And within that wheel is the hub of silence, the centre of the cyclone. When one becomes aware of the first layer, that is the first step towards dhyana – to turn in and to start looking at your thoughts.

When people start meditating for the first time, they are puzzled – they think that there have never been so many thoughts in their mind as there are now! That's a misunderstanding. Thoughts have always been there but they were not aware of them.

When you turn your focus on your thoughts, suddenly you become aware of a great crowd and a continuous crowd moving day and night. There is never any rest: the body sometimes goes into rest but this thought-process continues. And it is always a rush-hour there. The traffic is always jammed, and each thought is trying to compete with another thought. There is great conflict, struggle; thoughts are very violent things.

So when one turns one's focus or one's torch on the first layer, one becomes puzzled, a little worried too, because one has never known so many thoughts. One had always thought: 'Yes, they are there; sometimes they come.' One was only very dimly aware of them – as if they were very distant. When you focus on them they come very close and you become aware of layer upon layer, queues of thoughts – irrelevant, absurd, meaningless, futile, rubbish... all kinds of things jumbled, like a junkyard, with no organic unity.

This layer creates madness, and one who has not become aware of this layer can become a victim of madness any day, any time. If you don't turn consciously towards it and transform it, it is there getting ready. Any day it can explode, any day it can throw you into a volcano, and then it will be difficult to come out of it. If it explodes on its own, you are helpless. If you go with your searchlight, by and by you are in control, you become your master.

Sigmund Freud has done one of the greatest services to the western world in that he has made people aware of this first layer, but his psychoanalysis ends there – with the first layer. It is an analysis of thoughts; it does not go very deep, but he started at least!

Jung went a little deeper – he ends with the second layer: visions, sensitivity, smells, light, the world of myth and the world of dream and the world of heart. He went a little deeper than Freud, but a meditator has to go even deeper than that; and he stopped there. He was very much afraid of the third layer.

Freud was very much afraid of the second layer. It was natural that he must have become aware of it: when you analyse the first layer too much, the second is just close by. Some fragments are bound to enter from the second layer into the first. That's why he started analysing dreams too; but he was very much afraid. He put all those dreams in the service of thoughts; he remained analytical and confined to the thought-process. Psychoanalysis helps people to sort out their thoughts.

Jung took a little more courage, took a little more risk and entered into the world of feelings, but then he became afraid. He started feeling the third layer close by. The third layer is like death because it

is absolute silence: nothing to grab onto – neither thought nor feeling – nothing to analyse, nothing to think about... one simply disappears into emptiness.

Freud was against Jung because Jung was taking a risk which was dangerous. Jung was against the eastern meditative techniques because he thought that those techniques were dangerous. Who knows what will happen if you enter into a dark silence? You may not be able to come back; you may be lost.

He was very much against meditative techniques. He insisted that one should remain confined to the second layer: think about dreams, think about feelings, love, visions, myths, but don't go beyond that. Beyond that is a danger point.

Yes, there is a danger point because beyond that is god himself... and god is the most dangerous experience! That third layer is the layer of dhyana, of real meditation.

So you will have to start by becoming aware of your thoughts, be more and more alert. Whenever you are sitting, just close your eyes and watch with no judgement, with no evaluation: don't say that this thought is good and this thought is bad. All thoughts are simply thoughts; there is no distinction of good and bad. A thought is a thought is a thought; it has nothing to do with good and bad.

Once you say 'this is good'. you start clinging to it; once you say 'this is bad', you start pushing it out. Then conflict arises, then you cannot remain detached, you cannot remain distant, you cannot become a witness – you become involved. So no friendship, no enmity, neither for nor against – just a detached observation of what goes on.

Don't label, don't say 'This is absurd – why should it be there?' Whatsoever is, is. It is not going to be changed by labelling it good or bad, absurd, relevant or irrelevant, consistent or inconsistent, meaningless or meaningful. It is not going to change by your labelling it, by categorising it, so don't pigeonhole anything – simply watch.

Watching in this way for a few weeks, one day you will start seeing that thoughts have gone a little further away. Yes, they are there, distant, you can hear the noise, but they are not very close by.

A new layer arises into your vision; you start feeling feelings, emotions arise. Sometimes you find yourself crying for no reason at all, and sometimes you find yourself laughing for no reason at all. Allow that too. Sometimes you feel yourself full of love and sometimes full of hatred – not directed towards anybody; it is simply there, undirected.

Watch it, again remember: no justification, no rationalisation, no criticism, no appreciation – nothing. Remain aloof and go on watching. That too is a game of the mind – subtler than the first but still the same game on a different plane.

Then after a few weeks you will start feeling that that too is going far away; you are coming closer home. Then sometimes gaps of silence will come. Suddenly the road is empty and nobody is walking, neither thought nor feeling. Emptiness passes by, and it will come like a breeze, it will refresh you, it will make you new, it will give you a new birth and a new way of living. That's exactly what sannyas is!

So this is just a hypothetical sannyas, this is just a hope and a promise – now it has to be worked out!

[A visitor says he has been meditating here but prefers passive meditations – like TM that he has been doing for some time. He wonders if he should keep using a mantra or just watch his breath: I feel just as good not using a mantra – to do it with my breath is just as good.]

Then using just the breath is far better, because a mantra is again an arbitrary thing, an artificial thing. It is better to drop artificial things. The breath is more natural. It is the mantra of life itself, it is god's mantra. So no need to create any mantra, there is no point, because with the mantra comes the mind.

When you are repeating a mantra you are using the mind, you are using the memory – and the whole point is to go beyond memory, beyond the mind. Using the mind continuously you cannot get beyond it. It will soothe the mind, it will give a certain tranquility... and it has nothing to do with any specific mantra.

If you repeat any sound continuously – blah, blah, blah – that will also give the same result, because when you repeat one sound monotonously, continuously, it helps to create a sort of subtle sleep. You start getting into the alpha waves, because when your mind is engaged with the mantra it cannot think many thoughts. The mind cannot think two thoughts together; that's the whole trick of the mantra. To give a mantra to the mind is just like giving a toy to a child.

When the child is engaged with the toy he will not do anything else; he cannot do two things together. So if the father is reading the newspaper and the child is disturbing him – coming again and again and asking questions – it is better to give him a toy so the child enjoys the toy and forgets the father, and the father can read his newspaper or do whatsoever he wants to.

The mantra is a very childish thing; it is a toy, a sound toy. You give a toy to the mind and the mind gets involved in it, it cannot think many thoughts. Because the mind cannot think many thoughts you will feel a certain tranquility, a stillness, a quiet.

If the mantra is dropped you will go far deeper, because breathing is more natural.

[The visitor asks: Concentrating should be here (indicating third eye) or at the tummy? Where is it best to concentrate?]

In fact if you don't concentrate, if you simply move with the breathing, that will be the best thing. There are three possibilities: either concentrate at the belly – that's how Zen people do it; that too is good – or concentrate at the nose where the breath touches the nostril; that too is done in burmese buddhism – but the best way is not to concentrate at all anywhere. Just go with the breath: the breath goes in, you go in. The consciousness just moves with the breath: the breath goes out and you go out. So then there is no concentration... and meditation is not concentration.

Concentration is again a very superficial thing. If you concentrate on the belly, there is an object and you become stuck; it gives a sort of non-flowing meditation. While everything is flowing, nothing is static.

So be in a flow. My suggestion is to move with the breath. Just go in with the breath, go to the very belly, but there is no need to concentrate anywhere. Then come out with the breath. Come in, go out, come in; this will give you a tremendous insight into yourself. First, it will make you aware that you are not the breath. It will make you aware that you are the witness who is seeing this breath coming and going. So even when the breath disappears in death, you are not going to die. That is one of the greatest experiences – to feel that.

When it suddenly comes it is a great 'aha' experience – just as it happened to archimedes. He jumped out of his tub and he was naked, but he ran towards the palace; he forgot that he was naked. He was thinking about a certain problem the king had given to him. He found the answer, and it was so sudden and the insight so great that he forgot that he was naked. He reached the palace naked and people thought that he had gone mad! But he was in sheer joy.

When for the first time you are able to see that you are a witness – that the breath comes and goes and you are not the breath; you are the one who is seeing it coming and going, and sometimes when you are really silent, the breath stops too – those gaps come. Sometimes you have taken the breath in, then there is a slight, a momentary gap, a pause; the breath stops. Sometimes you have exhaled and the breath is not coming in, for a moment there is a pause – very small, a split second – but in that pause for the first time you become aware of what is going to happen in death.

But you will not be dying – you are deathless! And that experience is a great revelation.

So don't concentrate – just float with the breath.

[A sannyasin tells Osho that everything is fantastic – his work, the relationship he is in – yet a sadness keeps surfacing.

Osho tells him to accept that too, as a gift from god. If he can do that, he has learnt something valuable. The trouble is that the mind wants to control, to manipulate, and that causes misery.

Look at trees, Osho says: they don't complain and cry when their leaves fall in autumn. In the spring new leaves come, and in fact the old had to go to make way for these new ones.

Day/night, happiness/sadness are part of a natural rhythm, and my whole effort, says Osho, is to help you to accept whatsoever comes, to never complain or demand that things be otherwise. Just go hand in hand with life wherever it leads. That's what I call the life of a sannyasin.]

[Another sannyasin says he has been stuck in a space between yes/no, good/bad. He felt at times he was going crazy.... It's very frightening!]

Yes, it is frightening – every beautiful thing is frightening. Every authentic experience is frightening because it is so unfamiliar, it is so new that you cannot figure out what it is. Your whole mind is at a loss; all your expertise just falls flat on the ground. You become ignorant in that moment, you lose all capacity to think in that moment. You feel impotent, you feel powerless; that's why the fear.

But if you understand it, it is taking you beyond yourself. If you accept it and you don't get too frightened – if you don't go out of your wits and you can go with it – soon you will see that there was nothing to fear. In fact this is what you have always been searching for.

That's what I am teaching continuously: the middle way, the golden mean – neither yes nor no, neither good nor bad. In that moment all morality disappears, all categories disappear. There is pure existence, uncategorised, undefined, uncontaminated by the mind – pure, simple, with no boundaries.

Because you are in that gap, silence has fallen on you. You cannot say yes because yes is half, and it is the total – how can you say yes? You cannot say good because good is half, and it is the whole! You cannot say bad, you cannot say no. It is bigger than yes plus no: it contains both and yet transcends both. It is far bigger than good and bad; it is tremendously vast, so one starts losing track of oneself in that vastness.

It is as if a small stream has fallen into the ocean: it is naturally afraid of where it is going to land. The ocean is so vast and there seems to be no possibility that it will ever be able to come back to its own personality.

In those moments you were standing just at the door of your personality. The whole personality will pull you back: 'Come back and close the door. It is dangerous, it is stormy outside. Come back to the shelter, it is cozy inside!'

But if you can go outside.... Yes, it is chaotic, but it is freedom too. It is insecure, but it is real life. It is dangerous, but it is the only adventure for which we are here. We have to go on this pilgrimage – the pilgrimage of the non-dual, where duality has to be dropped .

I can understand.... It is very dangerous and one comes back many times, mm? It is nothing to be worried about. Many times one goes, hesitates, closes the door, comes back and tries to forget about it. One even tries to forget that door, tries to forget there is a way towards it, avoids it, but once it has happened it will happen again and again; you cannot avoid it!

[The sannyasin answers: I'm working on a book at the moment, and this is where it came up, because I have to come to a definite decision. I got caught up with this space – feeling that a decision is not possible any more.]

Let it come out of no-decision.

The book is not so valuable. Mm? this space is far more significant. Whether the book happens or not is immaterial. If it happens, let it happen through your totality; there is no need to decide. And when things happen out of no-decision they have a beauty of their own. They have some touch of the infinite, something of the beyond is in them. If they come out of your decision, naturally, they will be lesser than you, they cannot be bigger than you... and that has to be remembered by every creative person.

You can write two kinds of poetry. One is that you have managed – that will be lesser than the poet. It cannot be very big; it will be just human. It will have a temporary appeal – it cannot have an eternal message. Yes, it can be in fashion and it will go out of fashion. That's how things are happening today: a certain music becomes very very fashionable and then within days it is gone.

But Beethoven lives on, Michelangelo lives on, Mozart lives on – and they will continue to. Goethe lives on, Shakespeare lives on, Kalidas lives on – and they will continue to live on. I cannot see

any time when Kalidas or Shakespeare will become irrelevant, out of fashion, no. Then what has happened?

When a poet is writing something, managing through his mind, then it cannot have eternal appeal. When a poet is not managing – when a poet is just a vehicle, when the musician is just a vehicle, a receptivity, a passivity then something is born which is bigger than the musician, bigger than the singer, bigger than the poet, bigger than the painter. Then the painter will die but the painting will live on. Van gogh is dead but the paintings live on and they always will! Always remember that what you do is not important – what you allow to happen is important. Mm? – that is divine.

So if the book happens.... For the book you are not to lose such beautiful spaces. The book can be lost; it is nothing to worry about. But it will happen, and these spaces will make you able to create a really valuable thing.

So allow it to happen. Don't decide, don't will it. If it happens, it happens, if it doesn't happen, it doesn't happen. Either way you should not be worried about it... and then something good can happen. And when I say 'good' I'm not saying it as being against bad. To me good means that which is beyond good and bad. Something really good will happen!

[A sannyasin says she feels that she is going mad, that she is blocked in her body somewhere, is feeling confused about her relationship....]

It is very simple, mm? it is not a complex case. My observation is that you cannot be happy with one person for very long. This has to be accepted and you have to live accordingly.

There are different kinds of people, and there is no need to impose anything upon you which is not natural to you. You cannot be happy for a long time with one person. You are not the monogamous type. If you are not then you are not, and there is no point in worrying about it.

You can only be happy with a person for a few days, a few weeks. And if you know that it is only for a few days, a few weeks, you will be very very happy. Once you have the feeling that it is settling now, that you are caught up with this person to whom you have made promises and committed yourself, then you will start feeling very very sad and miserable. You will start taking revenge on the other person, as if it is his fault. It has nothing to do with him; he is just a victim of a non-monogamous person! You are happy only when a certain kind of love starts – you are very happy; when it starts settling you become unhappy.

I'm not saying that something is wrong in it; one has to listen to one's nature. There are monogamous people who can be happy only with one woman or with one man, and the longer their relationship, the better it gets. If they change their relationship too often, they feel very very uprooted, they feel very sad and depressed.

Now this is one of the eternal problems of humanity – that we never listen to different types of people; we impose one pattern on everyone. In the past monogamy was the pattern, so many people have suffered... those who were not monogamous have suffered tremendously. Now in the West, particularly in America, monogamy is out of fashion – people are changing. Now a few monogamous people are suffering because they cannot change, but the fashion is to change so

they change. If they don't change they feel that something is wrong. Up to now humanity has not been mature enough to accept the person as he or she is, and to allow him total freedom.

This you have to understand. I have been watching you for all these years, mm? and this is an absolute fact about you – that you are happy only when you know that the relationship is just a friendship, that any day you can back out. You are very happy then, you enjoy it, you really enjoy it, you go into it.

The moment you think 'Now things have settled'.... And you may be doing it yourself – settling, thinking that you were happy with this person so you will be more happy if you are together with him for a longer time. That is wrong for you – it won't work; then you feel guilty.

Now [your boyfriend] was here – you were happy; then you became unhappy, he went away. Then you were happy with [another boyfriend]... and I knew that you would take him to Italy and leave him there... and then you caught hold of [the first boyfriend] again and you brought him, now you want to be finished with him. But you cannot be very very clear about it.

Once you are clear there will be no problem. Don't settle – you are not that type, you are not a wife-type. Don't settle. You will remain happy only when you are a mistress, not a wife. Otherwise you will feel dead, dull, and that the body will not respond; you will start thinking of committing suicide or going mad. Those are tricks! I don't see that you are suicidal at all. It is just this problem that creates the whole thing.

So now say good-bye to [him], and tell him, 'This is how I am! Maybe I will come in search of you again in Italy and I will get hold of you again, but be alert because I am not monogamous.'

Remain the way you are... and nothing is wrong or immoral in it. Anything that you do against your nature is immoral, anything that you do according to your nature is moral. That's my definition of being moral. So just make it clear to him that your love goes only so far. Now you have brought him here, things are settling and you are getting fidgety. You have prepared the trap for yourself and now it will be difficult to get out of it.

You are happy when you can have one honeymoon after the other honeymoon – and it is difficult to have a honeymoon with the same person continuously! It is not possible; you have to change the person. So be happy – there is no need to be unhappy – and next time don't make any commitments. Next time say from the very beginning 'This is the type I am, so it will go well for a few days and I will be really happy with you' – but no more promises. If it lasts, good, if it doesn't last, that too is good.

Mm? nothing is wrong with your body and nothing is wrong with your mind. You are intelligent enough to understand it, and it is not a complex thing either.

But many times we go on playing games with ourselves. We may even see it but we don't want to, because sometimes it goes against our own commitments....

One day you say to [your boyfriend] 'I love you so much that I will love you forever and ever' – and next day you are finished. Now it goes against your own statement – and we have been taught the virtue of being consistent, so you are trapped! Now how to go against it? Just the other day you

said.... So you will hide the fact that now it is no more true. It was true in that moment and now it is no more true; you will hide it.

In fact when you say to a person 'I will be happy with you forever and forever', you are simply saying that this is the mood, the feeling of this moment. Who knows about the next moment? It has nothing to do with future. It is just an assertion about this moment.

Just make things clear, and [he] will understand – nothing to worry about. Next time, don't start settling. Just remain free, floating. Right?

CHAPTER 30

30 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin who is leaving says she has been feeling very open towards Osho but says that just now, as she is leaving, she feels closed and is sad that she is leaving feeling like this. Osho reassures her that her heart is open....]

That happens many times, because the heart and the mind have become almost disconnected, so whatsoever happens in the heart, the mind does not take note of it, it neglects it. It has neglected it for so long that it has become just a habit. It is happening, but the mind is not recording anything .

It is just as if I am speaking and the tape-recorder is broken, it is not recording. It is not that I am not speaking, but it will not record.

So your mind is not recording it... and you are too much in the head! It is happening – just wait. By and by your heart will knock more and more loudly – it will speak loud and clear, and then the mind will start taking note of it. Sometimes it takes months, sometimes years, but the heart is very persistent and very patient: it will go on knocking.

The heart is never in a hurry because it has no time-consciousness, so the hurry is not possible; it lives in eternity. Time is a mind phenomenon; the heart lives in eternity. It knows the infinite so it can wait, but it is very persistent. It will go on knocking. It is very soft but it is very persistent – like water falling on a rock. Water is soft, feminine, looks so weak, and if you think of it in comparison to the rock, it is almost impotent. The rock is so powerful and looks so potent, but finally one day the rock will disappear. The persistent water falling on it, drop by drop, will destroy it: the rock will be converted into sands and will be taken away and the water will still be flowing. No rock has ever been able to destroy water.

But it takes time! So the heart is very soft – it is just like a flower – but the way of the heart is the way of the water. The watercourse way – that’s what Lao tzu calls it. And the mind is like a rock: on the surface very strong, deep inside just bogus. The heart ultimately wins over it.

It is happening – I can hear your heart and you will also hear it, but you will have to wait a little. And don’t be in a hurry.

I can make you hear it but that will be violence. It can be done immediately, right now it can be done, but that will be violence and will not be good, will not be beautiful – can even be harmful.

So don’t think about that. Simply go, continue to meditate and continue to remember me. Keep this with you (giving her a box) and whenever you need me, just press it on the heart and remember me. Soon you will start hearing the heart – before you come you will hear it. Good!

[A sannyasin is worried about her mother. She has always been introverted and difficult to communicate with. She tells Osho that her mother has been admitted twice to hospital with the diagnosis of paranoid schizophrenia. The mother lives only in the past. ‘It has to do with the church and with my father; her health is worsening...’]

She can be brought out of her mind. Give her as much love as possible when you go back; she needs that.

Mm mm, that’s what is needed. In fact it is love-deficiency that people suffer from. Without love one starts feeling that one is meaningless, useless, a burden. Without love there is no hope and no future – one starts living in the past. Without love there is no communication either. We can communicate only if we love. Without love one starts feeling undernourished, one starts feeling unworthy, and the whole world seems to be against one. One starts being resentful about everything; one is simply complaining.

The whole attitude is that somehow life is wrong, everything is wrong and nothing is right. Naturally, if that is the feeling then one starts regressing inwards, starts becoming closed. Only love opens, only love gives an opening.

So in fact what she needs is not therapy, what she needs is not expertise. What she needs is simply pure human love, somebody who can again give her hope... somebody who can make her feel worthy... somebody who can bring a little ray of light in her life. That you can do, and it will be good for your growth also. If you can help somebody to break through his or her prison it will give you great insight for your own life, because you can face the same problem some day; everybody can have the same problem. If you have helped somebody to come out there are less possibilities that you will have to face the same problem, and if you do, you will be more capable of coping with it. You will be more capable of understanding it and solving it on your own.

Only love brings one out of oneself. So go... and don’t look at her as a patient, don’t look at her as a mental case. She is not – in fact, nobody is. Mental cases exist not; there is nobody who is mad. And all these words – schizophrenia and neurosis and psychosis – are just efforts to label something which we have not yet understood rightly. Out of one hundred cases, ninety-nine are only deficiency cases, something is missing, and that something is always love, more or less.

This society is so unloving. It gives great hopes in the beginning and then it frustrates every hope. Every child comes bubbling with joy and wants to celebrate, and by and by he finds that he is being crippled, by and by he finds that there is no possibility to be joyous, by and by he finds that the whole life is nothing but an imprisonment.

Then all his joy disappears... he becomes stony and hard. Then he is simply protecting himself – that's all – not living. He is afraid of everybody. Then you can call him paranoid.

Fear is because love is not, fear in itself is symptomatic: it simply shows that love is not. Never take fear as a problem – it is not a problem. It is just a hint from your system that love is needed, urgently needed, desperately needed.

When you love you are completely fearless. When you are in love fear exists not, you are at ease with existence. When you are not in love you are alienated from existence, you fall apart, you are separate, you don't move with the whole. Then fear and trembling and death and everything.

The society is very loveless, the world we have created is absolutely loveless. It has no value for love: it has values for other things but not for love. Love is a disvalue.

Your mother is suffering from it, and it almost always happens that the people who are very sensitive suffer more than the insensitive people. Insensitive people are thick, dense, mm? – they can tolerate things – but the people who are sensitive are immediately paralysed because of their sensitivity.

She must be a sensitive woman.

She wanted to really be in love... she wanted to be loved and she wanted to love, and somehow that has not happened.

If she were thick she would have tolerated it, she would continue as normal, but she broke her neck in it – she was sensitive. And now at the age of fifty-five all hope has disappeared; life is almost finished.

So bring hope to her again. Go, and be very loving.

The first thing is not to communicate anything but just to be loving. Hold hands, hug her, just sit by her side, listen to music, meditate, and after a few days – seven, eight days of your loving – you will see that she is opening, the bud is opening... and she will start communicating.

When she starts communicating talk about meditations, about sannyas; talk about what has happened to you, what is happening here. Play some tapes to her, read some book to her and by and by, persuade her to meditate.

If she can dance things will immediately change. Put on music, start dancing. Dance is infectious: if you start dancing and doing Nataraj, she will start feeling something. And if you feel that she is getting ready for it, sometimes invite a few more sannyasins to your home; do a meditation. Let her be just there... Let the meditative energy fall on her.

My feeling is that she will be able to come out of it. Work is needed, mm? and it can be done – try it!

[A sannyasin says he has been on drugs for seven years and only stopped taking them three months ago. Since then he has been feeling really vulnerable and very insecure....]

This is good; to be vulnerable is good. To be vulnerable means to be available – to be available to love, to be available to prayer, to be available to god! Yes, insecurity is good. Security is dead. Life is insecure, because life is always dancing with death – it has to be insecure! Only death is secure. It never dances with life. Death is separate, apart. Life is together with death. So if somebody tries too much to become secure, he becomes that much more dead. It is in the same proportion: death and security are in the same proportion. If you want to be one hundred percent secure you have to be in your grave.

To be alive is to be in danger; anything can happen. The more alive you are, the more danger there is. If you want to live one hundred percent totally, you will have to live one hundred percent in danger, in risk. That's what is happening... very good.

Those drugs were creating a dead wall around you... drugs are deadening, mm? You are becoming more sensitive – and fear will come, so don't escape into your old trick.

[The sannyasin says: I don't feel like escaping into drugs anymore.... The groups really make me feel good in the daytime but in the evening when the awareness goes, my mind wants to escape with anything – a bottle of beer. Should I fight that or should I drink one or two bottles of beer in the evening?]

Beer is nothing to be worried about, mm? Beer you can take, and there is no need to fight with it because if you fight too much, then there is again danger.

Beer is okay – that much can be continued right now, but by and by slowly reduce it. From two bottles come to one, then to half. Then mix water in with it, mm? Slowly reduce it – there is no need to be drastic.

And then I will give you something. When you have come to drink just water I will give you something. through magic you make the water, beer, and drink it!

That miracle can be done – the water becomes wine and you can drink it, mm?

(chuckling) But don't show the trick to anybody else, mm?

[A sannyasin said that he was unable to do any of the visualisation exercises in the hypnotherapy group.]

You are an anti-poet – but there are such people... but they are good people – nothing to be worried about, mm?

There are two types of people: people who are eye-centred; they can visualise easily – and people who are ear-centred; they cannot visualise easily. But the ear-centred people are more musical. They can listen to sounds more easily, they can remember sound more easily than pictures; pictures are difficult for them.

But the whole humanity is divided into two types. Plato, who was very much against poets, must have been your type. In his 'republic' he said, 'We will not allow any poets in the city, we will debar them. They are not allowed to be in the city: they are destructive people, dreamy people. They are not realistic enough.'

... Just accept it, there is nothing wrong in it, mm? your line will be more through the ear.

And there is a problem because all the languages are dominated too much by the eye-centred people. The ear-centred people have not dominated the world – they are more feminine – and the reason is that the ear is a feminine instrument. It simply receives, it cannot project. The eye is more male: it projects. The ear cannot do anything: if I am saying something the ear cannot do anything to it. The ear is just receptive, a passivity, just a hole. The eye is very very active.

So the eye is male and the ear is female. Humanity has been male-dominated and as a consequence the eye has dominated. That's why in all the languages we have words like 'seer'. When somebody attains to god we call him a 'seer'. Why? – because the eye has dominated too much.

You come here to visit me and it is called 'darshan': 'darshan' means to see, not to hear. In India, philosophy is called darshan – the way to see. In all the languages of the world the eye is too dominant.

There have been people who have reached to truth through the ear – for example, Mohammed: he heard god. Old jewish prophets heard god. It was a hearing, god talked to them; they heard his voice. They must have been ear-oriented people... but such people have not dominated the world; the ear is a repressed organ.

The eye-centred have dominated eighty percent; the ear-centred people only twenty, so an ear-dominated person feels a little inadequate. He starts feeling that he is in the minority, he starts feeling that something is wrong in him. Nothing is wrong. You have to work through the ear.

If you really want to visualise something you have to visualise through the ear, not through the eye. For example, if you want to remember me, rather than visualising my picture it will be easier for you to visualise my sound. Just like a blind man....

Once it happened that I was travelling in a train. I entered the compartment in the middle of the night and in the compartment there was only one man – a blind man. When I was paying the coolie, he heard me and he immediately said 'I recognise you!'

He said my name, and I said 'But how did you know? I had completely forgotten about you!' He said 'Ten years ago we met in Calcutta. I heard your voice and I remembered.' He was a singer, a blind singer. It is usually very difficult after ten years but not for a blind man: his memory is of sound.

So next time in deep hypnotherapy when the therapist tells you to visualise, tell him 'I am ear-oriented, so give me something to work through the ear.' That will do the same, mm? don't use the eye, use the ear, and you will go into it very deeply. Nothing to be worried about.

[The sannyasin adds: Also a thing about that is that it resonates through my whole body.]

Perfectly good! The eye-oriented people are very confined to the head. The ear-oriented people are not so much confined to the head. Sound vibrates the whole body, vision does not; it remains in the eye. That's why if somebody is singing you start vibrating. You start moving your feet, you start tapping the chair... your whole body vibrates.

That's good – nothing is wrong in it... in fact it is better! But I understand – that whole hypnotherapy group is oriented for the eye people. You will not find a single method in any hypnotherapy book which is oriented to the ear people, mm? 'Concentrate with the eyes', 'look with the eyes', 'look at the light', 'look at the pendulum' – but they are all looking; they are not for the ear.

But I will tell [the leader of the hypnotherapy group], mm? because a few people will come who are ear-oriented, so he has to work something out for them. It will happen. Good!

[A sannyasin who is leaving says: I've been feeling very cut off. Feeling the impossibility of relating to people. It's always been there, but in Primal therapy it became very very strong.]

I wanted to talk about it to you sometime, but I was waiting for you to ask; then I would talk about it. It happens to people who are too intellectual – because all relationship is through the heart. There is no relationship of the mind; there is nothing like intellectual friendship, no.

To be related one needs to be a little foolish... and you are not. To relate to people one needs to be non-serious, capable of having a sense of humour, capable of being in fun and being funny, capable of being a human being – which is to be a foolish being!

You look as if you are too much in the intellect: from there, there is no relationship. Even if you relate with people you are talking from the head. You don't come down to the senses, you are not in your senses.

So start being a little more foolish, enjoy foolishness a little bit more. A wise man is always a foolish man; a wise man has the capacity to move to the opposite pole also. A man who is simply wise and never foolish is not really a wise man. So be a little more idiotic and you will start feeling alive and that you are relating with people.

Somehow, too much intellect puts people off – they simply start avoiding you, they withdraw, because intellect is very aggressive. And people are not interested in intellect, and why should they be?

Intellect has not given anything: no joy, no celebration has ever happened through intellect. Why should they be worried about it? Intellectuals become by and by very alienated individuals. They start living in a citadel, in their own world – worlds of concepts, theories, philosophies. Then they relate with words; they don't relate with real people.

So if you want to relate with real people you will have to become a real person. That's why after primal you started seeing it more, because primal pulls you down to the earth. Primal is a very very down-to-earth method: it brings you back to your body. It brings you down from your head to your navel, and only when you come to the navel does that scream come, that releasing scream. Now, a scream is not an intellectual thing – a scream is the most non-intellectual thing possible – but it releases something; it makes you again a small child.

The insight is good, you are feeling the pain; that is good. Now do something, because if you continue to feel pain too long, you will become accustomed to it; you will become dulled to it.

... It is hard, but not impossible. It is hard – you just have to be a little more alert and see how you destroy things: when you are talking to somebody, holding somebody's hand, how you destroy it. You have to be watchful, and do something opposite – exactly the opposite of what you have been doing up to now.

For a few days be more playful about new alternative. If somebody asks you a question then watch what your reaction is, how you respond. Is this the old response that you have always been giving? Change it this time! Let it be something new. That is the whole methodology of Zen....

The master will ask a question and the disciple has to be very very inventive, he has to immediately improvise. The master may have asked the same question yesterday and the disciple answered it one way. He asks it again today; if you answer the same way you are rejected.

Find out a new alternative, do something new! Just watch yourself: whenever you are reacting, responding in the old, stereotype way, structured way, drop it! Maybe you know everything about your old response and there is every possibility that your response will be adequate, but your whole life has become inadequate because of those adequate responses.

This time try something inadequate, this time try something foolish. And just watch: if you can be innovative at least twelve times every day – and that is not a big thing – within two, three months you will see that you have started changing; utter change will come to you.

You will enjoy new things so much, new ways so much. And in that very enjoyment you will see that people have started coming to you, you have started moving with people and there has arisen an affinity; you are more en rapport with people. Sometimes a very small thing – just a good laugh, sometimes just holding the hand of somebody and crying – can be a great help, can be a great opening.

You have to come down from your head; you are stuck there. It is going to be difficult – that's right – but it is not impossible. And even if it is difficult it has to be done. It is worth it. That difficulty has to be taken on.

... Meanwhile try new ways, do something new. Even if you prove foolish – nothing to be worried about: be amateurish!

The second thing: listen to the other more. The greatest communicators in the world are those who listen to the other more.

It happened once that a man came to me and he talked for at least ninety minutes. I was staying in a friend's house – the friend and his wife were sitting there with us and they became bored. Mm? – they disappeared into the house and then started feeling worried for me because the man was going on and on continuously. They were even more worried because I was listening so attentively.

When the man finished his story, he looked at his watch and he said 'It has been too long – I must go now – but I must say one thing'.... I had not said a single word to him, mm? just yes or no, and that too just to help his story go on. He said 'You are a wonderful talker!'

I have always remembered it – that was a beautiful thing that he said! He must have felt that way. And in those ninety minutes I had not talked more than two minutes, three minutes at the most – just here and there just to help – but he said 'You are a wonderful talker. I will come back.' And he was so joyful....

Start listening, help the other to talk. Don't you try to communicate – first help him to communicate with you. Then you will see that by and by you have become very communicative... just as a side effect.

Be innovative, drop the old habits... and come back! Mm?

CHAPTER 31

31 May 1977 pm in Chuang Tzu Auditorium

[A sannyasin says he wants to be able to open up more to Osho and to other people. Osho tells him that any effort to be open makes you more closed. You can't do openness....

The sannyasin explains: I don't say anything that I mean in conversation, I don't seem to be direct. If I want to say one thing I end up saying something else – something not related to what I wanted to say.]

That which you say must be also related although you may not be able to see the relationship immediately. Sometimes the mind goes on doing and saying things very indirectly, but everything is related; it may not be apparent, it may not be obvious immediately.

For example, you wanted to say something and you didn't immediately say it; you said something else. In fact, this something else may have been more true in that moment than that which you had wanted to say. It simply says one thing – that planning does not work. It simply says one thing – that rehearsing is of no meaning. You have some vague idea what to say, and then you don't say it because the situation does not allow it. It will be irrelevant if you say it; if you say it, it will not convey that which you wanted to say – because each moment brings a new reality.

You wanted to say to some woman 'I love you', but when you see her she is not in the mood to listen to that, she is not available, she is far away... maybe on some other planet. Now to shout 'I love you' is meaningless. She has to be in a very very receptive mood to listen to it, to listen to such a delicate thing as 'I love you'... and she is not! Your unconscious immediately gets hold of it but your conscious still wants to say 'I love you', because the conscious mind is very foolish.

The conscious mind does not see the actuality of the situation: it goes on doing something that it has decided to do; it is a false mind. But the unconscious immediately feels the situation, shrinks

back and simply cuts out the idea of saying 'I love you'! You say something else. Then you feel later on, you think retrospectively that you wanted to say 'I love', but you never said it; you said something else, so maybe you are not relating.

In fact, to say that you love that woman would not have been relating – that would have been against the situation. And the unconscious moves very very indirectly; it is intuitive, it is not intellectual.

The intellect is very foolish, almost stupid. It decides one thing and stubbornly it goes after it. The unconscious feels more, gropes more in the dark to find whether the right time to say it has come or not, whether this is the right moment.

There are moments when you cannot say certain things, and there are moments when only those things can be said... and one has to wait for those moments. The intellect does not bother – it goes on blurting things out, it is blind. It has a curtain on the eyes: it does not see the situation.

If you listen to the intellect and you force yourself to say something which was not relevant to the situation, then you will also suffer. You will say 'There has been no response'; you offered love and there was no response at all. Maybe there was even an anti-response – the woman may react badly, she may feel offended.

The problem is that you are not yet able to follow the unconscious, consciously. The unconscious goes on working in its own way, and the conscious goes on working in its own way, and there is a rift between these two, they are not bridged, so you always find yourself in a dichotomy, divided. You do something that you never wanted to do, you never do the thing that you always wanted to do.

But my feeling is that your effort is to force the unconscious to follow the conscious – which is wrong! The effort should be to allow the unconscious more and to let the conscious follow it. The conscious part is tiny – one-tenth – and the major part is unconscious. And the unconscious is wise, it carries the whole wisdom of the past – yours and the whole humanity's and the whole existence!

So don't create a problem out of it. Just start feeling the unconscious more and go accordingly.

[The sannyasin asks: So from that, how should I go about trying to follow the unconscious more?]

Exactly what is happening is right! You have to accept it. You don't want to accept it; that is creating the trouble.

... Accept that what is happening is perfectly okay. Sometimes you wanted to say something and you cannot say it because the unconscious prevents you. Listen to the unconscious more, respect the unconscious more, and don't create this problem, don't force anything – that's how it should be.

By and by you will see that the unconscious becomes more clear when you respect it, when you listen to it, when you follow it, when you are not against it. Right now you are against it, right now you are saying, 'I should be able to say what I want to say!' You want to dominate the unconscious. The part wants to dominate the whole – which is not possible. It will create more and more anxiety in you. Let the part follow the whole. Whatsoever is happening is right.

In fact, if you understand me, my whole message is that whatsoever is happening is right; wrong never happens. It cannot happen really. How can wrong happen? We condemn it and then it becomes wrong; we bring in a value and it becomes wrong. Otherwise everybody is living as they should. You follow me? Everything is exactly as it should be.

... Drop that trying and doing. Just be as you are with no judgement....

... I'm not saying that you are 'xyz' – whatsoever you are is good. How you are is not the point. That 'how' again brings in the same question of wanting to drop certain things. That 'how' brings in the question of whether you are right. If you are right then it is okay, you will continue; if you are wrong then something has to be done.

What I am saying is that whatsoever you are is right! There is no way to be wrong. How can you be wrong?

[The sannyasin answers: I feel wrong.]

That is possible, but you cannot be wrong; that's what I'm saying. You feel wrong, but you cannot be wrong, so the feeling has to be dropped and the fact has to be accepted.

For one month drop one thing – judgement – and whatsoever happens.... For example, you wanted to say something and it doesn't come. So that's how it should be; accept it, enjoy it. Your unconscious is fully alive and it never allows you to be foolish.

When there is some need for it, it immediately takes over. When there is no need, it allows the conscious mind to have its game of planning and this and that – but whenever there is need it immediately puts the conscious aside and takes over.

And you are identified too much with the conscious. The conscious is a showpiece – nothing of much value, and any value that it has comes only if it follows the unconscious. If it starts fighting with the unconscious it simply creates misery.

And you are that which you can be – you will never be anybody else; there is no way. So it is up to you to create misery out of it or bliss out of it. You can create both: misery is possible, bliss is possible. Misery is your interpretation, bliss is your interpretation. Misery is fighting with the unconscious, bliss is to be with it. Misery is judgement, bliss is a non-evaluating conscious-ness, no judgement. And meanwhile, you remain the same whether you are miserable or you are blissful.

You follow me? – you remain the same.

The mango remains the mango, it cannot become a banana – but it can become miserable. Looking at a banana, the mango can become miserable, can suffer hell: 'Why am I not a banana? What has gone wrong? Why am I not like the banana? Why am I just a mango?' It remains the mango, but it will suffer.

Hell is the state of mind where you condemn your natural being. Heaven is the state of mind where you enjoy it. It is the same state of mind – the same people are in hell and the same people are in heaven – there is no basic difference, but just an attitudinal difference.

This looks very hard, mm? because ordinarily spiritual seekers are searching for some way to become something else. People come to me to become somebody else and I go on pulling them back to being themselves. They are hoping against hope. With me, if they succeed they will remain miserable. If I succeed, they can become happy.

And I am not saying that you will be happy if you become somebody – a great Buddha, a Christ. If you just remain yourself and let things be....

Yes, there will be moments when you will be able to relate and there will be moments when you will not be able to relate; there will be moments when you will be open and there will be moments when you will not be open. When you are not open that's exactly what is needed; when you are open, that is needed. In the night the petals will close and the flower will not be open; in the morning when the sun comes the flower will open. Now, it makes no problem out of it.... So don't make a problem out of it.

No problem can be solved but all problems can be dropped. They cannot be solved because they don't exist really; they are make-believe, constructed.

We construct them because we cannot live without problems – problems give us occupation, something to do – but all problems can be dropped. Now be a mango and be happy, or be a banana and be happy – there is nothing else to hanker for.

Then suddenly there is joy! [You are you, and you are going to remain you,] so why waste time? Why go on pulling yourself up by your own shoestrings? All this jumping is foolish! Rest in yourself.

For one month drop all judgements. And when I am saying 'Drop all judgements', this judgement is included in it.

... Yes, you follow me? – this judgement is included in it. Tomorrow you may be judging something – then don't say 'I have to drop all judgements'! This too has to be dropped. Okay – if you are judging, it is okay. You cannot judge – but it is happening! So you cannot say 'This is wrong; Osho has said "Don't judge"! I am not saying 'Don't judge.' I'm simply saying that this judgemental attitude is meaningless; see into it, be clear about it. Tomorrow you will be judging again but then it's okay, that too is okay!

By and by you will see within a month that judgement comes less and less and less, and one day suddenly it is not there. That day there is an opening. The clouds are no more there and the sky is clear and you can see... and what you see has always been there.

Once the emperor invited a zen master to deliver a discourse to him. The zen master just stood there for a few moments and then walked out... not saying a single word! The emperor said 'What is this? Is this man mad?'

And his prime minister said, 'He has delivered his sermon. You asked him to come and say something on truth and he has said it – silence.' This was that master's way for his whole life.

When he was dying his disciples gathered and they thought that maybe at the last moment they could persuade him to be a little more articulate – maybe he would say something before he left – so they were waiting with great expectation.

He said 'Now the time has come – good-bye!' So one disciple said 'We are all waiting for your last message.'

[A bird is flying around the back of the auditorium making a noise.]

Just like this bird, he looked up at the roof – a squirrel was running on the roof, making a noise 'chi, chi, kit, kit' – and he said 'This is it!', closed his eyes and died.

Each moment is a moment of liberation because each moment things are as they should be. Each moment the world is nirvana, each moment all is good.

Just start looking into that more and more... and with no effort. You are not to strain about it – it is such a simple thing; straining is not needed.

Just keep it in your heart. When next time you find yourself judging, relax – let things be as they are.

[The Leela group is present. One member says she enjoyed the group but feels a sadness about her. Osho said to accept sadness as a climate of life. Sadness adds depth to a person, Osho says, and the thing is to remain centred whether one is happy or sad....]

Just the other day I was reading about a Chinese king who was going to war. On his path he came across a small hut. He enquired who lived there because there was such silence around the hut. even the trees had a different quality and a different vibe. So he enquired, he stopped his horse and he said 'Who lives here?' People told him, 'A great Zen master lives here. Nobody knows his name but he has lived here for many years. And you are right, sir: the trees have a different quality around here and the rocks too... even animals have changed.'

He always wanted to see an enlightened man, but he was so occupied with many things about the kingdom .and he had never found any time. Now he was going to the war, but he said, 'Okay, for a few seconds I will go and see the man.'

So he went to see the master.... He was thrilled! The very presence of the master was so tremendous you could almost have touched it. It was so tangible – almost physical, material.

The king said, 'I am happy that I have seen you. I am unhappy too, because I am going to the war and maybe I will never be able to come back, because the enemy is very strong and we are fighting a losing battle. There is every possibility that this is my last day. Sir, can you say something to me? I may not be alive tomorrow, may be dead, so give me something, say something to me.'

The master looked into his eyes and just said one word. 'Awareness... just be aware. Defeat comes, victory comes, sometimes you are a king and sometimes you become a beggar, life comes and life goes – only one thing abides: awareness! No sword can cut it, no fire can burn it.'

And it is said that the king touched the feet of the master, went to the war, died on the battlefield that same evening... and died an enlightened person. He remained in his awareness.

Yes, everything comes and goes, but you remain. All passes by; only you never pass.

Watch this sadness. Soon you will be happy again; watch that happiness and don't get identified. Remain a watcher on the hills; watch everything – the morning comes, then the evening, and the sun rises and the sun sets.

And don't try to choose – don't say 'This is good, I would like to have more of it', and don't say, 'This is not good and I don't want any of it any more!' No, don't say anything.

What can you do? Whatsoever god gives as a gift accept as a gift in deep gratitude, and remain alert.

[A sannyasin who is leaving for the West says: I am afraid to be alone.]

I will be with you – you will not be alone. I never leave my sannyasins alone! Mm? – if you really want to be alone, you will have to pray!