

# **The Shadow of the Bamboo**

*Talks given from 1/4/79 to 30/4/79*

*Darshan Diary*

# CHAPTER 1

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*1 April 1979 pm in Chuang Tzu Auditorium*

Prem means love, elli is Hebrew; it means goddess – goddess of love. In fact God and love are synonymous. To be in love is to be in God. To know love is to know God. There is no other proof for God except love, and there is no other worship either. All other temples and churches are false, pseudo, except for the temple of love. But that temple already exists in the heart. We are not to create it. We have forgotten it, we only have to remember it. The heart awakened, the heart again alive, pulsating with love, is what sannyas is all about.

The whole work here consists of helping you to get back to your heart. The society has helped you to go as far away as possible. The head is the farthest from the heart. The physical distance is not much between the heart and the head, but the spiritual distance is infinite, so much that they are unbridgeable. The man of the head cannot know God and the man of the heart only knows God and nothing else.

So forget concepts about God – Hindu, Christian, Mohammedan. Listen to the heart, go according to the heart, and the heart will take you to the ultimate.

Prem Uwe. Prem means love, uwe means wellborn – love well-born. Man comes with the potential of love, but it is only a potential; it has to be made actual. Only when love becomes actual is it wellborn, otherwise it remains a seed, and the seed is not going to be fulfilled. Only when the seed disappears and becomes a tree, and the tree blossoms, will there be fulfillment.

So there are two births: one is the physical birth – man is born as a seed; another is the spiritual birth – man is born as love, as a spirit. Sannyas is initiation into the second birth: it will make you twice-born.

Jesus says to Nicodemus: Unless you are born again you will not enter into my kingdom of God. He is talking about sannyas; he is talking about a revolution, a conversion. He is talking about changing

the potential into the actual, dying as one has existed and being born in a new way, in a totally new way, with a new perspective, with a new vision, with a new life ahead.

Prem means love, elaine means light. Man is a darkness without love, just utter darkness, with not even a single star shining, not even a small candle of light. With love the whole sky of the inner becomes full of stars. With love you start becoming luminous. Love and light are made of the same stuff. Light is the physical expression of the same energy as love, which is its expression in the spiritual world. Love is spiritual light, light is material love, but they are expressions of the same energy. Light is the lowest rung, love is the highest, but the ladder is the same.

One who wants to become light will have to follow the path of love because only love can enkindle your being. And to live without light and to live without love is not to live at all. It is a pretension; it is a dragging. It is a slow suicide. but not life at all.

Each moment has to be devoted to love and then life becomes worship. Then one need not go anywhere in search of God; God comes to the person who knows what love is, God comes to the lover of his own accord.

Anand means bliss. naren means a king – a king of bliss. That's what we are supposed to be, meant to be, but we have fallen into deep sleep and we have forgotten who we are. In that forgetfulness, emperors are behaving like beggars. This is the greatest insight that the East has attained in the inner mystery of human existence – that we are kings, but we have forgotten it. In that forgetfulness we exist as beggars, and we create all kinds of sufferings because of that forgetfulness. We are not to become emperors, we already are. We just have to wake up, to wake up to the reality of our being, and to wake up is to be meditative.

Meditation is the technology of waking up, of dropping dreams, of dropping sleep and coming back home. All that we can desire is already given. The treasure that we cannot even dream of is already within our being. Hence Jesus goes on saying again and again: The kingdom of God is within you. But people go on searching in the without, and if it is within, it cannot be found in the without; if it is in, it cannot be found outside. The more we search, the more we feel frustrated, because each effort fails, is doomed to fail, unless one is fortunate enough to turn inwards.

This moment can become one of the most fortunate of your whole life if sannyas becomes a turning in, a one-hundred-and-eighty degree turn. It is possible; it is not difficult at all. It is our birthright.

Deva means divine, eva means life – divine life. Life can be lived in two ways: one – the mundane, the ordinary, the life of desires, possessions, things; the other – the sacred, the life of non-possessiveness, the life of consciousness, of love, compassion. If one lives life only in the outside it remains mediocre and it does not satisfy. It cannot satisfy unless one starts living from the inner springs. Then life takes a quantum leap. It starts having a new flavor, a new joy – a joy which is uncaused, and a flavor that comes from one's own innermost core. It is not given by anybody so it cannot be taken away. Even death cannot take it away; it is yours forever.

Life has to lived from the within. I am not against the without, but the without is not enough. That's why Jesus says: Man cannot live by bread alone. He does not mean that man can live without bread – bread is a must, but to live by bread alone is not to live at all. Then life will not have any

celebration, then it will not have any poetry. It will not have any beyond, any transcendence to it; and joy is in transcendence, in surpassing oneself again and again, in reaching to new peaks, in reaching to new heights, new plenitudes of being. Joy is always in that great adventure when you move from the known into the unknown. That moment, that movement, between the known and the unknown, is the moment of joy. Those rare moments are real moments, authentic moments. All else is dream stuff.

## CHAPTER 2

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*2 April 1979 pm in Chuang Tzu Auditorium*

Prem Nozomi. Prem means love, nozomi means hope. Love is the only hope because only love can become a bridge between man and God, because only love can be the boat between this shore and that. Except for love there is no hope. A man without love lives in hopelessness. With love enters the ray of hope. Love transforms you, makes you ready to receive the ultimate guest.

Deva Yumi. Deva means divine, and yumi means tender growing fruits. Man is a seed and God is the fruit. Man can grow into God, and only when man becomes God is there fulfillment. Then one has bloomed, then one has come to the ultimate meaning of life.

Search, seek, grope in the dark. The door is not far away; if one starts groping one finds the door. Even if in the beginning one stumbles a few times, that is nothing to be worried about. Even if a few times one goes astray, that is perfectly natural. Don't be afraid of committing mistakes, because growth comes only to those who are ready to commit mistakes, because only those who are ready to commit mistakes can learn, and it is only through learning that fruition happens.

A sannyasin has to be a learner, constantly on the go, enquiring, and never settling anywhere. The moment one settles, one is dead. Life is beautiful if it remains a pilgrimage. Settle only when God is achieved. Before that, all stays are overnight stays. Rest, but in the morning remember: you have to go. One day God also happens. If one goes on searching and seeking, if the search is intense, total, if one is ready to sacrifice oneself, then God is achieved. And in that very achievement all desires disappear. Immense contentment happens... one is absolutely blessed.

Deva Takako. Deva means divine, takako means acceptance – a divine acceptance. That is the way of the sannyasin: to accept life as it is, to accept the ordinariness of life with tremendous joy – not hankering for something else but being absolutely contented with that which is.

If it is allowed to happen – this acceptance – then God is not very far away, then Buddhahood is just around the corner. Buddha's whole teaching can be condensed into one single word, "acceptance".

You have a beautiful name, but let it become your life too. This is one of the greatest of meditations: to accept things as they are. Drop all shoulds and just be with that which is. Remember: life is perfect as it is, and to live its suchness is tremendously beautiful, exhilarating, ecstatic.

Deva Masanori. Deva means divine, masanori means a gentleman, gentleness – divine gentleness. God is grace, God is gentleness, God is feminine; and the more graceful you become, the more soft, tender and gentle, the more you become available to God.

We are not expected to fight with existence; on the contrary we have to relax with existence. It is not a question of conquering nature, but on the contrary, of being conquered by nature, of being so utterly part of it that one disappears as a separate unit. Gentleness prepares the way so that one day you can dissolve all your arrogance; and the center of arrogance is the ego. If arrogance is dropped, the ego disappears, and what is left, that is gentleness.

One cannot cultivate gentleness; one can only understand the cunning ways of the ego. In that very understanding the ego disappears and what remains is gentleness. Gentleness is our nature; the ego is hiding it, surrounding it. Only the rock of the ego has to be removed and then suddenly the spring starts flowing.

Anand Hoshitaro. Anand means bliss, hoshitaro means a star – a star of bliss. Man is searching for bliss, and not only man but all beings are searching for bliss even trees are searching for it. Bliss is the goal of all existence. It is the star far away, calling everybody, inspiring everybody, to come closer and closer and to be dissolved in it.

Man lives in darkness, but his heart goes on beating for the distant star of bliss. It is our birthright to attain it. It is not difficult either; one just has to become a little more intelligent. One has to become a little more alert, aware, more understanding. That too is our intrinsic quality; it has to be sharpened a little bit.

Meditation is a sharpening of understanding. The more silent you become, the more intelligent you become. So while you are here be as silent as possible. Be still, be quiet, be silent, and out of that will arise a new understanding in you. That understanding transforms one's whole being. It takes you from the world of misery into the world of bliss.

[Sonia in Russian means Sophia; in Hindi it's "gold".]

Deva Sonia. Deva means divine; and both meanings of sonia are beautiful. Sophia means wisdom, and wisdom is nothing but the art of transforming the base metal into gold, the lower into the higher, the earthly into the heavenly, the mud into the lotus.

Gold is an ancient alchemical symbol, it is a metaphor. It represents the most precious: it represents God. It represents your innermost being, the highest, beyond which there is no going.

Sannyas is an alchemical process. It is a science of transforming your being. We have all that is needed, all the energy that is needed to be transformed, but new arrangements have to be made.

Things are topsy-turvy, things are not in their right places. The society has not allowed things to grow in a natural way. The society disrupts every child; the society is really a conspiracy against the child. It does not allow the child's spontaneity and nature to grow on its own; it interferes, and every interference creates a perversion.

My work here is to undo what the society has done, to put things right, exactly as they should be naturally. If there had been no society and no conditioning, there would have been no need for any sannyas or any religion. It is because of the society; the society creates the illness and then the medicine is needed. In a really natural world there will be no religion because everybody will be simply natural. There will be no need for any medication, there will be no need for any change. The roses don't need religion because nobody is tinkering with them, nobody is interfering with them; man has been tinkered with down the ages.

But one thing is very important to remember: even if for centuries man has been forced to live unnaturally, if he understands it, in a single moment the transformation is possible, because the nature always remains somewhere there. You can hide it, you can cover it, but you cannot destroy it; and if you allow it, it starts functioning any moment, immediately. Hence enlightenment is a sudden phenomenon. In any moment of understanding one can become a Buddha. It does not take time, it is not a gradual process.

## CHAPTER 3

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*3 April 1979 pm in Chuang Tzu Auditorium*

Prem Akiko. Prem means love, akiko is the name of a famous poem. Your full name will mean: love, the poem. Life can either be prose or poetry: these are the two possibilities. If someone lives through the mind, life becomes prose, and if someone lives through the heart, life becomes poetry. When life is poetry, life is religious. When life is only prose, life is mundane, meaningless. Then one really does not live, one only vegetates, one somehow manages to drag oneself; and the life that is a drag ends in death. But the life that is poetic, a song, a dance, ends in eternity.

Love knows no death, love conquers death; love conquers time. But love is not of the mind, it is not a question of thinking: one has to live it.

Deva Yasunori. Deva means God, yasanori is the name of a famous temple. Your full name will mean: God's temple. Man is God's temple, but man is visible and God is invisible, so it is very easy to forget the invisible. It is also very easy to become too occupied with the visible, hence people are obsessed with their bodies. The obsession with the body can be of two kinds: the positive kind and the negative.

There are people who are continuously thinking of themselves as their bodies only. They live on the physical plane, they only indulge on the physical plane, they have no idea that they are more than that. These are the materialists. There is a negative obsession with the body too; these people are the so-called spiritualists. They torture the body, they starve the body, they destroy the body in every possible way, thinking that by destroying the body they will be making God happy. Both these kinds of people look diametrically opposite and yet they are the same people: their focus is on the visible.

My sannyasin has to become a third kind. He has not to be obsessed with the body in either way – positive or negative. He has to shift his attention from the visible to the invisible.



Once we become aware of what this consciousness inside us is, the body becomes a temple. Then the consciousness is the deity and the body is the temple that the deity abides in. And that's how one becomes balanced, healthy and whole.

Anand Eva. Anand means bliss, eva means life. The birth of the word "eva" is beautiful. When God created Eve he asked Adam to name her, and he named her Hava; from Hava comes Ava, Eva, Eve. Hava means life. And Adam called her life because she was his life – not only was she his life, she was the mother of all living beings, of the whole of humanity.

Become more and more blissful, because it is only by becoming more blissful that one becomes more alive. Life and bliss go together in a deep synchronicity. If one is more alive, one is more blissful, and vice versa too: be more blissful and you will be more alive.

Misery dissipates energy and life. The miserable person is only half alive. The miserable person is always on his deathbed. The miserable person is not dead, that's true, but he is not alive either he is in a kind of limbo. He just goes on hanging around.

To be blissful means to get into deep rapport with existence. To be blissful means to live intensely, totally, without holding anything back. Then each moment becomes so tremendously significant, each moment brings new ecstasies, and new planes of existence open their doors. The more you become committed to life, the more mysteries will be made available to you. That is the only way to earn them. The keys to the mysteries of life cannot be given to each and everybody; one has to be so total that one earns them.

So be total in whatsoever you are doing, and do it with such great joy that it is no more work: it becomes worship.

Deva Regine. Deva means divine, regine means queen – divine queen. It is the name given for Jesus' mother, Mary: the divine queen. But each being can become the mother of Christ-consciousness. It is not a question of giving birth to a child; it is really a question of giving birth to a new consciousness. In fact that is the meaning of the virgin mother: consciousness needs nobody else – one can give birth to one's own consciousness without any help from the outside. One can be a virgin mother as far as Christ-consciousness is concerned. But the beautiful metaphor was lost and the theologians started insisting that this was an historical fact: that Jesus was born out of a physically virgin mother. That is nonsense, that is sheer stupidity.

But on that sheer nonsense the whole of Christianity depends. It is really surprising that all the religions of the world depend on stupid things. Two are the basic things on which Christianity depends: one is the virgin birth and the second is the resurrection.

If you take these two things away the whole edifice of the Christian church falls down... as if only these two things are important in Christ and nothing else. His teaching is not important, his being is not important, his transformed consciousness is not important. What is important is this stupid idea of virgin birth, one; and secondly, his physical resurrection after death. And both are stupid things; they have nothing to do with the real Christ.

The real Christ has something totally different to impart to the world. The real Christ is nothing but a new consciousness completely free from the mind, a consciousness with no content, a consciousness with no thought, with no noise, a consciousness pure, simple, virgin, utterly empty.

You can also become the mother of Christ-consciousness; you have to become. That's what sannyas is all about: each one has to become pregnant with God, and each one has to give birth to himself, utterly discontinuous with the past. It has to be absolutely new, not a modified form of the old. The old has to die completely, totally, utterly, and the new has to come up, absolutely fresh. Not a chain with the past, not a continuum; there has to be a gap between the past and the new. Then Christ is born; and man is fulfilled only when Christ is born in his being.

It has nothing to do with Jesus. Jesus became Christ; you can become Christ, everybody has the intrinsic capacity to become a Christ. Not to fulfill it is to miss the whole opportunity of life.

Deva Brigitte. Deva means divine, brigitte means strength – divine strength. God is our strength. We are nobodies without him; we are just empty shells without him, just hollow bamboos. But if he sings, we become great music, we become great songs; if he sings then the hollow bamboo becomes a flute. But the song is his, the power is his.

A sannyasin has to learn to become a medium, just a pure medium, a vehicle, a chariot for God.

You have the capacity to very easily become a chariot for God. You are already ready; just a few steps and the revolution is possible. Be delighted, rejoice.

## CHAPTER 4

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*4 April 1979 pm in Chuang Tzu Auditorium*

Deva Helen. Deva means divine, helen means light – divine light. Light represents the manifest part of God; darkness represents the unmanifest part. Both are divine, but darkness is the seed and light is the flower; darkness is the womb, light is the child.

Meditate on light, and the more you meditate on light, the more you will be surprised that something inside starts opening, as if a bud is opening and becoming a flower.

Meditation on light is one of the most ancient meditations. In all the ages, in all the countries, in all the religions, it has been emphasized for a particular reason, because the moment you meditate on light, something inside you that has remained a bud starts opening its petals. The very meditation on light creates the space for its opening.

So let that be your meditation: whenever you have time, close your eyes, visualize light. Wherever you see light, be in tune with it; just don't go on ignoring it. Be worshipful towards it. It may be a sunrise, it may be just a candle in the room, but be prayerful towards it, and you will gain much.

Great is the benediction if one continues feeling in tune with light.

Juppy. Anand means bliss, juppy means added by God – bliss, added by God. Bliss always comes from God. It cannot be manufactured by us. At the most we can only receive it gracefully; we are to be receivers. We cannot grab it; and the more one wants to grab it, the more it eludes. The deliberate seeker after bliss is going to fail utterly. Each of his efforts will bring more and more frustration. He has taken a wrong step from the very beginning. Bliss has not to be searched for; one has to wait for it. One has to be patient – expectant but not aggressive.

That is the meaning of juppy: God will increase, God will add, God will give. Just prepare the way for him, just be a ready receiver. Become a womb, be feminine.

Prem means love, michael means godlike. It is love that makes a man godlike, and it is only love, nothing else can do it. Love is the greatest magic. It transforms the mundane into the sacred; it transforms prose into poetry.

Ordinarily people are living their lives like prisoners, dragging somehow, as if life is a sentence to be suffered. Love transforms it and makes it a song to be sung.

Think of love, feel more and more, meditate on love and bring love to every act that you do. Soon you will be delivered with a key that opens all the locks of existence; but that is possible only when one has learned the way of love. It is not difficult because it is our very nature. We are born to love and to be loved.

Deva Eric. Deva means divine, eric means one who is always a king, ever a king, one whose very nature is kingly. There are people on whom things can be imposed from without. They can be made kings, great leaders, heroes, but inside they are just the opposite. That is not their true nature, they are just playing a role. They may become very efficient in playing it. Not only will they be able to deceive others, they may even be able to deceive themselves, but still the role remains a role; they are acting a part.

Eric means one who is naturally a king; not playing a role, that's how he is. That's a beautiful word. Everybody is naturally a king because we are born of God – how can we be otherwise? This existence has given you immense respect, otherwise you would not have been here. This existence has needed you, needs you, hence you are. This is our natural kingship.

Jesus talks about it again and again: The kingdom of God is within you. He is talking about your natural quality of being a king. If you are behaving like a beggar then you must be playing a role, must have learned from others; the society must have taught you to be a beggar.

Sannyas is an effort to undo what the society has done to you so that the natural is revealed again; and the revelation of the natural is the greatest joy possible.

Anand Uli. Anand means blissful, uli means a ruler, a king – a blissful king. You are not yet... but you can be! And if you are not, nobody else is responsible except yourself. It is your birthright but you have not claimed it; it is your treasure but you have neglected it. It is yours just for the asking.

Jesus says: Knock and the doors shall be opened, ask and it shall be given. But we don't even ask for that which is ours. In fact we are more interested in things which are not ours. We are interested in things which are others', and we go on asking for those things. That's how a man goes on rushing from this point to that, desiring this and desiring that, never really asking for that which is already his. Once you know it, once you have it, you will be fulfilled. You can have all the things the world can provide and you will still remain unfulfilled, because that will not help your nature to grow; it may even hinder it. The more possessions a man has, the more he becomes possessed by his own possessions – burdened, worried. It does not make him really blissful, on the contrary it creates anxiety.

A blissful person is one who possesses his own self, one who is a ruler of his own being. That dimension, of being a master of oneself, is the dimension of sannyas.

Anand Isabel. Anand means blissful, isabel means goddess – a blissful goddess. That's how I see you all. You have to learn to see yourself in the same way, and not only yourself but everyone else too. It is only on the surface that people are not gods. The deeper we penetrate into them, the more godly they are. The devil exists only on the surface. The devil is the circumference and God is the center; and we have to look at the center because that is from where we really live.

To forget the center and to become too obsessed with the circumference is the misery of life. To live rooted in the center is the beginning of transformation, because once you become aware of your center, your circumference also starts changing – because it becomes luminous. It starts taking on the color and the light and the music of the center. It becomes a mirror: it reflects the center. And when the center and the circumference are in harmony then one is in the state of rejoicing. Then one has arrived home.

Anand means bliss. In Greek megs means pearl, but it is basically derived from Persian. In Persian it means moonlight, born of moonlight. In Persian poetry pearls are thought to be nothing but dew-drops born out of moonlight. It is a beautiful name.

Man can become a pearl, a precious pearl, but that is only a possibility. One can miss it too, and ninety-nine point nine percent of people miss it. They remain simply dewdrops; they never become pearls because they never become crystallized enough. They never become centered enough, they never become alert, aware enough, to pass through the transformation.

Be aware! A man without awareness is not yet born. He is only just on the verge of being born. If he becomes aware, he will be born; if he does not become aware, he will die – and will be born again and will remain hanging on the verge again, and so on, so forth. Millions of times you were born, but you never crossed the crucial boundary. This time, take the jump.

Let sannyas become a reality in your life, not just a formality. It is a scientific lab that you are entering into; my work is alchemical. If you are courageous enough to go into it, the dewdrop can be transformed into a pearl of great price. This is a great opportunity – you can use it; you can miss it. If you become conscious and start using whatsoever is available here, if you start using my energy that is available here, it is going to happen: you will be born again, you will become a twice-born. And then one is really a human being.

[A sannyasin, leaving, asks: Master, how am I going to build a world?]

I will, I will – don't be worried. Simply go there, laughing and loving, and everything will be as you want it to be, there will be no trouble. This is my observation of thousands of people: if you trust, everything settles. Nothing ever goes wrong, and if something goes wrong that simply shows that some doubt was there that created it. On a trusting person the whole existence pours itself in help.

So just be loving, be trusting, and go joyously, and you will be surprised: the same world is no more the same. And then come back – this is your home now!

Keep it (a box) with you, and whenever you need me just put it on the heart. And help people... you have to help many people towards me. Good.

[A sannyasin couple are present. The man asks: I'm very puzzled in the relationship with my wife. We have a very smooth relationship – no great highs and no great lows, and we don't have great sexual experiences. We're very puzzled by it whether it's right, if we are bored, if it's okay.

Osho checks their energy.]

Good. There is nothing to be worried about, Mm? Just forget about the highs and the lows. It is very smooth, and because there is no trouble, sometimes one can start wondering whether one is bored or what? But there is nothing, nothing of boredom at all.

If there is boredom, it automatically takes you to the low; boredom cannot remain smooth. Boredom is a negative quality. If you are bored with each other you will become angry, you will become this and that, but boredom is bound to take you into trouble.

But things are very smooth. It is just a brotherly, sisterly love affair, but very good! Enjoy it!

## CHAPTER 5

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*5 April 1979 pm in Chuang Tzu Auditorium*

[A sannyasin says he would like to spread Osho's message in Japan. He may not have an opportunity to come here again.]

Don't be worried, I will follow you! Just continue to meditate, help my people, help the center there; and many things are going to happen.

It will not be long before you are back. Once trapped by me it is very difficult to escape! The moment you land in Japan you will start thinking of coming back to India!

Anand Aurora. Anand means bliss, aurora means dawn – the dawn of bliss. Sannyas can become the dawn of bliss it depends on you, it all depends on you. If it becomes a commitment it can transform you totally. If it remains only a formality then nothing happens through it. Only when you are committed to something totally does your heart start functioning. The formal remains in the head, only the love affair reaches to the heart; and it is only when something reaches to the heart that it changes, that it transmutes.

Sannyas has to be a commitment, a deep involvement, a love affair. It can bring the dawn.

People ordinarily live in a dark night of the soul. In fact they have never seen the light so they think that life is nothing but darkness. They have become accustomed to it; they take it for granted. They think it is all there is to life. It is not all, it is not even the beginning.

The darkness has to end. Only when you are full of light and when the inner sun has risen will your life have splendor, glory, meaning, significance. Then life is a song of immense beauty, of great music, of tremendous benediction.

Let sannyas go deeper in you, and much is possible through it. All that one can need is possible through it. Good.

Prem Traute. Prem means love. Trust is the fragrance of love; without love there is no trust. It is only through the immense courageousness of love that one can trust. Doubt is very cowardly; and the mind that is not in love is bound to be in doubt. It is only in love that doubt disappears.

Love is like light and doubt is like darkness. When you bring the light in the darkness disappears. And in this light you can see a few things which were not available before. They were there but they were hidden, covered by darkness; now the light starts revealing them.

Exactly the same is the case in the inner world of consciousness. Doubt is darkness. It does not allow you to see who you are. It does not allow you to see the treasure that you are carrying within yourself. It does not allow you to see the grandeur of your being, the immortality of your soul, the divinity of your existence.

Once love arises, darkness disappears, doubts disappear. Then you can see who you are. That seeing is trust. Trust is not a belief: it is an experience.

Satyam Jonathan. Satyam means truth, jonathan means a gift of God – truth, the gift of God. Truth is not something that we can create: it is, it is already given. We can keep our eyes closed or we can open our eyes, that is our freedom but truth is a gift of God.

Truth is not arrived at by logical thinking it has nothing to do with the mind. Truth means that which is. So all that is needed is not great thinking but a state of silence so that we can see that which is without any interference of thought; so we can see it without any barrier of thought; so that we can see without any bias, without any prejudice, without any a priori concept; so we can see without being a Christian or a Hindu or a Buddhist; so that we can simply see with no idea to impose on it.

When the mind is in a state of no-thinking, when thinking is suspended, the mind becomes a mirror, and in that mirror, truth reflects. Truth is already here. God has given it already. This whole existence is his truth; we need not seek and search for it. On the contrary, we have to drop all seeking, all searching, and we have to learn the ways of being still and silent. When you are still, silent, you know. Knowing happens in silence, not in thinking.

Dharma means the fundamental law of existence, hence in the East religion is called dharma because religion is the fundamental law of existence. Dharma exactly means what tao or logos means: that which keeps the existence together, that which runs like a thread in this multiplicity of existence. Things don't fall apart; existence is not just a heap of flowers, it is a garland. The thread is not visible but the thread is keeping all the flowers in a certain system. The existence is not a chaos, it is a cosmos; and the principle of the cosmos is dharma.

If you are in tune with it, blessings shower on you; if you are not in tune with it, you create misery for yourself. There is not some person like God who sits there in the high heaven judging you, punishing you, rewarding you. That is not the eastern concept. God is not a person but a principle. Nobody is needed to judge: the law is enough unto itself. If you remain in harmony with the law, you are rewarded; nobody rewards you but you are rewarded. If you are in a discord, nobody punishes you but you are punished.



Michael means one who is godlike. [Dharma Michael] will mean the fundamental principle of life that can make you godlike. And that is the goal of every being: to become godlike. Again, let me remind you, by God I don't mean a person. To be godlike simply means to be utterly blissful, ecstatic. To be godlike simply means having no anxiety, no anguish, no tension. That tranquility, that utter peace, that peace that surpasses understanding, that's what makes one godlike.

The principle is simple: be in harmony with nature, don't go against it. Whenever you feel miserable, find out: somewhere you have gone against nature. Whenever you find yourself blissful, again search: knowingly, unknowingly, you have fallen in tune with existence.

This is how slowly slowly one discovers the fundamental law of life. It is not in the Bible, it is not in the Koran, it is not in the Vedas you have to discover it on your own. It is by trial and error that one discovers the true law.

Veet Masaru. Veet means going beyond, masaru means superiority. Superiority is not against inferiority, it is the other side of the same coin. They exist together they are two poles of one phenomenon called comparison. If you compare, then either you feel superior or you feel inferior. And it is a relative phenomenon: you may feel superior in comparison to one person and you may feel inferior in comparison to another person. There are millions of people in the world – you will become too burdened. If you feel inferior, it is bad; it hurts. If you feel superior, it is egoistic; it makes you vain. In both ways you suffer.

One has to go beyond both. That is the meaning of your name: go beyond superiority, inferiority – go beyond comparison. You are just yourself there is nobody else like you, so comparison is not possible. Can you compare a pebble with a rose-flower? They are unique; there is no comparison possible. Can you compare a man with a tree? Or a river with a mountain? You don't compare because you know they are different.

In fact each individual person is so different from everybody else that no comparison is possible. Nobody is superior and nobody is inferior; everybody is just himself. To understand that brings great freedom.

Anand Kiyoshi. Anand means bliss, kiyoshi means pure – pure bliss. Bliss is pure when it comes from your innermost core, when it wells up within you; then it is uncontaminated, unpolluted. Anything that comes from the outside cannot be so pure. The very journey that it has to make from the outside to the inside makes it impure. Happiness is impure; it comes from the outside. You have to depend on somebody for it, and that is the very cause of impurity: the dependence. But bliss is not dependent on anybody it is simply your nature.

People are lost in the search for happiness. First, it is very difficult to attain; second, if by some miracle it happens, then it is impure, it is not satisfying. Only pure bliss can give you contentment. And the strange thing is that we go on looking for it on the outside while it is always waiting inside.

Turn in – that is the message of sannyas.

Anand means bliss, purnima means full-moon night – a full-moon night of bliss. The moon represents the most blissful phenomenon, the most beautiful. One can become that beauty, that

splendor. It is within our reach; we can hold the moon in our hearts. Going to the moon is just useless. Far more significant is the process of bringing the moon in. It can be brought in. It can become a guest if you are ready to become a host. And when your inner being is full of moonlight great bliss starts happening.

The whole process of meditation is to release the imprisoned splendor within you, to release the imprisoned light within you.

We are carrying great potential, utterly unaware, oblivious of it. Just the hard shell that surrounds it has to be broken. It is painful to break that hard shell, but once you are ready to allow that much pain, to go through that much pain, and once the shell is broken, life takes a quantum leap. You are no more a mortal you become an immortal. You are no more darkness; you become a full-moon night. And you know no misery any more. Even if you want to, you cannot be miserable. Bliss simply becomes your nature, your very existence.

Come back again. This has to be done, this has to happen: your name has to become your reality too!

## CHAPTER 6

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*6 April 1979 pm in Chuang Tzu Auditorium*

Anand means bliss, nirup means formless. Bliss is not an object, so it can't have a form. Bliss is an experience, hence it is invisible, intangible. You cannot hold it in your hand; you cannot give it to anybody. Nobody can take it away from you. It cannot be stolen, it cannot be robbed. Not even death is capable of taking it away, because it is not a thing; it is a no-thing. Hence Buddha says: It is a nothing. It is a formless experience. That is the meaning of your name. That is the ultimate that happens in meditation.

One comes to know a formless bliss, and in knowing it one also becomes formless. It is a kind of disappearance of all forms – the knower and the known – and still, one is. Not only that one is: one is utterly blissful. That one is God.

Anand Hiltraud. Anand means blissful, and hiltraud we will make mean trust – blissful trust.

A trust can be out of despair, but then it is not true, because despair cannot really trust; it can only doubt. It can pretend to trust out of helplessness, but that is not the trust that grows in the heart; it is just a mind phenomenon. One is tired of doubting, tired of thinking, and one takes shelter in trust. This is a negative trust, an impotent trust; it cannot transform you.

The real trust is not out of despair and helplessness: the real trust is out of joy, out of celebration, out of love, out of blissfulness. The real trust happens only when you start becoming more and more sensitive to existence: you feel more, you see more, you hear more. Then slowly slowly you start growing a new sensibility which makes available to you the hidden, the invisible.

Then you not only see the trees and the rivers and the mountains, but the hidden hands of God. Those are there in the trees, in the rivers, in the mountains. We just need penetrating eyes so that the circumference does not hinder us from seeing the center. And that transparency happens only

when you are blissful. A blissful person is a person with eyes; and a sad person is a person with no eyes, he is blind.

Learn to be blissful and let trust grow out of that blissfulness. This is your work, this is your sannyas.

Deva means divine, maurice means darkness – divine darkness. It is very easy to understand that light is divine, hence all the scriptures say: God is light. But unless darkness also becomes divine you will remain half, you will never be whole; because darkness is as much part of existence as light. They are not really two separate phenomena but two polarities of the same energy. Darkness is one extreme of the same energy, as light is the other extreme.

One has to be capable of loving darkness too. Then darkness becomes luminous, then darkness is transformed into light. By darkness I mean all that is known as dark; for example, death. If your God is synonymous with life, then what are you going to do with death? Then your vision will have to deny death. You will not be able to accept it, and if you cannot accept it you cannot be whole.

If your philosophy of life only accepts flowers and rejects the thorns, your philosophy of life will remain partial. A partial philosophy of life creates a partial human being, and a partial human being is a miserable human being because the part can never be happy; something is always missing. The part is not whole, hence it cannot be happy. All happiness is in wholeness.

That's my basic approach: that God and devil have to disappear into each other and become one. All dualities have to be transcended, and this is the basic duality: darkness and light, life-death, devil-god, good-bad, beauty-ugliness. The moment one can see that both are the same, the moment one is capable, large-hearted enough to accept both without any choice, the moment one is simply choicelessly aware of the duality of existence – that moment is the moment of transcendence. One attains in that moment, one comes home.

Anand means bliss, geoffrey means God's peace. Your full name will mean God's blissful peace. Two things to be understood... One: peace is always from God; it is not something man-made. We cannot create it; we can only receive it. So one has to learn how to receive. One has to learn how to be open. One has to become a welcome to existence and to all that existence implies. There are tremendous beauties all around but we are closed. The benediction is constantly showering on us but we are unaware of it.

God's peace is always waiting for us but we go on ignoring it; we have other things to do. We have too much occupation. The world is too much with us and we are too much with the world. We don't give God a chance. Even in sleep we go on dreaming and thinking and planning. Only for a few moments in the night when dreaming stops does God's peace descend on us. It is those few moments which rejuvenate us, which refresh us, which make us alive again. In the morning we feel something lingering, something like a fragrance. It is not very visible, you cannot catch hold of it, but if you have slept a good night's sleep, a dreamless sleep, then in the morning you have the feeling that you have been somewhere, to some deeper realm of your being, that you have not been your ordinary mind; that you had slipped down into some depth, and that your energies are reoriented; that your roots are watered, that you are again full of zest and full of energy; that you are again ready to live, to love, to be.

But even those few moments are disappearing from the modern mind. Hence meditation has become an absolute necessity. It was not so in the past; people could have afforded not to meditate. But now it is not a luxury, it is a necessity – far more important than bread and butter.

Jesus' statement, that man cannot live by bread alone, is only half. The other half is: man needs meditation to be really alive. Meditation is food for the soul, because in meditation God's peace descends in you, surrounds you, refreshes you, gives you a shower. You are bathed and you are again new.

The second thing: peace can be negative or peace can be positive. If it is negative then it is simply a kind of withdrawal, a disinterest, an indifference to life, to existence. One is no more interested; life has lost all joy. This is the peace that so many saints in the monasteries experience; it is the peace of the cemetery. Of course when you are not occupied and when you are not in the world, you attain a certain kind of stillness, but it is negative. It is not dancing, it has no song in it. It is stagnant, it has no flow in it.

So the real peace has to be also blissful, cheerful, dancing, singing. That is the second thing to be remembered: peace alone, in itself, is not enough, because it can be negative. It has to be overflowing with joy. Then it is not the peace of the cemetery but the peace of a garden where birds sing and flowers bloom.

[A sannyasin, leaving, says she is afraid to go to the West.]

It's always... the fear is always there, and when you go from here it is very natural....

Come back again. And this fear will disappear. Once you are there, within three to four days it will be gone. It happens to every sannyasin, Mm? This becomes your home; you start living in a different kind of energy system and a different energy-field, and then in going to the world you feel hesitant. You feel you are going into something which is not going to fit, you will be in a discord; that is the fear. But there is nothing to be worried about.

Just continue one meditation every day, whichever you choose. That will help you and that will keep you connected with me. Whenever you need me just put it (a box) on the heart, Mm? – within three, four days the fear will disappear.

And come back again. Help my people there. Good.

## CHAPTER 7

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*7 April 1979 pm in Chuang Tzu Auditorium*

Anand Ralph. Anand means bliss, ralph means wolf. The wolf is an ancient symbol for courage; and bliss needs courage. Misery needs no courage, any coward can be miserable. In fact to be miserable simply means that you are a coward and nothing else. Misery is nothing but an aspect of inner cowardliness, and bliss is the flavor that comes with courage. Courage does not mean fearlessness. Courage means that in spite of the fear one goes ahead. Nobody is fearless. Unless one becomes enlightened fear continues; unless one comes to know the immortality of the soul fear continues.

It is natural, because there is death; fear is the shadow of death. Courage means that fear is there but in spite of the fear one enters into the unknown – trembling, that is human; fearful, that is natural. But in spite of it all one goes into the uncharted sea in search of the other shore which is not visible.

That very search is bliss, not the other shore – that very search, that very journey, that pilgrimage towards the unknowable, is bliss. Bliss is in adventure, bliss is in enquiry. Bliss is never a stagnant phenomenon: it is dynamic flowing. Bliss is when you are flowing, moment to moment, from the known to the unknown, from the visible to the invisible, from the material to the spiritual. In those blissful moments when you are enquiring and groping, when you are a seeker and a searcher, bliss happens.

Tao Elena. Tao means the ultimate law that holds everything together. It is another name for God, and far better because "God" gives the idea of a person. Tao does not give you the idea of a person but of a principle; not of a person but of a presence. Tao simply means the ultimate nature of existence.

And elena means light. The ultimate nature of existence consists of light. The deeper you go, the lighter you become, and at the ultimate depth there is light and nothing else. Even you are not there, because if you are there you will cast a little shadow.

You will not be there. You will not be there as a person, you will not be there as an ego, as an individuality. You will be there as a presence which casts no shadow. The whole inner journey is of melting, disappearing; because you are darkness, the ego is darkness. The more the ego is there, the more darkness; the less the ego, more light.

Let sannyas become the beginning of the disappearance of your ego. Slowly slowly drop it. Become more and more conscious so that it no more possesses you. Deliberately remember to drop it whenever it comes just because of an old habit. Forget yourself, because that is the only way to remember God....

Be here as long as you can be... till you disappear! Just be here. This is your home!

Veet means going beyond, mauro means darkness – going beyond darkness. That is the essence of all prayer, the essence of all religious effort: how to go beyond darkness, how to go beyond blindness, how to surpass oneself.

The ego is dark, the soul is light; but the soul is hidden behind layers and layers of the ego. We have to penetrate all those layers; we have to dig deep within our own being. It is just like digging a well in the earth: many layers of earth will have to be removed and then the fresh waters become available. In the same way many layers of ego have to be removed, and one day suddenly all becomes luminous inside: light simply explodes.

That experience is what liberation is all about. Light has to be liberated from darkness. The soul has to be liberated from the ego.

Deva Heike. Deva means divine; and it does not matter what Heike means! One thing is certain, that whoever you are, you are divine! So your full name will mean divine Heike.

All that needs to be remembered is that we are part of a divine cosmos, that we are not separate from God. Even if we want to be, we cannot be separate. The only thing that is impossible is separation from God. We can believe ourselves separate, but that is just a belief; it is not the truth. We can think, we can live with the idea that we are separate, but it doesn't make any difference: we remain one with God.

To remember this is to become new. To remember this is to be reborn; and that's what sannyas is all about: a rebirth. So count your life from today onwards. This is your birthday, and your first birthday.

This used to be the way with Buddha: his disciples used to count their lives only from when they became sannyasins.

One day a great king came to see Buddha, an old sannyasin came – he must have been beyond seventy. The sannyasin touched Buddha's feet, and as it was Buddha's usual way of enquiry, Buddha asked, "How old are you?" The old man said, "Only four years."

The king was puzzled; he could not believe what was happening. He said, "It is not good to interfere, but now I will remain puzzled if I don't enquire. This old man says that he is four years old, and you accept that."

Buddha said to the old man, "Explain to the king." The old man said, "It is only four years ago that I became a sannyasin. Before that I was so asleep – how could I have lived at all? It is only in these four that I have lived, truly lived; before that I was just vegetating.

So count your life from today. You are reborn!

Anand Heinz. Anand means blissful, heinz means home – a blissful home. That's what meditation creates in you; and once your heart has become a blissful home, God comes of his own accord. He becomes a guest. If you have a heart as a blissful home, you are ready as a host. But God cannot come to you unless you have an overflowing blissfulness. God can become a guest in your being only when you are a festival, a festivity, a dance of joy, a song of ecstasy.

And my work here consists in creating blissful people. I don't teach you how to find God: I teach you how to become so blissful that God has to find you. This is a totally different concept of religion. Man need not go in search of God, man has just to become worthy enough; and then wherever you are, God has to come. You have fulfilled the conditions; now it is up to him to fulfill his promise.

It is a promise, given a long long time before. Man has completely forgotten it; so much time has passed, but the promise stands. From God's side nothing has passed, no time has passed, because from God's side there is no question of time. The promise stands absolutely as it was given. You just fulfill the basic requirement of silence, of peace, of bliss, of an inner stillness, and immediately it is fulfilled.

But remember: the seeker should not become sad and serious. Ordinarily the seekers become serious and sad. They think they are doing something great so they have to be serious. They cannot laugh, they cannot enjoy, they cannot be ordinary; they have to be continuously special, holier-than-thou. That becomes their basic mask. All those masks have to be dropped here.

I am not creating holy people; I am creating blissful people. I am not creating religious people; I am creating cheerful people. But one who is blissful and cheerful and is capable of love and laughter, he is religious. He may not be a Christian, he may not be a Hindu, but he is religious; and in that religiousness God has to come.

Become a blissful home, a host.

[A sannyasin, leaving, says she feels she's much more afraid here than anywhere else.]

That's natural, because the work here is to bring up all that is repressed in your unconscious; that is the only way to get rid of it. The unconscious is carrying much pus; and being here with me is being in surgery. When the pus starts coming out, one feels fear, one almost feels death approaching. One feels shaken in the roots. One sees one's ugliness which one has never seen before. It hurts, it goes against the ego, but if one can allow it to surface, it starts evaporating. Once it has evaporated, for the first time you will feel free. And in that freedom love is possible, and God too.

In fact you are going too soon. When can you come back?... Whenever it is possible, come back, and next time stay a little longer. Mm? you are escaping almost in the middle of the surgery. But there continue at least one meditation every day, help my people, be in communication with other sannyasinS; and come back!



Next time things will be finished – they are incomplete. Allow me to finish you completely!

[A sannyasin, leaving, asks about writing poetry, which he used to do, but has dropped for some time now.]

Anything that you enjoy is worth doing... anything. If you enjoy it then anything is poetry; if you don't enjoy then nothing is worth doing. So let this be the criterion: if you enjoy writing poetry, beautiful; write! And don't be worried about whether anybody likes it or not, whether you become a famous poet or not; that has nothing to do with poetry.

Poetry is an outpouring of your heart. The joy is not in the reward that it will bring; the joy is in its very existence. The joy is in creating it. The reward is intrinsic; it does not come from the outside.

So if you enjoy writing poetry, write; and only when you enjoy it, write. Don't force yourself, because there will be periods when you will not enjoy it; then stop! And there will be periods when the poetry starts flowing again; allow it.

Remember to remain natural and always listen to the inner rhythm, never go against it. That's what happens: if you write poetry and it is not coming, you force it, because you think that you have become a poet so you have to do it. Then it is false. So whenever the mood is there, let it happen, and whenever the mood is not there, don't force.

[A sannyasin couple are present. The woman is pregnant and says: My baby comes in the next weeks.]

Mm mm, so a great group is going to be there! Enjoy it... enjoy it as deeply as possible. Giving birth to a child can become one of the most orgasmic experiences, but humanity has turned it into a deep pain and agony. Something has gone terribly wrong.

The birth of a child need not be painful; on the contrary, it has to be the greatest joy of life. No sexual orgasm can go so deep and can be so huge and enormous as the birth of a child. But one has to learn a simple thing: to go with it, not to resist, not to fight.

Just be totally in tune with the child, and it will be a beautiful experience.

## CHAPTER 8

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*8 April 1979 pm in Chuang Tzu Auditorium*

Uli Narayano. Uli means ruler of all, narayano is a name of God – God, the ruler of all. Only God can be the ruler of all; man tries but fails, is bound to fail. The very desire to become ruler of all is ugly. The desire to dominate is irreligious. The desire to be higher than others is the root cause of human misery. Everybody is trying to do the same, hence the great competition, the great conflict, that goes on and on. Each individual is fighting with all other individuals. We are living with enemies. We cannot befriend them because we are competitors.

To drop the desire to rule anybody is to become a sannyasin. To drop the total desire to dominate is to become religious. In that understanding one comes to know that God is the ruler of all. God is not a person but the ultimate principle.

Anand Ghoshen. Anand means bliss, ghoshen means declaration – declaration of bliss. My sannyasin has to become a declaration of bliss. His very being has to pulsate with joy, because joy is prayer. His very climate has to be that of celebration, because celebration is worship.

So let that be the basic key for you: in each moment of your life, in each act of your life, declare your blissfulness, your cheerfulness, your zestfulness, and you will come closer and closer to God. That's the only way to come close to God; there is none other.

Anand Olaf. Anand means bliss, olaf is a form of olive. It has become a symbol of peace. In fact it should be the symbol of coming home, of arriving at the destination, because peace happens when you have arrived. When the journey is over one feels utter peace, hence it has become the symbol of peace. k is concerned with the ancient story of the flood.

For days and days Noah was searching for land Then finally he released a dove. They waited for the dove to come back, and the dove came with an olive leaf. That was the sign that land was very close

by – "so we have arrived" – hence there was great joy and great peace.... Let sannyas become your arrival.

Anand Ann. Anand means bliss. Ann is a part of hannah hannah means grace, mercy, prayer, but I would like you to remember prayer. Your full name will mean bliss prayer. Let bliss be your prayer, not words. Prayer cannot be in words; one can only live it. One cannot say it; one can only show it. One can be luminous with it, but there is no way to say it. Prayer has nothing to do with words, it is not a verbal communication, because God understands no human language. He understands the primordial language of existence – that is silence. But if silence is there and bliss is not there, there will be no prayer. Then the silence will be empty, then the silence will be simply negative, a kind of vacuum – the peace that is found in the cemetery. It will not have life.

If the silence is full of bliss it becomes prayer, because it becomes love. The meeting of bliss and silence becomes love. Where they meet, great transformation happens. Then there is no need to go to a church or a temple or to a mosque for prayer; you can be in prayer twenty-four hours a day. And prayer can only be of any use when it becomes like breathing. But then it has nothing to do with words; it is just the way you live.

Live blissfully, cheerfully. Live with laughter in your heart and your prayer will be heard. Without uttering a single word, it reaches to God.

Anand Phil. Anand means bliss, phil means love. Your old name, Philip, means a horse lover. Phil means love, and the remaining part comes from "hippos", which means horse, and that is not of much use – to be a horse lover! Mm? that is almost like being a horse thief! So I will change it: Phil is enough. Just be a lover. Horses are included... there is no need to exclude them, but just be a lover, and a blissful lover.

Love should not become a serious phenomenon. People make it too serious, then it brings agony. Take it easy, take it lightly. Love should be fun, and then it brings great freedom, and ultimately it brings you to God and God to you.

Prem Dorothea. Prem means love, dorothea means a gift of God – love, the gift of God. Love always comes from the beyond. It is not something that we can make, it cannot be manufactured by us. At the most we can receive it or reject it; we can say yes or we can say no. If we say no we remain in misery; and the ego tends to say no. If we say yes life becomes a joy, a rejoicing. But to say yes one has to drop the ego. Saying yes means surrendering to existence. That simple word "yes" contains the whole of religion. If one can say "Yes!" to existence with a total heart, then all is done. Yes means: Thy will be done. In that very surrender, love starts pouring in, love starts overflowing you.

That's what everybody is seeking and searching for, but everybody is preventing it from happening. That's the greatest dilemma that every human being has to pass through: we desire something but we destroy the bridge that can take us to it.

Anand Heiderose. Anand means bliss, heiderose means a rose.

What is "heide"? – heather?... A desert rose? Good. That's far better! To be a rose in the desert is far better.

The world is almost like a desert. It is very difficult to be a rose here. A thousand and one difficulties are in the way, but those difficulties have to be accepted as challenges. Those difficulties have to be used as stepping stones. Then they don't hinder you from growing; on the contrary they help. And it is because of so many difficulties in life that ultimately one comes to a ripeness, richness.

If there were no difficulties in life there would have been no possibility of growth. The whole situation of existence is helpful to growth. All its misery, all its agony, all its turmoil – everything helps the consciousness to grow, to become more alert, to become more aware, to become more integrated. And that integration is the inner rose. When that rose blooms one has become a Christ or a Buddha. Let that be the goal.

Deva Ron. Deva means divine, ron means power – divine power. All power is God's. Life is his. He breathes in you; he circulates in your blood he beats in your heart: he is all in all. But we have created a very false phenomenon, the most dangerous lie – the ego – and we pretend that "The power is mine, I am powerful." The idea that "I am powerful" disconnects you from the totality, from the whole.

A sannyasin has to learn that "I am not; I am not at all, so how can I be powerful? I am a nobody, just a vehicle of some unknown energy – call it God, tao, or whatever one wants to call it." It has no name, but to know that "I am just an emptiness and some infinite energy flows through me" is to become a sannyasin. That is real initiation: when you disappear and only God is.

## CHAPTER 9

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*9 April 1979 pm in Chuang Tzu Auditorium*

Anand Manuel. Anand means bliss, manuel comes from the Hebrew, emmanuel. Emmanuel means "God, be with us." It is the essence of prayer; and blissfulness arises only when this prayer is fulfilled. When God is with us then there is bliss. To be without God is to be in misery; to be with him is to be in a rejoicing. And these are the only two alternatives: either be with God and let God be with you, or be alone and deny God and ignore God.

The first creates heaven around you, the second creates hell. heaven and hell are not geographical – they are psychological states. Heaven means when we feel that God is with us, and hell means when we feel that we are utterly lonely and there is nobody with us. Hell means that existence is alien, foreign, that we are outsiders, that we don't belong to it, that it doesn't belong to us. That state is isolation, is hell. But when you see that the trees are with you, and the moon and the stars, and the mountains and the people and the birds – all are forms of God – when you feel that existence is with you, when you start pulsating in oneness with existence, you are in paradise, you are in heaven. That's what bliss is all about.

Sannyas is a prayer, a prayer to existence: Be with us.

[Osho addresses a new sannyasin.]

You have been coming and coming for a long time – now you have come. It has been a long journey, arduous too, but the more the journey is arduous, the more fulfilling; and the longer one has to wait, the deeper is the ecstasy. It is through pain that we earn being close to truth, to God, to that which is. Pain is the price we pay for it. It is only through great agony that ecstasy is born.

But now you have come home.

Now your life will take a totally new turn. It will no more be a journey; it will become a rejoicing. It will no more be a search. From now onwards God has not to be searched for but lived. And the paradox is: those who seek and search will never find, and those who start living have already found. God is found by living him, not by searching. Search is philosophical; and philosophy is not a bridge between God and man: it is a wall.

Religion is existential. It has nothing to do with thinking, enquiring; it is not a question at all. Religion is a state of drunkenness, a state of being intoxicated with existence. It is something of the heart, and the heart has its own reasons that reason knows not.

So your sannyas is going to be a love affair; it has nothing to do with the mind. To be with me is going to be heart to heart, spirit to spirit.

Anand Samuel. Anand means rejoice. Samuel is Hebrew; it means God has heard – rejoice, God has heard, your prayer has reached. Rejoice, you are no more alone. Rejoice, you are at home.

Deva Julia. Deva means divine, julia means youthful, young – a divine youthfulness. God is always young, existence is always young. It is young because it is always in the present.

The child lives in the future; the old man lives in the past; the young mind lives in the present. That is the basic quality of youth: to be herenow. The child cannot be herenow. He has a great future, his time is to come. He plans, he dreams. The old man has no future; there is death and darkness and nothing else. But he has a great past. He goes into great nostalgia, he goes into memories. The child lives in dreams; the old man lives in memories. Between the two is the young man who lives herenow, in the present. And if a young man does not live in the present, then either he is immature and thinks of the future, or he is already old and has started thinking of the past.

There are very few young people in the world. It is very rarely that you find a young person – only once in a while a Jesus, a Buddha; these are the really young people. I am not talking about the physical age, I am talking about their spiritual approach to existence. The body may be young, the body may be old, that doesn't matter; but if your consciousness lives in the herenow you will have a freshness to your being. That freshness is joy, that freshness is the door to God. That freshness has nothing to do with time, because the present is not part of time at all.

It has been taught for centuries that time has three tenses: past, present and future. It is utterly wrong. Time has only two tenses: past and future. The present is not part of time at all; the present is part of eternity. It is a penetration from the beyond. The past and the future belong to the earth; the present belongs to the sky. The past and the future belong to the mind; the present belongs to consciousness.

That's why we cannot use any other tense with the word "God". We cannot say "God was", we cannot say "God will be". We can only say "God is"; God always is. In fact to say "God is" is a tautology, a repetition, because God means is-ness, is-ness means God.

So this is the key for you. You have a beautiful name – make it part of your lifestyle: remain in the present. The moment you catch hold of yourself going into the past, cut that thread immediately,

then and there, not waiting for even a single moment. The moment you catch hold of yourself, red-handed, moving into the future – plans and dreams and this and that – raise a sword and cut it then and there, and always bring yourself to the present again and again.

In the beginning it is difficult – one goes on missing, one goes on forgetting – but slowly slowly one starts settling. The day that one has really settled in the present moment, not lagging behind it, not heading ahead of it, is the moment of great benediction, because in that very moment you are transported into another world: the world of eternity, the world of deathlessness, the world of God.

Prem Damien. Prem means love, damien symbolises friendship. In ancient Greek mythology Damien sacrificed his life for his friend, Pythias, hence the name has become a symbol of loyal friendship.

Friendship is the ultimate flowering of love. Love has something earthly about it because love has something of passion in it. But friendship is pure fragrance; it is unearthly. If love moves in the right direction it becomes friendship. If it does not move in the right direction it becomes enmity. Love is a dilemma. If you love, then only two alternatives are possible: either you will turn into enemies or you will become friends. You cannot remain in between; one has to be either this or that.

Millions of lovers turn into enemies, the majority of lovers turn into enemies, because they don't know how to transform love into friendship. Enmity is easy – it is falling down, and the fall is always easy. Friendship is rising high, soaring high, climbing high, and the climb is always hard. And friendship requires great transformation in your inner alchemy.

Jealousy has to be dropped, possessiveness has to be dropped; the very idea of dominating the other has to be dropped; clinging has to be dropped. All kinds of dependencies have to be dropped. Friendship demands great sacrifices, but if all these things are dropped love is purified and soon love remains just a fragrance. Then love brings not only friendship, it brings freedom.

Friendship is a spiritual phenomenon. In the world friendship is almost disappearing. There are acquaintances but not friends any more. In fact the modern man cannot understand the idea of friendship at all; it has become so unknown. We read the ancient stories about friendships, great friendships, but we think they are just stories. They cannot happen in fact, because those things are not happening at all in our lives. In our lives love is turning sour, love is turning bitter, love is turning poisonous. We have forgotten how to make nectar out of it.

My effort here is to help you to know how to love and how to purify love. Love contains the greatest treasure there is, but it has to be purified. If you don't purify it, it is dangerous; it will kill you. It kills many people.

If love does not become a flower it becomes a cancer. It is playing with fire, hence many people have decided not to move in the world of love at all. They are satisfied with having a sexual relationship, not a love relationship. They are afraid, and in a way they are right too, because out of one hundred, ninety-nine cases are just proof that love ultimately turns bitter and poisonous. The exception only proves the rule. It should not be so if the art of love is understood rightly; and sannyas is the art of love.

Love is the greatest object of meditation. Love has to be contemplated, meditated on. Love has to be experienced, watched, witnessed, so that we can sort it out, so that we can take the weeds out. Once the weeds are taken out, roses start blooming. Those roses are the roses of friendship.

In one sense you can call them friendship; in another sense they are the roses of prayer, because the person who knows what friendship is, is bound to know how to befriend the whole existence. If you can befriend one person, you know the art. The tacit understanding has happened; you can befriend the whole existence. That's what prayer is: feeling at home with existence.

And remember one fundamental law: whatsoever you are to existence, existence is to you a thousandfold. If you are a friend to existence, existence is a friend to you a thousandfold. If you are an enemy, existence is inimical to you a thousandfold. And because the modern mind has been conditioned to conquer nature and to fight nature and to be victorious over nature – all rubbish, all nonsense – we have destroyed nature, we have destroyed humanity. Now something has to be started again from abc, otherwise humanity is doomed.

Sannyas is just an effort to create a new man, to bring a new humanity, to give birth to a new idea of a human being... full of love, friendship, trust, prayer.

Prem Kaj. Prem means love, kaj means rejoicing. Rejoice in love – that's my whole message. If this much is understood, then nothing is left to be understood; all is understood. Rejoice in love because love is the door to God; and you can love only if you rejoice in it. Love should not be a burden to be carried; it should be a dance to be danced, a song to be sung. Love should not be serious. If it is serious, the point is missed; you have already gone astray.

Love should be fun, a playfulness. God is closest to you when you are in a mood of playfulness, because when you are in the mood of playfulness you are like an innocent child. My own experience, my own observation, of thousands of people, of thousands of seekers, is that man is never more playful than when he is in love.

Love is a kind of playfulness, and when you are playful you are relaxed. When you are playful there is no anxiety, no tension. When you are playful you are capable of wonder, awe. And those are the really religious qualities: to be able to feel wonder, to be able to feel awe, to be able to be exhilarated with the beauty that surrounds you, with the existence that has been given to you, to be able to dance with the trees and with the wind and with the rain and with the sun.

These are the qualities of the religious person – not of the person who goes to the church or to the temple and performs a certain ritual. Those reflect the qualities of stupid minds; they have nothing to do with religion. Religion is innocence, a new childhood, a new birth, a new playfulness. Then the head simply disappears; you have no head any more. Then the heart has full power over your being.

That's what love is. When the heart is the master then you are in love. And if you rejoice, love grows. They help each other: the more you love, the more you rejoice; the more you rejoice, the more you are able to love. And closer and closer you come to God and God comes closer and closer to you.

Rejoice in love!



Prem Satsang. Prem means love, satsang means communion – a loving communion. Language is incapable of communion. It can communicate, but it cannot commune. So whenever there is something of significance, language falls short; it is felt to be inadequate.

You see something beautiful – the last morning star disappearing or just a lonely unknown flower by the side of the road – and you want to say how you feel, but you cannot. You are dumb, because that beauty cannot be reduced to words. If you say something you will feel a sort of guilt because you will know you have not been able to say it, that in saying it you have destroyed something of immense value.

When one is in love, language falls short. Then only silence... that silence is satsang. To be in silence is to be in communion. The first silence has to be learned with the Master. That is the purpose of becoming a disciple, a sannyasin, an initiate. The basic purpose is to learn the abc of communion – how to be in deep silence with the Master.

He is utterly silent in his being. His inner talk has stopped. He is just a total emptiness: there is nobody inside him, no clamor, no noise. If you can also be silent with him... it will be difficult in the beginning – the words will come, thoughts will go on chasing you – but slowly slowly, if you love enough, if you trust enough, if you are sincere enough in your search, you will learn the knack of being silent with the Master. Then his silence will pour into your being. Like a flood it comes and it takes all the garbage.

Once you have learned how to be silent with your Master. then you can be in silence with the Master of the world, you can be in silence with God. It is only through that silence that truth comes. It is only through those moments of silence that the first glimpses of the splendor of existence arrive, that windows open, that walls disappear, that your eyes are open for the first time and your ears hear for the first time. Then it is really incredible – how much we have been missing.

Each moment is so precious and so ecstatic, and we go on missing because we are insensitive. Communion means becoming silent, becoming sensitive, becoming open, becoming receptive. The real prayer is not to say something to God; the real prayer is being able to listen to God, to hear if he has something to say.

## CHAPTER 10

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*10 April 1979 pm in Chuang Tzu Auditorium*

Anand Joseph. Anand means bliss, Joseph is a blessing; it means may God increase. Your full name will mean may God increase your bliss. It is always a possibility, a hope, a dream. The dream can be fulfilled, the hope can become reality, the possible can be actual; but between the two there is a great gap. That gap has to be bridged by meditation. That gap has to be bridged by sannyas.

Man should not be contented with himself as he is. He should remain constantly discontented with himself as he is, only then is there a possibility of surpassing, transcending. Because whatsoever we are is not our true being. To be contented with it is to be befooled by the society. It is to be contented with a mask. It is not our real essence. And we will not search for the real essence if we are contented with the mask; we will not look for the original face. And the search for the original face is the only thing worth doing in life. Everything else is worthless.

Unless you know who you are in your essence, life has been missed. In getting initiated into sannyas you are taking a great step – from the possible to the actual, from the dream to the reality.

I am here to help, with my total being. If you are ready to accept the help with your total being, the miracle can happen. It is up to you.

Prem Iris. Prem means love, iris means rainbow. Love is a multi-dimensional phenomenon. It is a rainbow. It is the whole spectrum, from the lowest to the highest, from black to white and all in between. And unless a man becomes capable of living love in all its dimensions, he is not prepared to receive God in his heart. It is the fire of love that prepares you.

One has to go through many pains and many pleasures, many dark nights and many sunlit days, the many agonies and many ecstasies that love brings. It is only between these two – as if one is walking on a tightrope, balancing constantly – that one grows, that one matures.

Never avoid love. Love is the greatest experience, even when it is agonizing. So what to say about it when it is ecstatic?

You have a beautiful name. In Greek mythology Iris symbolizes the messenger from the gods to man. The rainbow is a message from God to man. It is a bridge between the human and the divine; and that's exactly what love is.

Anand Lise. Anand means bliss, lise is a form of Elisabeth. It comes from a Hebrew root "el"; el means God. Your full name will mean goddess of bliss. That's our potential – we have to make it actual. The seed is there; we just have to give it the right soil and the right climate and we have to become right gardeners, and soon things start happening. The seed disappears in the soil; and the death of the seed is a resurrection: a tree is born.

Man ordinarily is just a seed; the name of the seed is the ego. The ego is a hard shell around the soft potential that is hidden behind it. It is good because the soft potential needs protection, but it is dangerous if it protects too much. When the time comes for it to disappear and dissolve, if it resists, if it rejects, if it is not ready to surrender to the soil, if it is not ready to die, then the protector has turned into the enemy. And that's what happens.

The ego is not bad in itself; it is protective to a certain extent. Beyond that it is dangerous – it has to be dropped. Sannyas is nothing but the art of dropping the ego. The moment the ego drops, the seed has died, and you are resurrected as a new being.

Sannyas is a new birth. Think of it as a new birth, as a discontinuity with the past, as if the old is gone, as if it never belonged to you, as if you have read about it in a novel or you had seen it in a film; it was somebody else's past. Start fresh, new, unburdened of the past, and then life starts taking on the flavor of magic. And one day, when the season is right and when the time has come, one blooms in thousands of flowers. That blooming is bliss, that blooming is coming home. Never rest before it. Never be contented before it has happened.

A great divine discontent, which is missing in the modern mind, is needed. The modern mind is very topsy-turvy, upside down. The modern mind is very much discontented with things: the car, the house, the refrigerator. Each year new models are needed, more gadgets, more refined, computerized. The modern mind is very discontented with things, hence one goes on accumulating great possessions. But the modern mind is utterly contented with itself, hence there is no spiritual growth.

In the ancient days things were just the opposite: people were very contented with things but very discontented with themselves. Hence it was more possible for Buddhas and Christs and Krishnas to be born. Now it has become almost a rarity. And even if somebody becomes a Buddha, nobody can believe it. It has become such a rare phenomenon that it looks impossible; it cannot happen. It seems that all those old stories are mere stories. These people have never really walked on the earth.

They have. They have lived as physically as you, as much in the world as anybody else, but they lived with a totally different vision. They lived with mature souls, with ripe consciousnesses, with lotuses opening within their beings.

[Bruco: it means caterpillar.]

Veet Bruco. Veet means go beyond.... You have remained a caterpillar long enough, now become a butterfly. And that's my whole business here: transforming caterpillars into butterflies.

Every man is a caterpillar. And the misery is that many have forgotten that to be a caterpillar is only a stage of growth, it is not the destiny; that it is a passing phase, that you are not to cling to it; that you have to go beyond it, that there is much more to life. In fact life has infinite treasures to bestow upon you.

But if you talk to the caterpillar and talk about the butterflies, he will not believe you. He cannot believe that he can fly. And it is natural – how can he believe? – because he has no wings.

He can only trust a butterfly who can convince the caterpillar that "I have been just like you! You are perfectly logical, and this was my argument too once, that I don't have wings so how can I fly? But wings can grow: the caterpillar can disappear and the butterfly can appear instead. This has happened to me," the butterfly can say to the caterpillar.

Then too, very hesitatingly, very suspiciously, very doubtingly, the caterpillar will listen.

If he can trust a butterfly then things will start changing. Then he will start groping for the possible. Then he will start dreaming about that for which he has never given a single thought. Then a great desire in his being will arise to transcend, to surpass himself.

Friedrich Nietzsche has said: The greatest misfortune that can happen to a man is that he forgets to surpass himself. And that will be the greatest calamity for humanity – the day the whole humanity forgets that man is not the goal but a bridge; that man has to be surpassed; that a man is really man if he surpasses himself, that in his very surpassing is his humanity; that a man is an arrow towards the unknown, that a man is a journey, a pilgrimage.

Yes, you have chosen a beautiful name – I loved it! But now a higher stage of bruco... now start dreaming of being a butterfly!

Anand Frank. Anand means bliss, frank means free, freedom. Bliss and freedom are two aspects of the same phenomenon. They are never separate; they cannot be separated. If you know what bliss is you will know what freedom is; if you know what freedom is, you will know what bliss is. They are not really two things but two aspects. And one can start the search from either; the other will come of its own accord.

Start becoming blissful. Be more meditative; go deeper into dance, music, song, love. Fall in love with existence. Be more sensitive to it, remain available, open, vulnerable, and you will become more and more blissful. And you will be surprised that hidden behind your bliss is coming a new world of freedom. You are growing wings, the whole sky is becoming yours. You will feel that there are no limitations.

Or you can start by being free... Then drop all that binds you, all kinds of bondages – psychological, spiritual, religious. Don't be a Christian, don't be a Hindu, don't be a Mohammedan; don't believe in

anything unless you know. It is a razor's edge, the path of freedom. One has to be very alert and aware so that nothing clings and one doesn't cling to anything, otherwise immediately bondage is created.

The path of bliss is the path of a drunken man. You can forget yourself, you can be drowned in it; that's how the ego disappears on that path. But the path of freedom is the path of being aware, alert. That is the way the ego disappears on the path of freedom.

U you can surrender, then follow the path of bliss, love, devotion. If it is difficult, then follow the path of the warrior – the way of awareness, meditation, witnessing. But whichever you follow the ultimate result is the same: you gain both. Whenever you reach to the peak, both are waiting there for you. The difference is only in the paths but the ultimate experience is one: it is of bliss/freedom.

So be here, experience. Both the things are available here – meditation, prayer – and find out for yourself whichever feels in tune with you, whichever fits with you, whichever clicks. That is your path, and the other will come of its own accord.

# CHAPTER 11

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*11 April 1979 pm in Chuang Tzu Auditorium*

[Sybrand: It means burning iron or flaming sword. It's actually the sword of the guards who protect paradise.]

Prem Sybrand. Prem means love – the fire of love, a burning love, a flame of love, or love aflame.

Man is alive only when love is aflame, when the heart is hot, otherwise man lives in a kind of ice-coldness. And to live in a cold way is not to live at all; it is a kind of slow suicide. One should live passionately, intensely, totally. One should burn one's life torch from both the ends together, and then even if one only lives for a single moment it will bring contentment. Otherwise one can go on living for lives together – a lukewarm life will never bring any contentment.

Deva Stephan. Deva means divine, stephan has many meanings, but the meaning that I would like is garland; that is one of the meanings – a divine garland. Man can either be just a heap of flowers or he can be a garland; and the difference is much. The garland has a thread running inside it. The flowers are not separate; they have a certain unity, a togetherness. They are not just a crowd; the garland has an individuality.

Life remains just a heap of flowers if there is no sense of direction. Once the sense of direction has entered into your being, you start becoming a garland. And only the garland can be offered to God – not a heap of flowers.

You can become an offering only when you have a certain individuality, integrity, when you have a center. And that is the whole function of sannyas: to give you a sense of direction, to help you to become integrated, rooted, centered, to help you to drop all kinds of splits, divisions.

If your inner space can become one you will be surprised. The greatest surprise of life is there when the inner space becomes one. Suddenly you have arrived! You were searching so much, and there

was no need to search; it was already there inside you. But because the crowd is there, the noisy crowd, your own fragments quarreling in a constant civil war, you cannot see the space.

Once the furniture of the mind is removed, the space becomes available, and that is the space in which for the first time something of the divine is felt. In that space the first proof of God becomes available to you – not a logical proof but an existential proof.

Anand Ivanna. Anand means bliss, ivanna is the Russian form of john. John was the most beloved disciple of Jesus, so his name has become the symbol of the beloved disciple. Ivanna is the feminine form of john. Your full name will mean blissful, beloved disciple.

Sannyas means to enter into discipleship. Discipleship means opening up to receive the grace of the Master, becoming vulnerable to his presence, dropping resistance, all defense measures, all armor, trusting that even if the Master kills, one is ready. And the Master has to kill; in a certain psychological sense he has to destroy you before he can create you. Each disciple has to carry his cross, and each disciple has to be crucified, because only after the crucifixion is resurrection. You can be born anew, you can have a new being, but the old garbage, the old identity, the old ego, has to be destroyed.

A disciple is one who is so surrendered that even if the Master gives death as a gift, he will receive it with great gratitude. And then life, eternal life, abundant life, follows!

Prem Maurizio. Prem means love, maurizio means dark. Love has both the qualities in it: it is light and dark, it is day and night, it is life and death. One has to start from the dark side; the beginning is always in ' the dark. Just like the seed that starts its life in the – darkness of the soil, or the child that starts its life in the darkness of the womb, all beginnings are in the dark, because darkness is one of the most essential things for anything to begin.

The beginning is mysterious, hence darkness is needed. And the beginning is so delicate, that's also why darkness is needed. The beginning is also very ' intimate, that's also why darkness is needed. Darkness has depth and a tremendous power to nourish. The day tires you; the night rejuvenates.

So start moving into the darkness of love. The morning will come, the day will follow, but if you are afraid of the darkness then the day will never come. If one wants to skip darkness then the day is impossible. One has to go through the dark night of the soul to reach to the dawn. Death is first, then life is.

In the ordinary sequence of things birth is first, then is life, but in the inner world, in the inner journey, it is just the opposite: death is first, then is life.

Veet Marc. Veet means going beyond, transcending, surpassing; marc is the god of war. Your name will mean: going beyond violence, war.

For centuries man has been prepared to be at war with others and to be at war with himself. The god of war has been worshipped all over the world in different names. k is an ugly history. War is not what man is here for. Man is here for love. Man is here to grow in friendship, to go deeper into intimacies, to love more, because that is the only way of being more: to love more is to be more.

To fight is to be destructive; and it not only destroys others, it destroys you too, because whatsoever you do to others you have first to do it to yourself. If you love others, you have to love yourself first; if you fight, you have to fight with yourself. That is something very fundamental: that we can do to others only that which we have done to ourselves in the first place.

Drop all violence, all conflict, all competitiveness, all ambition; those are irreligious qualities. Love is the only religious quality. Learn more of love, enjoy love more. Surrender more and more to the god of love; that is the meaning of your name now. Going beyond the god of war means going into surrender to the god of love.

Deva Annelie. Deva means divine, annelie means grace – divine grace. Man unnecessarily struggles. We are defeated because we struggle too much. It is not that we are defeated because we don't make enough effort; just the contrary: we make too much effort. There are things which happen only in effortlessness; there are things which come only as the grace of God. We cannot grab them, we cannot snatch them away; we can only be passive receivers. And that is the greatest art to learn, because all that is significant comes as grace. Love, meditation, joy – they all come to you. All that is needed on your part is to be available, receptive, welcoming.

Open the doors of the heart and become a welcome to God. And any day the guest comes; when the host is ready, the guest appears of his own accord. That's my work here: to create hosts, open hearts, hearts which can become wombs, hearts which can be pregnant with God.

[The new sannyasin says: I find it very difficult to accept myself.]

It is difficult for everybody, because we have been taught not to accept ourselves; it has become an ingrained habit. No child is loved for his own being. , Hence the child starts learning one thing, that "I am not acceptable as I am; I have to earn acceptance. I have to do this and I have to do that, then I will be loved, but I cannot be loved simply, just by being myself."

And that is being done all over the world, in every country, in every culture, more or less. Every child is poisoned by this. It is good that you are aware of the ; fact, because it can be dropped through awareness. It is just a hangover, a hangover from your parents, teachers, priests. They are all teaching one thing continuously, from every nook and corner they are conditioning everybody that "You are not of any worth unless you prove yourself. You have to prove your worth. Become a great painter, then it is good. Become a great politician, then it is okay. Become a great poet, then it is okay. But if you are just yourself, with no claim, then you are worthless." This stupid idea has been taught to everybody.

This will disappear, because here we love you as you are. This whole milieu is to create the feeling in you that worth is not to be earned, that worth is intrinsic; whether you do anything or not, that is irrelevant. If you do, good; or if you don't, that too is good: your being itself is beautiful, lovable.

Once this idea gets rooted in you, you will start growing. You will have a totally different flavor to your life. You will fall in love with yourself; and that is a basic requirement to love the world, to love others, to love God. The person who is not in love with himself cannot love at all.

Leave it to me; I will teach you! The work has already started. And next time you come, come for a longer period. Good.



Deva Paul. Deva means divine, paul means small, little – a divine nobodiness. The idea that "I am big," that "I am somebody," is the most foolish idea that anybody can have, and everybody has it, almost everybody. One may say it, one may not, but deep down everybody carries this idea that "I am special," that "I am superior," that "Nobody understands me," that "Nobody knows my real value," that "I am great." That's how the ego exists, lives, gets roots in your being.

Paul is a beautiful word. Be small. Know that "I am nothing." Know that "I am nobody." Become an emptiness, and in that emptiness something immense starts happening. That emptiness attracts something of the divine within you; that emptiness becomes overflowing love, overflowing bliss, overflowing God. One has to disappear for God to be.

[A sannyasin, arriving here for the first time, says: I was very afraid to come here.]

That's a good sign! That means that something is going to happen. The mind is afraid only when something really deep is going to happen; the mind is never afraid of superficial things. It is perfectly capable of managing the superficial, but with the deeper it is at a complete loss.

When something of the heart is going to happen, the mind starts freaking out. It is frightened, scared to death; and in a way it is right too, because to move towards the heart means the death of the mind. When the heart becomes more alive, the mind starts fading out; its function is finished. It is a pretender, it is a pseudo-soul.

When the real soul arrives, the pseudo has to disappear. When you have come to know your original face you will drop the mask. The mask is afraid that "Now the time is coming and I may be dropped," and it has been in control so long and in power so long. So whenever a sannyasin is afraid to come close to me, it is always a good sign!

## CHAPTER 12

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*12 April 1979 pm in Chuang Tzu Auditorium*

Anand Christopher. Anand means bliss, christopher means Christ-bearer. Each human being is a christopher, because each human being is a bearer of Christ-consciousness. Everybody is carrying the Christ within his soul; it has only to be uncovered. It is a hidden treasure: a little digging in the interiority of one's being is needed.

Once you have found your Christ within you, you have found God, because Christ is the bridge between man and God. Remember, Christ has nothing to do with Jesus Christ as such. A Buddha is a Christ, a Krishna is a Christ. Christ is not a personal name; it symbolizes the awakened soul. It means exactly what Buddha means: Buddha means the awakened one and Christ means the crowned one. Once you are awakened, you are crowned. Asleep you are a beggar; awakened you are the emperor.

Prem Gerhard. Prem means love, gerhard means a spear – a love spear. Love pierces like a spear in the heart. In fact it kills you as you are. It gives you a new birth, but the new birth is possible only if the old dies. The birth has to be preceded by death, resurrection has to be preceded by crucifixion; and love is that miracle that kills and resurrects. It is poison and nectar both.

Love is the greatest paradox of life, the most mysterious phenomenon. It contains the opposites in it. It is the meeting of the contraries. Darkness and light become one in it, because life and death become one in it.

Anand Janne. Anand means bliss. Janne is a form of john, the feminine form of john; john is Hebrew and means the gracious gift of God. Your full name will mean bliss, the gracious gift of God.

Man is capable of creating pleasure, but is not capable of creating bliss. Pleasure is man-made, hence it is momentary. Whatsoever man makes is momentary. Man himself is momentary; he

cannot make anything eternal. And the momentary never satisfies; on the contrary it leaves you more dissatisfied than you were ever before. It gives you a taste and then it is gone; and then you feel more miserable. Had one never tasted it, one would have never known the misery.

Man can create pleasure, and in the wake of pleasure comes misery; both are man-made. If there is no pleasure there will be no misery, hence poor people are less miserable. It looks very illogical, but poor people are less miserable than the rich people, because the rich know the taste of pleasure and also know that it goes; it comes and it is gone. It is just there as a glimpse, but after the glimpse, after the lightning, the darkness becomes darker.

The poor man has no taste of pleasure, hence he cannot be miserable. People coming from the West to the East are surprised that people are not tremendously unhappy. They should be: they have nothing to be happy about. In fact because they have nothing to be happy about, they cannot be unhappy – for what?

They have no taste of happiness, hence they accept life as it is; this is the only life they know. They have relaxed with it, they have accepted it. For centuries they have lived in misery and starvation and illness and they know how it is; there is no point in complaining. But the person who has tasted a little bit of pleasure feels very miserable. Both are man-made.

Bliss is not man-made, hence bliss has nothing opposite to it. Pleasure is opposed by misery, success by failure, silence by noise, life by death, but bliss has no opposite to it. It is not man-made. Whatsoever man makes remains dual. It comes as a gift, and one has to learn how to receive it.

Sannyas is a way of becoming a host to God, of becoming a receptivity, opening up to the unknown. Once you open up to the unknown, fearlessly – you are ready to go with the unknown, in insecurity, in the uncharted sea, with no maps – bliss becomes possible. But it always comes from the beyond. It is a gift, it is the grace of God.

Prem Stephen. Prem means love, stephen means the crowned one. I am crowning you. Sannyas makes you a king.

The old idea of sannyas was that of a beggar. Actually, the Buddhist sannyasins were called "bhikkus", beggars; but that idea did not work. It is against your reality. Nobody is a beggar; everybody is a born king. We may have forgotten it, we may have forgotten the way to it, but the reality remains the same. The way can be found and we can remember the forgotten truth. Once you remember who you are, you become the crowned one.

My sannyasin has to be a king, not a beggar. He has to live abundantly, he has to live totally. He is not to renounce anything. He has to rejoice in everything. He has to transform the ordinary into the extraordinary. He has to live in a new way so that everything becomes a celebration. And the secret is love! It is love that makes everything a celebration.

Anand Michiyo. Anand means bliss, michi means the way, yo means the positive. Your full name will mean: bliss, the positive way. I teach the positive. Man has suffered from the negative too long. All the old religions were basically negative. They taught people to deny life; they taught people to repress themselves and their natural desires. They taught people self-condemnation.

They destroyed people and reduced them to sinners. They destroyed all human glory. They created a very sad and serious earth. They brought death, not life, to the world.

Hence five thousand years of religious teachings and people are not religious yet – because it is impossible to live with the negative. Only a few pathological people can maintain it. Only somebody who is psychologically ill can live in a no. The healthy person needs a yes to live with. He needs the space of yes to bloom. That's what I mean by the positive way: say yes to life, say yes to yourself; say yes to your body, say yes to your natural instincts, desires.

Live fearlessly, live without any idea of sin, and you will start growing and you will start flowering. And one day you will know what God is. It is only to those who can say an ultimate yes to existence that God becomes available. Yes is the door to his temple. Become a blissful yes!

[A sannyasin says: In the Hypnotherapy group I began to communicate with the unconsciousness. It is very afraid of coming back and staying forever.]

It is a good sign. People should be afraid of me, if they understand a little bit they will be afraid; and you have started understanding me a little bit. But if you understand me a little more the fear will disappear, and love will arise. It is the same energy: it becomes fear, it becomes love. Fear is the beginning of love.

So don't be worried about it; accept it and go more and more deeply into your understanding. And that's what has happened in the Hypnotherapy group: you have come in contact with your unconscious. The unconscious is vast and the conscious is very tiny, and facing the unconscious, trembling arises. The conscious is only the tip of the iceberg and the unconscious is huge. The mind feels simply impotent seeing the vastness of the unconscious; one wants to run away.

And to be with me you have to encounter yourself. If you want to be with me, you have to risk knowing yourself. But ultimately, that's what makes one free of all bondage, free of all misery, free of all anguish; that's what ultimately makes one blissful. But the way is arduous, and there are many agonies to be faced, many fears to be faced. But they can all be faced; not only faced: they can be transformed and used for your ultimate growth.

Finish things and come!

## CHAPTER 13

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*13 April 1979 pm in Chuang Tzu Auditorium*

Veet Gunther. Veet means going beyond, surpassing, transcending, and gunther means war. Man has been in war continuously. The war has been of two kinds: on the outside with others and on the inside with oneself. The people who have been fighting with others are known as soldiers, and the people who have been fighting with themselves are known as monks. But both are the same, two aspects of the same coin. Both insist on war, and war is destructive: whether you destroy others or yourself does not matter. Man has to be creative. Man has to become love. War is no more needed – neither the war of the worldly nor the war of the other-worldly.

My sannyasin simply has to transcend all kinds of conflict. He has to learn to live without conflict. He has to learn to live in a relaxed way.

Anand Su. Anand means bliss; a pearl of bliss. Man has infinite capacities but is utterly unaware of them. He has tremendous treasures but they have completely gone into his unconscious, he is no more conscious of them. From the very childhood we are made to be extroverts; our eyes are trained to look outside. Slowly slowly we forget how to look in.

Sannyas is the beginning of looking inwards; I am not against the outside, but just to live on the outside is to live a very mundane life, is to live a very prosaic life. Unless one starts diving deep into one's own being, the poetry does not arise, the song does not happen, life remains danceless; the juices do not flow.

And once you start looking in, it is not going against the world. In fact your eyes become so rich with the inner flavor that when you look outside, the outside is also transformed because your vision is transformed. Then the world is no more just the world; it is no more just matter. It becomes divine, it is God. But first God has to be known within, then only can he be known without.

Let sannyas be a great revolution – a revolution from the outside to the inside, a change of awareness, a change of focus. And that's my work here: to help you to relearn the art that every child is born with; but the society somehow manages to mess up every child and his consciousness.

Then one becomes a pearl of great value, a pearl not of this world but of the beyond.

Prem Nicky. Prem means love, nicky means victory – victory of love; and that is the greatest victory in life. If one can be loving one becomes victorious, and without conquering one becomes victorious.

You have a beautiful name – it is not meaningless.

Prem Hans. Prem means love, hans means God is gracious. Your full name will mean God is love and grace. Love is part of his grace; grace is part of his love, and God is always gracious. It is not that he is gracious to somebody and not gracious to somebody else: to sinners and to saints alike he is gracious. In his eyes there is no saint, no sinner. He accepts all, unconditionally; that is his love.

If this is understood, you can start living in a totally different way. If God accepts you, you can accept yourself; if God loves you, you can love yourself. If God is gracious towards you, you can be gracious towards yourself too.

Do to yourself what God is doing to you and then automatically you will be loving and gracious to everybody else in existence; not only to people but to birds and animals and trees and rocks. And unless you start becoming something like God – grace and love – there is no possibility of knowing the truth.

God can be known only if you start feeling a little bit of godliness in your being. The same can know the same. Eyes can see light because there is something in the eyes which is similar to light; and ears can hear sound because there is something in the ears that is receptive to sound, that is similar to sound.

Unless man becomes a little bit divine he cannot know God; and the way to become divine is to be gracious, is to be loving, is to be compassionate.

[A sannyasin asks: I am wondering: Is it possible in the evolution of consciousness to be evolved without surrendering?

It is not possible.

[The sannyasin then asks: But what is surrender? – surrender to oneself or to an institution?]

Surrender to oneself does not mean anything: that oneself has to be surrendered. Surrender means dropping the ego. If you surrender to me, you are not really surrendering to me, because you have nothing to surrender. You are simply dropping the false notion of the ego. It is not something substantial that you are surrendering; it is just a dream.

And I am just an excuse. You will have to find some excuse to surrender. Without an excuse it will be impossible for you to drop the ego.

[The sannyasin asks: Is this a logical reason?]

No! It is an illogical reason...

And keep this magic box – it is very illogical! Whenever you feel the need to surrender, put it on your heart! Good!

[A sannyasin says that Osho had told him to find bliss in every situation, good or bad. However his therapist says he is repressing his suffering.]

You forget about your therapist... because sooner or later he will need me! Persuade him to come here! Because all therapists are neurotics! They are systematically neurotic – they have some systems. Their madness has a method in it, that's all. Bring him here! I send my sannyasins to therapists just to bring them here! Good... good!

Prem means love, mudito means joy – a loving joyfulness, a loving cheerfulness, a constant feeling of celebration.

Life should not only be lived, it should be celebrated. Those who only live don't live in reality – only those who celebrate live. And each moment has to become a celebration. Whatsoever you are doing, do it with the spirit of celebration, bubbling with joy, overflowing with joy. Slowly slowly one becomes attuned to the celebration of the universe that is constantly going on. It is only a question of attunement.

You discover a secret key: that if you are in the mood of celebration you disappear and the whole existence explodes in you as celebration. Those are the moments of ecstasy, and slowly slowly they become your very life. Then not only when you are awake, but even when you are asleep you are in a kind of celebration; that continues, day in, day out. And that's what the ultimate goal of being a sannyasin is; that's the meaning of your name: a loving celebration, a loving joy, a loving dance.

[A sannyasin says that strange things are happening to her body, fear, heat, lights. Osho checks her energy.]

It will all disappear; no explanation is needed! It will all disappear and it is all good. Whatsoever is happening is very beneficial.

Enjoy it – while it is there enjoy it; soon it will be gone. Good!

## CHAPTER 14

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*14 April 1979 pm in Chuang Tzu Auditorium*

Prem Lennart. Prem means love, lennart means brave as the lion. Love needs the heart of a lion – the courage. The greatest courage in life is to dissolve yourself in love; there is no other bravery greater than that.

Everybody is a coward as far as the death of the ego is concerned because the death of the ego seems to be, appears to be, our death. It is not, but there is no way to prove it unless you have known it yourself; hence courage is needed to step into the dark, into the unknown.

Love is the alchemy of dissolving your ego; and once the ego is gone, God is. God is only when the ego is gone.

Shraddho Yannis. Shraddho means trust, yannis is a Greek form of the Hebrew john; it means God's gracious gift – trust, God's gracious gift. Trust does not mean faith. Faith is phoney; faith is blind. Faith is superstitious; you have not known, you have simply believed. And all belief is out of fear; man believes only because he is afraid. He clings to beliefs so at least he can feel safe, secure.

Trust is a totally different phenomenon, diametrically opposite to belief, to faith. Trust is an experience. It can happen only with the help of God. You cannot create it. You can create belief; you can become a Christian, a Hindu, a Mohammedan. There are three hundred religions on the earth, you can choose any; but that will be your belief, and your belief is not going to help. Your belief will remain a prison for you. Your belief will be a sheer wastage of your life, because the more you believe, the less you enquire; and there is no truth without enquiry. Then how does trust happen?

Trust comes from God. All that is needed on your part is to be a welcoming heart, to be receptive, to be open. Belief makes you closed. So this looks paradoxical but this is how it is: the believing man never comes to know what trust is. Neither does the non-believer ever come to know what trust is,



because non-belief and belief are cousin-brothers, they are not different. Non-belief is also a kind of belief. It is anti, but a kind of belief; negative, but a kind of belief. Trust comes to the mind that neither believes nor disbelieves, that has nothing to do with belief or disbelief, that is simply open, that has no prejudice, that says "I am available – if truth comes, I will welcome it."

That's how my sannyasins have to be: neither believers nor non-believers, but open, feminine, vulnerable. And then it comes, it certainly comes, and when it descends on you, it transforms you. Then it is nothing of your own; it is from God, it is God's gift.

Be loving and be open and one day you will be surprised that something has happened to you: a tremendous trust has arisen in you – trust in existence, in life, in everything that is. That trust is the true foundation of a religious consciousness.

Veet Dan. Veet means going beyond, dan means a judge. It can also mean: God is my judge. But my own observation is that God is never a judge. God loves – how can he judge? Love can never judge. Love only loves, it loves unconditionally .

The very idea of God being a judge is a fabrication of the priests to create fear and to create greed in people – greed for heaven and fear of hell. And once people are afraid they become slaves. They are no more human beings, they turn into sheep; and that's what the priest has always wanted them to be.

There has been a conspiracy between the priest and the politician, and now, the professor has also joined in it. Religious institutions, educational institutions, the state – they have all joined in one conspiracy: to transform every human being into a machine, into a slave. The oldest strategy was to create fear: God is a judge, be afraid!

God is not a judge. God is a lover, and love can never judge. Judgment always means that you are impartial; judgment always means that you follow a certain code of conduct; judgment always means that principles are more important than people, that people can be sacrificed for the principles but never vice-versa.

If God is a judge then he cannot be a lover, because a lover means that you are no more impartial; you are a participant in existence. God is part of your being: whom is he going to judge – himself? Who is going to be judged? If he condemns you, he condemns himself. It is his existence, it is his expression. If you are this way, this is how he created you; he wanted you this way.

The very idea that God is a judge creates fear. You start living out of fear, and out of fear you can only slowly die, you cannot really live.

So go beyond that idea that God is a judge – one thing – and don't be a judge yourself.

Jesus has a tremendous statement; nobody else has ever made such a statement. He says: Judge ye not evil. Even evil has not to be judged. The emphasis is: don't be judgmental, because if you are judgmental you will remain in the mind, hung up there, because all judgment is of the mind. If you become nonjudgmental you will have to descend from the mind to the heart; the heart is a lover and the heart knows no judgment.

You become nonjudgmental and let your God be also not a judge but a lover. You be a lover and let your God also be a lover. That is my message to you, that is your initiation.

Prem Susan. Prem means love, susan means a graceful white lily. It is made of two words: the first part means white lily, and the other part comes from hannah, which means grace. Your full name will mean love, the graceful white lily.

Love is the flowering of the heart, and it is white. White contains all the colors – that is the beauty of white. It contains the whole rainbow; white means all the seven colors in symphony. White is multidimensional. No other color is so colorful, because in each color six other colors are left out – in white they are all involved. It is the richest color, but one needs eyes to see the richness of white.

And the lily is a very ordinary flower, but in its beauty, extraordinary. That too is very symbolic: once you have eyes to see, the ordinary transforms into the extraordinary. If a poet looks even at a grass flower, the grass flower is so beautiful, so colorful, so graceful, that it can drive him into ecstatic dance. But it depends: if you have poetry in the heart then it transforms the world outside.

The lily is a poor flower but because it is poor it is very simple, innocent. Its richness is available only to those who can understand through the heart. Its richness is not on the surface; its richness is a secret.

It is tremendously graceful – graceful in its simplicity, in its unadornedness, graceful in its innocence – and so is love.

Love is the most ordinary experience of life because we are born with it; and it is also the most extraordinary experience of life if we can rise and soar to the ultimate heights of it. The moment love touches a heart, grace arises of its own accord; the lover is surrounded by grace. The non-loving person is dry, stale; the loving person has a juice flowing around him, a fragrance. And to me that fragrance is divine, the only proof that God is.

Veet Claudia. Veet means going beyond, transcending, surpassing; claudia is from Latin, it means lame. Go beyond all lameness. The mind is lame, and deaf and dumb and blind. The heart is just the opposite. It cannot only walk, it can run; it cannot only run, it can fly; and it has eyes to see, not only the visible but the invisible too. It has ears to hear the unheard. And the existence is full of unheard music, full of the intangible, full of the invisible.

The whole secret is: move from the head to the heart. Think less, feel more, and you will not be lame any more.

Dhyan Ian. Dhyan means meditation and ian means a graceful gift of God; it is a form of john – meditation, the gift of God.

"Meditation" is not the exact translation of "dhyan", but the closest possible, because the word "meditation" still gives the idea that you are meditating upon something, as if there is an object. The word "dhyan" is an objectless consciousness – not meditating upon something but just being meditative. If you are meditating upon something it is a kind of thinking – maybe more focused, more concentrated, but still it is a kind of thinking; and dhyan is a state of no-mind.

The Japanese word "zen" comes from dhyana and the Chinese "chuan" comes from dhyana.

Just being with no thought in the mind, just being with no content in the consciousness, a mirror reflecting nothing, or only reflecting nothing – that is true meditation, that is dhyana. It is a gift of God. One has just to be praying, waiting, expectant but not expecting, not demanding... a silent, passive awaiting.

If one goes on sitting – that's what Zen people do: year in, year out, they simply go on sitting, doing nothing – slowly, slowly the mind settles, the thoughts disappear. One day, maybe after ten years, twenty years, thirty years – one never knows – one day suddenly the mind is not found at all; it has gone. You are left alone, without the mind. That constant chattering, that mad state, is no more found; you look in and all is silent. And when the mind is not there, you are not there either, because you are nothing but your mind. The disappearance of the mind is the disappearance of your ego, your identity.

In the West people are too concerned with how to get an identity. Too much discussion goes on about the identity crisis.

In the East our concern has been just the opposite: how to drop all identities, how not to have any identity, how to become a nobody. That is dhyana: how to be nothing. But the purity of it, and the benediction of it, is infinite. Even a glimpse of it and one is fulfilled, fulfilled forever. Just a glimpse of it and one is grateful. For the first time gratitude arises: one bows down to the earth, to existence.

Deva Margot. Deva means divine, margot comes from Persian. The Persian word is "murwari"; it means a child of light. Your full name will mean a child of divine light. You have a really beautiful name!

That's how everyone is: we are made of light, we are born out of light. We are made of the stuff called light. We are unaware, hence we don't know who we are. The moment awareness arises, you will be surprised: even a thousand suns don't have as much light as you have in the innermost core of your being. It is the greatest light in existence.

And it is very miraculous, because even the great sun will cool down, will die one day, because its fuel is being spent every day; it is not inexhaustible. But the inner light is without fuel; it is inexhaustible, it is eternal. From the beginning to the end – if there is a beginning and if there is an end – it will always be there. Not to know it is to remain in misery; to know it is to be in bliss.

Search for it; it is there. Grope for it; it is there. We are not children of darkness: we are children of light.

Prem Shivo. It means God of love. God and love are really synonymous, two names for the same phenomenon. And "love" is far better now because "god" has been used by the priests so long that it has fallen in bad company; the word has become associated with wrong people. The word is beautiful. It has to be saved from the priests, hence I go on using it.

In ancient Hebrew "g" means that, "o" means which, and "d" means is: that which is. That is the meaning of God – a tremendously beautiful word. And the only way to know that which is, is love.

Love the existence abundantly. Love the existence with your totality; love the existence with no conditions and you will come to know God.

God means that which is. It is not a person it is just this total existence with all its harmony, melody, celebration.

Prem means love, agar means house, temple, abode – a temple of love, a house of love. And that's what each of my sannyasins has to become: a temple of love. If you can do that much then the remaining can be left to God. A single step in love from your side, and God walks at least one thousand steps towards you.

Let love become your secret mantra. Not that you have to repeat "Love, love, love"... you have to live it, in all kinds of situations, circumstances, good and bad, in failure and success. But never lose track of love. That small thread of love should always be remembered. In no circumstances should it be forgotten.

That is your work. And soon something of tremendous importance is going to happen; it is already on the way.

You just have to prepare yourself. Good.

## CHAPTER 15

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*15 April 1979 pm in Chuang Tzu Auditorium*

Deva Allene. Deva means divine, allene means harmony – divine harmony. The only secret worth learning in life is the secret of being in harmony with oneself, with others, and with the existence itself. Ordinarily people are constantly in conflict; they are in conflict with existence, with others, and with themselves. This triple conflict is their whole life. Naturally it culminates in more and more misery. Misery is symptomatic of conflict. And so is bliss symptomatic of harmony. Not being in fight, but being in a kind of love with existence, in deep trust, harmony arises.

Conflict brings the ego; trust dissolves it. But one has to begin with oneself. The first step has to be taken in dropping all the inner conflict that has been taught to everybody: fight with yourself. So many things have been said to be wrong in you that the natural outcome is fight, and in fight only energy dissipates. Nobody ever wins, because the other part that you are fighting with is you. It is as if you are making both your hands fight: there is no possibility of either of them ever being victorious, but meanwhile your life is dissipated. Both your hands can be together, and then they can do miracles. Body, mind, soul, can be together and they can do miracles.

All that you have has some intrinsic value. Nothing has to be denied, everything has to be accepted, absorbed, then one becomes an individual. That is the first step and the first is the most difficult. Once you are in harmony with yourself, you suddenly find it so easy to be in harmony with others, because others only reflect you; they are mirrors. And when you are in harmony with others, the third harmony becomes very very simple; it comes so silently that one never even becomes aware that it has come. One becomes attuned with nature, existence.

This triple harmony is what makes you aware of God... it is divine.

Anand Manfred. Anand means bliss, manfred means a man of peace. Your full name will mean a man of peace and bliss. Peace alone is not enough unless it is overflowing with joy. Peace is good

but not enough; peace is a necessary condition for being blissful but it itself is not bliss. One has to be peaceful before one can be blissful, but one may get stuck there; one may never grow towards bliss. One may think "I have come home." That feeling comes because peace is so beautiful that it seems that the journey has ended, it seems that one has arrived. Peace can give you the feeling of having arrived; and then it is dangerous, because unless bliss is attained, nothing is attained. Peace is only a means; bliss is the end.

Just to be peaceful is negative. It is a kind of emptiness, with no turmoil, with no noise, but it is kind of dead. Unless some flowers start blooming in it and some birds start singing in it, and some music arises, and one feels like dancing, unless peace becomes bliss and celebration, remember that one has not to get stuck in it.

It has happened to many people, that's why I am saying it. Many monks down the ages – Christian, Hindu, Mohammedan – got stuck at the idea of peace. They thought "This is home." It was only a resting place; the ultimate was still not available. They were ready to receive the ultimate but one step more was needed; and that step is of bliss.

When your silence starts singing, then you have arrived. Then your emptiness is not empty: it is fullness. It is empty and yet full. It is a very paradoxical experience: empty of all that is meaningless and full of all that is significant.

Deva Wilma. Deva means God, wilma means a resolute fighter – a resolute fighter for God. If one fights for oneself then one goes farther and farther away from God, existence, because fighting for oneself only integrates the ego. It makes it more and more crystallized, and when the false becomes very crystallized it is difficult to drop it. But to fight for God is a totally different matter, because the basic requirement is dropping of the ego, and that's where resolution is needed.

The greatest resolution in life is to drop one's own ego. There is none higher, none greater than that, and none is more difficult. It is almost impossible, but I say almost. It happens. It has happened. It can happen to you too.

The difficulty is: it is very easy to fight if the fight feeds the ego. Everybody is doing that; in his own way everybody is fighting for his ego. Everybody is searching for a kind of identity. Everybody is creating an edifice around himself of security, safety, so that the ego can hide behind a citadel.

That's very easy; but to fight for God, the first requirement is: drop all your armor, all security arrangements. Be vulnerable, be helpless, be surrendered. And that's what sannyas is all about: a resolution not to fight any more for the ego, but for God.

Anand Eva. Anand means bliss, eva means life. Life to me is synonymous with God. It precisely means God, and not only life with a capital "L", but even life with a lower case "l". All that is, is divine, and all that is alive is full of the presence of God.

Love life, and that is prayer. Dance with life, feel blissful that you are. Feel blissful for just being, and that is worship. Nothing else is needed. In love with life, in dance with life, in celebration with life, the whole religion is fulfilled. All else that goes on in the name of religion is just a cunning invention of the priests.

[A sannyasin who is leaving for three weeks, bursts into tears.]

I am coming with you – don't be worried! I continuously have to travel without a ticket! Let us talk about good things:... Come back soon! And don't be worried – you will find me continuously with you!

Prem means love, sampurna means perfect, total. Love either is or is not. If it is, it is perfect; if it is not, there is no question of its being perfect or imperfect. Love cannot be divided into fragments; you cannot have a little bit of it. Either the whole ocean is yours or not even a single drop. It is indivisible, so whenever it happens, it happens in absolute perfection. All other kinds of love are just deceptions. They are just play things to keep you engaged, to keep you occupied, illusions to live by.

It is very difficult to live without illusions because then there is nothing to live for; everything is an illusion. So we go on making illusions as if they are real, we go on believing in them as if they are real, and when one illusion is broken, shattered, we immediately create ten more.

Love is not an illusion: love is the experience of reality as it is. Love is not a projection of the mind. You don't fall in love: you simply become love. You are not in love with somebody else; you are simply love. Then it is perfect, and that perfection has tremendous beauty and power.

You have a beautiful name... it has to be made your experience too. It is going to happen!

## CHAPTER 16

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*16 April 1979 pm in Chuang Tzu Auditorium*

Anand Bram. Anand means bliss, bram is a form of abraham. Abraham was the first prophet, the father of religion, hence abraham became synonymous with the father.

Your full name will mean: become a father of bliss. Father bliss, give birth to bliss. It is a potential. God gives us the potential; that is his gift. If we can make it actual, that is our gift to him. And unless it happens, that we can return the gift, making the potential actual, we remain unfulfilled. God has given you the seed; now return it as a flower.

Prem Hiromasa. Prem means love, hiromasa means intelligence. Intelligence without love becomes intellectuality. It is no more intelligence but only a pretension; it is dead. Intelligence is alive only when the heart of love is beating in it. Hence intelligence is closer to poetry than to logic – that is one of the most important things to be remembered. Intelligence tends to become intellectuality because that is cheaper and without risk.

Love is a risk, but unless love and intelligence meet, man remains divided. The meeting of love and intelligence integrates you. You become crystallised as one, and that oneness brings blessings and benediction.

Prem Yasunori. Prem means love, yasunori; means modesty, humbleness. Love is always humble; it can't be otherwise, love cannot be arrogant. If it is arrogant it is not love. Then it is violence masquerading as love. Love is so humble that it is not even aware of its humbleness. Real humbleness is never self-conscious. Others know about it but you remain completely oblivious of it. It is not a cultivated Vesture: it is simply the shadow of love.

Learn love, and of its own accord humbleness comes to your being. And to be humble before existence is to be in prayer.



Anand Toshiko. Anand means bliss, toshiko means harvest. The time has come, something is already ready in you: the harvest time has come. Seeds sown in many past lives are ready to become actual. Just a little effort, a little more awareness, and miracles can happen. You are just on the verge. But many times people miss, even from the verge. Just one step wrong and one goes miles away. To miss is very easy, and the only cause of ever missing is the ego.

This is the time to drop the ego. Just go into deep trust and surrender; and that's what sannyas is all about. Let your initiation be the dropping of the ego. Then just one step may be enough, or one never knows: even one step may not be needed.

Deva Neha. Deva means divine, neha means love.

Love is needed. Man is starving without love. His heart is sinking without love, his soul is hungry without love. And we go on preparing for war; our whole society is geared for war. And that is not the need of man: the need of man is love.

Man asks for love and we kill him. He asks for life and we give him death. Now it is the right time to finish with this whole nonsense that has existed up to now in the name of humanity. War has reached a climax; it has become total. Now there are only two alternatives possible: either war... and then it destroys the whole of humanity, not only humanity but the whole of life on this planet... or a transformation, a transformation of man. A totally new man is needed; the old man won't do. The old man was rooted in war and the new man will be rooted in love.

Become the new man. My sannyasins have to become the heralds of the new dawn.

Deva Werner. Deva means divine, werner means protection – protected by the divine, under divine protection. Let that feeling become stronger and stronger in you, that there is no need to worry, that there is no need to be afraid, that there is no need to feel insecure; God is, and God is our protection. Even in death, he is. Even death is not death: death is only a door to immortality.

Once you start feeling more and more protected, tensions will drop of their own accord. Modern man is too tense because he feels that there is no protection, and he himself destroyed the protection; he himself has destroyed his roots in God. He himself declared "God is dead", and now he is without a roof and without shelter. Now, suddenly he finds himself an alien, in a strange world, an outsider. This is our doing, and we have to undo it.

Trust in existence, feel protected, feel secure. Then insecurity itself becomes security and death itself becomes life abundant. Then thorns start turning into flowers.

That is the magical key that I want to give to each of my sannyasins. I teach you magic, not religion!

Anand Werner. Anand means bliss. Werner has two meanings: one is protection, another is friend; remember the second meaning. A blissful friend... and that's the whole art of being religious. Befriend existence – trees, rocks, rivers, people. Create more and more bridges of friendship. The greater the kingdom of your friendship, the closer you are to God, because friendship is the purest form of love. In love there is some mud, because in love there is some quality of lust; in love there is something physical. Friendship soars very high. It is not under the law of gravitation. Friendship has no weight; instead, it has wings.

Become a friend to all – that is religion for you. That is worship, that is prayer.

[The new sannyasin says that he has seen a vision, a face, and since he saw that, something has changed in him.... I feel that if I meet other people I enter them, without wanting to.]

Drop that idea of wanting or not wanting; just enter. Don't be worried about trespassing, because in fact we are one. We are not islands, we are a continent; we are all joined together. Hence it is possible: if you become a little liquid, you can enter into others' beings. And naturally, a man who thinks will become worried: "Is it right? Is it not interference? Is not entering into others' beings without their permission wrong?"

There is no other, there is only one. He enters into himself!

So don't be worried. Enjoy it, and enjoy without holding anything back. This is a beautiful experience that is happening. One day it is going to give you the ultimate experience of God, of oneness. This is how, slowly slowly, you will disappear. Get ready for it!

[A sannyasin, leaving, asks Osho to say something to him.]

Come back soon... and I will go on talking to you. Whenever you want to listen to me, just close your eyes and become silent, utterly silent, and I will start speaking from your inner being. It is possible now. Just make a few efforts so that you can have an inner contact. Once you know that it is there, then it becomes very simple; it is just a knack. It has already happened, the connection is there; you just have to find it. So sit silently and wait and look in, with no expectation. Before you come back, something will happen...

And help my people there.

[A sannyasin, leaving, says: I am very impatient about my inability to love, and I don't know what to do about it.]

Nothing has to be done. If you do something you will

create more of a mess. Love is not a question of doing. Simply accept your helplessness and out of the acceptance of your helplessness love arises.

Love is not your power: love is your helplessness, utter helplessness. It is not an art to be learned. It is just a crying, weeping heart.

Just accept your helplessness, that nothing can be done, and then one day suddenly you will be surprised: it has happened. It always comes as an uninvited guest and at times when you were not expecting it at all. You were in such helplessness and suddenly the clouds disperse and the sun is there...

[A sannyasin had previously been given some exercises to overcome a sensitivity in his navel. Tonight he is leave-taking, and says: My navel is opening up.]

Very good! That's what you wanted. It's perfectly good. Come back forever, and help my people there.

Keep it (a box) with you, and don't allow the navel to close again! Whenever you feel that it is closing, just put the box on your navel. But go on holding it, otherwise it will disappear into the navel! That has happened to a few people, so be aware! Good!

[A sannyasin, leaving, says: I've lost my self-assurance I don't know if I can remain a teacher in Germany after having heard your lectures.]

No, you will become a better teacher; don't be worried. You will be more loving and you will start helping your children towards the real education of life.

Don't be worried. You will not be the same, that is true; you will be different. You will not be able to move in the old rut, but that is good. You will bring something of me to your children.

[A sannyasin, leaving, says: I feel a bit sad to go away, and at the same time it's okay to go back.]

It is perfectly okay and sadness is also okay.

We should learn to okay everything! Okay everything – sadness, blissfulness; don't choose. Choicelessly okay, go on okaying it. Slowly slowly one starts feeling that everything has its own beauty and its own significance and everything contributes to one's growth; this sadness also will contribute to your growth. Growth is a multidimensional phenomenon....

[A sannyasin, leaving, says: The other day you talked about energy and I understood that it's very important to be here with you in this Buddhafield. How can I be close if I have to go to the West?]

No problem... space makes no difference. If you love me you are in my Buddhafield wherever you are. Love is my Buddhafield. Physical closeness is secondary; the spiritual closeness, that is the real thing.

Just be in love with me wherever you are. Find a few moments for me, just to be with me, wherever you are, and you will find me as close as I am here.

[To a sannyasin on her first visit here.]

Next time come for a longer period. It makes a lot of difference if you are here for at least three, four months: things go deeper. And once the heart has opened for me, then you can be anywhere. But first let me dig a little deeper, so that I can reach to your very core!

## CHAPTER 17

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*17 April 1979 pm in Chuang Tzu Auditorium*

Deva Curtis. Deva means divine, curtis literally means court-bred, brought up in a king's court; but that is only a literal meaning. Essentially it means graceful, gracious. Your full name will mean divine gracefulness.

Man can live in a violent way. That's how many people live: aggressive – aggressive with others, aggressive with themselves. And those who are aggressive with others and with themselves are bound to be aggressive with existence itself.

The relationship between you and the existence is impossible if any kind of aggression remains in the mind. Hence Jesus says: Love your enemies too, so that all possibilities of violence disappear. Hence he says: The person who slaps you on one cheek, give him the other too – just to uproot all possibilities of being violent, of being angry.

Anger is just the opposite of prayer. To live in an angry way is to live without prayer. Prayer means gratefulness, prayer means no complaint. Prayer means "I am thankful for all that has been given to me; more I could not have asked for." In that very prayerfulness one becomes graceful.

To be graceful is to be religious. Religion has nothing to do with the idea of God or with the idea of heaven and hell and all kinds of other ideas, but religion has something to do with grace. Religion is the art of creating grace in you. Then whether you believe in God or not does not matter. If you have grace, God will believe in you. If you have grace, God will come to you; you need not go to him at all, because wherever grace is, God starts pouring, showering. In a thousand and one blessings he comes. And then there is no need to believe, because one knows.

Anand Margot. Anand means bliss, margot comes from Persian; it means pearl – a bliss pearl. It is hidden in everybody's heart. We have not to search for it; it is not somewhere else. No travel is

needed: just turning in, looking in. Once you are capable of looking in you will be surprised that all that one was searching for, seeking, desiring, dreaming, is fulfilled. God has already given all that is needed for the journey; we have been provided for. Existence goes on taking care, but we have lost trust, hence we are anxious, tense, driving ourselves unnecessarily mad.

All is perfectly okay. One needs to relax and enjoy; and in those moments of relaxation and joy, you will become aware of the precious treasure within you: the bliss pearl.

Veet Gerhard. Veet means beyond, going beyond, transcending, surpassing; gerhard means hardness – going beyond hardness, becoming soft. The whole past of humanity has been praising hardness, masculinity, the qualities of a soldier. Woman has been condemned, and not only woman, but all that is womanly, all that is feminine; and the feminine is the way to reach to God. The feminine is the way to be aware of beauty, of love. The feminine is the source of all art, all music, all poetry. The ultimate peak of the feminine is the birth of a mystic, a mystic like Jesus or Buddha or Krishna. The feminine has to be imbibed.

Become more soft. Hardness has been praised because war has been praised. Hardness has been thought to be a great ideal because man has been taught to be constantly on guard, as if everybody is the enemy. It was a kind of paranoia that dominated the whole human past. Hardness becomes the ideal if you are afraid, hardness is the ideal if deep down is fear. But if there is love then hardness is not needed at all. If there is love, one can be soft, as soft as a rose, and one can be as vulnerable as a child. Those are the great qualities because those qualities make you receptive; and God has to be received, welcomed.

Shanti Ronald. Shanti means peace, ronald means power – the power of peace. It is a totally different power than any other power. It does not interfere, it does not attack. It does not dominate. It attracts, it invites. It wins you over without defeating you. It is so powerful that it is capable of surrendering. It is so powerful that it is even ready to be defeated – joyously, gracefully. And that's where its great strength is. It is the strength of the water; it is not the strength of a rock.

Become peaceful and you become powerful; power starts exuding from around you. Become more and more peaceful; as you become peaceful in the center of your being, your circumference starts becoming very powerful. But the power is non-violent; it is the power of love. It helps people, it serves people; it becomes a blessing to them.

Power without peace is dangerous; peace without power is false, a pretension. When peace and power are both together, then know that something has really happened, that you are transformed.

Prem Daniel. Prem means love, and to me daniel represents trust. Daniel was an old Hebrew prophet. He was thrown into the den of lions, because he refused to deny his trust in God. He came out of the den without being harmed at all. This may have happened, it may not have happened, because lions are not known to be so religious; but the story is beautiful.

The man of trust finds security even in insecurity. He finds friends even in ferocious, wild animals. It is his vision that transforms everything around him. If you throw a stone at him, it is a stone for you, it is a stone for everybody who is observing, but as it reaches closer to the man of trust it starts turning into a flower. Not that it actually turns into a flower, but to the man of trust it is a flower, it is a gift of God, because all are God's gifts.

To me daniel represents trust. Your full name will I, be: loving trust. That quality has to be grown, that quality has to be imbibed. It is not difficult, because all the essentials are there. You just have to pay a little more attention to your loving qualities, to your trusting qualities; you have to be a little more attentive.

You have been ignoring these qualities, that's what everybody has been doing, and to ignore love and trust is to remain ignorant. Not to ignore love and trust is to become knowing, is to become wise.

Deva Peter. Deva means divine, peter means rock – divine rock. That's what man is: on the surface a rock and in the depths a God. If one is deceived by the surface, one's whole life goes astray. The rock is just a protection: deep in the rock is the lotus flower. But nobody thinks that hidden inside the rock will be a lotus flower, so people think that a rock is simply a rock; people think they are only bodies and nothing more.

Man is divine, not only matter; man is godliness. That is the lotus flower I am talking about. It is hidden inside the rock. The rock has to be penetrated. It can be penetrated.

Religion is basically the art of sculpture so that the unnecessary can be cut and the necessary can be revealed. You are the sculptor, you are the rock, and you are going to be the sculpture.

[A sannyasin says: Everything is fine... except for my headaches. That is the one thing in my life still that gives me tremendous pain.]

Mm mm. Accept it.

But if something is there and it is not going... and it has been there, accept it. Acceptance may help: it may go. Maybe the very effort, that it should not be there, keeps you constantly tense about it and keeps you focused on it. It can become a kind of auto-hypnosis; and that's my suspicion.

If you become concerned with something continuously, for years... and naturally, it must have started physiologically and then you became concerned, but slowly slowly it has become more a part of your psychology than a part of your physiology.

And the more you fight with it, the more you will be looking at it, the more you will be expecting it... you know that it is going to happen, you know that it can't be cured – all these things are there.

If it is cured you will not believe it for months!...

[She asks if Osho means she is responsible for her headaches.]

No, no, I am not saying that; I am not saying anything about it. I am simply saying: accept it. It has been there so long, it is time to accept it; that's all that I am saying. What the consequence will be we have to leave for the future. If I say it will not be there, accept; then through your acceptance also you will be fighting. Because I say "It will not be there, it will go" you accept. Then acceptance is only a means so that it can go. Again you are focused on it.

I am saying to simply accept it. It has been there for so long, maybe you were born with it, maybe this is just the way you are...

I am knowingly not saying anything about the consequence, because then the acceptance will be false: you will be focused on the consequence, the result. Simply accept out of helplessness, not for a certain result.

Something is bound to happen, because acceptance is such a great force; something is absolutely certain to happen. But what it will be, I cannot say, and I should not say and you should not ask. Just accept. Yes, maybe it is going to stay there For your whole life – accept it, and let us see what happens. Keep the future open. Then it is a totally different quality of acceptance. Then you are not motivated towards anything.

And it is psychological now. You have become focused on it, you have believed in it so long. It has become such a part of your being. It has been a kind of marriage and divorce is painful....

You prefer it but deep down such a long marriage... you cannot just simply divorce!

Start accepting. From this moment accept. Forget about it that it is a problem. When it comes, let it be there; nothing can be done. When it does not come, enjoy; when it comes, accept.

Let us see what happens out of acceptance. Something is bound to happen, something that may be a surprise to you!

## CHAPTER 18

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*18 April 1979 pm in Chuang Tzu Auditorium*

Anand Tallis. Anand means bliss, tallis is the name of a poet. Your full name will mean a poet of bliss. And that you have to become.

Be as happy as possible. This is the right age – one can learn how to be happy or one can learn how to be unhappy, and then those patterns persist for the whole of life.

So from today start moving more and more towards happiness. Avoid unhappiness, don't cling to any unhappy thing. Good, Tallis.

Anand James. Anand means bliss; james in Hebrew means a follower. The full name will mean a follower of bliss. Each being is searching for, seeking bliss; deep down each is following the source from where bliss arises. To be a follower of bliss is to be on the right track.

Don't follow any doctrine, don't follow any belief, but certainly follow bliss. Wherever you find any fragrance of bliss, that is the right direction. Go in that direction, explore it to the full, because bliss is the invisible symbol of God's presence. It is just as when you come closer to a garden, the wind becomes cooler and fragrant. You know that you are coming closer to the garden; you may not be able to see yet. If you follow the track, the coolness and the fragrance, slowly slowly you will be able to find the source of it all. Bliss is the fragrance of God – follow it!

A man who follows bliss never goes wrong. A man who follows bliss for himself becomes a blessing to others too. To be blissful is to be a blessing to others; to be miserable means that you will create misery around yourself. The miserable person creates a miserable world. To be in misery is the only sin according to me, and to be in bliss, the only virtue.

Prem Jens. Prem means love, jens perhaps comes from john. In all the languages of Europe john has entered in one form or another, for a certain reason: he was the most beloved disciple of Jesus.



Hence it has become a common name in many languages. Literally it means God's gracious gift. Your full name will mean: love, God's gracious gift. Prepare yourself to receive the gift. Not that you have to become worthy – you are worthy already – but still, a few preparations are required.

For example, the sun has risen. You are ready to see it but your eyes are closed. You are worthy of seeing it but your eyes are closed. Just open your eyes – that is the preparation. The sun has risen but you are living in a closed room, with the windows and the doors closed. You are worthy of enjoying the sunlight, the warmth, the joy of being in the open, but there are a few things between you and the sun which have to be removed

All preparation is negative: it is removing something. Anything that obstructs has to be removed. And the only thing that obstructs is the mind, the thick wall of thoughts; it is thicker than the China Wall. Slowly slowly, brick by brick, we have to remove the wall. Once the wall is removed, God's gift starts pouring into you. The taste of it is that of love.

Anand Karl. Anand means blissful, karl means man – a blissful man. The moment man becomes blissful he starts becoming divine. Bliss is the bridge between humanity and divinity. To be blissful means to be fulfilled as man, and the moment you are fulfilled as man, you are capable of surpassing, transcending. You are ready to take off. Man is not the end: man is only a journey. There is far more yet to happen. Unless man becomes a god the journey remains incomplete.

The greatest thing that can be of help is to be more and more blissful. And it all depends on you, because it is your choice: man is free to choose between misery and bliss.

So remember it: if you are miserable, you have chosen it – maybe unconsciously, but still you have chosen it. Don't throw the responsibility on anybody else, because throwing the responsibility on somebody else is the greatest barrier in spiritual growth. Then there is no way to grow. If you take the responsibility – that "I have chosen it" – then it is for you now to choose or not to choose, or to choose the opposite. All the alternatives are open.

Man can create hell or heaven in his being. It is the same energy that becomes hell and that becomes heaven; the only difference is that of awareness. If you choose with deliberate consciousness you will never be a victim of accidents. If you start moving more consciously in your relationships; in your actions, you will be surprised that slowly slowly misery is not chosen any more. Nobody can choose misery consciously. Bliss starts being chosen more and more; consciousness can only choose bliss. Once the knack is in your hands you have the secret key.

Deva Patrick. Deva means divine, patrick means noble, nobility – a divine nobility. Man becomes noble only when he starts feeling the presence of God, otherwise he remains ignoble. Without feeling God, man has nothing higher than him, and life seems to be a cul-de-sac, an impasse. If there is no God, then man has nothing to look up to. No vision is possible, no aspiration.

Man becomes noble only when God starts having a place in his vision, when he starts feeling the presence of God close by. The closer the presence is felt, the more and more one becomes noble, graceful. Only a religious person can be noble; the irreligious can only pretend.

Nobility is one of the greatest arts. But one can cultivate it from the outside and that will be false. If it arises because of the feeling that God surrounds you, then it is spontaneous, then it is natural, then it is authentic.

Prem Brigitte. Prem means love, brigitte comes from bridge. Your full name will mean: love, the bridge. And that's precisely what love is – a bridge between this world and that, between the known and the unknown, between matter and soul, between man and God. To be full of love is to be bridged with God; to be without love is to be lonely, unbridged. Hate creates a wall; love creates a bridge.

Man is so foolish that he goes on creating more and more walls. Rather than creating bridges, we create walls. Then we suffer and we feel imprisoned, but nobody else is responsible for it except ourselves.

One of the greatest enlightened masters, Mahavira, has said: Man is the greatest enemy of himself and the greatest friend too. If he creates walls around himself, he is his enemy; if he creates bridges, he is his friend.

Be a friend to yourself!

Anand Samuel. Anand means bliss, samuel means God has heard. Your full name will mean: be blissful – God has heard!

Prayer is significant only when it is heard by God. Otherwise one can go on praying and praying and praying; it is a dead ritual.

What is the situation, what is the space, the context, in which it is heard by God? It is heard only if it arises out of your heart. It should not be a mind thing; it should not be formal. A prayer is heard only when it is a love affair: when you are madly in love with the divine, when it is not an intellectual enquiry but a loving search. When prayer arises out of deep trust it immediately reaches the very center of existence. That's what is meant by God. We are not disconnected from existence: we are rooted in it.

If something really happens in our deepest being it is immediately echoed by the center of existence. But if something goes on in the head – one repeats a Christian prayer or a Jewish prayer or a Hindu prayer because one has been taught it in the childhood, and one repeats it parrotlike – then it cannot reach.

Sannyas has to become something of the heart. Hence it is not a logical step but a mad jump. I am not trying to convince people to become sannyasins. I am seducing them certainly, but I am not convincing them... because in fact nobody can be convinced about God.

The function of the master is to seduce, to persuade, to slowly slowly take you by your hand so that you can take a few steps beyond yourself. Once you have taken a few steps beyond yourself you will be able to go further and further on your own, to the furthest shore!

Anand means bliss, Idama is very significant; it means thisness, suchness, is ness. To be in the present, to be now and to be here and nowhere else – that is the moment when bliss arises. And to live in suchness means that whatsoever happens, accept it, drop rejecting. Even if you are feeling sad, accept it; live in that suchness. One is sad, so one relaxes into one's sadness; and immediately the quality changes. Then sadness starts having a beauty, a depth, a joy. It looks contradictory

but try, and you will be surprised: if you accept sadness, if you enjoy the flavor of it, soon you are celebrating it.

Whatsoever happens is good. It can't be otherwise, because behind everything is God's hand. So live in total acceptance; that is the meaning of suchness. And never go beyond this, because once you start going beyond this, the mind arises, thoughts arise.

If one can live in the present with total acceptance, bliss is bound to happen.

[A sannyasin, leaving, says: I am confused about all the different meditations and I don't know which one is good for me.]

Which one did you enjoy the most?... It changes?

In fact it should be so, because life goes on changing. One day you have one mood, another day you have another mood; and with one mood one meditation fits...

So nothing to be worried about; you can go on changing. Whichever feels good, do; don't fix it. But one meditation has to be done every day, whichever... just sit silently for five minutes and wait, and whatsoever arises in you, do it.

[A sannyasin says that on Osho's advice he had arranged a job for a year prior to coming to the new commune. However he wants to be here.]

For these few weeks forget everything about it, mm? These few weeks, these few groups, meditations, will bring the clarity and there will be no problem; the decision will come on its own.

Start learning how to be more intuitive. Rather than deciding by the intellect, let your intuition decide it. Intellect needs thoughts; intuition needs silence. Become more silent, still, and then a still, small voice starts telling you what to do, what not to do. To follow it is always right. It never takes you on any wrong track.

One of the greatest problems with the modern man is that he does not know how to connect himself with his own intuition. Then there are always fifty chances of being right and fifty chances of being wrong. Whichever you choose you will remain confused, because choosing by the intellect means choosing one alternative against the other, and the other also has a few advantages. Sooner or later you will start thinking whether it was the right choice or not. If you had chosen the other, the same would have happened, because this alternative also has a few advantages.

Choosing by the intellect always brings confusion, repentance, and one always feels: "Who knows? – if I had chosen the other path, maybe my life would have been better, more contented, more fulfilled." But now there is no way to know, there is no way to go back either.

If you allow the intuition to choose, this never happens. Intuition knows no alternatives. It is very direct, immediate; it simply says "Do it". It does not say "Do this or that". It simply says "Do it", and it comes so clear and so loud that one never looks back, one never feels any repentance.

Just remain here, meditate and keep it aside. Let the question wait; something will arise through your intuition. If it doesn't arise, then remind me when you are leaving.

## CHAPTER 19

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*19 April 1979 pm in Chuang Tzu Auditorium*

Anand Karin. Anand means bliss, karin means pure – pure bliss. Bliss can exist in many forms. When it is physical we call it pleasure; when it is psychological we call it happiness; when it is spiritual we call it joy. But when it transcends all these three, then it attains to perfect purity; then it is pure bliss. It is neither physical nor psychological nor spiritual: it is transcendental.

It contains all the possibilities and yet it is beyond them. It is not the sum total of its parts; it is more, it is plus, more than the sum total of the parts.

The whole search is for that pure land. The Buddhists have a name for it: the lotus paradise.

Prem Francine. Prem means love, francine means freedom. Love is true only when it brings freedom. If it brings a kind of bondage, if it creates chains for you, if it imprisons you, it is not love; it is exactly the opposite of love. It is pretending to be love, masquerading as love, but it is hate.

If love is possessive, it is not love; if love dominates, it is not love. Love's very fragrance is that of freedom. It rarely happens, because we have forgotten the very language of how to be free. In the name of love we are searching for a kind of dependence.

We have forgotten what love is, we have forgotten what freedom is. They are two aspects of the same coin; and if you can attain to one, the other will come of its own accord. Either be loving and you will find freedom as a reward, or be free and you will find love as a reward.

Deva Johan. Deva means divine, johan is from the Hebrew john. John was the most beloved disciple of Jesus, hence John has become the symbol of a beloved disciple. Your full name will mean a divine beloved disciple; and that is going to be your work on yourself.

One of the most difficult things in life is the art of discipleship, because it needs surrender. It needs the guts to put your mind aside. It needs the daring to drop the ego. Only then is the disciple born. And to be a disciple is the only way to reach to truth; there is no other way.

The very word "disciple" literally means the art of learning. And one can only learn if one is ready to drop all that one has learned before. If one wants to go on learning, one has to be aware not to accumulate knowledge. The knowledgeable cannot learn; learning happens in innocence. Learning requires you to always function from the state of not-knowing. The real learner remains an agnostic: he knows that he knows not. Then miracles become possible, then mysteries are revealed.

No effort is needed on your part. If you are ready to learn, that's enough; if you are open to learn, that's enough. If you are receptive, vulnerable, without any resistance, then truth is going to happen to you.

Sannyas is another name of discipleship. Become a disciple. It is difficult, I know, it is hard, but once it starts happening, tremendous is the benefit, great is the benediction.

Deva Louise. Deva means divine, louse means glory – divine glory. It is there in every being, unmanifest, latent. Just a little effort and it can become manifest, and that which is potential can become actual. Man contains the greatest glory on the earth yet lives in unnecessary misery, yet lives like a beggar. His destiny is to be a king but he never claims it, he never asks for it.

He has completely forgotten who he is and what he is meant to be. A Buddha, a Jesus, a Krishna – these are just manifestations of our glory. If we are the seeds, they have become the flowers. You contain that flower too.

That is the whole purpose of being initiated: it means that the seed is being initiated by the flower. It means that being with the flower the seed will start dreaming, at least, about being a flower; the seed will be stirred and a great longing will arise in it.

That longing is the beginning of the great journey. Once that longing starts, every day it becomes more and more intense, more and more passionate. Sooner or later it grips you so totally, it overwhelms you so totally, that the seeker disappears in the seeking. That is the day of great fulfillment – when the seeker disappears in the seeking, when the seed disappears in the flower.

Deva Nicola. Deva means God, nicola means victory – God's victory. Be surrendered and let God be victorious; that is the only way to be victorious. Not by fighting but by surrendering, one achieves victory. That's how it functions in the world of love; and God is the world of love. In love, if you try to win, you will be defeated. In love you surrender. You want to be won over, and that very longing to be won over becomes your victory in a very mysterious way.

Before God one should not go with the idea of conquering. And that idea is very deeply rooted in the modern mind: conquer nature, conquer everything. But there are things which cannot be conquered. There are things which when you are before them, you have to surrender. That is the indirect way of becoming victorious. In the world of love, in the world of God, in the world of beauty, this is how it happens: not by conquering does one conquer, but by being conquered.

Let there be only one prayer in the heart: Let thy kingdom come, let thy will be done. That is the meaning of your name; let it become the meaning of your life too.

Deva Hein. Deva means divine, hein means home – a divine home. Man is a temple – unaware, unconscious of the fact that God resides in him. Your consciousness is part of God, your consciousness is divine. Your body is just a shelter for it, and a beautiful shelter. One has to respect the body, love the body, care for the body, because it is God's home.

So I am against all those so-called saints who are against the body. They are against the temple, and in destroying the temple they may destroy the deity too. And the body is a miracle, a mystery. Although you have lived in it you have not looked deep down into its mysteries. It is the most complex phenomenon in existence, its functioning is a miracle, but that is nothing compared to the divinity that resides in it.

Enter the body and you are entering into a world of mystery; then enter the mind – a deeper mystery; then the soul: even more depth – and then God... These are the four steps of going in. God has to be found. Without finding it, one lives in vain.

Anand Peter. Anand means blissful. Peter was one of the twelve disciples of Jesus. Jesus said: Peter will become the rock of the religion that I have brought into the world. He will be the foundation rock of my church, of my temple. Hence the word peter became synonymous with rock. He was the most solid of his disciples, totally devoted, with not a single doubt; his heart was like a rock. With absolute determination he surrendered himself. And that is the way one finds the ultimate truth.

Be blissfully surrendered like Peter, and be so total in your discipleship that you can also become a rock. Again I am creating another temple and again foundations stones are needed and again people who are devoted, again people who are ready to live and die for the message...

## CHAPTER 20

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*20 April 1979 pm in Chuang Tzu Auditorium*

Anand Kees. Anand means bliss, kees means tree – a tree of bliss. Man is also a tree; man also has roots. They are invisible but man is not without roots. Man is constantly being nourished by existence. Each of the senses is a root into the universe. From the eyes we are nourished, from the ears we are nourished; from each pore of the body we are nourished.

Man remains miserable if he simply remains a tree with great foliage but no flowers and no fruits; that's the misery. Unless a tree blooms, something remains missing.

The moment the tree blooms there is blessing, bliss. Not only is one blessed, one becomes capable of blessing others too, because the fragrance is released to the winds.

My sannyasin has to be a flower – a flower of joy, a flower of celebration, a flower of song, basically a flowering. I am utterly in love with life, and there is no other God except life itself. So to live totally, to live with abandon, to live in the moment without any thought of the future and the consequences, to live consciously, is the whole of religion. No ritual is needed, no priesthood is needed, no temple, no church, is needed. Wherever you are in love with life there is the temple.

Anand Julius. Anand means bliss, julius means youthful, young. Bliss is always young, it never grows old. And sadness is always old, it is never young; because sadness is part of death and bliss is part of life. So if a person can remain blissful he remains youthful. The body becomes old – that follows the natural law – but the spirit always remains young.

To remain young is one of the most significant things in life, because it is out of youthfulness that all poetry is born. It is out of youthfulness that all joy arises. To be youthful means to be fresh, and to be youthful means to be adventurous. To be youthful means ready to learn; to be youthful means to be courageous. Only the young mind can risk, and without risk there is no truth.

The older in spirit one becomes, the less and less one remains capable of risking, because one gathers security, convenience, comfort, and one becomes afraid of losing something. And the moment you become afraid of losing something, you are engaged, you are imprisoned. Then you are no more free, you are a slave.

Remain young to the very end. A really alive person remains young even while he is dying. When Socrates was dying he was young. To the very end, to the last moment, he was so youthful, so curious to know about death, so enchanted, that he went again and again and asked the person who was preparing poison for him – because he was sentenced to death through poisoning – he asked again and again: How much more time will you take, because it is now time! Why are you making it late?

And the man who was preparing the poison started crying. He said: I am delaying it knowingly, so that you can live a little longer. But why are you in so much of a hurry to die?

Socrates said: Life I have seen; death I have not seen yet, hence I am more curious about death than about life.

This is youthfulness to the very end – the spirit of adventure, enquiry. If this spirit gets hold of you from this moment, from this age, it will transform your whole life. It will keep you fresh and flowing; and to remain fresh and to remain flowing is enough: one day the river reaches the ocean of its own accord.

Prem Gudrun. Prem means love, gudrun means divine wisdom. Your full name will mean love, the divine wisdom. Knowledge is of the head; wisdom is of the heart. Knowledge is intellectual; wisdom is intuitive. Knowledge comes through logic; wisdom comes through love. Those who remain interested in knowledge remain heartless, and the more knowledgeable they become, the more heartless they become. And to be heartless is not to be alive at all.

Life consists in being heartfelt. The really alive person is just heart and heart and nothing else. From head to toe he is only heart. If you touch his hand, you touch his heart, because he is nothing else. Only in such a state of heartfulness are mysteries revealed; the doors of the divine open. For the intellectuals they remain closed.

There is a knowing that happens only through love, and that is the knowing worth knowing.

Forget all about knowledge and pour your whole energy into love. And following love a different kind of knowing which is not of words, which is made of pure experience, which is immediately felt as so, will happen to you. No proof is needed for it; it is self-evident.

That's why mystics cannot prove anything about God; they cannot argue. As far as argument is concerned they are dumb. But that's how it is: what can you say about love and what can you say about beauty and what can you say about music? And God is the ultimate music, the ultimate love, the ultimate poetry, the ultimate beauty. God is all that is ultimate; how can anything be said or proved?

Yes, God can be known, but not through the mind: through the heart. Let that become your persistent search from now onwards.



Anand Antje. Anand means bliss, antje means prayer – a blissful prayer. One can be in prayer formally as a kind of ritual. Then it is pointless, it is an empty gesture. It is simply wasting time. It is not going to be heard, because in fact it has not been done at all.

Prayer is true only when it is of the heart: informal, a love affair. The formal prayer always desires, demands. It is a means to some end. The true prayer is simply a thankfulness for all that God has already done. It is gratitude, and gratitude is always blissful. Desire is always out of misery, so the formal prayer arises out of misery and remains part of misery. The true prayer arises out of a kind of joy – the joy that "I am", the joy that "Existence is", the joy that "There are roses and stars and oceans".

It is such a mysterious universe that surrounds you. Not to be aware of its poetry is to be dull and stupid. Not to be aware of the constant dance that goes on around you is to be completely asleep. The true prayer is an awakening, awakening... that "We are surrounded by a great mystery. Within and without there is a constant flow of joy going on, a song is there, a music persists."

Become a blissful prayer. Then it is neither Christian nor Hindu nor Mohammedan – it is simply a prayer. It need not even be uttered in words: even bowing down will do. It need not even be a bowing down: just the feel is enough, just a stirring in the heart.

Prem Ingrid. Prem means love, ingrid has many meanings: the god of .fertility, prosperity, crops, and peace. Remember peace. Your full name will mean love and peace.

Peace can be without love but then it is cold, very cold. That's how monks have been down the ages: peaceful but without love. It is a kind of stony peace – not warm, not alive, not dancing; no song arises in it. It is not worth anything; it is a very negative state.

There are people who have love but don't have any peace. Their love is a kind of neurosis – noisy, much ado about nothing. Unless these two are together a man remains lopsided.

One should not choose either/or. Both have to be lived together; and that's my effort here with my sannyasins: be loving and peaceful. Love should not be at the cost of peace and peace should not be at the cost of love. It is easier to choose one, but to live both needs great skill, and the name of that skill is sannyas.

The energy-field that I am creating here is just to help you to synthesize these two polar opposites, to integrate these polar oppo-sites into one phenomenon. When love is peace and peace is love one has arrived home.

Anand Jan. Anand means rejoice, jan means God has been gracious; it is a form of john – rejoice because God has been gracious. The grace is showering. The very fact that you are is enough proof that God has been gracious. There is nothing higher than life, and life has been bestowed upon you. There is nothing more precious than love, and the treasure is hidden in your heart. Man needs nothing except consciousness, and that has already been given. All that is needed for this immense journey into life is provided for. Because we have got it without any effort we are not aware of it.

Just think if you had to earn life. Just think if you had to earn love. Just think if you had to earn consciousness. Then you would have appreciated the value; but because they are given we take them for granted.

Don't take them for granted. Feel grateful, and the only way to feel grateful is to rejoice, to dance with abandon. God has been gracious and God is constantly gracious! The more you rejoice, the more you will be able to see the grace, the more you will become capable of receiving the grace.

This is one of the most beautiful words, but become aware of the meaning, and not only verbally but existentially.

Anand Deva. Anand means bliss, deva means God – God of bliss. Bliss is the goal of all life: the trees are moving towards it, and the animals and the birds and all life is a groping for bliss. If you can find bliss you will find God too; bliss and God are synonymous. One can forget about God but one cannot forget about bliss. You can find a person who denies God, who says that there is no God, but you cannot find a person who denies bliss. Even the atheist is searching for bliss. That means that God is only a concept: bliss is the true thing. Nobody can deny it, nobody can reject it. It is impossible not to seek and search for it. Hence I say, bliss is God.

Anand Michele. It means exactly the same as Anand Deva: anand means bliss, michele means godlike. Bliss is the only experience that is godlike, that is divine, that gives you the feeling that God exists, that proves to you that God is. There is no other proof, no other proof possible. God cannot be argued about, for or against; people can only prove him by their own blissfulness. Become proof of God!

## CHAPTER 21

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*21 April 1979 pm in Chuang Tzu Auditorium*

Deva Debbie. Deva means divine, debbie means bee – a divine bee.

The bee is always searching for the lotus, hence it is a symbol of the seeker of truth. The lotus is the ultimate symbol of one's flowering, hence in the East the ultimate state of samadhi is called the one-thousand-petaled lotus. Once the bee has entered into the lotus it never comes back. It cannot come back; it has found its home.

Each seeker is a bee, groping in the dark, inquiring. Each being is a quest, a quest for the ultimate flowering.

Anand Rama. Anand means bliss, Rama is a name of God. Your full name will mean God of bliss. Remember that God is bliss, so there is no need for the seeker to be serious. To be serious creates a hindrance. The search has to be playful. Be sincere but not serious. Take it easy and take it as fun. When you are in a playful mood you are closest to God. When you are cheerful he is just around the corner. Hence it has to be constantly remembered that a religious person should develop more and more cheerfulness.

In the past the practice has been just the opposite: the religious person becomes sad, serious, dry, dull. In the past his effort has been how to destroy all joy, how to sacrifice all playfulness. Naturally the past of religion has been very juiceless, utterly uncreative... only once in a while, a Buddha, a Jesus. That is nothing worth bragging about.

In millions and millions of people if one person becomes a Buddha that does not give any credit to humanity. In fact those who have become Buddhas have become Buddhas in spite of this stupid nonsense that has been perpetuated in the name of religion.

Prem Midori. Prem means love, midori means green – green love. Love is always green, always young, always fresh; love never grows old. It matures but it never ages. It becomes more and more ripe but it remains green, it remains young. That's the miracle of love.

If one can remain loving continuously, one can remain alive and fresh to the very end. Even into death one can enter with all the greenness of life, with all the joy, with all the dance. Unless a man is capable of entering into death dancingly, he has not lived at all.

Anand Dheeren. Anand means bliss, dheeren means infinite patience. Bliss is possible this very moment, but infinite patience is needed. It is our impatience that functions as a barrier; it is our hurry that does not allow us to relax. And without relaxing, without going into a deep let-go, we cannot contact our own inner source and that's where bliss is.

Bliss is not something outside you that you can achieve: it is something inside you that you have forgotten. One has to go deeper and deeper into oneself. But the hurried mind cannot dive deep; it can only swim, thrash, on the surface; it can only rush hither and thither. Because it is constantly in a rush it is never in the moment.

Your mind is constantly hijacking you from the present moment – either into the past or into the future, but it never allows you to be now, to be here. By infinite patience is meant that "I trust, I am not worried. I am not rushing for tomorrow. I will rest in this moment. I will allow this moment its totality. I will explore this moment with my totality."

Then immediately, without even a second in between, something wells up within you, something overwhelms you: a kind of music, a kind of melody, a feeling of well-being, as if everything is as it should be, you are at home, nothing is needed, all is perfect. That feeling is bliss – that everything else as it is, is right; it is absolutely okay, it cannot be better. That feeling is bliss, but that feeling is possible only when you relax, are patient, unhurried. And that's what meditation is all about.

Sannyas is nothing but a style of life, of living moment to moment, without hankering for the future... just living the present so totally that the mind has no time, no space, to go anywhere else... so absorbed, so utterly involved, drunk, with the present.

Deva Patrice. Deva means divine, patrice means noble. Man is animal without God. Minus God, man is just another animal; plus God, man is not only not animal: man becomes something superhuman. That superhuman quality is nobility. It brings grace. If one starts feeling that God is everywhere, within and without, that very feeling transforms. Otherwise man goes on crawling in the mud; it is impossible to think of flying into the sky. First the sky has to be experienced, at least looked at, and not only that: one has to be aware of one's wings.

Sannyas makes you aware of your wings and makes you aware of the sky that is available and which is for you. It is yours, just for the asking, and you belong to the sky. Crawling in the mud you will never feel blissful.

Man is carrying something within him which is of the beyond. No animal is discontented except man; no animal is bored except man. No animal is searching for truth or God except man, for the simple reason that there is something inside that does not allow man to be contented with the ordinary life.

Something goes on gnawing in his heart, a subtle pain that something is missing. Something is certainly missing. Man is vast enough to contain God in himself, and nothing else can fulfill him.

Invite God into your being. God is available: you just have to be open and inviting and welcoming, and he rushes to you from all the corners; and that makes one noble.

Anand Hari. Anand means bliss, hari is a name of God – God of bliss. Bliss is my most fundamental teaching. To be blissful is to be virtuous; not to be blissful is to be a sinner. In the ancient days it was taught that if you are virtuous you will be rewarded by bliss. I say just the opposite: if you are blissful you will be rewarded by virtue.

There is no need to cultivate virtue: all that is needed is the art of being blissful, and virtue comes of its own accord, because a blissful person cannot do any harm to anybody; that's impossible. A blissful person can only go on sharing his bliss with people. Slowly slowly, his very presence becomes a sharing. And a blissful person is naturally loving...

Anand Leela. Anand means bliss, leela means play – divine play. Christianity, Judaism, Islam – they think that God created the world; but that is not the vision of the Indian mystics. They say that it is God's play. Creation seems to be a little bit of a serious thing, and that's why Christians say that after six days he was tired, and the seventh day he rested.

The eastern concept of God cannot conceive him as tired. He is not tired even yet! He is continuously creating; in fact he is creativity itself. But the creativity is not a serious phenomenon: it is just playfulness.

This is a totally different vision. It allows you to live your life in a light way. It allows you to remain unburdened. It allows you a kind of weightlessness, and to live life without any weight is the only way to live. People are burdened with weight, guilt, fear. There is no need to be; the whole thing is just a play. We are actors on a great stage, playing our roles. So do the best you can, but don't be worried: nothing serious is involved. Once the curtain falls, everything disappears. In the ultimate reckoning there is no sin, no virtue; nothing is good, nothing is bad. Some people played the role of being saints and some people played the role of being sinners, that's all. But once the curtain falls, the sinners and the saints all sit together and drink tea!

## CHAPTER 22

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*22 April 1979 pm in Chuang Tzu Auditorium*

Deva Julia. Deva means divine, julia means youthful. God is always young. The idea of an old God is just rubbish, because existence is always young. To be in God means to remain fresh and young, and the way towards God is being more and more youthful. The body will become old – that's the nature of matter; matter is always old because matter is dead. Consciousness is always young because consciousness is life.

[Osho gives sannyas to someone who wishes to start a meditation centre in Spain.]

Peter was the most solid disciple of Jesus; so solid, so totally devoted and surrendered, that Jesus called him his rock, the rock on which the church would be built.

You can also become a rock for me, and much has to happen through you in Spain.

Just don't be worried about your limitations, I will take care of them – just take the plunge. You will become a rock there, and soon a temple will arise.

Anando means blissful. The greatest blissfulness in life is to be a disciple, because the disciple is in the state of learning, and that is the greatest joy in life: to learn more and more and more, to go deeper and deeper into the mysteries of existence. And if the commitment is total, then in a single leap one can go into the greatest depth of life and can have the taste of the highest peak and the deepest depth, both together... because they are not different. The highest peak has the deepest depth in it, and the deepest depth has the highest peak in it....

Help my people there – you really have to become a rock for me! Whenever it is possible, come back, but

Spain needs much work. Good.

Deva Ralf. Deva means divine, ralf means wolf – divine wolf. Man is both; half animal, half divine. And that is the dilemma: where to move, what to do, how to be? The lower, animal part, goes on pulling downwards, and the higher, divine part, goes on pulling upwards and man is torn apart. There are only two ways to be at peace. One is: reduce the divine to the animal – which is not possible, because the higher cannot be reduced to the lower; there is no way. The young man cannot be reduced to the child, the old man cannot be reduced to the young man. Life never goes backwards, time never moves backwards, so there is no way for the higher to be reduced to the lower.

Man tries hard – through alcohol, through sex, through indulgence, eating too much, through violence, through drugs. There are a thousand and .r one ways to drown the divine in the animal, but nothing ever succeeds; again and again the divine pops up, and again the problem is there.

The other alternative is to transform the animal into the divine, which is possible – arduous, difficult, but not impossible. But the animal has not to be suppressed; if you suppress it, transformation becomes impossible. The animal has to be understood, the animal has to be befriended, the animal has to be loved. Through love, understanding, friendship, you can take the animal with you to the highest peak of your being. And that's what sannyas is all about: the art of transforming the animal into the divine.

Anand Dwariko. Anand means bliss, dwariko means door. Man is a door, a door to the divine. Man contains infinite potential to be blissful, but it has to be actualized. Man is not what he really is – man has to become what he really is. Man is covered with many pseudo masks. The society tries to hide your reality behind many many screens, and slowly slowly you lose the contact with your own self. The moment you lose contact with your own self, bliss disappears.

Each child is blissful, but sooner or later, somewhere around the age of three or four, bliss disappears. That's why you can remember backwards only to the age of three or four. The day bliss disappears, memory appears, mind appears.

Mind has to disappear again for bliss to appear.

That's the whole work of meditation: to help you to put the mind aside, to help you to use the mind when needed and not to use it when not needed, to use it but not to be used by it. Then life again has the same innocence as that of a child, and the same bubbling joy, and the same vibrant quality, the same radiance, the same flow of energy. One is again electric, one is again life!

Anand Anna. Anand means bliss, anna means prayer – bliss prayer. My vision sees only bliss as prayer. If one is blissful, one is prayerful. Whether one prays formally or not does not matter. In fact it is only people who don't know how to be blissful who pray formally.

The blissful person is a prayer in himself. He need not commune with God through words: his silence, his overflowing blissfulness, is enough.

Sat Savitri means the sun of love.

Prem means love, savitri means the God of the sun. Love is exactly like the sun in the inner sky. As without the sun there will be all darkness outside, without love there is all darkness inside. Just as

without sun there will be no life outside, without love there is no life inside. The sun outside and love inside are synonymous. The sun is the center of the outer world and love is the center of the inner world. Love also is as much a source of light as the sun, and a source of life.

Move more and more into love and you will be moving into life, into light, without any effort. Be loving and God is. Only in deep love do we start feeling the presence of God; in no other way is God ever felt. No argument, no philosophy, no theology, is of any help. If love helps, then everything fits together. If love is missing, then everything starts falling apart. Love is the only integrating force.



## CHAPTER 23

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*23 April 1979 pm in Chuang Tzu Auditorium*

Anand Chris. Anand means bliss, blissful, chris means a follower of Christ. Christ is not a personal name; it has nothing to do with Jesus as such. Jesus is a Christ but not the Christ. Buddha is also a Christ, so is Zarathustra. There have been many, there will be many. Nobody is the Christ, and everybody can become a Christ.

Christ signifies the ultimate state of consciousness. It comes from a Greek root which means to touch – one who has touched the ultimate, one who has touched God, or one who has been touched by God. Beyond it there is nothing; one has reached the goal, one has arrived home.

So don't be confined to Jesus alone. Jesus is beautiful, but so is Lao Tzu and so is Mohammed. One should not be narrow, because the narrower one is, the less religious. One should be open and wide, and open to all kinds of Buddhas, Christs, Krishnas. Then you become richer, because there is something specific to Jesus and there is something unique to Buddha. If you are available to all the enlightened people of the world your richness will know no boundaries. The world is unnecessarily poor: one person has become a Christian, another has become a Hindu, and both are confined. Rather than making their religion a freedom, they have made a prison out of it.

By becoming a sannyasin you are really becoming a follower of Christ, because I am making available all that is great and all that has exploded in the past of humanity... all the peaks, all the glories and all the splendors of spiritual life.

I don't represent any one tradition: I represent all the traditions. I don't belong to any tradition but all traditions belong to me. Jesus is as much mine as Buddha, and Krishna, and that's how it should be with my sannyasins. From now onwards all temples are yours. Go into the mosque and pray, go into the church, go into any temple; it is yours. Read the Bhagavad Gita, the Koran, the Bible – they are all yours.

Remember that the whole heritage of humanity is yours. That vision will raise your consciousness. It will make you more and more available to subtle influences. It will make you more and more available to different nuances of spiritual experience. A man is an infinity, and a man should not be confined to any tradition, to any philosophy, to any religion. A religious person cannot be confined to any religion at all.

So get out of all boundaries, get out of all bondages. But remain available to all that is beautiful, wherever it has happened, to whomsoever it has happened. This is how one becomes a disciple, this is how one starts learning. A Christian cannot learn, a Hindu cannot learn; they have already decided what is right and what is wrong, and what is true and what is not true. Let sannyas be an enquiry into truth. Don't start with any a priori conclusion. Start empty-handed, start from a state of not-knowing, start with innocence. That is the only real start. And if one can start with innocence, sooner or later, one finds the goal. It is innocence that becomes the bridge.

Anand Linda. Anand means bliss, linda means beautiful. Bliss is beautiful. Nothing else is ever beautiful. And wherever you find beauty, it is nothing but an expression of bliss. The rose is beautiful because it is exuding bliss the stars are beautiful because they are dancing in bliss. Man is also beautiful only when there is bliss in the heart. Then one becomes luminous. Then that which is in the heart shows in the eyes, in the face, in the body, in every gesture.

Beauty is not something physical only; basically it is spiritual. And unless it is spiritual, the physical does not last long. It is only a facade it is so formal that it can't mean much.

People fall in love for two reasons. One is physical beauty. If somebody falls in love because of physical beauty he is going to be disappointed soon, because after two, three days – just two, three days – the physical beauty will be taken for granted. Inside there is hollowness and there is no inner beauty, no depth. Hence people who fall in love with physical beauty are continuously disappointed, frustrated, but they don't see the point, where they are failing.

Unless one learns how to fall in love with spiritual beauty, love remains unfulfilled. Once you have fallen in love with spiritual beauty there is no end to it. It has infinite depth: you can go on falling and falling and falling and you will never come to the bottom of it. Only then is love a fulfillment.

Search for spiritual beauty, and that, in other words, is the search for God.

## CHAPTER 24

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*24 April 1979 pm in Chuang Tzu Auditorium*

Hock Hoe. Hock means prosperity, hoe means peace. Peace should be the center of life, then prosperity becomes the circumference automatically. If one is really peaceful, one prospers, one succeeds. Then whatsoever one does is bound to bring fulfillment. Then the man of peace has such an alchemical touch that whatsoever is touched by him turns into gold.

But the fundamental thing is peace, not prosperity. Prosperity is just like a shadow: wherever peace is, prosperity is, not vice versa. There may be prosperity and no peace; then it is worthless. Then it must have been achieved by foul means. Then somewhere there must be something wrong in it. And then it will remain only superficial and deep down you will remain in a turmoil. And that's what people do: they start by being prosperous and they think that if they are prosperous they will attain peace. This is just not possible.

If one becomes peaceful, prosperity comes. Jesus says: Seek ye first the kingdom of God, then all else shall be added unto you.

Prem Anat. Prem means love, anat means a big gem, a big diamond – love, the diamond. There is nothing more precious than love. But love is not lust: love is prayer. Love basically has nothing to do with the world, with the world of objects. It has something to do with the interiority of your being. It is a quality, it is not a relationship. It is not that you are in love with somebody and then you are not in love – falling in, falling out. That is not love – that is something totally different.

Love is an inner quality, a fragrance. One is love, not in, but is. It has no reference to anybody. It simply refers to you – that you are love, that you exist as love, that you behave as love, that you walk as love, that you live as love, that love is your existence. Then you have the greatest diamond in your heart. Then you have the most precious treasure in the world. Nothing else is needed – that's enough, more than enough.

Anand Mahesh. Anand means bliss, mahesh means the great God – bliss, the great God. Bliss is the original search. Everybody is seeking and searching for bliss – knowingly, unknowingly, consciously, unconsciously, wrongly, rightly, but everybody is seeking bliss.

One can deny God, one can say that there is no God – millions say there is no God – but nobody can deny bliss. Bliss is far more significant than God himself, because nobody can deny it; even the atheist is seeking and searching for bliss. Hence I call it the great God, the God of gods.

Anand Alistair. Anand means bliss, alistair is a form of Alexander; it means a great helper of mankind. Your name will mean bliss, the great helper of mankind.

My understanding is that a blissful person need not try to help anybody: his very presence is a help. He need not make any deliberate effort to help; whatsoever he does naturally, spontaneously, without any self-conscious idea of helping, is helpful. His existence is helpful.

It should not be a deliberate effort. One should not become a missionary, one should not start helping people and serving people; one should not be a do-gooder. Those people are dangerous people; humanity has suffered very much from those people. They have proved a great mischief. Their whole effort to help is a hidden strategy to dominate. On the surface they serve; deep down they want to possess you. Their service is basically an ego-trip, and whenever there is ego, everything goes poisonous.

Just be blissful, and then whatsoever you do is good, is ethical, is moral. And without being blissful, never try to help anybody, because you will be harming. A miserable person can only harm and a blissful person can only help.

Anand Radha. Anand means blissful, Radha is the name of Krishna's beloved. Radha was not an historical person; it is a metaphor. It is a very significant word.

In Sanskrit, when the river moves towards the sea, from the origin to the goal, it is called dhara. If the river can move backwards, not towards the sea but towards the origin itself, then it is called radha. Dhara written backwards becomes radha. Radha simply means one who has started searching for the origin, for the very source from where we are coming. And the only way to reach to the source is to become a lover of existence.

Krishna represents the existence, and radha, the beloved, represents one who is in tremendous love with all that is. Love is the way to move back to the origin of life, to the very beginning, because the beginning is the end. And to come upon your original source is to be free from all misery. To know who you are is to come home.

Anand Jeff. Anand means bliss, jeff means peace with God. Bliss is possible only if you are at peace with God and by God I mean the whole existence. Ordinarily people are constantly in a struggle with existence – not at peace but in conflict. And that is the root cause of all misery.

The part cannot fight against the whole, and if it tries to fight it is bound to go crazy. The leaf cannot fight with the tree and the wave cannot fight with the ocean. And that's exactly what man has been trying to do. Man is just a leaf in the tree of existence or a wave in the ocean of existence. But man

wants to fight because it is only through fight that he can feel separate, special, unique. It is only through fight that he can attain to an ego.

If you are at peace with God, you are not, hence the fear of being at peace. If you are fighting, you are – the more you fight, the more you are. But the more you are, the more miserable you will be the less you are, the less miserable. If you disappear completely, all misery disappears. And what is left is bliss.

Be at peace with existence and you will be blissful.

Prem Valerie. Prem means love, valerie means strong. One is strong only if one is rooted in love, otherwise one may look strong but deep down one remains hollow. One may have brute force but deep down one is weak. Without love the heart never attains to strength.

The miracle is that the man of love does not look like a rock. He is more flowing, more vulnerable, more delicate; he does not look strong. His strength is hidden. It is not on the surface, it is at the center; and the real strength always remains hidden. On the surface only the superficial appears. Love remains a song unsung... something potential, hiding in the deepest recess of one's being, but from there one is nourished.

Another meaning of valerie is health. That too is beautiful. Love makes one healthy and whole. Without love a person is basically ill. I am not talking about the physical health but the health of the total – the physical, the psychological, the spiritual. When all these three are humming together, that is health. When there is no conflict between these three dimensions of man's being, when they are all in a kind of togetherness, helping each other, supporting each other, when there is a deep harmony, accord, that is health.

It is health because it heals the greatest wound in man's being; the wound is that of separation. Man has become separated from God and that is the wound. When you are perfectly healthy, functioning, humming as a total organic unity, that wound disappears; you are no more separate from existence. When your inner being is humming with music, suddenly you find that the same music is outside, and the separation between you and the outer disappears. Then there is nothing inner, nothing outer – just one expanse, just one unity. That is health.

Love brings health, love brings strength, and ultimately love brings God.

[A sannyasin, leaving, says: Can you tell me which meditation to do while I'm gone? He likes whirling best.]

Then try that. That is one of the best things. If you can manage spinning, that is one of the very deep-going methods. If you liked it in your childhood you may be able to revive it.

Very few people can really enjoy spinning but those who can don't need any other meditation.

Try it, and if it feels good, then continue.

## CHAPTER 25

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*25 April 1979 pm in Chuang Tzu Auditorium*

Prem Andre. Prem means love, andre means courage. Courage without love is dangerous, because courage without love is bound to turn towards destruction. Courage with love is creative, is a blessing. So love should be the very foundation of one's courageousness. Courage only creates a warrior. With love, courage creates a sannyasin, a seeker of God, a lover of God. Remember it: it has been a great calamity down the ages because we have cultivated the qualities of courage in people without bothering about love. Hence we have created a history of war, murder, violence.

Now love has to become far more important than courage itself, then only can man be saved. Now love is the only hope and the only salvation.

Anand Kristin. Anand means blissful, kristin means a follower of Christ. One can follow a Christ, a Buddha, a Krishna, out of despair, but then the following remains superficial. One can follow out of fear, then the following remains pseudo. That's what the priests have been telling people: follow out of fear. The religious person in all the languages is called God-fearing. The truly religious person has no fear in him, not even of God. Fear simply does not exist in the true, religious person.

Following a master should arise out of bliss, not out of fear; it should arise out of gratitude. Just feeling the immense joy of life, one should fall in love with a Christ or a Buddha or a Krishna. But it should come out of your joy, then it has a totally different quality: it has positivity in it. It is sunlit; it is not dark and dismal.

Deva Ruth. Deva means divine, ruth means a vision of beauty. Your full name will mean a divine vision of beauty. To feel beauty is divine, to see beauty is divine. To be alert and aware about the beauty is to be divine. God expresses himself through beauty: the beauty of the flower, the beauty of the moon or the beauty of a bird on the wing, the beauty of human faces, the beauty of eyes. In a thousand and one ways God expresses himself through beauty.

To know God one needs to be a poet. One need not be a theologian; the theologian goes on missing. He only talks about God, he knows nothing about God. And he talks so much about God and he creates so much garbage in his mind that his vision becomes more and more unclear.

The poet has clear eyes because he has no knowledge. A poet is one who looks through innocence, wonder, awe. Be a poet, and by being a poet I don't mean compose poetry. Be a poet in your very being, live poetry, and you will be able to know God. God is spread all over the place – we just need to be sensitive, more sensitive than we are. We have to look more deeply. Our eyes have to be more clear, clear of knowledge and the dust of experience that goes on gathering.

One should become completely disconnected from the past every day, one should die to the past every day, so that one remains pure, fresh, and so that one's eyes are clear, full of wonder, awe. Then the vision of beauty is revealed. God is the ultimate vision of beauty.

Deva Moda. Deva means divine, moda means joy – divine joy. And it is waiting, it is always waiting, because we are made of it. But we go on rushing, searching for it everywhere except within. Hence the frustration – everybody looks frustrated. And as one grows older, more and more frustration settles in; it seems more and more impossible to make it. But the difficulty is not in making it: the difficulty is that we search for it where it is not. And we never look within, where it is.

Just turning in, tuning in, is enough, and suddenly a thousand and one flowers start blooming, a thousand and one candles are suddenly lit; the whole inner being becomes luminous. That experience is the ultimate goal of life; without it one lives in vain.

Deva Toru. Deva means divine, toru means clarity – divine clarity. Mind is confusion; no-mind is clarity. Thinking can never be clear; howsoever logical it is, it remains unclear. It can, at the most, pretend clarity. But there is a state of no-thought when the mind is utterly quiet – no traffic of thoughts, no process of thoughts – and one is not asleep, one is alert, awake, conscious, and there is no content in the mind. The mind is utterly empty and one is watching that emptiness. That is clarity, and only in that clarity is God known.

That clarity is the goal of meditation, the goal of sannyas. Attain it! Without it there is no knowing; without it there is no seeing. Without it we are in darkness; there is no light. Mind is our darkness, mind is our hell, mind is our death. Once mind is put aside, eternal life becomes available to you, and eternal light. And only eternal life and eternal light can satisfy; less than that won't do.

Deva Vedant. Deva means divine, and vedant means beyond the scriptures, beyond the Vedas, where the Vedas end – God is beyond the scriptures. You cannot find God in the scriptures; you have to leave all the scriptures behind. You have to leave the mind behind also. You have to leave all thinking behind. You can go to God only in utter nudity of consciousness. When consciousness is no more clothed in knowledge, in experience, in virtue, when knowledge is utterly nude of virtue, experience, knowledge, when consciousness is simple consciousness, the consciousness of a small child – innocent, innocent of all experience and knowledge – then only is God known.

Scriptures make people parrots. And the so-called spiritual experiences are nothing but new ego-trips. God is not an experience in that sense, because in every experience, the experiencer is separate from the experience. But the moment that God is revealed, you are not separate from

him. There is no experiencer and nothing as the experienced: the seer and the seen are one. Hence it cannot be called an ordinary experience either. It is beyond all descriptions and beyond all explanations and beyond all philosophies.

To renounce all philosophies, all religions, all systems of thought, is true renunciation. And that's what I mean by sannyas: not renouncing the world but renouncing the mind and all that the mind contains, and going into the unknown with no map, with no theory, trusting the unknown and going into it. That's what sannyas is: that great courage, that adventure.

Which meditation is going well with you?... Dynamic? Very good. Continue it, and in Kerala, much has to be done. Now start spreading the message: you have to become a vehicle for me there!



## CHAPTER 26

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*26 April 1979 pm in Chuang Tzu Auditorium*

Anand Annette. Anand means bliss, annette means mercy, compassion. It comes from the Hebrew, hannah; from hannah it became anna and from anna, annette.

Compassion comes as a shadow of bliss. It is a by-product; one cannot cultivate it. There is no way to go to it directly; it comes via blissfulness. If one is blissful, one is compassionate. If somebody tries to be compassionate without being blissful he will only be a hypocrite. A miserable person cannot be compassionate. At the most he can pretend to be so, but if he himself is in misery, he cannot feel compassion.

Compassion is overflowing blissfulness. You have so much that you would like to give it to others. You have to give it; it cannot be contained. There is such an inexhaustible source that the more you give, the more you have it.

Anand Gitte. Anand means bliss, gitte means bridge – bliss, the bridge. Bliss is the bridge between man and God. In misery you are alone; in bliss you are with God. In misery you are isolated, imprisoned, in a dark cell; in bliss the whole sky is yours. Bliss gives you expansion of consciousness and becomes a bridge to God.

Become more and more blissful; and it is only a question of deciding, it is only a question of a little intelligence. Stupid people are miserable, because misery needs no intelligence; anybody can be miserable. It is very ordinary, not worth choosing.

Choose bliss and find intelligent ways to live blissfully. Once you start choosing, finding, groping for bliss, you will come to know the knack of it. It is a knack. It cannot be taught to you by somebody else. You have to move towards it by trial and error.

But once you have known the secret of bliss – which is simple, but one has to discover it on one's own – it becomes the bridge between you and the ultimate. Then Gd is not far away; you are joined with him. Then he is very close by.

Anand Giovanni. Anand means bliss, giovanni is a form of john. John was the most beloved disciple of Jesus, hence the name became so common, became so precious. John was known amidst the disciples as the most beloved disciple of Jesus. It became the symbol of the most beloved disciple. Your full name will mean blissful, beloved disciple.

Initiation into sannyas is initiation into discipleship. One can become a disciple only if one is really, sincerely, in search of bliss, because that is the search for God. Bliss is another name for God. And one can become a disciple only if one has tremendous love for the Master. What else can the disciple give to the Master? He can give his heart, he can give his love, he can give his trust. Then miracles are possible, miracles undreamed of, because once the disciple is ready, the Master can make the impossible happen. But the open heart is a must.

The Master cannot do anything without the help of the disciple. His cooperation is absolutely necessary, because this is one of the fundamental rights of each human being, that nothing can be done against your will. Even if I want to give you bliss, truth, freedom, God, I am helpless unless you are ready to receive it.

So really become a disciple, and then all else is possible. That's what sannyas is all about.

Anand Livio. Anand means bliss, livio literally means olive, but the olive is the symbol of peace, hence it means peace. Your full name will mean blissful peace. Peace can have two possibilities. It can be just negative – no turmoil, no struggle, no conflict, no noise. But the definition is the no. In itself there is nothing just the disturbances are missing, the distractions are not there. This is not the right peace.

The right peace has to be positive. Its definition should not come from no but from yes. It should be blissful. Of course, all that was absent in the negative peace will be absent in this too, but one thing more will be here, something will be present also. At the center there will be bliss, joy, rejoicing.

The first kind of peace is very easy. One can become a monk and go to the monastery and can attain to the first kind of peace very easily. Its method is renunciation: escape from all the possibilities which can disturb your peace. But it is cowardly, it is not for the brave.

For the brave is the second kind of peace. Amidst all noise you should know how to be silent. In the marketplace you should know how to be a sannyasin. But then it has to be positive. So begin by being blissful and end in peace.

Prem Renzo. Prem means love, renzo means victory – victory through love. It is a paradox, because love does not want to be victorious, it does not want to conquer. On the contrary, it wants to surrender, it wants to be conquered; but in that very surrendering is the victory.

Those who want to conquer are never victorious; they can destroy but they can never be victorious.

You can kill a person, you can make a prisoner of him, but you cannot win his heart. Even in your prison he is free as far as his heart is concerned. You can kill and crush, you can destroy, but that is not victory.

Alexander the Great is not the really victorious person. Jesus is, and Jesus is victorious because of his love. He is victorious even though he is crucified. His victory is that of surrender. Even on the cross he could pray to God: Forgive these people because they know not what they are doing. At the last moment he could pray to God: Thy will be done, thy kingdom come. He is not concerned with himself at all – no self-concern. That is love, and in love is victory.

Learn the ways of love and become victorious. In every other way man finds defeat, frustration. Only through love does man find fulfillment, contentment.

## CHAPTER 27

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*27 April 1979 pm in Chuang Tzu Auditorium*

Prem Sylvia. Prem means love, sylvia means goddess of the forest. Your full name will mean love goddess of the forest. Love has something to do with nature. Love can never be artificial, it can never be synthetic. If it is artificial it is not love; it is just politeness, a formality, an empty gesture with no meaning, with no significance.

Love also has something to do with wildness. It is wild. Love is never civilized, it cannot be civilized. In the very process of civilization it dies. It has to be spontaneous. It has to come from the deepest core of one's being. It cannot be imposed from above, from the outside.

And love is the only proof of God. Only the people who love, and love deeply, know something about God. Others may talk, may discuss, may argue, but they never know. Love is the way of knowing the presence of the divine.

Anand Wolfgang. Anand means bliss, wolfgang means the walk of a wolf. A wolf walks with great grace; its walk has the flavor of strength. The wolf is a very centered animal – very integrated, courageous, and very trustworthy. The sannyasin should also have all these qualities: the courage, the integrity, the centeredness and the grace.

Bliss brings all these qualities. If you become blissful grace comes of its own accord. A blissful person cannot be graceless. Because his inner being is in a dance, his outer also reflects the dance. Because his heart is singing, his whole vibe is that of a song. And the blissful person is not afraid of death, hence he has great strength, great courage. He is not afraid of death because he has known bliss; now death cannot take anything away.

The miserable person is very much afraid of death because he has not yet known any fulfillment and death may come any day and may destroy all possibilities. The miserable person lives in hope,

and death destroys hope. It cuts the cord – and suddenly, with no notice. The miserable person is constantly afraid of death.

The blissful person has no fear; in fact he never thinks of death. If it comes, good; if it doesn't come, good. He has tasted life, he has known life, he has lived life. He is thankful to God. And in knowing and living life he has known something of eternity in him which cannot be destroyed, which is indestructible. That brings integrity.

John Satyarthi. John means God's gracious gift, and satyarthi means a seeker of truth. To be a seeker of truth is the greatest gift of God – to be a pilgrim, to be in constant enquiry for truth. Then everything else is valueless. The very enquiry into truth gives you soul. When the enquiry is total you know what truth is. The fire of enquiry, the intensity of enquiry, burns all that is false, destroys all that is false, and then whatsoever remains is the truth. Truth is not something far away. It is just within you – mixed with many falsities, and the falsities are very very powerful. Unless your search for truth becomes more powerful they cannot leave you.

So one has to become totally involved. That's what sannyas is all about: a total involvement with truth, a commitment to know truth.

Peter Bhartan. Peter means rock, solidity, determination, decisiveness. Peter was one of the twelve disciples of Jesus, and he became the very rock for his message, for the message of the Master. He became the foundation of the temple. Bhartan means one who belongs to India. And remember, India is not something geographical; it is something spiritual, it is an inner space.

The India that exists on the outside is ordinary, just like any other country. But there is another India – the India of the Buddhas, Krishnas, Mahaviras. It has a great heritage of the seekers of truth and one of the greatest lineages of enlightened people in the world; no other country can claim that.

But that is something inner. It has nothing to do with the geography and the political map of India. In that sense Jesus is also Indian, and so is Mohammed. In fact wherever a spiritual person exists he is an Indian in that sense. One who enters into the inner space is an Indian.

That is going to be your work now: be decisive, be rocklike, and enter into your inner world like an arrow – not zigzag, but straight, direct, immediate. And with a decisive heart, miracles are possible.

[The new sannyasin says: I feel my heart wants to open totally, but my mind continues to play all the old games with me.]

That's natural. Don't be worried too much by it – that worry will become more of a problem. It is very natural that the mind will create disturbances – everybody's mind does – but the mind is impotent. When the heart wants to open, it can at the most delay a little bit, that's all; it cannot prevent it, because the heart has great strength. The mind has no strength. It can make much noise, that is true, and if you get lost in the noise it is very powerful.

The secret to make the mind impotent is: don't get lost in it, just watch it. Go on seeing the games, all the games that it will play. It will play all the games possible. It will do its utmost, and it is natural, because when the heart opens totally, that is the death of the mind. The mind has the right to

protect itself, so it will try every possible way to protect itself. But if you go on insisting on remaining a witness to it, it is impotent; it has no power over you. The whole real power is in your heart, that is the source of your energy, and if it wants to open, nothing can prevent it. There is no power that can prevent it.

Just a little patience... Go on meditating, dancing, singing, feeling more. Be more sensitive to beauty, to joy, to friendship, to love – things that help the heart. Listen to music, watch the stars, go into the mountains. Do anything that helps the heart, and stop feeding the mind. And whenever the mind starts playing games, just be watchful... just be watchful. It will disappear.

Mary Anando. Mary means rebellion, anando means bliss. Rebellion brings bliss, only rebellion brings bliss. One has to become a rebel – a rebel against all that is imposed, a rebel against all that has been forcibly put on one's being, a rebel against all ideologies, religions, philosophies; in short, a rebel against the mind. In that very rebellion the heart starts opening, and the opening of the heart is the opening of the lotus. The whole of life becomes full of fragrance.

That fragrance is known as prayer, as meditation, as gratitude, and that fragrance becomes the first glimpse of God.

Jolande Premo. Jolande is the violet flower; it symbolizes grace. And premo means love. Become a flower of grace and love; and they are not two things, not two separate things but one phenomenon. If you are loving, you are graceful; if you are graceful you cannot help being loving. They come together. They are twins, they are born together. Wherever one is found, the other is always following it like a shadow. Between the two you become a flower. And man has to become a flower.

Millions die without ever becoming flowers; they remain buds, closed. They never release their fragrance to the world, to the winds. They never sing their song, they never dance their dance. They simply go on fulfilling others' expectations; they never do their own thing.

The only way to flower is to do your own thing. Whatsoever the cost and whatsoever the consequence, remember, that is your fundamental responsibility: to be yourself. Then flowering comes; it certainly comes, it inevitably comes.

Prem Christiane. Prem means love, christiane comes from the Greek root "creo". Creo has many meanings. I would like you to remember one meaning: creo means touched. Your name will mean touched by love. That's really the message of Christ.

Christiane also means a Christian, one who follows Christ. There is only one way to follow Christ and that way is to follow love – but that is the way to follow all the Buddhas.

There are not many religions in the world, there cannot be; there is only one religion, and the religion's name is love. Christian, Mohammedan, Hindu – these are not religions; these are theologies. They have nothing to do with religion; in fact they are the barriers for the religion to happen in the world. Love is the only religion, and to follow love is to follow Christ, is to follow Buddha, is to follow me, is to follow yourself.

[A sannyasin, leaving, says: I'm afraid to stay.]

You will have to stay – afraid or not afraid! A few things are inevitable. The child is afraid to get out of the womb but he has to get out. Everybody is afraid to die but one day everybody has to die.

And that's what is going to happen to each of my sannyasins: he will be afraid to stay here forever but he has to stay! Soon you will gather courage! Come and go a few times... Help my people there meanwhile!

## CHAPTER 28

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*28 April 1979 pm in Chuang Tzu Auditorium*

John Satyam. John means a gift of God and satyam means the ultimate truth. To know the truth is to attain the ultimate fulfillment. That is the greatest possible gift. God makes it available to everybody but very few people receive it. God is not at fault. People are very miserly in opening up, in opening their heart lotuses. They remain closed, hence they go on missing the gift.

Truth is not something logical; it is not a conclusion of a thought process. It is the experience of this moment, of all that is, the experience of being – just that one is. That penetrating experience of is-ness is truth. It is available, it has always been available. Not even for a single moment is it missing, but we are not available to it.

Sannyas simply means the art of becoming available to God. God is already available.

Samvedan Eduard. Samvedan means sensitivity, eduard means rich. The only way to God is rich sensitivity, multi-dimensional sensitivity.

People are living very insensitive lives. They are living behind hard shells. They have grown the hard shells as a protection, but now those hard shells are killing them. They are engaged in their own defense arrangements.

To know God one has to be defenseless, one has to drop all armor; one has to be vulnerable. And it is not only the condition to know God; it is the condition to know all that is beautiful, all that is poetic, all that is musical, all that is contained in the word "love".

Sensitivity gives you many dimensions to grow in. You start growing in every possible dimension, on every possible plane. Religions up to now have been teaching just the opposite: they have been



teaching people to be indifferent to life, to be indifferent to beauty. They have been teaching very poisonous ideologies.

My approach is just the opposite. I teach you love for life, love for beauty, love for all that God has made available. This beautiful existence has to be lived in its totality. Because of life negativity, all the old religions helped man to become more and more insensitive, because that was the only way to repress.

If you become sensitive, repression disappears, you cannot repress. And a totally sensitive person, because he has no repression, has no unconscious either. The unconscious mind is a by-product of repression. The division is needed. The conscious is the one who represses, and the unconscious is the one that is repressed. Once there is no repression, the division disappears: you are simply one. That unity brings benediction. That unity is meditation.

Become more and more sensitive to everything that is – to the wind, to the rain, to the sun, to people, to animals, to birds, to trees. To everything that is, become more sensitive, available, open. Breathe more, see more, listen more, feel more. That will bring richness. That is the only richness.

Real richness does not consist of money. That is only a way of hiding your poverty. Real richness consists of a singing heart, of a celebrating being.

Deva Kuno. Deva means divine, kuno means intelligence – divine intelligence. Kuno also means courage. Intelligence and courage go together. The intelligent person is necessarily courageous. The courageous person may not necessarily be intelligent but the intelligent person is necessarily courageous.

The intelligent person seeks new challenges in life because it is only through challenges that one grows. The intelligent person never escapes from any responsibility, because if you escape, you are escaping from life itself. That is a way of committing slow suicide. The intelligent person does not fight with existence; it is only the stupid who fight. The intelligent person becomes alert and aware of one of the most fundamental things – that we are part of existence, so there can be no conflict. We should live a life of harmony, with nature, with the universe, with all that is. That harmony brings joy, that harmony brings immortality, that harmony brings truth. All that mind desires and cannot achieve simply descends in your being if you are ready to be in harmony with existence.

To be in conflict is to be in misery; to be in tune with existence is to be in bliss. That is the only proof of an intelligent person – that he should be blissful. Bliss is the criterion.

Every person is born intelligent; it is the society that makes him stupid. Every child is full of intelligence, great intelligence, but the society does not allow intelligence. It cripples intelligence, it destroys it. On the contrary, it helps robots, mechanical behavior, discipline, obedience. These are all ways of creating subtle slavery.

Sannyas is the declaration of your freedom. It is initiation into freedom, initiation into intelligence, initiation into courage.

Anand Alfred. Anand means bliss, Alfred means wise, supernaturally wise. Blissful, supernatural wisdom – that will be the full meaning of your name.

Wisdom is always blissful. It is never sad, it is never serious. It is always cheerful. It has the same cheerfulness as children have. Hence sages have some quality of children – the same innocence, the same bubbling joy, that same flavor of utter happiness for no reason at all. And wisdom is always supernatural.

Intellect functions in the world of nature; intuition functions in the world that is beyond nature. And it is intuition that gives you wisdom, not your intellect. It is not the head that creates wisdom; it is the heart. And the ways of the heart are not of nature, hence they are not available to science. The heart is absolutely unavailable to scientific methods: mathematics, calculation, observation – nothing helps there. Its way is something transcendental. One can live it, but one cannot observe it from the outside.

Wisdom is a flowering in you which is not part of your body. It happens in the body and yet it is not part of your body. It is a flame of the beyond.

So remember three things. One is: never be serious, otherwise you will not be able to reach to the true wisdom. Knowledgeability will be possible but not wisdom. Second, remember: man does not end at nature. He is more than nature; he is nature plus. Never forget that, because if you forget that, if you reject that, then you become confined to nature. Then science is all and there is no possibility of any religion.

And thirdly, remember that these things – wisdom, bliss, intuition – are existential. You have to search within your own being you cannot observe them. Even if you meet a Buddha, you will not be able to recognise him. Unless something inside you has happened you will not be able to recognise anything on the outside. These are not theories to be understood, but experiences.

If these three things are remembered, one starts moving in the right direction. That movement is meditation: the movement from the head towards the heart, the movement from seriousness to blissfulness, the movement from nature to supernature.

[A sannyasin had had a heart attack and was in hospital. He says it was a fantastic experience, and he loved doing Vipassana. However now he is out of hospital his old habits are coming back.]

It has done something which cannot be undone. It has been a really beautiful experience, a spiritual experience.

Sometimes blessings come in disguise so it is very difficult to recognize them. Many times because we cannot recognize them, we miss them, but you did recognize it, and the curse became a blessing!

It is going to remain with you the change cannot be erased. Faith has arisen, trust is born; and trust always arises only in such difficult challenging situations, otherwise not. It has been really good. I am happy!

## CHAPTER 29

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*29 April 1979 pm in Chuang Tzu Auditorium*

Deva Erna. Deva means divine, erna has three meanings. One is retiring. Sannyas is a retirement, and it is early too, an early retirement! Sannyas is retirement from all that is nonsense, all that is stupid... the foolish games of life that people are involved in. This is the right time to retire; why waste unnecessary energy in it? Sooner or later one has to get out of it, and the sooner it is, the better.

The second meaning is sincerity; that too is a beautiful meaning. One should not be serious but one should be sincere. Sincerity means authenticity. One should be true to oneself. One should not have any pseudo mask: one should simply be what one is. Sometimes it may be difficult, but in the long run it pays. A sincere person is bound to attain to God.

And the third meaning is eagle. That too is a beautiful symbol – the symbol of flight, a flight towards the heights. Sannyas is a flight of the alone to the alone. It is an effort to reach to the peak of existence. One has to be an eagle. One has to learn how to grow wings, and two wings are there: one is meditation, another is love.

Deva Avinash. Deva means divine, avinash means immortality. Yes, that's what you are and what everyone is. Nothing ever dies; death is the greatest lie. Only the form changes, only the garments change. The inner continues; only the outer changes. Death is a renewal, a rebirth. It is not the end but a new beginning.

To know this in deep meditation is to know the most fundamental law of life. But it has to be known in deep meditation, not intellectually. When the mind has ceased completely and there is no stirring of thought, in that silence one starts feeling that whatsoever is, is eternal. The feeling comes so loud and so total that there is no possibility of any doubt ever arising. The feeling is so self-evident that no other proof is ever needed. But it has to be known in deep meditation.

So this is going to be your work: you have to find your immortality. That is the whole work of sannyas – the search for the deathless, the timeless.

In time there is misery, with death there is misery. When we know that we are eternal, all fear disappears. When we know we are eternal, all clinging disappears. When we know we are eternal, we stop closing ourselves. There is no need, because there is no fear. We open up to all that is. In that opening is celebration.

One becomes a hundred times more sensitive, a hundred times more alive, a hundred times more loving. And it is not only a change of quantity: even the quality of one's being changes. One for the first time knows who one is. But it has to be known in deep meditation, not intellectually.

My message here is not verbal; it is not a dogma to be believed in. It is a challenge to be experienced. It is an invitation to the ultimate pilgrimage.

Sat Isabella. Sat means being. Man has three layers. One is that of the body, the very peripheral; the second is that of the mind, the middle; and the third, the deepest, the core, is that of being. Very few people become aware of their being. The majority live in the body. They may believe in the soul but they know nothing of it. And very few become freed from the body, from the physical, and enter into the psychic, the psychological. The poets, the painters, the musicians, the philosophers – they have glimpses of the second. But only the mystic enters into the third.

To attain to being is the goal of all life. To know the deepest core of your existence is to know what truth is, is to know what consciousness is, is to know what bliss is.

Isabella comes from a Hebrew root; it means God. Your full name will mean God of being – not of the body, not of the mind, but of being. The body is just a temple, mind is just decoration, interior decoration, but the deity is the being, God is the being.

I am not against the body. Love it, respect it, care for it, but don't be confined by it; don't let it become your definition. Use your mind but don't become a slave of your mind. Remember that you are beyond all this – the body, the mind. Remember that you are a witness, that you are pure consciousness. And this remembering slowly slowly deepens, digs a well within you, and one day suddenly the being starts arising in you. It starts welling up. That is the experience of God.

God is not encountered outside: the meeting happens inside. The guest is hidden in the host.

Paul Anand. Paul means little, small; anand means bliss. Your full name will mean the bliss of being small. There is tremendous bliss in being nobody. The more one tries to become somebody, the more tense one becomes, because the effort to become somebody is an ego-trip. The ego brings all kinds of miseries in its wake. The ego is the beginning of hell, the very door. To know oneself as small, to know oneself as nobody and to live that nobodyness, is the real art of being blissful. That is the door to paradise.

Jesus says: Be like small children, only then will you be able to enter into my kingdom of God. Learn to be nobody, anonymous, and you have learned the greatest art that life can offer. The greatest thing in life is to become utterly absent. Not to be is the greatest thing in existence because one who is ready to disappear allows God to appear. Not to be becomes the ultimate foundation for being.

## CHAPTER 30

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*30 April 1979 pm in Chuang Tzu Auditorium*

Anand Ineke. Anand means bliss, ineke means meek. Blessed are the meek, for theirs is the kingdom of God. To be humble, to be meek, is to be ready to receive God. God cannot be attacked and conquered. One cannot be aggressive about God: one can only be feminine. And that's what meekness basically is – the fundamental quality of the feminine mind: to be ready to yield, just like the grass. When the wind comes it simply bends. The big trees fall and then they cannot get up again. But because the grass is meek, when the wind is gone it is back to its original state. It knows how to surrender, and surrender is the secret key to the kingdom of God.

Anand Frans. Anand means bliss, frans means free, freedom. Man's greatest longing is that of freedom, and bliss is a by-product of freedom. Bliss cannot be achieved directly. It happens only when you are free, free of all kinds of psychological bondage, from all spiritual slavery. And there are many many prison walls around you, around everybody – psychological, political, philosophical, religious. All kinds of ideologies function as prison walls. Each man is hidden behind seven walls; all those walls have to be broken. One has to be utterly free. One has to drop all kinds of slavery that have been imposed by the society, the state, the church.

They have their vested interest in keeping you a slave. The society needs slaves; it is afraid of free people. The society talks about freedom but never allows anybody to be really free.

Unless one decides on one's own one can never be free; it has to be an individual decision. Once you have broken all the barriers and dropped all kinds of nonsense that have been imposed upon you, bliss arises from your very being. Not that it comes from anywhere else: it springs up within you. It is your inner kingdom.

But before one can see and feel and live it, one has to become utterly unburdened of all kinds of ideologies.

Veet Mark. Veet means beyond, mark means war or war god. Beyond war is love, beyond all conflict is love. Enough the war god has been worshipped – no more! All the temples of the war god have to be demolished. We have to make temples of love now.

Deva Nel. Deva means divine, nel means light – divine light. And it is already there – you just have to look in to find it. It has not to be sought and searched for outside. You have only to learn one thing: to sit silently and just be and look in. It takes a little time to get attuned – three months to six months time. Just go on sitting without any thought of immediate result. Be patient. Just enjoy sitting silently, looking in, and don't be worried whether anything is happening or not. For a few months nothing will happen, and one day suddenly it is there. It always comes out of suddenness, out of nowhere. It comes unexpectedly.

The moment one has seen one's inner light, life takes on a change. It starts moving on a different plane, into a different dimension; and that is the dimension of the divine.

Anand Zoli. Anand means bliss, zoli means sultan or king – a blissful king. That's what we are meant to be, and if we have become beggars only we are responsible, nobody else. Our innermost being is always a king, but our mind is a beggar; the mind continuously begs.

Desire is begging – more and more and more. The mind is never satisfied. Its begging bowl is such that you cannot fill it. It always remains empty. In fact the more you fill it, the more empty you find it. But there is an innermost core where all is contentment, where all is always silent, joyful, where no discontent has ever entered. That is our kingdom. Everybody has a birthright to enter and be a king, but we go on wandering in desires and dreams and go on wasting our lives.

Sannyas means a decision to drop desiring, dreaming, and to become more aware, more alert, more watchful, because the more watchful you are, the more awake you are, the less desiring happens. Desire and dreaming are part of a kind of metaphysical sleep.

Meditation is the way to stop desiring, to stop dreaming. Once dreams and desires are gone, the beggar is gone. And the day the beggar is totally gone – by "beggar" I mean the mind – is the greatest day in life. One is really born only then.

Deva Manfred. Deva means divine, manfred means a man of peace. The full name will mean a man of divine peace. Peace is always divine; noise is human. Silence is divine; language is human. God knows only one language – the language of silence, and to be able to be silent is to be capable of receiving divine peace.

We can do only one thing: we can start dropping the mind and its noise. We can start becoming more and more silent. In silence peace descends. Silence is our effort; peace is God's grace. Silence is our preparation; peace is God's gift.

Prem Nicole. Prem means love, nicole means victory. Love is the victory; in love is victory. To live without love is to live a life of defeat, of frustration, of despair, of anguish. To live in love, to live as love, is to live victoriously. There is no other way to be victorious. People have tried all other kinds – through money, through power – but everything else fails except love. In the ultimate analysis, nothing else has ever succeeded.

Let it become a constant remembering: be drunk with love, and victory is bound to come. It comes as a shadow of love.

Anand Pratimo. Anand means bliss, pratimo means image – an image of bliss. Sannyas is the art of becoming blissful. It is the alchemy of changing all your negativities into positivity. Anger has to be transformed into compassion; sex has to be transformed into love; greed has to be transformed into sharing; the ego has to be transformed into humbleness. And then one becomes an image of bliss.

Religion to me is not serious, it is blissful. The basic religious quality is cheerfulness and cheerfulness for no reason at all – just for the sake of it. That we are is enough to be cheerful. To be is enough to be blissful. No other condition has to be fulfilled. Being is the only condition, and that has already happened. You are; now there is no need to wait for any other things which will make you blissful. It is enough.

And the miracle is: if you become blissful for no reason at all, then all those things that you have always been thinking of and always desiring and which were not coming your way start coming your way. You have been thinking that you will be blissful only if you have those things. But the mathematics of the divine is totally different: be blissful and those things start coming; wait for those things<sup>1</sup> they will never come, and even if they come, they will not bring bliss.

Anand Yuko. Anand means bliss, blissful, yuko means orange tree. Now you are really becoming an orange tree! Up to now it was just a name – from today it is going to be a reality. Be blissful! And never make any requirements for and conditions on bliss: just be blissful for no reason at all. Just as one breathes one should be blissful.

Misery is something that has to be earned. One has to make efforts for it because it is an unnatural state. But bliss is simply inner health, a harmony. It is the natural state; nothing is required. Once this is understood, life goes through a revolution. We have been told by the society that "You can be blissful only if you have this and you have that," Nobody has told us that you are, and that that is enough to be blissful.

Bliss has nothing to do with what you possess: all that is needed is already there. You are, and that is more than enough. What else can be more precious than that?

Prem Harendro. Prem means love, harendro means God of Gods, the great God – the great God of love. All other gods are smaller gods; love is the ultimate. Beyond love there is no other peak: love is the very Everest of being. And sannyas is nothing but climbing the ultimate mountain.

One has to be a Hillary so that one can reach to Everest. It is hazardous, it is dangerous, but that's its very ecstasy. And the path is very alone, because in those heights you will not meet the crowds. The higher you go, the more alone you will be. At the ultimate peak one is absolutely alone. So one has to learn how to be alone and how to be joyfully alone. That's what meditation is all about: an effort to be alone, to taste the beauty of aloneness.

Ordinarily people know only the beauty of relationship. It is good as far as it goes, but it doesn't go far enough, and sooner or later you have to go beyond it. I am not against it, but I cannot say that one can remain in it forever. It is a school, and a very primary school too. The person who remains always confined in the world of relationships remains childish.

The real maturity arises only when you start growing beyond relationship, when you become independent, when you are capable of being alone. The beauty of freedom, of flight, of height, is just tremendous. The people who live only in the world of relationship can never know of those peaks.

So today a great journey starts and you become a pilgrim.

Satyananda. Satya means truth, anand means bliss. To be true to oneself and to the world is the way to bliss. To be false is the way to misery and hell. Never wear a mask, never be a lie.

In the beginning it seems that to be untrue can be paying, but only in the beginning. Soon one is trapped, and soon one realises that it was foolish from the very beginning. But once you have lied to yourself or to others, you have to go on Lying more and more, because one lie has to be protected by another lie. That's how people go on growing layers and layers of falsity around themselves. All those layers have to be thrown. It is risky, but without risk there is no growth.