

The Tongue-Tip Taste of Tao

Talks given from 1/10/78 to 31/10/78

Darshan Diary

CHAPTER 1

1 October 1978 pm in Chuang Tzu Auditorium

Tao Devam. Tao means the way – not the way to any goal, but the way things are. Tao has nothing to do with goals; it has no future-orientation. It is the present moment and the things that are in the herenow. It is the totality of existence in the present and the law that holds it.

Tao does not believe in any cause and effect. It does not say the seed is the cause and the tree is the effect. It says the seed is the tree and the tree is the seed. They are not two so how can they be divided into cause and effect? It is not that the seed causes the tree but that-the seed becomes the tree. And the beginning also is not something new. It is just unveiling that which already was. It is a discovery, not an invention.

All already is. Sometimes it is hidden and sometimes it is manifest, but there is no division in existence. Tao is that indivisibility. And to understand tao is to become divine. To live in tao is to live in god.

Tao is a far better word than God, because the very idea of God creates the desire to worship... or to deny. So a few become worshippers and a few become antagonistic to it. Tao does not create the desire to worship, because it is not a person; it is simply an impersonal law, like gravitation. And because it does not create worship it does not create antagonism either. So one cannot say 'I believe in tao' or 'I don't believe in tao'. Tao is so vast it can contain belief and disbelief both. That is the beauty of it.

The word 'God' is a little small, tiny, narrow. It cannot contain the disbeliever. It is arrogant, it immediately becomes jealous. Tao accepts all. Whether you know it or you don't know it does not matter; any way one lives in it. If you start living consciously in it, you become divine. If you don't live consciously in it, you remain worldly.

Sannyas is an initiation into tao. It is a tongue-tip taste of tao. It is a beginning... a beginning of something that never ends. You are entering a path, the way, tao. But remember again: tao is not the way to some goal; it is the way things are. Trees are green – this is tao. Rivers are flowing towards the ocean – this is tao. Children are becoming older this is tao. An old man is dying – this is tao. This whole complexity, this totality is tao.

[A sannyasin who is going to the West says: I'm really scared of leaving. Osho asks: What is the fear? He replies: I don't know.]

That's a good kind of fear if you don't know what exactly it is. That simply means that you are on the verge of something unknown. When the fear has some object it is an ordinary fear. One is afraid of death – it is very ordinary fear, instinctive; nothing great about it, nothing special about it. When one is afraid of old age or disease, illness, these are ordinary fears... common, garden variety.

The special fear is when you cannot find an object to it, when it is there for no reason at all; that makes one really scared. If you can find a reason the mind is satisfied. If you can answer why, the mind has some explanation to cling to. All explanations help things to be explained away; they don't do anything else, but once you have a rational explanation, you feel satisfied. That's why people go to the psychoanalyst to find explanations. Even a stupid explanation is better than nothing; one can cling.

You have a stupid dream – ninety percent of one's dreams are stupid, rubbish – but if you go to the psychoanalyst he will give a beautiful interpretation. He never says that any dream is rubbish. He finds out something, invents, and gives you a very coherent picture, and suddenly you feel very good. Nothing has happened, but something was there hankering in the mind, 'Why?'; now the why is answered. The answer may be as stupid as the dream itself; in fact, it is, because you cannot intelligently answer a question which is not intelligent. A stupid question creates a stupid answer. Ninety percent of your dreams are rubbish – and I am being very conservative when I say ninety percent; in fact, to be really true, ninety-nine, because your mind when you are awake is stupid. How can it be intelligent when you are asleep? It is bound to be more unintelligent, more foggy, more clouded, more confused. But the psychoanalyst will give you a beautiful explanation that satisfies you, so now you know why you dreamt this way – maybe something in your childhood, the relationship with your mother.... That psychoanalyst goes on digging up old graves.

And this has been observed again and again, that if you consult a Freudian, slowly slowly you will start dreaming Freudian dreams, and if you consult a Jungian you will start dreaming Jungian dreams. There is a mutual satisfaction: first the psychoanalyst gives you satisfaction – giving you a beautiful explanation to make you feel that you have done something really great, that you have created a work of art.... Your dream is not ordinary – it has many mysteries, and each symbol indicates great things, complicated patterns of thought, being, conditioning, past....

And when the psychoanalyst gives you so much satisfaction, it looks impolite not to dream the dreams that he would like! So slowly slowly the person starts dreaming the dreams the psychoanalyst is waiting for. And the mind is very very adjustable; it adjusts to all kinds of things. Slowly slowly a mutual satisfaction arises between the psychoanalyst and the analysed, they both feel good and great. The patient brings the dreams that he can interpret beautifully and he gives beautiful interpretations. It is very ego-satisfying, but nothing happens out of it... no change, no transformation ever.

But the mind has a hankering for the why; it always asks 'Why?' Existential psychoanalysis will not ask the question 'Why?' There is no need to dig up old graves; let the buried remain buried. It is unnecessary.... It is better to see the thing as it is without asking why. This is a tremendously potential approach.

You have fear – don't ask why; just look into the fear, go into it, watch. Don't be in a hurry to analyse, to explain, to interpret, because if you bring in your interpretations, your explanations, the purity of the fear will be lost; you will start molding it into certain patterns, to fit into certain theories. You will start giving it shape and form and labels. You will start distorting it – it will no more be the natural, wild phenomenon that it was. You will start training it, conditioning it, and sooner or later it has to agree with you – it is your fear. It is your shadow; it is bound to agree with you. But you have destroyed a beautiful experience that may have led you into new spaces.

Let this fear which has no object become the object itself. Don't ask why – why you are afraid. This is a wrong question. Ask 'What is this fear?' Ask what it is not to find an explanation but to go deep in it: What is this fear? 'What' is the right question.

And don't be prejudiced from the very beginning that 'fear is wrong', 'it should not be'. If you have that attitude you will not be able to enter into its innermost core. With no judgment enter into it and experience it in its totality, and you will be surprised – it is just the beginning of a new space in you. And everything new makes the mind scared: the newer it is, the more fear. If it is absolutely new then one is really scared to death.

Something unknown is hovering around you, and it is going to hover around every sannyasin. This is the fear every sannyasin has to pass through. And I am not here to give you explanations but to push you into it. I am not a psychoanalyst – I am an existentialist. My effort is to make you capable of experiencing as many things as possible – love, fear, anger, greed, violence, compassion, meditation, beauty, and so on, so forth. The more you experience these things, the richer you become. Everything has to be experienced. When you have experienced all possible experiences, you mature, you transcend. By knowing all, one goes beyond. That beyond is tao or god or nirvana.

So make this fear your meditation. And the mind will ask again and again 'Why? What are you afraid about?' Don't listen to this question; that question is dangerous. That leads you into more and more verbal explanations; it is a camouflage, a distraction from the fear. Just go into fear itself, with great love for this experience. If trembling arises, tremble; if you feel shaken, then shake. There is no need to hide it. Don't condemn yourself, that you are a coward; these are the tricks the mind plays. And the society which has made you very much of an expert in these things, immediately condemns something: 'You are a coward. Why are you trembling?', and immediately you start repressing that trembling. That repressed trembling will create a great disturbance in your being.

Let it happen: tremble joyously, enjoy the vibe of it, go into it totally, cooperate with it. Become trembling... be it, and a great realisation will arrive. Trembling will disappear and you will be left with such peace, such great silence as one feels after a storm, and only after a storm. And this is a great storm that is coming to you!

Don't hide, don't fight, don't escape into explanations. Go into it! Go into the storm. And be afraid – there is nothing wrong in it. Fear is as human as love, as anger. Be human and welcome humanity

in yourself. The old religions have been very condemnatory towards humanity. I am utterly in love with humanity, with all that is human. Because of the old religions' antagonism against humanity they created men of steel. They used to call them saints. They were not real men, they were bogus, because they would not feel human fear, they would not feel human love, they would not feel human anger.

And it was not that they had gone beyond, because how can you go beyond unless you have gone deeper and deeper into them? Yes, one goes beyond, a moment comes when one goes beyond, but the way beyond is through. The way is through; there is no other way and no short-cut.

So use this fear as a great experience. Go into it lovingly, meditatively, watching, witnessing... without having any prejudice for or against. Go choicelessly into it without any like and dislike. Like and dislike are the disease of the mind. That's what Sosan says – and he is one of the persons who knows: Like and dislike are the disease of the mind. Drop the disease, simply go into it, and great will be your experience and the realisation out of it.

[A sannyas couple. The woman asks: Does the relationship between us... does that grow even in spite of my resistances and fears?]

Yes, it will, but remember: a relationship always depends on two persons: it cannot depend only on me. I will do whatsoever I can do, in spite of you, but the difficulties that you will create will be an unnecessary wastage of energy. You could have grown faster, much more could have happened if the resistance was dropped, because that resistance takes much energy. It is as if I am working against you, so rather than helping me to transform you, you are hindering so it will take a longer period, unnecessarily.

Become conscious about those resistances and don't cooperate with them – they will disappear; and it will continue to grow anywhere you are.

[The man of the couple says:... I see it here. It's like you hit me on the head and I see it and then I forget about it. When I go back to the West you're not going to be there to hit me on the head... And so I'm kind of scared in a way of leaving because you....]

No, I will go on hitting on your head! In strange places in strange ways I will hit on your head. Somebody may be talking – just a sentence and it will hit you.

It will happen – nothing to be worried about. In strange places... you are just reading a newspaper and a sentence will hit you as if it is mine, reading a book and a sentence will jump upon you. Or seeing a movie or watching tv or just talking to a friend: he is just gossiping but something will hit you immediately.

I will use many opportunities and many occasions to hit you and you will immediately see the hit and it will transport you into the same spaces that were happening here.

[A sannyasin, just returned from the mountains, says he is afraid; there is a vibe in his belly.]

That happens just after staying long in the mountains. When you come to the market-place again it happens because the body has to get adjusted to a different vibe. That is the difficulty with the

mountains: they take you into another world, and when you come back to this world, it is a totally different world, of a very gross vibe... so it hurts, it hurts at the navel.

[The sannyasin answers: I feel I will receive some strong blows to blow me into some new space but I don't know from where or anything.]

There is no need to know from where, mm? – just accept when they come...

Just accept when they come and enjoy when they come and when they don't come, don't expect that they should come; never desire them. When they come, simply go with them, and when they disappear, let them disappear; don't cling. They come on their own, they go on their own. They are beyond our will – those moments, those spaces, those blows are beyond our will; we cannot manipulate them. They are happenings; you cannot do them. You can't do a thing about them. Man feels utterly helpless for the first time when things from the beyond start happening... when one is simply a passive witness and utterly helpless. You cannot prevent, you cannot call forth, you cannot provoke, but that is a good experience because that's how one starts dropping the ego. One sees the futility of the ego. It is utterly meaningless, pointless, to carry the burden of it. That's when let-go happens. Then one lives according to the will of god or according to tao. One lives will-lessly. One simply lives not knowing why, not knowing even what, not knowing from where and to where, not knowing at all. Then one lives innocently, and that is the way....

So be around – the stomach will settle within a few days. If you want to hang around, hang around; if you want to work, go to Laxmi and find some work.

[Osho speaks to a sannyasin who just arrived to take care of his wife who lies very ill in a local hospital.]

She will survive – just wait; help her. You have come, that's very good. Just be as loving to her as possible. And death, when it is around, or when one feels that it is around, is a great opportunity to be loving, because when we think the other person is going to live we are miserly in love, because we can love tomorrow or the day after tomorrow; and the mind always postpones. The mind is afraid of love because love is too much and the mind cannot control it; love overwhelms it. Love creates a chaos and the mind is always trying to create some order. So the mind goes on postponing love. But when one starts feeling death around – and death is always around; anybody can die any moment.... But when it is felt that somebody is seriously ill – and the person may not die, but when we start feeling the shadow of death – then there is no way to postpone. Love has to happen right now, because we cannot think even of the next moment. Next moment she may be gone, so there is no future.

And when there is no future, the mind cannot go on controlling you. The mind can control only through the future, through postponing. It says 'Tomorrow. Wait – let me do my things right now; tomorrow you can do other things. There is tomorrow, so why are you in such a hurry?' But when there is no tomorrow and suddenly you feel the curtain falling then the mind cannot deceive you. And these moments can become of immense revelation.

So be loving! All that we have is love – everything else is immaterial because everything else is on the outside; only love comes from the inside. Everything else – we can give money and things and

presents... we have not brought them with us; we have collected them here. We come naked but we come full of love! We come empty of everything else but we come full of love, overflowing. So when we give our love, then only do we give. That's the gift, the real gift, and that can be given only when death is standing there. So never miss the opportunity.

She may survive, but then you would have learned a lesson of tremendous importance. Then don't forget that lesson, because nobody needs to be seriously ill to die! One can simply die of a heart attack, any moment. So never postpone love; you can postpone everything else but not love. And the man who never postpones love becomes love, and to become love is to know god. And death is a great opportunity: it throws you back into your love source. So be around her, shower your love energy... If she dies, she dies in a great loving space – if she survives, she survives as a new being; both ways it is perfectly good. Death doesn't matter – all that matters is love.

And when people feel very sad after a person has gone, the reason for their sadness is not the death of the person but the guilty feeling that they didn't love, that they didn't give enough; they could have given. My observation is that whenever a loved one dies, those who are left behind start feeling guilty. To hide their guilt they cry and weep and they make much fuss. That is just somehow a substitute because they could not love when the person was alive and now there is no way... no way to repent, no way even to feel sorry, and apologise, no way to say the thousand and one things that one wanted to say but didn't, no way to take many things back which one had thrown on the other person in unconsciousness.

All that anger and rage and the wounds one would like to take back, but now they cannot be taken back. A thousand and one times one wanted to be loving, wanted to hold the other person close, but did not... one continued to postpone, for stupid things. All this creates great guilt. It hurts. How to forget it? What to do? So 'as an excuse' one starts crying and weeping and feeling sad and desperate and in despair. This is just an effort to cover things up.

But my feeling is that if a person has loved totally, yes, one will be sad, but that sadness also will have beauty. It will be a kind of depth, very loving... a silence. And even if tears come, those tears will not be of despair and misery; those will be of thankfulness, of gratitude, of a very subtle joy of fulfillment.

Yes, even when somebody dies one can feel very very joyous if there is no guilt, there is joy. And one can say goodbye with gratitude for all that the other person did and was, for all that the other person gave to you, for all the poetry that the other person was and the music the other person was, and the dance that the other person introduced into your life. One simply feels grateful, fulfilled.

So be loving. If she leaves, she leaves in great love; and when there is love there is no death. Who cares about death? One can die laughing! If one knows that one is loved, one can meet death with great celebration. If she dies she dies in tremendous peace. If she survives she will be a new person; she will have known your heart for the first time. So just be loving... and you have come – that's very good. Good!

[Osho gives an 'energy darshan' to a sannyasin and says:]

You are coming closer to me every day and things are moving absolutely in the right direction, so don't be worried. But when one starts feeling very close, one starts feeling even more thirsty and

wants to be even closer. That has to be understood; that is natural. The closer you come, the closer you would like to be, and there is no end to it.

So feel very very blissful that that desire is becoming more and more intense... and you are coming closer and closer....

[A sannyasin talks to Osho about a book project on Tantra.]

A few things will be helpful... One: call it Neo-Tantra, because the traditional Tantra is very ritualistic and most of it is mumbo-jumbo. Make it very simple, no ritualism, and divide it in four parts. You will find my statements for all the parts, so collect them. The first part has to be sex. The second part has to be love. The third part has to be prayer, and the fourth has to be transcendence. So from the gross to the subtle you move.

In the first part you can use all kinds of pictures you want. That will be the gross part.

In the second, make it more subtle, indicative only, symbolic, metaphoric.

In the third make it even more subtle... just a far-away echo, a shadow.

And in the fourth, sex has to completely disappear, love too, prayer too. Make it absolutely silent, peaceful, meditative... not even a trace is left. These are the four stages of Neo-Tantra, and you will find statements about all these stages, so collect them, separate them.

And don't feel puzzled at all. Start working. Start with full freedom. Finally I will have a look, so if I feel that something will not be right I can tell you.

But right now start working and with full freedom, otherwise you will continuously be in confusion about what to do and what not to do. Do whatsoever you feel like doing but keep these four in mind.

A few things you can use in a symbolic form. For example you can use a few Khajuraho pictures. Particularly the faces of the lovers can be used in the second love part... and a few faces are very ecstatic. In fact, no other sculpture in the world has been able to express ecstasy, orgasmic ecstasy through stone, except Khajuraho. So those few faces, that ecstatic expression, can go in the third part too. And in the fourth, everything becomes absolutely centered in the innermost core. In the fourth you can use a few natural pictures, of nature, or a few paintings or a few sketches, sannyasins meditating, sitting just silently. The fourth has to be just the transcendence. And then there is no problem – even if in the first you use a few gross pictures, in the context of all the four stages they will be relevant.

And start working with full freedom. So you need not be worried whether to take a photograph of this or not; if you feel like taking, take it. And go through all the books, because you will have to find... [The Publications department] can be helpful; [they have] collected all the references, and then sort them out in four parts. And you can put all the commentaries in.

It is going to become one of the most beautiful books, but call it Neo-Tantra so we can take it out of the old context. Then you can be more inventive and a few other things can be involved in it.

For example, when you collect my statements you will find that in many darshan books I have talked to people about how to enter into love-making – so just see and collect photographs so each stage can be depicted by the photographs – that love should not be a direct thing: it should start by meditation, music, dancing. The lovers should dance. First they should start falling into a deep rhythm with each other – love has to be the culmination of it. And that is the misery that is happening in the world: it has become the beginning, so it never reaches to the orgasmic state. It has to be the culmination, the crescendo, and the crescendo has to be built up slowly.

So start working and as you collect my statements you will find indications about what to do, what kind of photographs to collect.

But these four sections will be of immense help. In the fourth sex completely disappears. In the first there is sex; in the second sex becomes joined with something which is non-sexual. Sex becomes the body and the non-sexual love becomes the soul. In the third love becomes the body and prayer becomes the soul. In the fourth all disappears, emptiness has been arrived at. In the fourth even partners are not to be there – just single meditators, because a person has become able to join with the inner woman or the inner man.

In the first, two bodies are very prominent. In your photographs also those two bodies have to be very prominent. In the second, the bodies become shadows, secondary. The heart becomes prominent. In the third the heart itself becomes secondary; it is no more human love. Something of the divine has entered in. So you can have a few pictures... pictures of bells ringing, prayer, incense burning, flowers. You have to create the quality of the temple in the third.

The first is gross, animal, the second is human, the third is divine, and the fourth is beyond. In the fourth it is pure poetry without words. It is music without notes. So in the fourth you will have to be very inventive, because the fourth will be the most important part. And everything will depend on the fourth – if the fourth can come up then everything else falls into an organic unity. If the fourth is not there and only the first is, then it becomes pornographic. These same pictures become pornographic if they have no wider context.

Pornography is taking the body as the sole and whole. It is just trying to titillate the sexual desire. But if the context of love is there it is no more pornographic; it is aesthetic. And if the context of prayer is also there it is religious. And in the fourth it is transcendental, it has no levels left... it is the state of Buddhahood, nirvana.

So start working and with no problems. Finally I will see. First start and do the whole thing, then I will see.

CHAPTER 2

2 October 1978 pm in Chuang Tzu Auditorium

[To a new sannyasin:]

You have come home! This was the search for your whole life – now the moment to fulfil it has come. And it is very rare, because many strive but very few reach. The desire to know, the desire to know the mystery of life is every heart's desire, but very few fortunate people find a way to it, a door to it. And the moment has come... you are on the verge of something unimaginable. All that is needed is to relax.

The only secret of attaining to the ultimate truth is non-doing. That's what Buddha did sitting under the Bodhi tree when he became enlightened. He figured out that doing is not going to help. He did all that is humanly possible, and then one day it dawned upon him that if a confused mind is trying to do something, it will remain part of confusion. How can a confused mind do something that will lead you beyond confusion? It is impossible; because the doer is confused, the doing will remain confused. Seeing this he saw the greatest truth – that doing is our undoing. That evening he relaxed. Relaxation means he came to understand the secret of non-doing.

Nothing has to be done, because we are confused and whatsoever we do will create more confusion. It will drive us more and more neurotic. All that is needed is to sit silently and not to do a thing at all. Because the mind is confused it is better not to do anything at all, and in non-doing the mind disappears, because the mind is a doer. It exists through doings: do this, do that. It goes on giving new desires, new plans, new programmes. It is very inventive... it always keeps you engaged in the future. All doing is in the service of the future and the future never comes; tomorrow cannot come, by its very nature. Hence it becomes a vicious circle chasing shadows, and life becomes a wasteland because there is never a moment of fulfillment.

Non-doing means that you have taken away the very ground from underneath the mind; you have cut the very root. Non-doing is in the present – doing is future-oriented. Non-doing simply means you

are here, you are now, and you are not moving at all. There is no moving in the mind, no motivation. In this state of no motivation, non-doing, suddenly all that one was seeking and searching for forever happens. It is a happening.

Anand means bliss, nishkam means no desire – blissful desirelessness. Desire is the disease. Desire is the very foundation of the mind. It is desire that keeps the mind alive, sustained, nourished. And whenever one desire leaves, the mind immediately substitutes it with another desire.

Even the so-called spiritual people are not without desire, hence they are not spiritual; they are only so-called spiritual. They have left the worldly desires but now they have substituted them with other-worldly desires. They are no more seeking and searching for money, true, but now they are seeking and searching for god. The search remains, the seeking remains, the desiring remains; and desiring is the problem, not the object of desire. The very process of desire is the problem, not the object. The object is irrelevant. What you desire is not the point. You desire, that is the point.

That's the way the mind plays tricks. You say 'I am finished with the world. I don't want to desire anything of the world. I have seen all the games and I have played with all the toys. They are all just toys and the time is just wasted – I am finished, I am fed up.' The mind says 'Perfectly good. So now desire god.' You are right – the mind agrees with you: now desire god. And it looks so logical: 'Drop the world, move to a monastery, pray, desire, knock on his door, and hope that some day in this life or in some future life....' Because in this life it doesn't seem to be possible, hence the mind has proposed other lives. It says 'Don't be worried. This is not the end – you will be reborn so that you can continue. So even if you desire the impossible, don't be worried about time – time will be available; if not in this life then in another life.' The mind creates the future, the mind creates this future too – future lives – so you can be at ease and you can go on desiring. But changing the object of the desire changes nothing. Hence the worldly and the other-worldly are absolutely alike, aspects of the same coin – apparently opposite to each other but deep down joined together. The really religious person is one who has seen through desire, who does not drop the object of desire but drops desiring.

That is the meaning of nishkam: dropping desire, becoming a no-desire, a no-ambition – spiritual or secular... no ambition. Hence no future, hence no mind, hence there is nothing to do. One simply is, and in that is-ness, god happens. God cannot be desired but can be attained, and is attained only when there is no desire hindering the path. It is desire that is keeping everybody distant from god. One goes on running and running and never stops to see who one is.

Your name is going to be your key. You have to use this key to unlock the door of existence. See desire, watch desire, witness desire. The moment you have understood the whole trap of desire, in that very understanding desire disappears. I am not saying to fight desire, because if you do you can fight only with another desire. Fight presupposes another desire – maybe the desire to become desireless. Again the mind has trapped you in the same pattern. Now the mind says 'Good. So desire desirelessness, because in desirelessness god happens. So now this is the goal and we have to work for it, we have to fight desire.' The action starts and the doing has come back and you are no more relaxed; again you are occupied.

Existential psychology has a very fundamental rule, and the rule is: to know the what is to know the how. If you know the what of a problem, in that very knowing you will know the how of it –

how to get out of it. If one watches desire intensely, consciously, without any enmity, judgement, condemnation, without taking any side for or against, if one simply witnesses desire, then the what of desire is known, and in that very knowing the how happens. Then you never ask how to drop desire; that question is irrelevant. Knowing the what is knowing the how.

So watch the desiring mind and start enjoying the moment; never wait for any future to come, never postpone – celebrate now! This is the deepest, the greatest teaching of aU the ages. This is tao.

Prem means love, pragyana means wisdom. The mind lives in knowledge; the heart lives in wisdom. They are as far away from each other as the earth and the sky. Knowledge can deceive one as wisdom, then the person remains ignorant – thinks that he knows, and he knows not. And that is real ignorance: when you think you know and you don't know. The moment you start knowing that you don't know, the first step towards wisdom has been taken. Then one understands the futility of the mind, one understands the impotence of the mind.

The mind cannot supply wisdom. The mind is a parrot, because it is a bio-computer: it only repeats what it has been fed. It is never original – it can't be original; it is not in its power, it is not its function. It is just a mechanism to store. It is not creative. It is just a memory, a storage system... good, if one understands its use, but very dangerous if one starts thinking that the mind can give you original insights. It is not possible. The mind can only give you whatsoever is given to it from the outside. It is in the service of the outside. It is a byproduct of the society. Hence there are so many minds, because there are so many societies and so many ways of conditioning.

There is something like a Hindu mind, something like a Christian mind and something like a Communist mind, because in Soviet Russia a different kind of information is fed; in India another kind of information is fed. You can feed the child's mind according to your prejudices, opinions, ideologies. The child becomes conditioned and later on he goes on repeating those same things and thinks that he knows. One can remain befooled for one's whole life. One knows only when the the heart starts functioning.

By 'heart' I mean when you start functioning at your centre, not in the head – the head is the periphery – when you start functioning deep down in your belly....

Just the other day I was reading about a professor of philosophy who went to Japan to study Zen under a master. And the first thing that the master did was: he poked the professor's belly button with his staff. The professor was a little bit taken aback – what was he doing? And he said 'What are you doing?' The master said 'You have to start thinking from there now. Remember.' And he poked again just to remind him. He said 'I will go on poking, because I can see that you are a professor of philosophy. I can see that you are in your head, and I have to bring you down to your belly.'

The heart is the centre of your being. That's why, whenever you are in love, you feel a total change happening. Because love comes from the heart, and in love for the first time you are connected with your heart. Only in love is there a new kind of knowing – I call it wisdom. Love-knowing, love-intelligence is wisdom... when you know not by intellect, when you know not by thinking but by feeling.

One can know a flower by feeling; one can know a flower by studying books in the library. One may not have ever come across a lotus flower and still can know many things about the lotus – from

the library, pictures, films, from people who have known, and there are a thousand and one ways – but this will remain peripheral. He has never experienced for himself. No book can convey the beauty of the lotus; no picture, no photograph, no painting can convey the aliveness of the lotus. No description, howsoever poetic, can convey the fragrance of a lotus. That has to be experienced....

Love is a totally different way of experiencing life, the world, existence, people, and it is through love that the heart starts becoming more and more nourished, strengthened, becomes more and more crystallised, and through which wisdom arises in you. Jesus talks from that wisdom, hence his statements have tremendous beauty. Buddha speaks from that centre, hence his statements have some unique authority.

The Bible says that Jesus speaks as one who has authority. Now this word 'authority' can be used in two ways. One is when we say that the president of the country has the authority to do this, to say that. That is a power trip. The authority has been bestowed upon him by the country – it is not his. The moment he is no more a president there will be no more authority. For example, Nixon – when he was the president he had the authority; now, no authority. It was borrowed, reflected – he was just functioning like a mirror. The authority belonged to the country, it was reflected by him. But one can be deceived by it. Such people become authoritarian.

Jesus is not an authoritarian – he does not function like an authoritarian; he does not function like an authoritarian but he speaks with authority. The meaning is totally different. He speaks as one who knows. The authority is not bestowed upon him by others but it has arisen out of his own experience, his own existential experience. Because he has known, he speaks with authority. I speak with authority but I am not an authoritarian.

The authoritarian speaks on behalf of others, of those who have bestowed the authority on him. The policeman comes – he is authoritarian; the state has given him authority. He can do certain things to you, he can force you to do certain things. He is authoritarian: if you don't listen to him, he can punish you, he can throw you into prison. He is functioning on behalf of the state, he simply represents the state. The authoritarian represents somebody else and the man who speaks with authority simply represents himself, his own experience. These are two different meanings, totally different from each other. The authoritarian is an ugly person and the man with authority has splendour, beauty... he is blessed.

The moment you reach to your centre, your heart, your life starts functioning with a new trust. You are no more in doubt – hence the authority. You are no more wavering, you are centered – hence the authority. You are no more divided – you are certain, and when there is certainty, there is strength, power... not given by anybody else but arising in you, blooming in you.

That is the meaning of your name: let love become your wisdom, let love become the door of knowing. Know existence through the heart. Use your mind as a storage system but let the heart be the master. The mind is good as a slave, as a servant; it should not be the boss. The moment it is the boss everything is upside-down, and life becomes confused, a mess....

[A sannyasin says: I seem to have lost my heart. I don't know if it was the heart or just feelings.]

In fact you have become aware that you have lived without a heart. You have not lost it – you never had it! One cannot lose it; if you have it you cannot lose it! But when for the first time one becomes

aware that one has no heart, it feels as if one has lost it because one has always believed that one had it. Only your belief was there. Everybody believes that he has a heart.... If everybody has a heart the world will be too overflowing with love. It is NOT. It is really overflowing with hatred.

Everybody is overflowing with poison, pouring poison into everybody else: parents into children, husbands into wives, wives into husbands, friends into friends, one country into another country, one religion into another religion. Everybody is doing one work: pouring poison into others and others are pouring into you. A great exchange of poisons goes on and everybody believes that he has a heart.

Nobody has one. It is very rare that a person has a heart, and when a person has, he cannot be a Hindu, cannot be a Christian, cannot be a Communist, cannot be an Indian, cannot be a German, cannot be an Italian.... He cannot even be a man or a woman, white or black. All distinctions are lost – one merges into love energy, one becomes love energy, which knows no bounds. And then life is a benediction, it is grace.

This is a good sign that you have become aware that you have lost your heart. You have only lost the belief that you had a heart. This is a good sign. If you start feeling the absence of the heart, you will start searching for it; that's how the journey begins. And this place is a love place. Anybody who hasn't a heart will become immediately aware of it, because of the contrast. This is a love temple – all I teach is love and nothing else, and everybody here is growing into love.

The journey is arduous and painful, but sweet too, and each new experience of love brings a new plenitude, a new peak, a new fulfillment, and with it, new challenges. And the adventure continues....

So when you come here, you can become aware, and the mind will say 'What is happening? – you have lost your heart.' It is not so. You never had it. Now you are painfully aware of it and you are feeling very sad. But no need to feel sad. Feel happy, because this is how one can learn to move towards the heart again. The heart is there – you just have to pour your energy into it. You have never watered it, you have never taken any care of it. Nobody is taught to take care of the heart. From the kindergarten to the university we are taught how to take care of the head. For almost twenty-five years – that is almost one-third of your life – you are trained to care about the head. And then you have to plunge into the world – into marriage, into money, into the market – and the occupations are so many, when will you find time to nourish your heart, to help it grow? Hence people live in the head and die in the head, and the greatest possibility of their being blissful remains unopened. The seed of the heart remains a seed – it never becomes a tree.

But it is good that you have become aware, and I can see – you are feeling sad, your whole being is full of sadness. But no need to feel sad. This is a good beginning – now start searching for the heart. It is there, because one cannot be without the heart. The heart is there, you just have to create a bridge between you and the heart. And that's what my function here is – to help you to be bridged to the heart. But good that one is aware that one is in. Now he can go to the physician, now he can ask for medicines, exercises; now he can do something! The unfortunate person is one who is ill and is not aware of illness. He will never go to the physician – he is going to die.

Just do a few groups – things will start flowing....

CHAPTER 3

3 October 1978 pm in Chuang Tzu Auditorium

[A sannyasin says: I always have so much to say to you, but I have nothing to say!]

That's right. When there is so much to say, it is always difficult to say it. Only small things can be said, only trivia can be said, only the mundane can be said. Whenever you feel something overwhelming it is impossible to say it, because words are too narrow to contain anything essential. Words are utilitarian. They are good for day to day, mundane activities. They start falling short as you move beyond the ordinary life. In love they are not useful, in prayer they become utterly inadequate. And this is a relationship of love and prayer, so it will be difficult, but it is good that one has so much to say that one cannot say it.

Sooner or later all sannyasins are bound to reach this point, and then the real communion starts which is beyond words, which is more of energy, less of intellect, which is more existential and total. Then there is a communion which is not through language but through the music of the presence. Then the very presence conveys... then it is heart to heart and soul to soul. And only then is one contented that one has said that which was worth saying. It has not been said at all, but still it has been conveyed... through silence, through feeling.

All that is great is beyond language, and when a person finds that nothing can be expressed, then he has arrived. Then life is full of great beauty, great love, great joy, great celebration... Life is full of god!

God is the name of all that which cannot be expressed... just a symbol, a metaphor. That is exactly the meaning of the word 'metaphor'. It consists of two words 'meta' and 'phor'. It means that which takes you beyond: 'meta' means beyond and 'phor' means that which takes you. Metaphor means: that which takes you beyond. God is a metaphor – it simply takes you beyond that which can be said.

So all that is inexpressible is divine, and all that is expressible is human. And whenever any relationship starts becoming divine, it goes beyond words. One would like to say so much and yet nothing can be said!

Prem means love, yuganaddha is a special technical term of Tantra. It means the meeting of the opposites – the meeting of man and woman, the meeting of life and death, the meeting of body and soul, the meeting of the inexpressible and the expressible... all the possible meetings of the opposites; that is the meaning of 'yuganaddha'.

Through yuganaddha, through the meeting of the opposites, one arrives at the truth, because truth is neither this nor that; truth is both/and.

Man is half, woman is half; so is life and death, negative and positive, summer and winter. And to know only the half is the whole misery. It cannot satisfy – something remains missing; the other half remains missing. Unless the other half has joined and one has become whole, there is never bliss. Bliss is really a by-product of yuganaddha, of the meeting of the opposites. They have a technical term in Christianity also, 'conjunctio oppositorum'; that is exactly the translation of yuganaddha.

Life consists of opposites and truth consists of one whole. And the opposites are not to be taken as opposites but as complementaries; only then can they be joined together. The whole process of Tantra is how to join the opposites together, how to help the polarities dissolve into one being. And when one is whole, one is holy.

Now, man cannot meet with the outer woman eternally; it can only be momentary. That is the misery of love and the joy too. The joy, the ecstasy, is because of the momentary meeting. At least for a moment one feels whole – nothing is missing; everything falls into one harmony. There is great joy, but soon it is lost. As it comes, it goes... only for a moment a glimpse, a fleeting glimpse, of union. In that union there is joy, there is orgasmic ecstasy, but then the dark night follows. Again you are half and more so... more than before, because before you had not tasted the joy of meeting. You had lived in darkness and you became accustomed to it. Now you have seen the light, now the darkness looks darker than ever because there is something to compare it with. And now great desire arises to be in that light again and again. But each time you are there it is only for a moment and you are thrown back into the darkness and each time into a darker dark.

Hence the ecstasy of love and the agony too; they go hand in hand. The more you love, the more you suffer, the more you celebrate too. The deeper your celebration, the deeper will be your suffering. Hence many people have decided not to be in love, or, even if they are in a relationship, to avoid love as much as possible, to avoid the agony, to avoid those dark moments that will follow... and they are longer! The moments of joy are very few and far in between, and the dark nights are very long.

Tantra says 'Use this as a key – that the meeting with the outer can only be momentary. But there is an inner woman, an inner man; the meeting with the inner can be permanent, eternal. So learn the secret from the outside and apply it inside.'

No man is just man and no woman is just woman. This is one of the greatest insights of Tantra. Now modern psychology agrees with it, but this is a five-thousand-year-old insight – that man is both, has to be... because man is born out of man and woman, out of the meeting of these two polarities. He

carries something from the father and something from the mother. So is the case with the woman, so deep down we are the opposite too. If the conscious mind is man then the unconscious is the woman, and vice versa.

Unless you learn the art of meeting with the other inside, love will remain a misery, and joy a vicious circle, and you will be torn apart. That inner meeting is possible just as the outer meeting is possible. But the inner meeting has one thing special about it: it need not end... it can be a real marriage.

No outside marriage can be a real marriage because the other remains the other, even married. Two egos are tied together, that's all. For certain purposes it is good, but as far as experiencing truth is concerned, not enough. Learn the secret: that meeting with the outer gives you such a great joy; how much more millionfold is going to be the joy if the meeting happens inside! – because it can become a permanent state of affairs.

The line that divides your conscious and unconscious can be dropped, the line that divides your man and woman inside can be dropped, the line that divides the left hemisphere of your brain from the right hemisphere can be dropped. You are in some moments very male and in some moments you are very female. But you have been brought up, as everyone has been, by a society which insists on sex roles. You have been told 'Just be a man because you are a man' so you have been avoiding all that is feminine in you. Because you have been avoiding, a meeting is not possible. And the woman is avoiding all that is male in her. So we have made fixed roles which are unnatural. There are moments when a man is feminine, and there are moments when a woman is masculine; they have to be accepted, relished. They are also you – they have not to be denied; they have to be absorbed.

And if you can start absorbing all those tender moments in you which are feminine, you are moving towards yuganaddha. Then a moment comes when all the barriers have been dropped and suddenly you are one inside. That experience of one inside is the greatest experience possible to human consciousness.

Prem means love, ashisha means blessing – love, the blessing. God has no form. God comes as love – that's his way of coming. He showers on us as love, so when love starts moving you, know perfectly well that god is very close by. Love is the first experience of god, the first blessing. And those who are incapable of love are incapable of knowing god. Nobody is intrinsically incapable, but people have become incapable of love because of a wrong education, a miseducation, and everybody has been miseducated.

The society is very anti-love. It depends on hatred, it functions through violence; its whole structure is ugly. It is a military society, notwithstanding all the pretensions. We live in a concentration camp; the whole earth is a concentration camp. It is very subtle; you don't come across it. It is everywhere – the military is there, the police are there, the bombs are there; the whole structure is of violence. It cannot allow love – love is dangerous. To allow love this whole society will have to disappear.

It cripples love in very cunning ways. It brings up children in such a way that they become unloving. By the time they are a little older they have lost track of love. Not knowing what to do they become victims. Then they start running after money, power, prestige. These are just their haphazard ways of finding some love object, because they have forgotten the language of love and they have become afraid of love because they have been taught against it. But love is such a natural necessity that they cannot live without it; they need some object.

If they cannot find a woman, they will find a car. It is love misplaced – this is miseducation. If they cannot find a man they will find money or power, and that becomes their love object. The money-mad person is sexually perverted – money has become his sexual object: he is copulating with the idea of money – and so is the power-hungry politician. Now power has become his woman. And these are not going to satisfy because no substitute is possible. Love can be fulfilled only through love; nothing else can work instead of it. All else is just 'as if'. One can pretend, one can waste one's life but finally one comes to realise that the whole effort has been in vain. Then people philosophically conclude that man is a useless passion.

Man is not a useless passion, but miseducation makes man a useless passion. Then people conclude that the world is just accidental, that there is no meaning. There is meaning – it is just that you missed it. But because you missed the meaning it hurts – to recognise the fact that you have missed it. It is better to say that there is no meaning in life itself; what can one do? It is more consoling, more soothing. Then people develop philosophies which are just soothing, consolatory. Their whole life has been a wastage... not because life has to be a wastage but because their love has been misplaced. They were made incapable of loving persons. And the society makes the whole thing in such a way that the pattern is very subtle and very unconscious.

For example, people are made egoistic. The moment a person becomes egoistic, he will be unloving. To love, one has to dissolve the ego. Now he will protect his ego, so even if he falls in love that is going to be only a partial affair – it will never be total, and unless it is total it is not fulfilling. Hence the conflict between lovers, the continuous fight, because each is trying to dominate the other. Two egos trying to be in love, but the whole effort proves to be futile and ridiculous. Egos cannot be in love; egos can only be in conflict. Love happens when there is no ego left. Only in those rare moments when two persons are egoless, empty of the egos, does love bloom.

The society gives you ambition, ego, and great ideas of possessing things, and great fear about persons. It provokes lust for things through all the advertisements and other subtle ways. Have more – the more you have, the more happy you will be. This seems to be the message coming from every nook and corner. But by having, nobody is happy. Having can bring only more and more anxiety. Being brings happiness, but being happens only through love. Love is the alchemy that brings your being into existence, that gives you birth as a soul. It is through love that one is reborn.

Let sannyas be a love affair. The rebirth is possible. And there is no need for anybody to go empty-handed from the earth – one can go like a monarch. There is no need for anybody to remain a beggar, but only love is the treasure. And love is the only blessing there is worth searching for, worth asking for.

Jesus is right when he says 'Ask and it shall be given, knock and the door shall be opened unto you.' Just for the asking, the blessing starts descending.

Deva means divine, meeto means friend – a divine friend, a friend to all that is. But the first friendship has to be with oneself, and very rarely will you find a person who is friendly towards himself. We are enemies to ourselves, and we are hoping in vain that we can be friends to anybody else. We have been taught to condemn ourselves.

Self-love has been thought of as a sin. It is not. It is the foundation of all other loves, the very foundation. It is only through self-love that altruistic love is possible. Because self-love has been

condemned, all other possibilities of love have disappeared from the earth. This has been a very cunning strategy to destroy love.

It is as if you say to a tree 'Don't nourish yourself through the earth; that is sin. Don't nourish yourself from the moon and the sun and the stars; that is selfishness. Be altruistic – serve other trees.' It looks logical, and that is the danger. It looks logical: if you want to serve others, then sacrifice; service means sacrifice. But if a tree sacrifices, it will die, it will not be able to serve any other tree; it will not be able to be at all. It will never bloom. Fruits will never come and flowers will never come to it. The only way that the tree can serve the earth and others is by showering flowers on the earth, giving great fruits to the earth, shade to the pilgrims... but that is possible only if the tree is in a tremendous self-love.

Man has been taught 'Don't love yourself'. That has been the almost universal message of the so-called organised religions... not of Jesus but certainly of Christianity, not of Buddha but of Buddhism. Of all organised religions that has been the teaching: condemn yourself, you are a sinner, you are worthless; you deserve hell and nothing else.

And because of this condemnation the tree of man has shrunk, has lost lustre, can no more rejoice. People are dragging themselves somehow. This is not life; this is very pseudo, very superficial. People don't have any roots in existence – they are uprooted. They are trying to be of service to others and they cannot, because they have not been even friendly to themselves. So they pretend to be friendly to others, but a pretension is a pretension; it creates a very false society. Hypocrisy becomes the foundation of such a society... very formal, with no relationship at all.

You see people in crowds but people are alone in the crowds, utterly lonely, because there is no relationship, there is no possibility of relationship. Friendship is not possible; how is relationship possible? So people relate only in a formal way. You love your wife because she is your wife. Love has to be done – it is part of your duty, your duty as a husband. She has to love you – her duty as a wife, but the persons are no more there. These are only two functions, husband and wife, two functionaries – pretending, going through empty gestures, but the hearts never meet, they cannot meet; the very foundation has been destroyed.

My message is: the first love is self-love. One should be utterly happy to be oneself. One should rejoice in oneself, one should celebrate one's being. Nobody is a sinner, you are not condemned. By giving you birth, god has already appreciated you. By giving you birth, he has already respected you. A poet writes a poem because he loves it, and a painter paints a certain painting because that is in his heart. Man is possible only because man is god, in god's heart. This existence is possible only because it must be somewhere deep down in the very centre of the whole – from there we come.

Jesus says 'I and my father in heaven are one.' He is saying that the son is in the deepest core of the heart of the whole, so is the whole existence – men, women, trees and animals and birds. Nothing has to be condemned, but that is possible only if you don't condemn yourself. The person who condemns himself is ready to condemn anybody. He will not miss any opportunity to condemn. He has been condemned – he has to take revenge, he is boiling. He wants to send everybody to hell. He has a great grudge, and I can understand why he has that grudge, he has not been accepted and welcomed.

The first love is self-love; and to be in love with one's self is not selfishness. Self-love is not selfishness. In fact this is a paradox of life: that the selfish people are the people who are not in love with themselves. Hence they are selfish, because they don't know self-love. Their selfishness is just a poor substitute for self-love. They are selfish in hoarding money, they are selfish in hoarding possessions, because they don't know how to love themselves. They go on doing something else, somehow to feel worthy, meaningful, significant.

The man who loves himself is never selfish, he cannot be. In that very loving state he becomes unselfish. This is the paradox: the man who loves himself is unselfish. He loves himself so much that he can give, and by giving he is not poorer but richer. He knows now that the more he gives, the more he has. By loving himself he has come to know the joy of loving. Now he wants to love everybody else too, because as love spreads he will be going deeper and deeper into joy.

So my message to you is: become a friend to yourself, trust yourself, love yourself, and then slowly slowly let that love and trust and friendship overflow. Let it spread to as many people as possible in as many directions as possible. Even rocks have to be loved! And then you will suddenly find that they are not dead. The moment you touch something with love it becomes alive; the moment you touch something without love it becomes dead. The people who love live in an alive existence and the people who don't love live in a dead existence.

[A sannyasin says he is very anxious about going to the West.]

No need to be worried. That's the anxiety, mm? – that you will be so strange-looking there and people will think 'What has happened to you?'... and it is difficult. But if a few sannyasins are there things will be simple. People have known this kind of madness already so you will not be worried! They will be acquainted with Rajneesh freaks – nothing to be worried about.

You just go happily, continue to meditate and come back!

[A sannyasin says: I feel guilty about my mother... and I can't give her any love, no attention and since she is living in the same house it has got worse and I don't know what to do with her.]

A few things.... First: mothers, fathers, demand too much, more than is possible for the children to give, because the natural course is: they love you because you are their children; but you cannot love them in the same way, because they are not your children. You will love your children, and the same will happen again: your children will not be able to love you in the same way, because the river moves onwards, not backwards. The natural course is that the parents will love the children and the children will love their children; it cannot move backwards. But the demand seems to be natural. Because the mother has loved you, she thinks you should love her in the same way, and the more she demands, the less you will be capable of returning the love and the more and more she will create a feeling of guilt in you. So drop that idea – completely drop it; it is natural. You cannot love her in the same way that she has loved you, and nothing is wrong with you, nothing at all. That's how it happens to every child; that's how nature intends it to happen.

If children love their parents too much they will not be able to love their own children. That will be more dangerous – then the survival of the species will be at risk. Your mother has also not loved her mother. At the most one can be polite, formal, but love does not flow backward. One can be

respectful, that's true – one should be respectful, but love is not possible. Once you understand that love is not possible the guilt feeling will disappear; then you are just being normal. If it is possible, you are abnormal; you need some treatment.

There are a few people who become too attached to, too obsessed with, their parents; they are psychologically ill. If a woman loves the mother too much she will not be able to love a man because she will always find that her mother will suffer, that it will be creating a kind of conflict. If she loves a man her love will flow towards that man and she will feel guilty. So there are a few women who remain attached to the mother and the father, and a few men who remain attached to the parents. They are ill people – they will never enjoy life. And because they will not enjoy life, they will be angry also at their parents. Deep down they will be murderous; they will hope 'Some day if the mother dies or if the father dies, then I will be free,' although they will not tell it to anybody – not even to themselves will they tell it. It will just be there lurking in their unconscious, because that seems to be the only possibility to be free. That's not good – to think of your parents as dead – but that's how it happens if you become too attached.

There is no need – just be respectful, that's all. Take care, whatsoever you can do, do, but don't feel guilt at all. It is because of the guilt that you behave horribly. Just see the point: because you feel guilty, certainly you feel it is her presence that is making you feel guilty and destroying your happiness. She is a disturbance, so when you come to see her you start behaving horribly – that is a natural by-product. And when you feel horrible back home you will feel more guilty. This is a vicious circle: you will feel more guilty, next time you will behave more horribly and so on, so forth; there is no end to it.

Drop the guilt. You are perfectly normal; this is how things should be. And if parents are understanding they will understand this. This happens in animals – in animals there is no question: the moment the child is able to stand on his or her own, the child leaves the parents. The parents don't go after the child saying 'Listen, where are you going? We have done so much for you....' That is not asked in nature at all.

And it is not that the mother and father have not done anything; they have done much – particularly the mother has done much, but it was her joy. To carry you in her womb was her joy. To nourish you, to bring you up, was her joy. She has been rewarded already. Nothing more is needed to be given to her; there is no question of giving. She enjoyed those moments – when she was pregnant she enjoyed it – when she gave birth she was happy, because she became a mother, she was fulfilled. Then she brought you up and she was happy: she is bringing up a child... a natural happiness. She has been rewarded already. Nature always rewards immediately; it never keeps files hanging.

So don't feel guilty – that's where you have to change your mind. Drop the guilt absolutely and then you will feel a great transformation happening: you will feel sorry for the poor woman. She has done much – you will feel respectful to her; it is because of her that you are in the world. But then there is no question of guilt. And whatsoever you do you will be doing because of your simple happiness. You would like to do something... out of sheer joy! You would like to share something with her; that's okay.

And you will not be horrible any more. It is the guilt that creates horrible behaviour, and when you are not horrible you will feel better and another circle will start. Whenever you go to her without guilt,

you will feel good, you will be happy that she is still alive, that you can still do something for her, and when you come home you will feel very very good. And that will create again a better, deeper relationship, and respect. All that is needed is: drop the guilt feeling. It is absolutely unnecessary but I understand how it happens.

Parents have been creating it – down the ages they have been teaching children 'You have to do this, you have to do that and if you are not doing it, you have betrayed us, you are a traitor.' Directly or indirectly they start making you feel guilty, and they don't know that if you are guilty, you will behave badly with them. But this is simply ignorance. So drop the guilt and then see the change coming.

And there is no need, if you don't feel good, to go to her. Go only when you feel good! There is no need to go unnecessarily. Never go because of any duty. Never go because you have to. No. Only go when you feel really happy and you would like to be with your mother for a few moments. It is better to be happy and there only for a few moments rather than to be horrible and be there for hours and create misery for her and yourself. Be a little more aware...

Whenever possible, come back. Help my people, mm? And don't feel guilty if you can't! (MUCH LAUGHTER)

CHAPTER 4

4 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, sankirtan means holy singing, holy song. Life is sacred song; that's what Jesus means when he says 'Man cannot live by bread alone.' The bread represents the business-side of life, it represents the calculative mind. And if life is only bread, then it is meaningless; the bread cannot give meaning to it. It is needed – it is a necessity, you cannot drop it out of life – but to earn a living is not to attain to life. Life needs something more significant than bread. It needs love... which is not part of the calculative mind, which is irrational. To be meaningful life has to be a song, a poem... which has no utility. Poetry is non-utilitarian, but only the non-utilitarian gives significance to life: life becomes life only when there is poetry. And that's what has disappeared from human consciousness.

The modern man is living by bread alone. Life has become equivalent to living. That's a degradation, that's a fall, and hence man is crawling and creeping on the earth; he has forgotten the language of how to soar high into the heaven. He is afraid of that quantum leap. He has become afraid of all that is irrational... and all that is beautiful is irrational, all that is significant is irrational. To reduce life to reason is to reduce it to meaninglessness. Then Sartre is right, that man is a useless passion. If you reduce life to bread, to calculation, to arithmetic, then Sartre is right.

But Sartre is wrong, because life is more than logic; it is love. It is more than body; it is soul. It is more than mathematics; it is meditation. It is something mysterious, indefinable. It can only be experienced. It is very elusive as far as language is concerned. It can only be touched by the heart; the head is inadequate.

That is the meaning of your name: let life become a sacred song. Bread is needed, but man cannot live by bread alone – something more – something of the irrational, something of the heart – is needed to bring colour to it, to bring celebration to it, to make it a rejoicing. And that is what sannyas is all about. It is an effort to open up to the unknowable, to the mysterious, to the miraculous.

[A sannyasin says he is going to the Himalayas.]

Be in the Himalayas, mm? – enjoy the Himalayas as totally as possible, because the Himalayas are still something of the wild. They are still natural; just a small part of the world in the Himalayas has remained unaffected by the so-called human progress. It is still part of the ancient world, still silent.

Go there, meditate, sing, dance, be. And allow the Himalayas to overwhelm you. Don't go there as a tourist – go there as a lover, because only to a lover can the Himalayas reveal their mysteries. The tourists simply miss. It is not something to be seen but something to be felt deep in the heart. So be there – just don't go on rushing from one place to another; that is not the way to be acquainted with the Himalayas. Find a place and when you see that you have fallen in love with some place, remain there as long as you can, because only slowly slowly does an intimacy arise; it cannot be a hit-and-run affair. You have to absorb the spirit. And it takes time for you to open up, for the blocks to disappear in you.

To be in the Himalayas is a natural meditation, so find a place and then be there. There are many places in the Himalayas still part of the Garden of Eden, where the world is as god made it, where man has not yet touched. There it is easier to come in contact with god than anywhere else, but only if you allow the spirit of the Himalayas to have a dialogue with you....

Anand means bliss, vigyano means a science of – the science of bliss. That's what sannyas is all about: the method to remove the hindrances that are preventing the bliss from happening. Bliss cannot be created – it is already the case; only the hindrances have to be removed. So the science of bliss is a very negative science. It has nothing to create; it has just to remove the barriers.

It is as if the sun has risen and you are sitting with closed eyes. All that is needed is to make you aware that you are unnecessarily sitting in darkness. Open your eyes – the sun has already arisen. The sun is there waiting, it is showering all around you, it is all over the place. And you are still in darkness, you are still in night, just because you are keeping your eyes closed.

Or, the sky is beautiful and the clouds are there and it is raining and the wind is there and you are sitting with closed doors inside your room... with stale air, in a stagnant existence. We cannot create the clouds and the rain and the wind and the dancing trees.... All that is needed is to open your doors and the wind starts blowing, the sky enters and you are suddenly transported from a closed, dead existence into an open alive existence.

The science of bliss is absolutely negative – it has just to remove barriers, and the greatest barrier is the mind, the constant chattering inside, the inner talk. That's what is keeping your eyes closed, that is the curtain that is dividing you from reality... just a thin curtain of thoughts, very insubstantial. It can be removed very easily; a little effort and it can be removed. And once you have seen something without any thought in between, you are a totally different kind of man – you are born again. And then you know what has been preventing you from knowing life, from knowing love, from knowing god. And once you know, it is just within your capacity; any moment you can put the whole mind aside. Any moment you can say to it 'Shut up!' and suddenly it disappears, because it is just a mechanism; you are the master... although in the beginning it is very difficult, because for centuries, for many many lives, it has remained the master. You have given it total control of your being. You have believed up to now that mind is the master; it is not.

The master of the house is your consciousness. The mind needs the thought contents, the thought process, and by 'you', I mean the witness that can see the thoughts moving by. The witness cannot be the witnessed, the observer cannot be the observed, the seer cannot be the seen. You can see the thoughts moving. That simply shows that you are separate from the thought process. That experience has to be strengthened, nourished. That's what Buddha means by mindfulness; Gurdjieff used to call it self-remembering or Krishnamurti calls it awareness.

Whatever name is used – meditation, awareness, mindfulness, consciousness – it doesn't matter. The real thing is: we have to find the witness which is lost in the crowd of thoughts. And once it is found, we have to focus upon it more and more, and slowly slowly little glimpses will start happening. Suddenly the window opens – you are transported into another being; another door opens one day and a vision is revealed to you. Slowly slowly miracles start surrounding you. But the whole science consists of removing the barriers, and the greatest is the mind.

All other barriers are contained in the mind. There is no need to fight with each barrier separately; that is again a wastage of time. For example, a few people fight with sex; that is just a part of the mind. A few people fight with greed – another part of the mind; a few people with anger, and so on, so forth, but these are just parts. Why not cut the root? Why go on cutting the branches? That is not going to help. You cut one branch and three will arise, and the tree will become thicker than ever. To cut the mind is to cut the main root; then the tree withers away on its own.

[A sannyasin says: I've become very happy since I've been here.]

Good! It will go on growing. This is a kind of happiness that if it starts, then there is no preventing it. It is something that is growing within you, not something that is happening outside. It is not caused by the outside; maybe provoked, but not caused. It is your own growth, it will go on growing; so help it to grow, remain available to it, and don't become afraid of it. Whenever you have time just sit silently and enjoy it. All that it needs is enjoying it more and more.

CHAPTER 5

5 October 1978 pm in Chuang Tzu Auditorium

[A sannyas couple bring a new baby.]

This will be her name: Ma Prem Bindi. Prem means love, bindi means symbol – the symbol of love. The Indian women use a bindi on their forehead, just exactly on the third eye spot. It is also called bindi because it is only used by married women... a symbol of marriage, a symbol of love. And it also functions to continuously remind one of the third eye, and to be aware of the third eye continuously makes it start functioning. So it is not only symbolic of the outer marriage; it is also symbolic of the inner marriage.

The inner man and woman meet on the third eye spot... that is the meeting place, where the duality, the bisexuality disappears. Beyond the third eye you are neither man nor woman; you are both and neither: you have transcended. The third eye is the meeting place... the meeting of the outer and the inner, the meeting of the polarities, and the meeting of your innermost division.

Each man is man-woman, so is each woman, woman-man; this is bi-sexuality. And till the energy passes through the third eye one remains dependent on the outer man or the outer woman. Once you have passed through the third eye then all dependence disappears. Then love is no more a need, but a play. Then love is not a necessity but an overflowing.

So the bindi on the third eye represents the outer marriage – that the woman is married – and it also functions as an inner remembrance that the true marriage has yet to happen in the third eye. It is a very significant symbol.

And the child, each child, is a symbol of love, because it is a meeting of two lovers. Just as the child is born because of the meeting of man and woman, so an inner child is born when the meeting happens between your man and woman, inside, not outside.

[The mother asks: I'd like to ask the difference between when we take sannyas and when a new baby takes sannyas.]

There is a difference. When you take sannyas it is your decision, so something of the ego is involved in it. It is your decision, it is your will. When a baby is brought for sannyas, the baby is completely innocent of any will, this way or that. The baby is neither asking for sannyas nor rejecting it. The baby is simply open, vulnerable, available – there is no will involved for or against. This is your will, that your child should become a sannyasin, but your will is your will; the child is simply open. Because of this opening the child can be contacted more deeply than others who take sannyas out of their decision. A child can be contacted really deeply and the contact can become a seed and will start growing.

Now many things later on in life will decide what the total outcome will be, but one thing is certain: whatsoever happens, the child will never be the same as he would have been without sannyas. He may remain a sannyasin, he may not remain a sannyasin, because he will have to decide some day. But even if he decides not to be a sannyasin he will be a different person, because that seed will go on functioning. It is planting a seed in open soil.... And it is good, good because what more can you give to your child? If you can give to your child the possibility to grow into a spiritual being, that's more than one can ask for. Now everything will remain dependent on the child – he will be free to move. It has not to remain a structure around him. He has not to be forced. If he decides later on to drop out of sannyas, that is perfectly good. But even then, he will carry something of me.

It is very easy to contact a child. The more grown-up you are, the more difficult you are, because then between me and you there is a great mind, your mind. The child has no mind yet. It is just a clean slate, and anything written on a clean slate comes bold, loud and clear. To write something on a slate which has so much written on it already is not so easy. Even if you write, to decipher it is difficult, to read it is difficult. In every way it is possible to be lost in the confusion that you have carried. In this way a child can have a deeper contact with me.

On the other hand, because the child has not decided yet, he may decide later on to drop out of it. There is every possibility that he will decide to drop out of it; it depends on you. The day he wants to reject you, he will reject sannyas. The day he wants to be free of you he will reject sannyas. So it depends on you: if you bring up the child in such a way that his freedom remains intact, that he is not forced to do anything, that you don't burden him with don'ts, that you don't create in him anger against you, then he is going to remain a sannyasin.

But if you create any anger in the child – as it almost always happens, because parents live in a very unconscious way... Even if they do something good for the child they do it in the wrong way and the child starts gathering antagonism. Sooner or later the child has to reject you, and when a child rejects, he rejects in toto – all that you have done to him, good and bad, all. He cannot reject in parts – he is not so conscious yet.... That day he will drop everything. That is the danger, but that danger is because of the parents, not because of the child.

When a grown-up person takes sannyas it is difficult, but because it is his will there is more possibility that he will remain in it. That is the good thing about it. Difficulties are there, more difficulties are there, but it is his own decision; there is a commitment in it. That commitment may keep him involved long enough to be transformed, but there is no commitment from the child's side so there is

no involvement. All will depend on you. How the child feels about you will be his feeling about me, because I will always remain associated through you.

So to give sannyas to a child is really to give you a great responsibility. Now from the very beginning you have to behave in such a way that the child remains a friend to you and you remain a friend to the child. Then he will grow into sannyas. Good!

Deva means divine, guru means master – a divine master. The divine master is hidden in everyone. It is already there in the deepest core of your being. I can only provoke it, persuade it. I can only function as a catalytic agent. I cannot give anything to you, because in the first place you don't need anything. All that you need is already the case, but you are unaware of it. I can only make you aware of it. I can seduce you into a remembrance. That's the function of the master from the outside. And if the disciple is really in love, in surrender, slowly slowly a miracle starts happening.

He listens to the master but somehow in some subtle miraculous way, he finds that it is as if the voice is coming from himself, that the outer master is simply articulating something that has been in him in an inarticulate way. The outer master is expressing something that was always there inside in a vague kind of way. It depends how deep the surrender is. The deeper the surrender, the sooner it is realised that the outer master is not somebody you have to depend on but somebody who is trying to make you independent. He is trying to bring your own divine master into a functioning state. The divine master within you is fast asleep. All that I can do is provoke him into awareness.

I can function as an alarm or as a shock. The mind is a kind of shock absorber, so whatsoever shocks come from the outside it absorbs them – they never reach to your innermost core; hence trust and surrender is a must. Trust means that you put your mind aside. Surrender means 'I will not listen to my own mind anymore; now the master's voice is going to be my voice.' Then there is no shock absorber between me and you. Then whatsoever shock goes from me to you reaches exactly to the core where the divine master in you is fast asleep. And he has to be awakened.

The master also has to be understood in a few other ways. One: he is not a teacher. The teachers are almost useless for spiritual growth because the teachers will teach your mind. They themselves are teachers; they are knowledgeable. They cannot shock the fast-asleep master within you. They don't know anything about it – their own master is fast asleep. They function as minds.

The real master has no teaching. He has many methods but no teaching; he has many devices but no teaching. He has no doctrine, he does not indoctrinate – he hits. The real master is difficult to be with because he is going to break many things in you, and that is possible only if you have really fallen in love. Sannyas is a gesture from your side that you have fallen in love, that now you are ready – not only ready to receive shocks. you are asking for them, saying that they will be welcomed, that you are ready to become a host to whatsoever the master wants to do to you.

The teacher teaches – the master does. The teacher has much knowledge – the master has only his being. The teacher is a very very well-fed computer. The master is pure awareness, fire, but only fire can create your inner fire, only a flame can make you aflame.

The Indian word 'guru' is very significant, 'Gu' means darkness, 'ru' means light – one who takes you from darkness to light is the guru. The English word 'master' has not that significance. The

English word 'master' is almost equivalent to teacher. There is no single word which can really be a translation of the word guru. It is tremendously significant: the one who leads you from darkness to light, from unconsciousness to consciousness, from sleep to a state of awakening.

Anand means bliss, amito means immeasurable. Bliss is immeasurable. Misery can be measured, and so can happiness. It can be measured. Both are human and both are two aspects of the same coin. That's why people search for happiness but also get misery, and in the same proportion. If you get a certain proportion of happiness you will get the same proportion of misery – they come together; it is the same package. Hence many people become afraid of happiness because it brings misery.

For example, love: people want it and yet are afraid of it. It certainly brings happiness, but following it comes misery. There is no way to avoid misery. The only way is to avoid happiness, but then one feels lonely. And that loneliness makes one so empty that one would even like to be miserable rather than to be lonely. So man is caught in a dilemma: either you are empty – which is not anything one can aspire to, life will seem utterly meaningless – or you can have a little bit of happiness; but in the same proportion misery comes.

Bliss is a totally different dimension. It is neither happiness nor misery. And it is not emptiness either: it is fullness. You are not lonely in it, not at all, but there is neither misery nor happiness. On the contrary, there is a very deep pregnant silence... pregnant with great poetry, throbbing with something about to bloom. Bliss is creative. But bliss has the quality of silence rather than the quality of happiness. It is the music of silence. It is a state of non-tense mind.

In happiness one becomes tense, in misery also. That's why if happiness continues a little longer you become bored with it. And this has to be watched. You may like a woman, you may be very happy with her, but only for a certain time. Beyond that the presence of her becomes heavy. You may like to kiss a woman but you would not like the kiss to be very long. If it continues for one hour, you will be aghast! You may run from the woman and never look back!

You can tolerate happiness only in a certain amount too. Happiness, misery, both are tense states. One becomes tired of both. If you go to hell you will find there bored people, and if you go to heaven there also you will find bored people... bored to death. And I have heard that the people who are in heaven go to hell for a holiday! (LAUGHTER) Where else can they go? So if you live in a state of happiness for long, immediately you will start hankering for misery.

Bliss is utterly devoid of both. Bliss is relaxation... bliss is a state of let-go. And that's what I would like you to learn – that is the greatest art, and it is through this art that one comes to know truth, god, nirvana.

[Osho asks a young boy from Spain: What would you like to do? Would you like to go to the school? And he replies that he doesn't know English.]

No need! In our school nothing is taught – no language is needed. You can fight, you can jump, you can do whatsoever you feel like doing. Any language will do and all kinds of people are there and all languages are spoken and nobody understands what is going on! (MUCH LAUGHTER) You will enjoy it! It is anti-school.

CHAPTER 6

6 October 1978 pm in Chuang Tzu Auditorium

Prem means love, jagran means awakening – the awakening of love. And that's what god is. Once the heart has awakened in love, one has arrived home. Nothing else is missing – just the heart is fast asleep.

We have bypassed our hearts, we have entered into our heads directly without moving through the heart. We have chosen a shortcut. The heart has been neglected, ignored, for certain reasons – because the heart is a dangerous phenomenon. In the first place it is uncontrollable, and man is always afraid of anything that is uncontrollable. The head is controllable. It is within you, and in your hands; you can manage it. The heart is bigger than you; the head is in you. The same is not the case with the heart: you are in the heart. When the heart awakes, you will be surprised to know that you are a tiny spot in the heart. The heart is bigger than you, it is vast. And man is always afraid of being lost in something vast.

It is easy to manage with the head because the head has limitations, but the heart has none. It is easy to cope with the head because the head functions logically, and logic is the methodology of coping with reality. It is human. The heart is divine, it is utterly illogical. There is no way to figure it out. It always moves from one unknown into another unknown. The mind moves from one known to another known. The second – in which the mind moves – is not different from where the first moves. Their quality is the same, both are known. The only difference is: the first was well-known – the second was not so well-known; it was vague, foggy. The head makes it clear. The whole function of the head is to make vague things clear. But the quality remains the same.

The heart moves from one unknown into another unknown. The function of the heart is mysterious, and mystery naturally makes one apprehensive. Who knows what is going to happen? And how is one going to cope with it? One is never prepared as far as the heart is concerned; one is always

unprepared. With the heart, things happen unexpectedly. Strange are its ways, hence man has decided to bypass it, to just go directly to the head and have contact with reality through the head.

It is because of this that god has disappeared from the world, and poetry too, joy, bliss, truth – all that is significant – has disappeared. The world has become very mundane. There is nothing of the sacred in it. The sacred is revealed only through the heart. The world is full of god if you contact it through the heart. If you contact it through the head then there is no god.

It is just as if one is trying to listen through the eyes; then there is no sound. The eyes cannot contact sound, they are not made for it. Or as if somebody is trying to see through the ears; it is not possible. The ears will never know what light is, what colour is. And if you depend on the ears, they will say 'There is no colour, there is no light, there is no rainbow – all this is nonsense. All that exists is sound.' The head has a particular dimension of work: mathematical, logical, realistic, pragmatic, utilitarian. It is mundane. The sacred will not be revealed by it.

The heart reveals the sacred, and with the revelation of the sacred, you have come home. Because to live in the sacred world is to live – to live really, to live authentically. In my vision religion consists of nothing else than the awakening of love, a heart-fullness.

So let your heart start functioning more and more. Listen to the mysterious; don't deny it. Don't say offhandedly that it doesn't exist. All the people who have walked on the earth in a conscious way agree about it – that the mysterious exists. You may call it god, you may call it enlightenment and nirvana, moksha or whatever, but the mysterious exists. The world is not finished at the visible. The invisible is there, and the invisible is far more significant because it is far deeper. The visible is only a wave in the invisible. The invisible is the ocean. So when something strange happens, don't deny it and don't close yourself to it. Open up, let it come in. And there are many many moments every day when the mysterious knocks at the door.

Suddenly a bird starts calling.... Listen to it, and listen through the heart. Don't start analysing it, what it is. Don't start talking inside about it. Become silent, let it penetrate you as deeply as possible. Don't hinder it by your thought-waves. Allow it an absolute passage. Feel it – don't think it. And when you are with the woman you love, feel her; don't think about her. It is better to be silent. Hold her hand, just feel the presence....

And when you see a flower, don't label it; don't call it a rose. Just see it without labelling it. Don't call it beautiful – just feel it. Let the beauty overwhelm you rather than labelling it. Labelling is a way of avoiding. The moment you say 'It is a rose', you are saying 'I already know, so there is nothing to know anymore.' When you say 'Yes, it is beautiful', you are simply repeating a cliché that you have heard repeated again and again by others. Why not have a firsthand experience? Why not wait? Why not let the rose itself say something to you? Why say anything from your side? Why not allow the rose to have some impact?

Let it penetrate you... let it stir something in you. Even if for a single moment you can be with the rose without labelling, you will be surprised. Your heart is beating faster, with a new passion, with a new thrill. You will be surprised – you have never felt this way before, because the head was always labelling things and there was no need for the heart to come in. Now, the heart has come in.

You may feel a difference the whole day because you encountered a rose flower in the early morning. You may feel totally different the whole day if you have seen the sun rising in the morning and were overwhelmed by it. You will feel an utterly new person if you have seen birds on the wing and you have been with them for a moment. Your life has started changing.

This is the way one becomes a sannyasin. One has to absorb the beauty of existence, the sheer joy of it, the overwhelming blessing of it. And then slowly slowly love arises in you, and that love is prayer.

In the beginning it is prayer – in the end it is god.

Deva means divine, archan means prayer – a divine prayer. Prayer is not what people are doing in the churches, in the temples, in the mosques. It is something totally different. What they are doing is just an empty gesture of prayer; they are performing a ritual, a formality. It is not prayer – they are simply acting it. It has not come out of their heart, it is coming out of their conditioned mind.

If a person is born in a Christian family he has been taught the Christian prayer. It has become part of his mind. Whenever he is in fear, he will repeat it. Whenever he is ill, he will remember god. Whenever he is in danger, he will suddenly become religious. Otherwise he will not bother about it at all. Or, on Sunday morning he is expected to go to the church – he will go, because it is a social lubricant. It keeps a good image of you in the eyes of the people you have to live with: they think you are religious. It keeps you respectable.

This has nothing to do with prayer at all. Prayer is like love. It is not acting. It is an authentic feeling. But people have done the same with love too. You hug a woman because she is your wife – not that you wanted to hug her, not that there was a passionate desire to hold her close to you, but just because it is expected. You are fulfilling a kind of duty. Then this is a boring experience. So prayer, love, anything that you have to do as a duty, becomes boredom. It loses all beauty. It is dead, it is a corpse: it stinks.

What then do I mean by prayer?

Prayer is a dialogue, a spontaneous dialogue between you and the existence. Passing by a tree suddenly you are possessed by a desire to hug the tree: that is prayer. The tree is so beautiful and so green and so alive, and dancing in the wind and the sun. If you are alive, you would like to have a little dialogue with the tree. She belongs to the earth as much as you do... she has come out of the earth as you have. She is one kind of expression, you are another kind of expression, but we come from the same source. It is good to say 'Hello' to the tree. It is just immensely nourishing to hug the tree. And if you start talking to the tree – anything that comes to you.... There is no need to feel embarrassed. If you become like a small child who is talking to the tree, or even talking to the sun, to the moon – then there is prayer. That quality of innocence – having a dialogue with existence – that is prayer.

It cannot be formulated because it will always be different. One day it will be with a tree, another day it may be with a dog. One day you were talking with the stars; another day you may be lying down on the earth, feeling the wet earth and the grass, and you may start singing a song of joy.

That man is dead who cannot feel the wet earth, who cannot feel this immense beauty that surrounds you, this eternal celebration that goes on and on forever. To be aware of this and to have a little dialogue with this existence, is prayer. It has nothing to do with God or the Bible or the Koran or the Gita. It has nothing to do with any idea of god – Christian, Hindu, Mohammedan. It is a direct, immediate experience of reality. One needs to have the courage to be a little mad, to be in prayer. One needs to be a poet to be in prayer. One needs to be a lover to be in prayer. And then anything is beautiful. Whatsoever happens out of that spontaneity is beautiful.

Slowly slowly you will find a deepening relationship happening. Then you are no more a stranger; you belong. And then you are not just accidental – you are part of this immense reality and something very essential to it. Without you it will miss something, it will lack something, it will not be perfect. You have something to contribute to it. You are not just a 'useless passion' as Sartre says. You have a destiny to fulfil.

Existence has put some great hopes on you. If those hopes are fulfilled, not only will you be happy: the whole existence will be happy with you. Whenever a man becomes a Buddha, becomes enlightened, the whole existence celebrates, because through that man a part of existence has become illumined. Through that man a part has reached to the highest peak of consciousness.

It is just as your hand reaches to a flower: it is not only the hand that will be happy; you are happy. And we are only hands, thousands and thousands of hands of existence. When one hand reaches the highest peak of consciousness, bliss and truth, the whole existence is thrilled – one part has become illumined. Existence is more illumined now than before. There is less darkness now than before, and more light.

Start moving in this prayerful way. Prayer has not to be learned – all learned prayers are false; prayer has to be imbibed. It is a knack. Start feeling life, existence, people. And start having little dialogues. In the beginning you will feel embarrassed; in the beginning you will be looking out of the corner of your eye to see whether somebody is watching or not, but only in the beginning. Don't be worried about it, it's okay. Soon you will see that all fear of public opinion has disappeared. And then really something great starts happening, something incredible, something which you cannot even imagine, something about which you have never dreamt.

Trees start speaking to you, and the rivers and the mountains. It is no more a monologue – it really becomes dialogue. It is not only that you speak; you are spoken to, too. Existence responds. But only when all your embarrassment has disappeared does the response start happening. And that response coming from reality is the voice of God.

God is not a person somewhere. God is spread all over existence. If you are deep in love with a tree, he will speak from that tree. If you are deep in love with the earth, the earth will start whispering mysteries in your ears....

Anand means bliss. Jagruti means awareness – a blissful awareness.

The whole science of religion can be reduced to the single art of awakening. All the religions basically are nothing but methods of awakening. Methods are different because people are different, but the goal is the same – the goal is awareness. The goal is utter, absolute, consciousness. But all

the religions have gone astray because of the doctrines. Those doctrines are not important, those doctrines are nothing but props to the methods. They are arbitrary.

For example, Christians believe in only one life. That is a device to make man aware. You will be surprised, because ordinarily we think it is a principle. It is not a principle; it is just a device. If there is only one life there is more possibility for man to be aware, because you will not be given another chance. If you lose this, you lose all. If this life is the only life, then it is better not to lose it in unawareness; then it is better to become alert, it is better to see what you are doing, what you are being. Once lost, it is lost forever.

This is just a device to force the idea to hit home. It is a way of hammering: 'Don't lose time in unnecessary things. Don't go on chasing after power, money, prestige, because you have only one life. Death is coming, and then there is no way. The time lost is time lost, you cannot recover it. So be alert, be watchful and see what you are doing. You have only a certain amount of time and energy, and it has to be put in such a way that when you leave this body, you leave fulfilled, so that you can answer to god that the mission is completed, that you have done whatsoever was expected of you, so that you can encounter your god, so that you need not be ashamed.' This is a device; it is not a principle.

But that's where things go wrong: Christians thought it was a principle, so they started making a great philosophy out of it. Then certainly it is against Hinduism because Hinduism says that there are many lives – a long chain of lives, zillions of lives. There is no end, one after another it goes on and on. Now there is a problem: if these are principles, then there is a conflict. Then only one can be right, not both. But I again say, that too is a device, a device for a different kind of people.

The East is very ancient; the West is very very modern. The history of the West is a very small history. By the time the Western history began, the East was already declining. It had seen its golden age, it had done all that the West is doing today. It has lived long, it has experienced much. It has a different psychology because it had lived in a different way, in a different climate, with a different vision, with different attitudes.... The East has seen things for so long that it has come to realize that things are repeated again and again like the seasons – again the rain comes, and after one year again it is there, and again it is there.

The East has evolved a concept of time that is circular. In the West the time is linear: it moves in a single line. Only a very ancient culture can evolve the idea of a circle. Only an old man can think of life as a circle, not a child. The child thinks that everything is going to be in a line, because he never sees anything repeated. Only when he is aged, one hundred years old, will he look back and see that it was repetition again and again and again. It was like a wheel. If life is a wheel, then after one life, another life, another life, another life.

But that too is a device, a principle, devised for a different kind of people who have known much, who have lived long, for thousands of years, and who have seen many changes and who have noted the fact that history repeats itself. But the goal is the same. It will look very strange but the goal is the same. The East says 'You have been doing these things again and again and again for many many lives. When are you going to be awakened? When are you going to be aware? Are you going to continue this vicious circle, this boring repetition? How long? Already you have been here for a very very long time, doing the same stupid things again and again. Don't you feel ashamed that life after life you go on doing the same things? It is time – become alert!'

The whole function of this theory is to make you feel utterly bored. Out of boredom you will jump out of the wheel. Just think... if one can think 'For many many lives I have been chasing money, and this time also I am doing the same. What is the point? I have attained it many times, I have succeeded many times, and yet death comes and takes everything away. And this time too it is going to happen that way. When am I going to become a little wiser?'

The devices are very different, the methods are very different, but the goal is the same: become aware. Whether there is only one life or many does not matter. In an ancient culture it is better to say to people 'You have done these things many times. Now enough is enough – beware!' In a new, young, growing culture, it is good to say 'This is the only life that you have got. Don't miss, become aware.' But the goal is the same.

It is just as there are different kind of sleepers, so different methods are needed to wake them up. For example, somebody wakes just when the sun rises and a shaft of light falls on his face and the retina in his eye is affected by the sunlight falling from the window. That's enough – he opens his eyes... a light sleeper. But this will not do for everybody. The other person may take another turn, will cover his face with the blanket and forget all about the morning and the light, and will fall asleep again. He will need something more, just a soft light, a little warmth falling on his face won't do. He will need some alarm, only then can he wake up. And the third person may be even more of a sleeper; the alarm may not be enough.

I have heard about people whose alarm clocks are connected to their electric blanket, so when the alarm goes off, the blanket gives them a shock. Then they can get up, otherwise nothing will help. Or the ancient method is to bring a bucket of ice-cold water and to throw it on the person – that too, is like electric shock. But the goal is the same: they have to be awakened.

Christianity, Hinduism, Buddhism, Jainism, Taoism – all are methods, different devices pointing to the same goal. That goal is awareness, and only through awareness does bliss arrive. To live in unawareness, to live unconsciously like a robot, like a zombie – as millions of people are doing – is to live in misery. Ninety-nine point nine percent of people are living that way – a robotlike existence. Yes, they get up in the morning and they go to the office, and they do their things. They eat and they sleep and they make love, and they do all kinds of things. But all is being done like a machine, without any real awareness of what they are doing, without any real awareness of who they are, without any real awareness from where they are coming and to where they are going. These people remain in misery.

The moment one starts getting a little more aware about one's acts, about one's movements of the body, movements in the mind, thought processes, movements of the emotions and feelings, and slowly slowly aware of the inner self – of 'Who am I?' – then the first rays of bliss have entered and soon there will be great light inside you. That light is called samadhi, ecstasy.

[A sannyasin had, on separate occasions, asked Osho about writing a book on Tantra and leading groups. She now says that she is confused because Osho's recent answer was different from his earlier one.]

I never go according to your expectations...

I have to undermine you... so that has to be understood. That's the way I work. And I am unpredictable: what I said yesterday I completely forget the moment I have said it. (LAUGHTER) Today is today. And to be with me is to always be with a very unpredictable man.

If I am predictable then I cannot change you. If I fulfil your expectations then I cannot be of any help to you, because you are the problem. If I go on fulfilling your expectations you will remain, and your misery will remain. These are the ways to slowly slowly destroy your own patterns.

This expectation comes from your old mind, hence the old mind is feeling confused, because the old mind was expecting to be supported, strengthened. I cannot support it, because I am not your enemy. I have to destroy it and I have to be really hard on it. Only then is there a possibility of your being reborn.

This is the way to get involved with me: what I say, do. This is the way to come close to me and get involved with me. It is not a question of working in the ashram or doing what you want. That is not getting involved with me, that is remaining involved with yourself. That is just a trick of the old mind.

If I say to somebody 'Go to the West', and if he goes without any hesitation, and I say 'Remain there for one year and don't come back until I call you' and he surrenders, he will be as close to me as anybody can be, although he will be far away. But he listened, he followed. His surrender was total. Then there will be no confusion at all. The confusion comes because your mind and my working are different. Now, there are only two ways to remain unconfused. One is: I should support your mind, and then you will remain unconfused, but then you will remain the same. The other way is that you follow me and what I say. In the beginning it will be confusing, but if you persist, if you remain patient enough, soon the old mind will be gone and there will be nobody to be confused with. Then everything is clear, very clear, transparent.

And this is not only about this particular thing. This has to be a multi-dimensional understanding.

For example, you wrote from the West that you have met some Tantra experts, and they have said something to you and you are feeling confused. You have to understand many things. Those Tantra experts are all bookish. They have read about Tantra, they have read Tantra scriptures, but Tantra is not in the scriptures. It is a secret, esoteric teaching. Whatsoever is written in the books is a camouflage – it is just to distract foolish people; it is not the truth. The truth is always delivered in an intimate, immediate contact between the master and the disciple. It is a transfer beyond scriptures, a transmission – direct.

Yes, scriptures are there, many scriptures, and great philosophy, but all rubbish! That is just to let the foolish people get occupied, that is not for the real seeker. It is for the student, but not for the disciple.

So those experts that you meet in the West, or even in the East, if they have been only reading books and gathering information about Tantra, they will never agree with me, because I am not doing things according to the books. I am doing things according to my experience. I function on my authority. It has nothing to do with any scripture.

To be with me is to be with something alive. Those experts will not agree with me. It is not only that they will not agree with me – they will absolutely disagree with me. In fact, they will be offended by my presence – they are offended, because I'm taking away the very ground underneath their feet.

Tantra has always been thought to be antitraditional. That is not true. Tantra is also a tradition, as much as the tradition it contradicts. It is not antitraditional; it is a tradition that is against tradition. Whatsoever you find in those scriptures is a tradition; and don't be deceived by the fact that it talks against the other tradition. The other tradition is right-handed, and Tantra is a left-handed tradition. But both are ancient and both are traditional.

What I am saying is absolutely alive, new, fresh, young. It is not traditional at all. Hence I call my Tantra, Neo-Tantra. It is a totally different phenomenon... it has to be. Because some scripture was written three thousand years ago; it was meant for the people for whom it was written. That psychology no more functions in the world. I am responding to you. Those scriptures responded to their people. Those scriptures were not written for [you]. There is a gap of three thousand, four thousand, five thousand years between you and those scriptures. They are utterly irrelevant. It is as absurd as somebody going to study physics, stopping at Newton and never coming to Albert Einstein. To stop at Shiva and never come to me, is like that. That is just the beginning, that is only the abc.

And certainly every master has to speak to the people who are available. That's why many people are surprised – those who understand both English and Hindi are surprised – because in Hindi I say one thing and in English I say something else, because my people are different. In English I am speaking to a different kind of psychology. It is not only a question of language. When I am speaking Hindi, I am speaking to a different psychology. I am not speaking to walls, I am speaking to people; I am responding.

And sometimes I change myself so much, because my message has to be personal. When I am talking to you, I am talking to you; I have forgotten the whole world. Now, whatsoever I am saying to you, I am saying only to you. It may be relevant to other people, it may not be. This is a personal message. But scriptures can't function that way: they can't grow.

That's why in the old days many masters insisted that their sayings should not be written, so that they can go on growing. Then the master would give his message to the disciple, and the disciple would live in a different world. The master would be gone and the disciple would be teaching something to other people in his own right. He would make many changes because the people have changed, situations have changed, circumstances are no more the same. Then he would deliver the message to his disciple, and so on, so forth. Now, this will be a living, growing phenomenon. That's why they insisted on not writing, because once you write a book it becomes fixed; it becomes frozen. Now nobody can change it. If somebody does then the followers of the book will be very angry.

Now, if I try to change something in the Bible, Christians will not ever forgive me. They will say 'How dare you?' But just think: if the teaching of Jesus was given orally and there was no book available, do you think the teaching would have remained the same as it is in the New Testament? In two thousand years it must have passed through at least three hundred masters or more. They would have been giving their own touches here and there – a few things would have been dropped, a few things added. It would have remained alive, throbbing. But it would not have been the same. That is the difficulty with oral teaching – it cannot remain the same. It cannot be authentic to the original thinker, but it will be alive. It will be more useful to the people but it will be less historical. When it is written it becomes historical, but the moment it becomes historical it becomes out of date.

All those Tantra books are out of date. I am here reliving it, and I am trying to help my people to

relive it, I am provoking my people to relive it. And certainly, we have to live it in our own way – the way this century needs it to be lived. So I will drop all kinds of ritualism in Tantra; there is no more need. People have grown up, they are no more childish. Children like rituals very much.

If you watch children you will be surprised: they are very ritualistic. If a child goes to sleep every day with a blanket in his hand, then he will go to sleep every day with the blanket in his hand. Otherwise he will not be able to fall asleep.

If the child is told stories in the night before he falls asleep, he will ask, he will insist 'Tell me a story'. It doesn't matter if you tell the same story. In fact he will love it more. Older people get a little puzzled. When you tell a story to a child, the child will say 'Say it again!' And when you have said it again, he says 'Say it again!' and he becomes so excited! You cannot see the point because you have said it twice, now it looks boring, but the child is excited; he says 'Say it again!' He is ritualistic, he is repetitive. The more he listens to it, the more he understands it. He makes it a ritual. When children learn to speak for the first time, they go on speaking the same words again and again. That's the way they are training themselves.

All ancient religious – Tantra or others – are ritualistic. Now man has become a grown-up, man has come of age. Those days of childhood are no more there; Those rituals look stupid. We have to free Tantra from all ritualistic patterns. We have to make it more poetic, more spontaneous, less patterned, less structured.

That's what I am doing. And once the new commune is ready, I am going to release many things to my people to make it a really alive experience. It has to become your very style of life. But it is better to call it Neo-Tantra, otherwise those experts will confuse you again and again, and those experts know nothing. But they can confuse you because they have the expertise. They can quote scriptures. And as far as scriptures are concerned what they are saying is true; whatsoever they are saying is taken from the scriptures.

But I am not a man of scriptures. I don't care a bit! What I say, I say on my authority. If it goes against all the scriptures, so far, so good – nothing to be worried about. Then those scriptures are out of date, that's all. If somehow what I say agrees with some scripture, that scripture is fortunate. But I am not going to change myself in any way; that will be falsifying.

So simply surrender and leave it to me. You do what I want you to do. That's the only way for you to flower. And I will see that whatsoever is your need – not your like and dislike, but your need – will be done to you. If you have to be beaten on the head, that will be done to you...

[Another sannyasin says: Every time a question arises that I could ask you, immediately there is an answer which satisfies me.]

That's perfectly good.

That has to happen to every sannyasin sooner or later. If you really ask a question in deep silence, you will receive the answer. There is no need to ask me, because I am inside you as much as outside you. All depends on you.

Let it happen – you are on the right track!

CHAPTER 7

7 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, idam means this-ness – the divinity of this-ness, the divinity of this moment. And it is the very essence of meditation: just this. To remain aware of just this is meditation – watching it, observing it, with no condemnation, with no evaluation, just remaining like a mirror. And slowly slowly the mind disappears, because the mind can live only in the past and through the past, or in the future and through the future.

The present moment becomes its grave: the mind cannot exist in this-ness. And to be in a no-mind is to be in meditation.

This can become one of the greatest secrets. k can become the very key that unlocks the door of the divine. When something is passing through the mind, remember: just this. Don't say it is good, don't say it is bad; don't compare it. Don't desire that some thing be otherwise. Whatsoever is, is, and whatever is not, is not.

Man creates much misery out of this tension. He tries to attain that which is not, and he tends to forget that which is... and god consists of this.

For example, this crying – just deep inside make it a meditation. Just say deep down 'Just this.' Don't evaluate it, don't think it should not be. Don't think about what others will think. Let it be, and you just be a cool distant watcher. It is neither good nor bad – nothing is ever good or bad; things simply are. If we don't judge, the mind starts disappearing. And to see reality without the mind is to see the truth. So I am giving you a name which can unlock all the mysteries.

Anand means bliss, bhakto means a devotee – a blissful devotee. The people who come to a master can be divided into four categories. The first is the student who comes in search of knowledge. He wants to become more knowledgeable: his quest is intellectual. He wants to know. He has

a thousand and one questions and he wants those questions to be answered. He will collect information. He is not interested in god – he is interested in things about god; all his questions are about and about. He moves in a circle on the periphery, he is curious. He comes to a master just as he goes to the university. His coming to a master is almost accidental, it is just chance. Just like driftwood, he comes to a master.

The people who are like this are bound to go sooner or later; in fact they go sooner than later. Ninety percent of these people will go on moving from one master to another, from one school to another. They will go on collecting information, and through information no transformation ever happens. Through information the ego is fulfilled. You become more knowledgeable, you can brag about your knowledge, but you don't know a thing; it is all borrowed.

The ten percent who remain with the master will change into the second category. They become a kind of apprentice. They start experimenting, they start doing something. They are not interested only in knowing – now they want to do something, they want to experience something. They are getting deeper into it.

Fifty percent of these people will leave the master because the going sooner or later becomes difficult and tough. The work of a student is simple and easy; all that is needed is a good memory. The work of the apprentice is difficult. He has to change his body, he has to change his breathing, he has to change his character. He has to change so many things and they are so ingrained that each change is a hardship. The journey is arduous. Fifty percent of the people who belong to the second category are bound to leave sooner or later – in fact, later than sooner. They will cling as long as they can, as long as they feel it is possible.

The fifty percent who remain with the master turn into the third category, the category of the disciple. Now they are really getting involved. It is not only a question of doing – now they want to feel; it is a question of the heart. The first was concerned only intellectually; the second became involved physically; the third becomes involved through his feeling, through his heart – he falls in love.

The real work starts only with the third, the disciple. And out of the disciples only ten percent will ever leave; ninety percent are going to remain. And the ten percent who leave will leave only at the last moment, on the very verge, when the fourth category is going to happen, because at the last moment the ego has to be totally dropped, and a few cannot take that much of a risk. They go as far as they can while protecting their ego, their idea of separation, the illusion of separation... as long as they feel they are safe.

They will do everything else – they will be in deep love with the master, they will be surrendered to the master, but somewhere they will keep themselves still alive as separate. Their surrender will be their surrender, their love will be their love. It will remain still centered in the self. It will be their activity, their will. They have not yet disappeared.

Ten percent of the third category will leave, and they will leave only at the last stage when something is really going to happen, because at the last stage you have to sacrifice the ego. The master persuades you slowly slowly. He goes on taking things away from you: your thoughts, your feelings, your belief systems. He takes all the props and finally the ego is just hanging in the air... just the last hit and the ego disappears. But ten percent of the people will escape. The ninety percent that

remain and go through this fire, this dissolution of the illusion of separation, will come to the fourth category. They are called devotees, the bhakta. They have become one with the master – now there is no separation; now they are one being, there is a kind of oneness.

That is the meaning of 'bhakto' – the fourth category; that is the goal of every sannyasin. And only at the fourth does truth happen. When you are gone, gone forever, god arrives. Your departure is his arrival. When you are utterly empty of the self, god rushes in from every nook and corner towards you.

Just as nature abhors vacuum, god abhors vacuum too. When the disciple has come to the point of being empty, utterly empty, grace descends; one is fulfilled. That is god-realisation or enlightenment or nirvana; that's what Jesus calls 'the kingdom of god'. And the kingdom of god is within you, but you are the barrier to it. You have to disappear, you have to give way. The kingdom of god does not arise from anywhere else. It wells up within you. Once the rock of the ego is removed, the spring starts flowing.

Remember: one has to move from the student to the ultimate state of being a devotee. To be a student is easier because nothing is involved, there is no commitment. To be an apprentice is a little more difficult because you have to do something. You are entering into the stream... you are still on the shallow bank but you have entered the stream.

The work of a disciple is even more difficult because he has to go into the middle of the river. And the work of the devotee is to be drowned, to become one with the river so that the swimmer is no more separate, so that the river is all... so that this river of life is all. And then there is bliss, and then there is benediction. This is the state of paradise.

Prem means love, agni means fire – love fire. And that's what to be in satsang is. To be with a master is to throw yourself in the fire. Sannyas is initiation into love-fire, hence the colour of the fire has been chosen as a symbol for sannyas. It has to burn you utterly.

The parable of the phoenix is the parable of the resurrection of the soul: when you are burned, utterly burned, you are born anew. Something absolutely new arises which is discontinuous with the past, because if it is continuous with the past it will remain contaminated by the past. It may be a little better, more modified in this way or that, more decorated, but the central phenomenon will remain the same: it will be a continuity.

And the spiritual birth is not a continuity. The old simply disappears and something arrives which is utterly new. There is a gap between the old and the new, an unbridgeable gap.

Satsang is fire; to be with a master is the meaning of satsang, and it is the greatest fire. Each disciple has to go through it and many times. It is almost like forging steel: you cannot forge steel by putting steel in fire only for five minutes. You have to throw it into the fire and when it is hot you have to beat it, and you have to beat it hard; that's what tempering is. Then you have to let it cool, and then throw it in again. As many times as the steel is thrown into the fire, tempered, cooled, thrown in again, the better it becomes.

Exactly the same is the case with a disciple. And whenever the master sees that a disciple has some unique quality which can be evolved, the master is harder on that disciple than on anybody

else. That hardness is because of compassion. The master cannot be just nice, and the people who are just nice are deceivers.

An ancient Hassidic saying is: 'God is not nice, god is not your uncle – god is an earthquake.' I love this saying! God is fire. That's why very few people come to know god. They are afraid to die; how can they know god? They want to know god as they are; they don't want to pay for it. And the price is great: the price has to be paid by your ego. You have to dissolve as an individual, disappear as an individual; only then can one see god.

When one is not, one can see god. When one is not, seeing arises. Then there is space enough to see. When there is nobody inside you, you can see. If there is somebody inside you... even if there is this much idea of 'I am there seeing god,' then that god is false. It is your imagination, the mind is fooling you; it is your hallucination.

The Zen masters say 'If you meet the Buddha on the way, kill him.' That's what they mean. They are saying 'If you come across Buddha before you have disappeared – only then can you become Buddha – then kill Buddha. It is your imagination; it is not the true Buddha.'

When truth happens you are not there as an individual to take note of it. Yes, seeing is there but there is no seer. Loving is there but there is no lover. Experiencing is there but there is no experiencer. That is the paradox, and it can be understood only when it happens; there is no other way to understand it.

It is so absurd, logically it looks impossible. If the seer is not there how can seeing happen? Logically it is a very mad statement. But in life also there are moments when the seer disappears and seeing is felt. For example, looking at the moon, the full moon, suddenly you are overwhelmed with the beauty. The seer disappears; seeing is there. Or in love.... When one falls in love, the lover disappears; love is there. But we are so unaware that we cannot take note of these things, otherwise life makes everything available. Life is very generous. It goes on teaching us all the secrets in every possible way but we are so unconscious, so unaware, that we go on missing the point. Yes, it happens even in ordinary life. It has nothing to do with religion particularly.

Listening to music, the listener disappears. listening continues. The music is there, the experience of the music is there, but there is nobody inside you. You are so full of music that there is no space left for you to be there. These are all glimpses of the ultimate. I am all in love with beauty, with poetry, with music, with dance, with love, because all these are the small windows that open suddenly and through which you have a glimpse of the beyond. And then one day you can get out of your shell. You can simply fly out of the window and can become one with the sky.

It is love-fire that transforms, and we are creating that love-fire here. You all have to become sacrifices... you all have to become offerings to this fire that I am creating here. Only then can I be of any help to you. Only by destroying you can I help you, because the you that you think you are, you are not. And the you that you really are, you have no idea of. The personality has to be mercilessly destroyed; then the essence arises. That is you and that is me, and that is all, because that essence is not separate; it is universal. Personality is private, essence is universal. Personality is human, essence is divine. But to allow that essence to arise, great destruction is needed. Before every creativity much has to be destroyed.

[A sannyasin asks: You told me to give up my ego and when I do groups the therapists tell me to be more aggressive and to use my aggressiveness. I'm a little bit confused about this.]

There is no contradiction in it. One can express aggression without being egoistic, and one can be very humble and yet egoistic. One may not express one's aggression and yet be egoistic. In fact, when you are totally involved in aggression, the ego disappears. When you are really angry you are anger; there is nobody who is angry. Watch it and you will find that. It is later on when you say 'I was angry' but when the anger was really happening there was no 'I'; there was only anger.

When sex takes possession of you there is no 'I', only sex. The 'I' is always later on. It is when you start remembering the past that the 'I' comes in; the 'I' is an artifact. If you watch moment to moment you will never find it. It is always found in the past or projected in the future. You can think of yourself becoming the president of the country or the prime minister in the future and then the 'I' comes. Or you can think of the past – you were angry; now, you can think 'I was angry.' But that is a falsification of the fact. When anger was there you were not there; there was only anger. And to know this – that when anger is there you are not there, when love is there, you are not there, when greed is there, you are not there – to know it is to dissolve the ego. And once the ego is dissolved, you will be surprised: many things simply disappear. Aggression simply disappears, anger disappears. But it is not that you have to repress them.

So the therapist is right – you have to express whatsoever is there, but there is no need to be egoistic about it; it is nothing to do with the ego. In fact people don't express their aggression because of what people will think. It is because of the ego that they don't express their aggression. They smile, are very polite and very nice and deep down they are carrying all kinds of poisons. On the face the smile is just painted – it is false, it is a mask.

The therapist is right: you should express all that is there. If you express you unburden. If a person goes on expressing whatsoever is the case, he remains unburdened; he doesn't carry scars and wounds and pus never gathers in his being. He is always innocent like a child. Watch a child: when he is angry he is really angry – he is just pure anger. And pure anger has a beauty in it. You will never find the child ugly when he is angry; you will see fire, you will see life, aflame. Such a small child and ready to destroy the whole world! Such a tiny child but he has forgotten all tininess.

That's what therapy suggests, that slowly slowly you unburden yourself. What I am saying is something beyond therapy, but the therapy prepares you. Unburden so that one day there is nothing to carry, and when there is nothing to carry the ego cannot exist. The ego exists through possessions – they may be outer or inner – but if there is nothing to possess then you cannot exist as an ego.

Therapy's work is limited: it helps you to be sane, that's all; it keeps you sane. My work goes beyond therapy, but the therapy has to prepare the way. That's why there are so many therapies in this ashram. I have deliberately arranged those therapies. They clean the ground; then I can sow the seeds. Just cleaning the ground is not going to make the garden. That's where therapy is missing in the West. You go to the therapist – he cleans the ground, he helps you to unburden, and then you start accumulating the same things again, because the garden is not prepared at all. What are you going to do with clean ground? You will gather all kinds of rubbish again.

Therapy prepares the ground and then roses can be grown in you. So the therapist is right; aggression, anger, sadness, despair, love – everything – has to be expressed, accepted. Then

my work starts; then I can tell you how to drop the ego. Now there is no need to carry it – you can drop it.

CHAPTER 8

8 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, viryo means life, energy – divine life energy. The divine is the hidden part of reality... the inner part of reality. The outer is visible; the inner is invisible. The outer is available through the senses; the inner is available only through consciousness. So those who depend only on the outer senses see reality on the circumference. They never penetrate the core of it, the centre of it. Those who depend only on the senses are bound to remain materialists; for them the divine remains non-existential. Not that it doesn't exist – it exists, but it needs a different kind of approach.

The eyes cannot see it – the eyes can only see the form, and the totality is formless. The ears can hear only the sound, and the totality is soundless. It is utter silence, stillness. The centre is just the opposite of the periphery. This is the polarity: the centre can be approached only if you become centered.

So god is known only by closing your eyes. If you open your eyes you see the world; if you close your eyes and see, you will see god. But ordinarily even if you close your eyes you will see the world reflected because that has become habitual. The mind knows only one way of contacting – that is through the form. Slowly slowly one has to learn another technique: to contact the formless. That is the divine in existence. And to know the divine, all that is needed is an overflowing energy, overflowing vitality.

When the tree is overflowing with vitality it blooms and flowers. If the tree is not overflowing with vitality it will never be able to produce flowers. Flowers are a luxury. Only when you have too much and you cannot contain it, do they burst forth.

So is the case with spirituality: it is a flowering – it is the ultimate luxury. If you are overflowing with vitality, only then does something like a golden flower bloom in you. William Blake is right when he says 'Energy is delight.' The more energy you have, the more delight you will have.

Not to have energy is to remain depressed. Despair comes because energy goes on leaking; and people have forgotten how to contain it. In a thousand and one thoughts, worries, desires, imagination, dreams, memories, energy is leaking. And energy is leaking in unnecessary things which can be easily avoided. When there is no need to talk people go on talking. When there is no need to do anything they cannot sit silently: they have to do.

People are obsessed with doing... as if doing is a sort of intoxicant; it keeps them drunk. They remain occupied so they don't have time to think about the real problems of life. They keep themselves busy so that they don't bump into themselves. Otherwise they are afraid – afraid of the abyss that is yawning there within. So they keep hanging around things necessary, unnecessary; they invent problems and they remain clinging to those problems. This is how the energy goes on leaking and why you never have too much of it.

One has to learn to drop the unnecessary, and ninety percent of ordinary life is unnecessary; it can be easily dropped. One has to be almost telegraphic, just the essential, and you will have so much energy left that one day suddenly you start blooming, for no other reason at all. Just the level of energy goes on becoming higher and higher and one day suddenly it has touched the highest peak in you and the golden flower....

So these two things have to be remembered: the real is not only the apparent – the apparent is only the outside of the real; the inner is not available through the senses. For that one has to become rooted in one's consciousness, one has to become awareness. And second: to become that awareness, to become that flowing of awareness, one has to conserve energy.

This is the meaning of sannyas: to renounce the unnecessary, to renounce the meaningless. And then nothing else is needed. Energy goes on accumulating and one day suddenly it has reached to that degree where the revolution happens on its own. It is just like heating water: at one hundred degrees it suddenly evaporates. At one hundred degrees your energy blooms and you are no more an ordinary mortal. Suddenly you have become aware of something immortal in you, timeless, deathless. To know that is to know god, and to live without knowing it is to live just a futile life.

Prem means love, pranam means salutation, a salute – a loving salute. And that has to become the very lifestyle of a sannyasin – that he is constantly in that state of gratitude towards existence, that he is a loving salute, that he is constantly bowing to existence... to the trees, to the mountains, to the sun, to the moon, to people, to animals, to the earth. It has to become the very lifestyle, an undercurrent – that one is constantly grateful, that deep down with every breath one is saying 'thank you', that one is overwhelmed because the gifts of god are so many.

Prayer becomes false when we start demanding something; prayer is true when it is only a thanksgiving and nothing else. Because already much has been given to us... much that we don't deserve at all, for which we have not done anything. Life has been given to us – we have not paid for it, we have not earned it. It is a gift, a sheer gift.

These two words are very important. One is 'pranam' – it means a thankful salute. Another is 'prasad' – 'prasad' means gift. Prasad is from god's side. Pranam is from our side. He gives – we can only be grateful. In return we have nothing to give. Life is a prasad, a gift. Love is a prasad, a gift... this beautiful existence and so many possibilities and so much potential. Each moment is

pregnant with infinite benediction. God is the giver. All that we can do in return is bow down in deep gratitude. His gift is called 'prasad'; our gratitude is called 'pranam'.

So become a constant salute. Slowly slowly it penetrates so deeply that small things, very small things.... You are feeling thirsty: just a glass of water, and the thirst is quenched then there arises great thankfulness. You see a flower and suddenly you are possessed by its beauty. One would like to bow down, one would like to be on one's knees and have a little prayer. And then at each step and in every moment you will find many many things every day. And these things were always happening but you were not aware.

Only a grateful person becomes aware of the infinite gifts that are constantly being showered on us. The more grateful you are, the more you become aware how many gifts are being given. The more you feel grateful, the more you become open to receive. And those who are ready to receive, all is given to them. Nothing else is needed... just an open heart.

Man has to become a host, then god is ready to become the guest.

Prem means love, anamo means nameless. Love is indefinable. Nothing can be said about it, nothing at all, and whatsoever can be said about it will be false just because it has been said. It is something so deep that it cannot be brought to the surface world of language. It is something so mysterious that it can only be experienced, tasted, lived, but cannot be expressed.

Language is absolutely inadequate. It says nothing about deeper things. It is good in the marketplace; in the temple of life it is utterly useless. It has been created for the marketplace, for the mundane; it has nothing to do with the divine. Hence lovers become silent. There is a kind of awe. They are overwhelmed by some unknown energy, but they cannot figure out what it is – it is nameless; no word can contain it.

You can dance, you can sing, you can play on a guitar – that may be far better than using language because that will be more existential. You can laugh, you can weep... yes, that may be closer to the truth, but only closer; even that cannot contain the truth as it is.

One has to enter into love utterly mindless, wordless. Hence love has become a rarity, because people have forgotten how to be still, how to be silent, how to put the constantly chattering mind aside. They have completely forgotten. The mind has possessed them absolutely, the mind has become the master. Day in, day out, awake or asleep it continues; it goes on secreting thoughts. In the day you call them thoughts, in the night, dreams, but they are the same phenomenon. It never leaves you alone, and love is possible only when the mind leaves you alone.

Then suddenly there is a transformation; you are transported into another world. Call it love or call it god – it is the same thing. It is better to call it love, because the word 'god' has been so contaminated by the so-called religious people. And so much blood has been shed in the name of god that the word has become almost a dirty, four-letter word. It is better to call it love because in the name of love we have not yet done so many wrongs. In the name of love man has not been divided into Hindu, Christian, Mohammedan. In the name of love man has not committed any crimes yet; it is still more pure.

Jesus says 'God is love'; I say 'Love is god.' We can forget about god; we can go deep into love, and there is no need for any theologian to help us to go into love. Each heart is born with the capacity, inherent, intrinsic. Just as each seed is capable of bringing a tree into the world, each heart is capable of bringing love into the world. If we don't, only we are responsible, nobody else. And all that is needed to bring love into the world is a silent heart.

That's what meditation is all about: it prepares the way for love to come, it removes the barriers. It opens the doors and windows for the breeze of love to come in. It removes the curtains so that the sun of love can penetrate.

Meditation is just the negative work for the positive to happen. The positive is love.

Deva means divine, dhyana means meditation. There is a meditation which is not human, which is divine. That meditation cannot be done, obviously, because whatsoever we can do will be human. That meditation happens – it is not our part to do. On our part only one thing is needed: that if it happens we do not hinder it. We can hinder it – we cannot create it. And the real meditation is always divine; it is never human.

All human techniques lead you only so far. Ultimately one has to learn how to be available to god. It is not a question of doing. No effort can help; on the contrary a kind of effortlessness is needed, a surrender. One simply falls silent, one falls into a kind of relaxed state. One is not doing anything – one is just being, and then it happens. And only that meditation can liberate.

The meditation that you can manage will remain a mind game. It is your mind which is in control; it is the mind which is doing the meditation. But this meditation cannot take you beyond the mind. How can it take you beyond the mind if the mind is the doer of it? Then it is manipulated by the mind and remains something in your hands.

The real meditation is that which is not in your hands; on the contrary you are in its hands. But these human techniques help; they bring you to a point of frustration. They bring you to a point of hopelessness, they bring you to a point of helplessness. They bring you to a point where, out of despair, seeing the vicious circle of your doing, that it leads nowhere.... Again and again you come to the same point, you are back to your mind... one day, this insight dawns, that your doing is really your undoing. In that very moment, is let-go.

Then all doing disappears, all effort disappears. Something descends from the beyond. That is liberation. And even a single moment of that glimpse is enough. You are never the same again – you cannot be the same again. God has been contacted.

[A sannyasin says: I think I've changed since I've been here this time.]

You have changed... and you will go on changing. The only problem in life is to get stuck somewhere. If one goes on moving and changing one is bound to reach the ultimate, just as every river is bound to reach to the ocean if it goes on moving. The problem arises only if it stops moving. And that's what life energy is: a river. God is nothing but that ocean that is waiting in the beyond.

There is no need to do something special in any way to reach to god. All that is to be remembered is: go on changing, go on flowing. Never get stuck at any point – remain river-like. And that has started.

Just remember that change is life. Each moment remain available to the new. Always welcome the new so that change can continue. What people do is just the opposite: they cling to the old; then change stops. The change is with the new. With the old there is no change, but people cling to the old because the old seems to be secure, comfortable, familiar. You have lived with it so you know it, you have become skilful in it, knowledgeable about it. With the new again you will be ignorant. With the new you may commit mistakes; with the new, who knows where it will lead? Hence fear arises and out of the fear people cling to the old. And the moment you start clinging to the old you have stopped flowing. That's what I mean when I say 'getting stuck'.

Remain available to the new. Always go on dying to the past. It is finished! Yesterday, yes, is yesterday, and it can never come back. If you cling to it you will be dead with it; it will become your grave. Open the heart for that which is coming. Welcome the rising sun and always say goodbye to the setting sun. Feel grateful – it has given so much – but out of gratefulness don't start clinging to it.

If this is remembered life goes on growing, maturing. Each new step, each new adventure, brings new richness. And when the whole life is a movement, by the time death arrives one is so rich and one has known something so tremendously of the ultimate that death cannot take anything away. Death comes only to poor people – those who have not lived. I call them poor – the people who have remained in the familiar, the secure, the people who have stopped growing long before death comes; they are already dead.

But a person who is young and alive when death comes – young because he is still ready to receive the new, alive because he has still the spirit of adventure... as young as Socrates dying, as alive as Socrates dying. Even when he was dying he was so thrilled with the idea of death. Death became the adventure. He was so intrigued – he was just like a child, waiting. The poison was being prepared and the man who was preparing the poison was delaying... just out of love for Socrates: 'Let this beautiful man live a little longer.' So he was delaying and Socrates would come again and again to the window and would ask 'What is the matter? Why are you delaying so long?' The man was angry and he said 'You seem to be almost mad! I am delaying deliberately so that you can live a little longer! But you are in such a hurry! Why are you in such a hurry?' And Socrates said 'But I have lived my life – I have known what life can give. I would like to know now what death can give.'

This is the enquiry of an alive consciousness. Even death is conquered. How can Socrates be dead? impossible. Such spiritual richness – death is defeated. Death died, not Socrates; Socrates still lives. That spirit is immortal.

So go on moving, go on changing. That's my message to my sannyasins: they have to become rivers; never get frozen, never get stuck. Never get too attached to the past – remain available. This is the way to live dangerously, but to live dangerously is the only way to live. There is no other way.

[A sannyasin says: I always feel a great lack of receptivity.]

Mm mm... I don't see that that is the problem; the problem is something else. And the mind is very clever: it always creates a false problem to protect the real problem so you become engaged with the false problem. And because it is false it can never be solved, so you become occupied and the real problem remains. It is a device. It has to always be remembered, that the mind cannot give you the right diagnosis – it always gives you the wrong diagnosis; hence the need of a master.

Because if you listen to your mind, the mind will tell you 'This is the problem', and because you know nothing except your mind, you will believe it! People never doubt their minds, that's the problem. They doubt everything else – they never doubt their minds, and their whole life becomes a mess. The beginning of spiritual life is the doubt about your own mind.

That is the function of a master – to create a doubt against your mind. This is another aspect of the same thing; to create trust in the master means to create doubt in your own mind. If you believe in your mind, you cannot trust the master; if you disbelieve your mind, then only can you trust the master.

It is not the real problem; you are receptive. The problem is that you cannot accept yourself as you are. You have great ideas about how you should be, you have ideals about how you should be. And because of those ideals you remain in a kind of anxiety, because you are always falling short. Now this is a very vicious circle: first you make a great ideal.... The great ideal means it is as far away from you as possible, that's why it is great. You put it as high as you can – it is the ultimate in your imagination, you cannot imagine beyond it. It is the Everest, it is far away in the clouds, and then suddenly you look at yourself and now you are crawling on the earth, in the dust. So the gap between you and the ideal becomes so big, it creates anxiety, anguish, sadness, a kind of meaninglessness, futility, despair. It is because of the ideal.

Those ideals have to be destroyed, they have to be dropped; that's what I mean by accepting yourself totally. You are the way you are, and this is the only way you can be; there is no other way. So not even a small lurking desire to be somebody else has to be allowed, because that very desire will create despair; it will condemn you. You will always be comparing and you will always feel inadequate. That's the misery that you create.

My basic teaching is: accept yourself in toto. Nothing is missing, all is as it should be. Everyone is already perfect. Perfection has not to be achieved; it is already there. The moment you accept yourself, it is revealed. If you don't accept yourself, you go on chasing shadows, mirages, faraway mirages. And they only look beautiful when you are very far away from them. The closer you come, the more you find that there is nothing, only sand; it was a mirage. Then you create another mirage. And this is how people waste their whole life.

Just accept yourself as you are. Don't condemn, nothing has to be condemned, nothing has to be judged. There is no way to judge, no way to compare, because each person is unique. There has never been a man like you and there will never be again, so you are alone; comparison is not possible. And this is the way god wants you to be, that's why you are this way. Now don't fight with god, and don't try to improve upon yourself. otherwise you will create a mess. That's how people have created a mess out of their lives.

So this is my message to you: in the days that you will be there, accept yourself. It will be hard, very hard, because the idealistic mind is always there and watching and saying 'What are you doing? This is not the right thing to do! You are not supposed to do it. You have to become a great man. You have to become a Buddha or a Christ and what are you doing, Sarjano? This does not look like a Buddha. You are behaving like a fool. Are you mad?'

Accept yourself. In that acceptance is Buddhahood. And when will you be back?

[A sannyasin says: I'm totally in your hands – please guide me.]

You have come to the place where you belong, and I know it has been a long search, but it is how it happens.

It is natural – one has to knock on many doors before one finds the right door. And even knocking on those wrong doors is helpful, because that is the only way to find the right door – there is no other. One should be grateful for all those mistakes, errors, for all those cul-de-sacs, going astray. All that is needed, it is a part of growth. This is the fire of life, and it is only through this fire that one becomes steel. And one gets only what one deserves, and when one deserves it.

And when the disciple is ready, the master appears.

If the master appears before the disciple is ready, the disciple will not be able to recognise him; it is not possible to recognise him. Unless the need has arisen in you, unless you are really hungry for it, you will not be able to see it.

So Jesus comes – only a few people feel his presence; others don't feel it at all. Others think that he is mad or a dangerous person or a criminal. Others only think of how to get rid of him; his presence is unbearable, intolerable. Only for a few people is he manna, only for a few people is he spiritual food, nourishment... but only for those who are ready. And this has always been so.

But once you have started recognising somebody as your master the transformation has already set in. In that very surrender the real thing has already happened. All else is secondary – all else will follow in its own time; there is no need to worry about it. The basic thing is surrender, and if one can start with it, one has arrived; one is already at the goal. Then there is no question of missing.

The great problem is how to seduce people to surrender. That takes a long time, that takes unnecessary work, energy; it is a sheer wastage. But when somebody comes surrendered, things are so simple and so easy; then the growth is very natural.

You have come ready and now you can leave it to me. Now it is my responsibility; it is my work and my problem. You have nothing to do about it – just relax.

[To another sannyasin, Osho says:]

You are unnecessarily worried. Your worry is purely mental, and you are creating it. In fact it is not there, because your energy is completely free of worry. When some problem is in the energy, then it is actual. But some problem can be only in the mind and have no corresponding complexity in the energy; then it is just false. It is just like a hypochondriac who thinks he is ill; he is not ill but he suffers. His suffering is true but his suffering is not real. Certainly true, because he is suffering – he thinks that he has a stomach ache and because he thinks and believes in it, he creates it – but the body is completely free of it. He does not need any medicine. All that he needs is a homeopathic treatment – just sugar pills.

And that's what your situation is: you don't have any problem; you are creating it. And sometimes it happens that when you don't have a problem – the mind has nothing to do and the mind feels

absolutely at a loss as to what to do – it starts creating problems. k has always lived with problems and always felt good with problems because there is something to do, something to solve, something to fight; there is a challenge. Now all problems have disappeared, there is no problem, and the mind is at a loss.

You have to understand it and just drop all those worries. I am your security – what else do you want to be secure about? If my love cannot be your security then nobody's love on this earth can be your security.

So just drop all that nonsense, and things are perfectly good!

CHAPTER 9

9 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, shravano means listening – the art of divine listening. And that's what meditation is. If one can learn how to listen rightly, one has learned the deepest secret of meditation. People hear but they don't listen. Hearing is one thing – listening, altogether different; they are worlds apart. Hearing is a physical phenomenon; you hear because you have ears. Listening is a spiritual phenomenon. You listen when you have attention, when your inner being joins with your ears.

And once you have learned how to join your inner being with your ears, you can join it with any sense. It can be joined with the eyes or with the nose or with the sense of touch or taste, and slowly slowly you can join it with all your senses simultaneously. In that moment, god is available. But it is easier to start with the ears... particularly for you it will be easier. So start on a journey of divine listening.

Listen to the sounds of the birds, the wind passing through the trees, the river in flood, the ocean roaring and the clouds, the people, the far-away train passing by, the cars on the road – each sound has to be used. And listen without any imposition on what you listen to – don't judge; the moment you judge, listening stops. If you say 'good' or 'bad', 'I like it,' 'I don't like it,' you are no more listening; you have taken an attitude, and whenever one takes an attitude attention disappears. Attention lives only when you have not made a conclusion.

The really attentive person remains without conclusions; he never concludes about anything. Because life is a process – nothing ever ends. Only the foolish person can conclude; the wise will hesitate to make conclusions. Conclusion is possible only when everything has come to an end, and nothing ever comes to an end: it goes on and on forever. So listen without conclusion. Just listen – alert, silent, open, receptive. Just be there, totally with the sound that surrounds you.

And you will be surprised: one day suddenly the sound is there, you are listening, and yet there is silence. It is true silence that happens through sound. Escaping to the mountains is of no help;

that silence is false. The real silence has to happen in the marketplace, surrounded by all kinds of sounds and yet silent within, utterly silent. That pregnant silence becomes the door to god.

[Deva Jivana means divine life.]

To live surrendered to god is to live a divine life – to live as if god is living through you, to disappear as an ego and function only as a passage for god, to become a hollow bamboo so that god can make a flute out of you. The song has to be his.... And that is the greatest transformation possible.

Man can live in two ways. One is the egoistic way – then your ego is the centre of your life. The other is to live without any ego, utterly empty inside. Then god can become a guest in you, then he lives through you.

To live with the ego is to live a worldly life. To live without the ego is to be a sannyasin; that is the true religious life. The whole art consists of dying as a person so that the impersonal and the universe can flow through you. It is just like a seed dying in the soil; then god starts growing like a tree.

To live in the ego is to live in misery, in hell, because it is small. It is almost like living in a dark cell, hence it is suffocating, it is nightmarish. Man's being is vast and the ego's confinement is very small. The ego is very very limited and the being is infinite. To force the being, which is infinite, into a finite thing is to create misery. It is imprisonment. Hence the desire to be free.

Every heart is burning with the desire to become freedom, but freedom is possible only if you disappear. You cannot be free – you are the imprisonment itself. When you are not, freedom is, and in that freedom there is no worry, no fear, and in that freedom, because there is no fear, love arises.

Once god starts living through you, you are eternal. Then there is no death, then time is irrelevant, then bliss is continuous; it is a continuum.

Prem means love, dharmo means religion. Love is a by-product of religion, love is the fragrance of the flower of religion. But to understand religion one has to understand what religion is not, because religion has become contaminated with so many things which are not religion at all. Hence the fragrance of love is missing. On the contrary, just the opposite has happened; religions have created much hatred in the world. Rather than bringing human beings closer to each other in a loving embrace, they have created conflict, war, violence. Religion has become something ugly, and the reason is: it got mixed up with something which is not religion.

Three things which are not religion but which have become religion have to be understood. The first is: ritual. Ritual is not religion at all; in fact, ritual is a way of covering up your neurotic tendencies. It is neurosis. Giving a beautiful facade to it, giving it a religious garb, does not help. Neurosis remains neurosis; you only change the name. The neurotic mind moves in habits, routines – it is repetitive. It moves in a groove, it goes on doing the same thing again and again and again. Once it becomes religion then many neurotic people are thought to be religious.

That's why in the East there are not so many mad people as there are in the West, and the reason is that in the West the ritual has disappeared, almost disappeared. So every neurotic has come out

naked into the light. In the East the ritual is a protection. If somebody is doing a ritual you respect him: you think something significant is being done. All that he is doing is hiding his anxiety, keeping himself occupied with something. He is afraid of himself. He cannot face himself; he is afraid of coming across himself, he keeps himself occupied. Maybe he goes on turning the beads of his mala or he repeats 'Ram, Ram, Ram...', or he does something repetitively every day. His ritual is not different from other, secular, rituals.

Smoking is a ritual – it keeps you occupied. So whenever a person feels nervous he starts smoking to avoid that nervousness. It becomes a beautiful occupation, but it is a religious ritual: taking the smoke in and then throwing it out, and taking it in and throwing it out. k is a mantra, it is a repetitive process. It makes one feel good – nervousness becomes occupied. When people are happy they forget smoking; when they are unhappy they immediately remember it.

So ritual is not religion – that has to be understood – and that is almost ninety percent of religion. And once you drop all rituals you are standing naked in the sunlight, and that is the beginning of the inner journey one has to face. If one is neurotic, then that neurosis has to be faced, one has to become aware of it, because only through becoming aware of it is it going to dissolve. Hiding it, keeping it somewhere in the basement, giving it a beautiful covering, is not going to help; it is not going to change it at all. So the really religious person is non-ritualistic.

The second thing: religion is not belief. To believe is to avoid enquiry. The person who believes, believes out of fear, not out of understanding. There is no need to believe if there is understanding. Understanding needs neither belief nor disbelief. It is the fearful mind: out of fear one wants to cling to some belief system. It gives solace, consolation. It makes one feel as if one knows, and one knows not. It gives you a false notion of knowledge, and deep down remains ignorance and darkness. It hides people's stupidity. Only stupid people believe... and disbelieve, which are the same. It doesn't matter whether you believe or disbelieve – it is stupid.

The intelligent person enquires. He will not believe in god, he will not disbelieve in god. He will not take any standpoint. He will say 'I will enquire, I will remain open. I will not move from an already accepted conclusion because then there is no movement, no possibility of movement. If I have already accepted something as true, the enquiry is finished. It is an abortion; now there is no point in enquiry. One has already taken a conclusion, a priori.' The intelligent person enquires, he goes into enquiry. Enquiry is arduous but it is beautiful too, because it is only through enquiry and the suffering and the pain and the ecstasies that come out of it that one grows.

And thirdly: religion is not morality. That is another deception. People become do-gooders. That is not true virtue – it is a camouflage. It brings respectability, it gives you a good ego feeling. It makes you feel that you are somebody important, significant – not only in the eyes of the world but even in the eyes of god – that you can stand upright, even encountering god; you can show all the good deeds that you have done. It is egoistic, and religion cannot be egoistic.

Not that a religious person is immoral, but he is not moral; he is amoral. He has no fixed character. His character is liquid, alive, moving moment to moment. He responds to situations not according to a fixed attitude, idea, ideology; he simply responds out of his consciousness. His consciousness is his only character, there is no other character.

If these three things are understood then one can understand what religion is. Religion is sanity – going beyond the neurotic mind. Religion is enquiry – going beyond belief systems and disbelief systems. And religion is consciousness – going beyond the confinements of character.

Character is an armour. It is given by others to you, it is imposed on you by others. It is part of the social politics; the society wants you to be in a certain way because that is how you will be more useful and you can be exploited more easily by the society. The society wants you to be mechanically efficient. That's what the society calls 'a man of character' – one who is just a robot, who is predictable. The society is very much afraid of people who are not robots because they are unpredictable; you cannot depend on them. You may send them to the war and they may not kill the enemy. They may say 'Why? This man has not done anything to me – why should I kill him? He must have kids at home. His old mother and his wife will be waiting. I cannot do it.' And all that nonsense of the country and the fatherland and the motherland, that is just stupidity. A man who is not a robot will always be a rebel. He will function out of his consciousness, but then he will create constant difficulties for the so-called status quo. The society wants you to become a character, not a consciousness.

My whole effort here is to create consciousness not character. And once these three things are fulfilled – that you are no more neurotic, that you have learned how to be out of the neurotic mind, that you have become a watcher, that some meditation has started growing in you, that beliefs have been discarded because they were borrowed, they were not yours, because character is no more relevant and you only depend on consciousness, wherever it leads – then suddenly one of the greatest surprises happens uninvited, unsolicited: love starts happening... love starts overflowing. That love is god. How long will you be here?

Prem means love, dhyano means meditation. Let love be your meditation. Nothing else is needed – love is enough unto itself. And god comes to the loving heart of his own accord; one need not seek and search. And in fact there is no way to seek and search for god. Where is one going to seek and search? He has no name, no form, no address; he is not somewhere. Either he is everywhere – then too it is very difficult to search for him – or he is nowhere; then too it is very difficult to search. And everywhere and nowhere existentially are synonymous; they mean the same thing.

Man cannot search for god because we have no knowledge about him. There is no way to begin the search, and whatsoever we do will be out of this stupid mind, will be out of this confusion, this mess that man is. And out of confusion whatsoever is done will bring more confusion, and stupidity will simply strengthen itself by whatsoever is done through it. All that is needed is to fall into a silent, loving space.

One has to be silent, still, and loving. And then one day, suddenly the eyes change, the gestalt changes; the world is the same and yet not the same. Yes, it is the same world – the trees and the birds and the people – but now everything is a manifestation of god. It is god who is green in the trees and red in the roses. It is god who is beautiful in people, singing in birds, flowing in rivers.... That is a change of gestalt within you. Not that you have gone anywhere – this is the only world there is, there is no other world, all other worlds are just imagination. This is the only world, but there are two ways of being in this world: one can be loving or one can be unloving.

If you are unloving you will know only matter. If you are loving you will know god. It is the same world. The materialist simply says 'I don't have any loving energy in my heart', that's all that he is

saying. He may say that there is no god and matter is all, but in fact what he is saying is 'I have no tenderness in my heart.' And without tenderness and caring you cannot feel god. One has to become sensitive. Love is the art of becoming sensitive.

And let this be your meditation: become more sensitive, become more tender, warm. Don't miss a single opportunity to be loving, and don't do anything that goes against love. Then one need not worry. Then it is god's worry – whenever he feels the time is right, he comes. And that's the only way he comes; not by chasing but by becoming still, silent, loving.

[Veet Aikrago – means beyond concentration.]

I am here to help you to celebrate life in all possible ways. I am here to help you to dance deeply with life, to sing the song that is in your heart and to flower to your optimum. Then there is joy, because there is fulfillment. Then even death is beautiful, because one has lived, one has known, one has loved, one has suffered, one has felt the moments of great ecstasies. One has lived in all possible ways. One has experienced what life is in its pain, in its pleasure, in its dark moments, and the valleys, and the sunlit peaks. One is ready to die with a great thankfulness in the heart. And to die with gratitude is the only proof that one has lived.

So I teach how to live and I teach how to die, but everything is based on one fundamental, and that fundamental is celebration.

Prem means love, pagalo means mad – love mad, a loving madness. Truth is available only to those who are ready to be mad for it, because truth cannot be attained through the business-like mind. The calculative person is bound to miss it, because truth is not a bargain – it is a gamble, and only a madman can gamble, can risk, can give all that he has for something which may happen, may not happen. Who knows? That is the risk.

One has to give all that one has to attain that which we have not even been able to dream about. Truth is something unimaginable. So is god... so love. All that is great and beautiful is beyond the logical mind. It is beyond man's cleverness, hence the clever people go on missing.

One needs to be daring enough, and that is possible in you. I can see the quality of daring, and that's a beautiful capacity. If used consciously, it can bring a great pay-off; if used unconsciously it becomes suicidal.

CHAPTER 10

10 October 1978 pm in Chuang Tzu Auditorium

Anand means bliss, wajid is a Sufi word. It means intense yearning for god, a total longing for god, a passionate longing for god – not just a desire. A desire becomes a longing when you are ready to risk all for it. Even life seems to be less valuable than it.

Desires serve life; a life serves a longing. A longing is higher than life – one can die for it. Desires are many – longing can only be one, because it needs your total energy, it needs you as you are in your totality. You cannot withhold any part of yourself, you cannot move into it cautiously, cleverly, calculatingly. It has to be a mad jump. That is the meaning of 'wajid', and only a wajid arrives.

Unless god is your only desire, god is not going to happen. When all desires become one desire, that moment of intensity is the moment of meeting. God is always available but unless we are totally for it we are not tuned to its being. Our totality gives us a tuning and suddenly the music is there. The music has always been there but we were not tuned.

And man is very fragmentary: one desire taking you to the north, another to the south and all desires taking you in all directions and driving you mad. Hence people never reach anywhere – it is not possible – because a part moves in this direction, a part moves in another direction, to the diametrically opposite. How can you arrive? To arrive your totality will be needed. That's why you see people dragging. They don't have any intensity of life; it is not possible. They are leaking in many directions – they cannot have that energy.

Wajid means one who is absolutely longing for god and is ready to risk all. But this longing has to be very blissful; one should not be doing it in a serious way, because the moment you become serious, you become tense. One's longing has to be and has to be intense but not tense at all. It has to be playful, it has to be cheerful, it has to be with laughter and dance and singing. It has not to become a duty. You are not obliging god or anybody – you are simply living the way you want to live;

hence you are blissful. This is the way you have chosen to live, this is the way you want to become aflame... but it has to be a dancing flame.

If these two things are fulfilled, god is available any moment. These are the two requirements.

Sati means remembrance, and samma means right. The full name will mean 'right remembrance'. God is not lost but only forgotten. We are not to search and seek for god; we have only to remember. It is already known at the deepest core of our being. We have to allow it to come to the surface. The remembrance is like a seed in the unconscious: we have to help it to grow into a tree so that its branches start reaching to our conscious mind. And that's what sannyas is all about: a device to help you remember god.

The basic thing to be understood is that god is not lost. In the very nature of things we cannot lose him. We are in it, we are it. There is no possible way to lose contact with god – all that we can do is to forget him. But even when we are in a state of forgetfulness he is there. Right now he is there... Looking at me through you.

Looking at you through me, breathing in you, breathing in me... because only god is. God is equivalent to existence... god always is. We can forget – that freedom is allowed – but any moment that we decide, we can remember.

It is just as sometimes it happens that you see a person and you remember that you know him, that you have known him before. You recognise him perfectly, you even remember that you know his name, but the name is not coming up. You say 'It is almost on the tip of my tongue.' You know it is there but still it is not coming. That is exactly the case with god: it is there on the tongue – a few devices are needed to help you so that it is released from the unconscious. And the best way to release it from the unconscious is to be in a let-go.

If you try too hard to remember the name of the person you think you know and have forgotten, it will be impossible. The more you try, the more tense you will become. It is better to go into the garden, to start thinking of the trees and the butterflies and the flowers, or to lie down on the grass and just look at the blue sky, and suddenly it pops up.

Exactly like that god happens: it pops up. And all that I teach here is how to relax, how to play, how to allow your life to be fun. When you are really in a playful mood, relaxed, it pops up.

Deva means divine, sukho means joy – divine joy.

It needs nothing to be joyful – life is enough, in fact, more than enough. If we listen, see, love, a spontaneous joy starts arising. Seeing the stars in the night or the flowers in the garden or the birds on the wing, if one can be silent, just alert, watchful, with no thought interfering, then a joy arises of its own accord. It needs no conditions to be fulfilled.

The worldly happiness needs many conditions to be fulfilled, and because it is conditional it is temporal. When the condition disappears, the happiness disappears. It is managed, produced, manufactured. But the divine joy is not manufactured; it is a revelation. You are just a witness to it. It does not come out of any effort – in fact it comes out of tremendous effortlessness. For it to happen one has to be almost feminine, soft, sensitive, welcoming; one has to be like a womb.

That is the whole teaching of Tao and of Zen... and I teach nothing but Tao and Zen – of course, in a totally new way because times have changed and each ancient truth needs to be reborn. It needs a new body, a new garment, a new formulation. That's what I call a resurrection. So what is happening here is a resurrection of all that is true, beautiful, good. It is a renaissance.

Feel happy that you are becoming part of this great milieu. Each sannyasin has to contribute much, because we are trying to materialise a great dream, a dream in which East and West can meet, a dream in which all religions can meet, a dream in which the earth can become our home – undivided, without conflict and war, without nations and races and colour divisions.

Sannyas is a vision of a new world. Rightly understood it contains all that is beautiful from the past and all that is going to be beautiful in the future. It is a turning point. So be glad that you are also becoming part of something which is almost impossible but which still can happen.

[A new sannyasin says that he's been listening to his inner voice – he'd like to know if this is the way: to follow his own voice.]

Mm mm. Wait a little – go through a few groups. Go on listening to your inner voice. It has to be verified. It is still vague and confused; it will need much purification. But now you have come to the right place where it can be purified. And soon you will be able to follow it absolutely. Go on listening to it. But before I say to follow it, wait, because right now you cannot make a distinction between which is really the inner voice and which is just the mind playing a game – they will both appear inner. And the mind is very cunning; it can deceive you. So soon you will be able to separate the mind from the inner voice.

Right now go on listening but there is no need to follow; right now you have to follow me. For at least three months just be absolutely in my hands; then you will be able. I will tell you exactly when the time has come, then you can follow. Everyone has to come to that point from which one starts following one's own inner voice.

The function of the master is that – to help you to find and crystallise your inner being. The master is saying exactly the same thing that your inner voice will say. The master is just a mirror: he reflects your inner being.

So when you are with a master listen to the master, follow him, and he will make you ready one day. Then you can move alone....

[Prem Wajdo – finding the love which has been lost.]

In any energy field all that is going to happen is a flowering of love. And the moment your love flower has bloomed, you are fulfilled. Then there is utter contentment and a beautiful silence. One starts feeling at home in existence. That is the meaning of experiencing god: to feel that utter benediction, the contentment of being at ease, of being at home... all conflict is gone, all struggle has disappeared; one is no more fighting. One is just in a tremendous energy of love, overflowing, sharing....

Deva means divine, and sufi means 'a seeker who is moving on the path of love.' God cannot be known through knowledge; knowledge is utterly meaningless. God can only be known through love.

The way to god goes through the heart. It needs only an innocent heart, and you have it! And it is beautiful that your heart is still like a small child... it is rare.

The head is carrying many burdens, but that is irrelevant. The head is full of knowledge but that is not going to create any trouble for you because your heart is still throbbing with great energy; it can easily dominate the head. Once you allow the heart it will become the master and the head will become the servant. It can become it this very moment.

Be glad that god is not very far away from you – just by the corner – and a small change, a very small change is needed. You have to shift your focus from the head to the heart, that's all. So feel the heart more and more, and do things that nourish the heart – music, painting, poetry, sculpture, nature – anything that nourishes the heart. And when sitting silently, move to the heart, be there. Desert the head as many times as possible during the day. The head is only a mechanism – very useful, has to be used. It has great utility but it is not the master of the house. And the master of the house is not dead.

There are many people whose hearts are almost dead and it takes years of work to make their hearts beat again in the spiritual sense. Physiologically they are beating, spiritually, dead. But you are fortunate: your heart is spiritually alive too. And you have come to me in the right moment. Something is very imminent. If you don't get frightened it is going to happen!

[A new sannyasin says: When I took sannyas I felt very easy about it, and now I have doubts about whether I even have the right to be a sannyasin; I do not think I am a real seeker.]

It happens sometimes, because people live very accidental lives. They don't know what they are doing and why they are doing it. Now you are becoming a little aware. It is a good sign, a good indication that you have started reflecting about yourself – about what you have done, why you have done it. And when one starts enquiring into one's acts, commitments, directions, goals, great confusion arises. To avoid that confusion many people never think about what they are doing; they simply go on doing. From one thing to another they simply go on jumping, so there is no time left. Tired, they fall asleep; early in the morning they start chasing shadows again. That goes on and on and one day they die without knowing who they were and what they were doing exactly and why.

This is a good indication. This is something that has happened – through sannyas, and it is not only about sannyas – now you will be hesitating about everything. It is the beginning of wisdom. Only stupid people never hesitate. Wise people hesitate. Just see that this is one of the gifts of sannyas and many more gifts are on the way. This is a great gift – that you have become reflective, started thinking why you have done this and whether you want to be a sannyasin or not.

Nothing to be worried about. Remain open, and whatsoever you decide is good. If you want to remain a sannyasin, good; if you don't want to remain a sannyasin, good. But just be alert, whatsoever you do, otherwise you will leave sannyas and next day you will start thinking 'Why have I left it?' This happens every day.

One woman from Holland came just two, three days ago. She took sannyas, she went to Holland and there she started hesitating... must have become afraid. People must have started laughing and ridiculing or thinking she has gone crazy. She returned the mala, but then she started feeling

very bad about it, about what she had done, so she rushed to get the mala back! Now this is just absurd.

So just let things happen in a cool way. Go home; if you feel that you have done something wrong, that it has been something that is hanging like a weight on you rather than making you able to be more free and growing – if you feel that your sannyas is like a rock hindering your growth – drop it! But don't be in a hurry, because it is not a rock, and you will repent. In fact this insight is also part of it, and many more insights will be coming.

So be cool, be silent, and never be in a hurry about any decision. Maybe you have taken sannyas in a hurry; now at least remember not to drop it in a hurry. Mm, you have committed one mistake; now don't commit the second! (LAUGHTER)

But if you decide to leave, there is no problem – you can leave. Just remember one thing: the second time I am very difficult about giving sannyas. The first time I am very easy, because the first time that you come, you come innocent. The second time you have thought over it, have calculated, and you have become cunning, and now you see that you have done something wrong and you feel guilty and all kinds of things, and then you ask again.... But you are not reliable then.

So just wait. If you decide in a cool way to drop out, you can drop out; nobody is hindering you. But drop it in such a way that you don't repent, that's all. Give it full consideration. And if one gives it full consideration I cannot see the point of why one should drop it, because it is not a bondage; it is a freedom.

Yes, it will create a few problems, but any man or woman of any worth takes problems as challenges. Don't be a coward. Accept the challenges and you will always be benefited. Whenever a challenge is accepted, you grow; whenever you escape from a challenge and hide you prevent your growth. Maturity comes through experience of all kinds – of pain, of pleasure, of sorrow, of agony, of ecstasy, of joy. One has to go through all kinds of experiences, then slowly slowly one falls into a togetherness.

So there will be problems; I am not saying there will not be problems. In fact, that's why I give you sannyas: to create new problems for you that you have never faced before. Now back in a world where sannyas will be thought of as something crazy you will be facing something continuously, every moment. And that very encounter will make you integrated, centred. So it is up to you: if you want to grow, remain in it; if you feel growth is too painful and it is safer not to grow, then it is your decision. Sannyas was your decision, so dropping out of it is going to be your decision.

But don't be worried about it – let things happen silently, coolly.

[A sannyasin says she has a fear of being in a situation where she can't move and she will get suffocated.]

It will go. It has something to do with your birth – it is a birth trauma. Just passing through the mother's womb you got very suffocated and that fear has persisted in your being – it has followed you like a shadow, it has been the root cause of all your nightmares. It can be dropped if you go backwards and you relive the birth trauma. It is possible. It will be dropped, but it can be dropped only if you relive it, otherwise it will continue and haunt you for your whole life.

Almost every child gets frightened, but sometimes the situation is such that a few children get very frightened. Sometimes the birth canal is too small, narrow, and the child is too big. You must have been a healthy child and the mother's birth canal must have been narrow. And because of that narrow passage, great damage can happen.

So in any situation where you are cornered, the memory of birth will be revived. You will become nervous and your breathing will start stopping, your body will become very tight and steel-like and you will not be able to move. But this will go – do these few groups; it is bound to go. No need to worry.

[A sannyasin says: Last year after some groups I did some healing, and I wondered if I should continue that or not; it's up to you.]

The energy is there... and it will be good for other people but will not be good for you to use it in healing. It will be a wastage for you. For the people you help, it will be good – the energy is there, but it is not overflowing; it is just the right amount.

When the energy is overflowing you can help people and you will not lose anything, because it will be overflowing anyway – whether you use it in healing or not. Then it is good to use it in healing. But your energy is just the right amount that you need for your own growth. The cup is full but not overflowing. If the cup is not full, the person cannot heal. If the cup is full the person can heal but at a personal loss. If the cup is overflowing the person can heal without any personal loss.

So I will not suggest that you go into healing – not right now at least. After six months remind me again. Maybe the energy will become overflowing, then you can move into it. You have the potential to become a healer but this is not the time. Sometimes it happens that people start healing because it helps others; but then you will be losing energy and sooner or later you will be in danger because this will be a dissipation of the energy.

So never try. Wait six months – do something else – and after six months remind me again. I will check.

If I see that it is overflowing, then healing is the best thing for you to do, but we will have to see. Nothing can be decided right now. Good!

[A sannyasin asks if he should continue studies started a year ago in natural medicine. He had rheumatism and the effort to help himself caused an interest in the subject.]

Just to study because of this is meaningless. You can take the advice of any doctor – why bother about it? Just for this, studying is meaningless... too much of a wastage of time. Any expert can suggest to you what to do. And to experiment on your own is always dangerous. You will be an amateur experimenting on your own body. The greater possibility is that you will be disturbing the body rather than helping it, because it is a delicate phenomenon. It is better to go to some experienced person and take his advice.

If everybody starts doing that – his car is leaking or something and he becomes a car mechanic and studies car mechanisms – that will be sheer wastage; then one's life will be gone! When your tap is

leaking and you become a plumber.... Just because of the rheumatic problem you need not study – unless you have some great desire to study natural medicine and you have some inclination to go into it; then it is a totally different matter. So you decide about it.

If it is only because of the body, the body can be taken care of by the experts. If you love natural medicine, you can go to a natural physician; that's not a problem. And it is far better to be under some expert. But if you feel that it is good for your inner growth, and you have a love for it, then continue. If you love anything, I am always for it.

CHAPTER 11

11 October 1978 pm in Chuang Tzu Auditorium

Prem means love, wajida is a Sufi word; it means 'one who yearns for god.' Your full name will mean: love that yearns for god, love that longs for god, love that cannot be satisfied by anything else other than god. And that is one of the most significant facts to recognise, to remember: man cannot be content through anything else than god. Man tries in many ways to be contented but only discontentment goes on growing.

The poor man thinks that when he is rich then everything is going to be all right. But ask the rich man – he is rich and is utterly bewildered. One who has no fame thinks 'If I become famous then there will be great joy.' But ask the one who is famous: nothing has happened. It has been nothing but hot air, all that fame. Even if the whole world knows you, how is it going to make you contented? What relevance has it to contentment? Even if you possess the whole world, what does it have to do really with something that is inner? If you are discontented in a hut you will be discontented in a palace; in fact, more so, because even the hope of 'One day when I am in a palace I will be happy' will be lost. The poor man can have a little hope; the rich man cannot even afford that. Hence rich societies become very hopeless.

That's what is happening in the West – a great hopelessness. And they are very surprised when they come to the East and see the poor countries. People have nothing yet they appear to be a little bit more contented; in fact they have nothing to be contented about. This is a very puzzling fact. The people coming from the West think that it is because of religion. It is not so.

The poor people can have hope, they can believe in the future. Tomorrow is still meaningful for them – that's what makes them look at least more satisfied.

The person coming from an affluent society feels puzzled; it should not be so, logically it should not be so. A poor person should be more discontented with life, but it is not so. The poor person seems

to be more satisfied. Not that he has anything to be satisfied with – he has nothing; he may be hungry, ill, starved. But he has tomorrow. Tomorrow everything will be okay. Let the revolution come and communism and tomorrow everything will be okay. That tomorrow never comes but it keeps one intoxicated. The future is the most dangerous drug.

When you become rich there is no future. You have the best house, you have the best neighbourhood, you have all the money that you need – more than you need. You have all the gadgets that technology has provided for you, the latest; now what is the future any more? What can tomorrow give to you which you don't have today?

The future flops, and with the future flopping great hopelessness arises. The person who is not famous can remain hoping that some day he will be famous. That's why the world up to now has lived with great hope. Suddenly hopes are disappearing and despair is settling.

To me, this is of immense importance. This crisis in human consciousness is of great importance, great import. Either man is to disappear from the earth or man will have a totally new being, a new birth. And my work here consists of giving a new birth to human consciousness.

The world has failed us – now we can start longing for god. Now there is nothing to long for here on the earth. Now the longing can soar high. Now the visible is finished and we can search in the invisible. Now time is meaningless; we have to move into the non-temporal. Now the ordinary mundane life has no charm; it has lost all joy. We have fulfilled all the desires, all the possible desires, and they have not satisfied us. Now the real discontent is possible, and to be really discontented is a great blessing.

What do I mean by 'real discontent'? To be discontented – for god... love that longs for god. Let this become a seed in your heart and start a journey of new longing... a new love affair with god.

Veet means beyond, dharma means religion. The true religion is beyond religions. It is not Christianity, it is not Hinduism. It is not Judaism, it is not Buddhism. It is not an 'ism' at all because it is not a dogma or a doctrine. The true religion is an experience. It is utterly individual. Nobody can give it to you. You cannot be indoctrinated into religion – you have to search for it on your own. It is a great adventure. It cannot be borrowed; and that is the most important thing to remember, because people think that they are religious and they are not. They think they are religious because they have been indoctrinated into Christianity, Hinduism, Jainism. Because they have learned a few words and theories they start deceiving themselves; they start behaving as if they know. They know nothing. Their knowledge is just mechanical – it has been fed to them; it has not grown in their own experience.

The false religion comes from the outside; the real religion arises in you. That is the meaning of your name. Beware of all churches and all bibles, because it is very easy to get lost in the jungle of words. One has to go on reminding oneself, one has to be very alert not to get lost.

All ideologies are poisonous. I don't teach any ideology here. Yes, we create a few situations, devices, methods...not to give you something but to provoke that which is hidden inside you. You have all that you need but it is fast asleep. My function here is to wake it up....

CHAPTER 12

12 October 1978 pm in Chuang Tzu Auditorium

Veet means beyond, gyan means knowledge – beyond knowledge. God is beyond knowledge, it is intrinsically unknowable. The very effort to know it is a barrier in knowing it, because we can know something only if we are separate from it. Knowledge requires a division, the division between the object and the subject. Knowledge requires a kind of distance between the knower and the known, and that is not possible with god. God alone is. He is the knower and he is the known. The observer and the observed are one, so there is no possibility to create this division which is an absolute requirement for knowledge to happen. Hence god is beyond knowledge, truth is beyond knowledge, but god is not beyond love.

Love can happen. Love does not require you to be two. In fact, just the opposite is the requirement of love. Knowledge needs you to be distant, separate; love needs you to be one – dissolving, merging, melting into each other. When somebody falls in love he starts losing his identity. The deeper the love is, the more one is lost. When two lovers are really in intimacy they are not two. In a miraculous way the two have disappeared into oneness. Yes, it happens only for a few moments but those moments are of great orgasmic joy; they are the first glimpse of samadhi, ecstasy, satori. But love happens only when two lose their two-ness and become one. So god can be loved but cannot be known. God is within love but beyond knowledge. That's what the meaning is when Jesus says 'God is love': god is not knowledge.

And people have been trying to know god, hence the world has become god-less, because we have been trying to do something impossible, something which is not allowed by the nature of things themselves. So the more we have tried to know god, the more we have become convinced that there is no god. If we make it an absolute condition that for god to exist first we have to know him, then god will not be available for us.

The philosophical activity cannot make god available to you. The theological approach is utterly meaningless, irrelevant. The only true approach towards god is that of poetry, art, painting, love.

The true religion is always the religion of aesthetics, not of ethics, not of theology. My vision is that poetry comes closest to god, music too – it comes even closer – dance too. And when two lovers are in deep embrace, utterly lost in each other, drunk with each other, are no more functioning as separate entities, breathing together, their hearts breathing in a rhythm, then god is the closest.

The real temples of god will be temples of love. Knowledge is all rubbish. And the true seeker has to gather courage to drop knowledge. By dropping knowledge the mind is dropped, and when there is no mind there is no ego, and when there is no ego, you have fallen into the oceanic unity. That oceanic experience is god, or you can call it truth or whatsoever you wish – names don't matter.

Veet means beyond, dhamma means religion. Religions are the barriers – they have not been bridges between man and truth. They have been pretending that they are the bridges but they are not. Christianity, Hinduism, Islam, they have all functioned against god. They are basically political. In the name of religion, politics has been imposed on man. The mask is of religion, but behind the mask is nothing but pure politics, power politics.

The true religious person cannot be a Christian and cannot be a Hindu and cannot be a Mohammedan. The true religious person can only be religious, prayerful, loving, alert, rejoicing in this beautiful gift of god, this existence. But he will not have anything to do with the church and the temple and the mosque, because in the church there is only an ideology, in the temple only a man-made statue, and the mosque is nothing but a creation of man's mind. These are shadows, symbols, and to worship a symbol is stupid.

It is as if you walk in the sun and the shadow follows you; but you are not the shadow, the shadow is not you. These so-called religions are nothing but shadows, long shadows. When a Buddha walks on the earth a long shadow falls. Buddha disappears but we go on clinging to the shadow. These are footprints. When a Jesus appears a long shadow falls on humanity and for centuries people will go on worshipping the shadow; that shadow is the church. But once Jesus is gone there is nothing... just a painted picture of Jesus. It has no significance at all and worshipping it is utterly stupid. And god is available; as he was available to Jesus he is available to you. But you become too attached to Jesus and his shadow and that very attachment becomes a barrier between you and god.

God is alive in the trees as much as he was when Jesus walked on the earth. He is still meditating in the mountains as he was when Buddha walked on the earth. The world is as god-full as ever! It can't be otherwise.

One has to discard temples, mosques, churches, priests. One has to come into direct contact with god. Shadows have to be renounced, and only when you renounce shadows are you capable of knowing the reality, otherwise one gets lost in shadows.

This may seem paradoxical when I say that the truly religious person is not religious at all in the ordinary sense of the word. And the religious person in the ordinary sense of the word is not religious at all. One has to be very careful, watchful, because there are many false coins in currency, and the false has to be understood as false, only then can the true be understood as true. Unless you cease clinging to the false you will not be able to receive the truth. So be religious but don't be Christian and don't be Hindu and don't be Mohammedan. No ideology is going to help.

Prem means love, tosha means contentment. Man lives in discontentment because man lives without love. If one loves, suddenly contentment explodes, because the moment of love knows no future, knows no past. The moment of love is enough unto itself. Only people who have missed love in their life think of the past and of the future, because they have not been able to live in the present.

Love is the way to live in the present. You cannot love yesterday and you cannot love tomorrow. You can only love now. Love knows only one time, and that is now; love knows only one space; that is here. That's why in love the mind disappears, because the mind is nothing but the accumulation of memories and the projection of the imagination. The mind is the past plus the future; the mind has no contact with the present. Love is not part of mind. That is the meaning when we say that love comes from the heart and not from the mind. And contentment follows love like a shadow. Wherever you see contentment, know that there is somebody who has known love. Wherever you see discontentment, know well that the man has missed, the person has missed love.

Love nourishes the soul, fulfils the deepest desire in our being, because it gives us the feeling that we are needed. The greatest need is to be needed, and immediately, the moment you feel you are needed, you become meaningful. Your life has purpose, your life has significance, and only out of that experience of significance can one be thankful to god.

Deva means divine, prashanto means silence, stillness. There is a silence which cannot be produced by us. It comes. At the most we can be a host to it.

There is no way to manipulate it – it comes from the beyond. If we are receptive it starts happening more and more. No doing is required on our part, because whatsoever we do, we do out of our confused mind; it carries all that we have in our mind. It can't be something really deep, because the mind itself is very shallow.

Seeing this, understanding it, a new approach arises – the approach of let-go. And the great secret of spiritual science is allowing something to happen without doing it. It needs really great understanding and awareness to allow things to happen. The mind is constantly tempted to interfere. It brings its desires in, it wants things to be according to it; and that is the whole problem. We are tiny parts of this vast existence. To have some idea of one's own is to be idiotic. That is exactly the meaning of the word 'idiot', literally: to have some idea of one's own.

It is like a wave in the ocean trying to do something on its own. It is just part of an immense ocean. It is neither independent nor dependent, because it is not separate at all. The wave exists not – it is only a manifestation of the ocean. So are we, and if we understand it then all anxiety disappears. Then there is nowhere to go, there is no goal to be attained and there is no possibility to fail or be frustrated. A great relaxation comes... this is the meaning of surrendering, of trusting. Then life takes a totally new colour. It has not that tension that ordinarily is always there. One lives relaxedly, calm and quiet, at home.

There is a silence that is waiting to descend in you. Sometimes just sit under a tree and let it happen. Watch a sailboat on the lake and let it happen. See the full moon and let it happen. Lie down on the earth, be merged in the earth and let it happen. Just float in the river and let it happen. And all these things become meditations.

This is my message to you for this, your birthday.... Sannyas is a new birth, and my message is to let things happen – don't try to do.

Deva means divine, vardan means blessing. Life is not a punishment but a blessing. It is not that you are suffering because Adam committed some sin. It is a reward. And it is not because in your past lives you have been committing so many wrong things that you are suffering and life has been given to you as a suffering – that is utter nonsense. Life is a gift! And I call it a gift because we don't deserve it. Very rarely do people deserve; those are the people who become Buddhas. Others are not even conscious of what has been given to them. The greatest miracle has happened in you – you are alive, but you have not even thanked god for it. Rather, on the contrary, people go on complaining; they have a thousand and one complaints, and not even a single thank-you arises in their heart. And a man who has forgotten the language of gratitude is not a man at all... not worth the name.

From this moment start thinking of everything as a gift, and you will be surprised at how many beauties you have been missing and how many blessings were knocking on your door, but you never opened your door. Only in gratitude does one become open.

To me gratitude is the greatest religious virtue. To feel grateful makes one religious. And there is so much to feel grateful for! Each moment is so precious – this moment too. Just see the silence in you, the joy arising in you, the tears of joy.... And to feel all this is to be in prayer.

[A sannyasin, who has 'psychic' experiences, says: I'm in very much turmoil and that's why I'm leaving. I plan to go away for about six to eight weeks.]

The responsibility is yours...

You start enjoying foolish things and you go into a kind of cooperation with them. You think they are something very valuable, spiritual experiences – they are not. It is just a game of the mind. You start hearing inner voices – they are nothing but your own thoughts. But the mind is very cunning. It says 'These are spiritual guides speaking' and one feels very egoistic, gratified. When people ask me, if I say that this is all holy cow dung, they feel hurt. They want to hear from me also 'Yes, you are going through great spiritual experiences', and I know this is all meaningless.

You have to stop cooperating with all this. This is just neurosis, nothing else. Every mind has these things, but if you cooperate, they start growing, then there is chaos. And then they go on telling you things. It is your mind but you think that some spiritual guidance is coming to you. So if you follow that guidance you will do some stupid things; if you don't you will feel guilty that you are not following these spiritual masters. And there is nothing except your mind.

But this is not only your problem – this is the problem of all spiritual seekers. Sooner or later this problem arises: the mind starts playing tricks. Somebody will see lights, somebody will start hearing sounds, somebody will start experiencing something else, and the ego says 'This is something great – it is only happening to you. It is rare. You are special, that's why it is happening to you' and you start cooperating.

My suggestion is: simply disconnect yourself from all this. Go to the Himalayas – it is good, rest there – but disconnect. Whenever anything like this arises just have a good laugh!

And don't pay much attention to it – just neglect it! One has to become utterly empty. The only spiritual experience worth calling spiritual is the experience of nothingness, of emptiness... what sufis call 'fana', the disappearance of the ego. That is the only spiritual experience – all else is just mind games. And the mind can create many things. The mind can start hallucinating; it can see visions, Christ and Buddha... The mind has the capacity to dream – even with open eyes it can dream. When you see Jesus standing in front of you, how not to believe? And there is no Jesus standing before you – it is your projection.

That's why Zen masters say 'If you meet the Buddha on the way, kill him!' They are right... absolutely right. It looks sacrilegious, very disrespectful to say that if you meet Buddha on the way, kill him... but it is very true. You will meet the Buddha on the way or Jesus or Mohammed – that is not the point. You will come across anything that you had been conditioned for in your childhood. Great spiritual masters and Tibetan lamas will appear and you will see that something great is happening. And you will find foolish people appreciating you. They will say 'Yes... Your status is going higher and higher every day, you are reaching higher stations.' Don't listen to these people.

My work is hard because I cannot support any illusions of your mind, I cannot support any hallucinations. I have to cut all kinds of hallucinations. It looks cruel, brutal... so when you asked me.... Last year also you had started hearing these voices, and then you were found walking naked on the road...

In that unconsciousness you go on hearing these voices. Now these voices are telling you 'Go to the Himalayas...' You are not going on your own. You are thinking that you are following some spiritual guidance. That's why I had not said anything, because I know you will say 'No, I was not unconscious, I was not naked.' Right now you are very conscious and you are going to the Himalayas....

You have to disconnect yourself from these voices and these guides. You will have to decide between me and these guides. Either you have to listen to me or you listen to your guides. You decide either way; otherwise this will be a sheer wastage of time...

Just go to the Himalayas and rest and be with the mountains and trees and enjoy and forget all this spirituality. Let those Tibetans do whatsoever they want to do; you need not bother about it.

And next time when you come back you have to decide – you disconnect with all this forever. It will come again and again but you ignore it. Simply become closed to all these voices, otherwise they will drive you neurotic. And it is still time: they can be stopped. Soon, if you go on helping them, it will be difficult to stop; it will become something beyond you.

[A sannyasin says: I don't find a connection to the meaning of my name.]

In reality, all names are utilitarian. You don't have any meaning. Nobody has any meaning. We come nameless and we go nameless. The name is just a utility.

If [someone] wants to call you she has to call some name, otherwise how will she find you? So it is good... don't pay much attention to it.

Remember that you are nameless.

You will never find any relationship between you and your name; there is none! You can be called 'a', you can be called 'b', you can be called 'c'... it will not make any difference to you; you will remain the same, called by 'a', called by 'b', you will remain the same. A rose is a rose is a rose... you can call it by any name. You don't have any name.

You have to find some relevance with me, not with the name. And that is happening. And I am happy – it is happening every day: you are coming closer and closer.

CHAPTER 13

13 October 1978 pm in Chuang Tzu Auditorium

Prem means love, mahabodh means great awakening – a great awakening of love. Only love is great – all else is very small. Even the greatest thought of the mind is very small. The mind cannot be great; the mind is basically mean. It is not spacious. The heart is spacious, expansive. The heart can grow so big that it can contain the whole universe.

The mind goes on shrinking – as you grow older, the mind becomes smaller and smaller and meaner and meaner. It is no accident that old people start being a little mean. They are always angry, irritated, annoyed for no particular reason, and the basis is that they have missed the heart in their life. They have lived only by the mind, which knows no way to expand; it knows only how to shrink, it goes on shrinking. The more you know, the smaller the mind you have.

The ignorant person has a bigger mind than the knowledgeable person, because the ignorant person has nothing in his mind. There is space. The knowledgeable person is too full of knowledge; there is no space. But the heart is another name of the inner space. Just as there is outer space – the sky unbounded, there is no limit to it – exactly in the same way the inner sky is also unbounded... has to be. If the outer is infinite, the inner cannot be finite. It has to balance the outer; it is the other pole of it. The inner sky is as big as the outer, exactly in the same proportion. So when love arises, it is a great awakening.

Meditation has not to happen in the head – it cannot happen there, and whatsoever happens there is only an imitation of meditation... not true, not the real – the real always happens in the heart. So remember it: when I talk of awakening I am talking about the heart's awakening. It has not to be understood only as a doctrine; it has to be experienced, it has to become your existential state... and it can become.

Nobody is barring it; we have not looked into the matter that's all. We have not looked into the inner

world, the inner gestalt. We have simply been negligent. Ignoring the inner one remains ignorant. Not ignoring the inner is the beginning of wisdom.

I like this word 'ignorance'. It means something has been ignored, something has been by-passed... you have not taken note of it. Something that is there has always been there but you have been negligent of it. Maybe because it is always there it can be ignored easily. We always ignore that which is always there; we always take note of the new because the new brings change. The dog can go on sitting if nothing moves around – he can rest, he can dream. Let anything move and he is immediately alert. Even if a dead leaf moves, he will start barking. That's exactly the state of the mind; it takes note only when something changes, and then it falls asleep again.

And our inner treasure has always been with us. It is very easy to ignore it; we learned to ignore it. That is the meaning of the word 'ignorance'.

Let sannyas be a beginning of not ignoring the inner and the awakening comes by itself. And when love is awakened, life has a totally different taste. It has the taste of nectar, of immortality, of deathlessness.

Deva means divine, subuddha means the awakened one. Man is asleep, but because he is asleep, the other possibility is always there: he can be awakened. The very phenomenon of sleep is enough proof that awakening is possible. The very existence of the night is proof that sooner or later the day will break, the morning will be coming. So there is no need to become pessimistic because there is darkness. The darkness is the womb of the morning. And so is the human sleep.... k is in the womb of sleep that the seed of Buddha is conceived.

Sannyas is the beginning of a conception, it is exactly a conception – just like a child is conceived. Sannyas is a conception. To be a sannyasin means to be pregnant – pregnant with a great future, pregnant for the first time to give birth to god. And unless a man is capable of giving birth to god – I call it 'god-consciousness', Buddhahood, Christ-consciousness – he has not been true to his life. He has been unnecessarily wasting his time and energy. He had come to bloom, to flower, to manifest the miraculous that is hidden inside.

My work here is to create devices so that you can become aware of yourself. The work is to throw you upon yourself. The work is to destroy all ways in which you escape from yourself. The work is to go on hammering, so that sooner or later you are forced to open your eyes and see what is the matter. Once you have opened your eyes, the revolution has happened. Then you live in the same world but it is no more the same at all: everything has changed. The ordinary existence becomes utterly extraordinary and each moment is a precious occasion to celebrate, to sing, to dance.

But life can happen only to a person who is alert, otherwise we go on sleeping and life passes by.

Deva means divine, nirmalo means innocence. Innocence is wisdom. Wisdom has nothing to do with knowledge. It is the simplicity of the heart. It another name for a silent, still heart.

Knowledge destroys something, something very precious: the capacity to wonder. That is one of the most valuable things in life, and knowledge destroys it. The more you know, the less you wonder, and the less you wonder, the less life means to you. You are not exhilarated with life. You are not surprised – you start taking things for granted.

The innocent heart is continuously in wonder like a small child collecting seashells on the sea beach or coloured stones, or just running hither and thither in a garden after butterflies... and is surprised by everything. That's why children ask so many questions.

If you go for a morning walk with a child you start feeling exhausted because he goes on asking about this and that, and questions which cannot be answered: 'Why are the trees green?' and 'Why is the rose red?' questions which cannot be answered. But why is the child asking? He is intrigued. He is interested in everything. The word 'interest' comes from a root which means: to be involved in – 'inter-esse'. The child is involved in everything that is happening: the dog that is passing by the side and the cow that is just sitting on the road and the car that passes by and the bird that is on the wing.... A child is involved with everything that is surrounding him.

The more you become knowledgeable, the less and less you remain involved in life. You simply pass by – you are not concerned with the cow and the dog and the rose bush and the sun and the bird; you are not concerned. Your mind has become very narrow; you are just going to your office or back to your home. You are just running after money more and more, that's all. or after power, but you are no more related to life in its multi-dimensionality.

To be in wonder is to relate with everything, and to be constantly receptive. That is the meaning of 'nirmalo'; to be utterly innocent like a child. And when one is like a child.... And remember, I say 'like a child' – not a child, because all children have to grow; sooner or later they will become burdened by knowledge. That's why I say 'like a child'. Physically you are not a child but spiritually you remain a child. You don't collect the past, you don't collect reminiscences of the past, you don't collect memory. You remain fresh and young. You die moment to moment to everything that has passed so that you can remain fresh.

That freshness is 'nirmalo' – innocence – and in that innocence wisdom happens. That innocence is wisdom. Then life is a mystery, a sheer mystery. And each moment of it is so valuable that one constantly feels in gratefulness, one constantly feels like bowing down to god. Even if there is no god, one wants to bow down to all that is.

Deva means divine, anando means bliss. Devanando means divine bliss.

Bliss is a gift from god. We cannot manufacture it. Nobody can become blissful on his own. We can allow it to happen but we cannot produce it. We can hinder it from happening – that is in our capacity – but we cannot manage, we cannot force, coerce it to happen.

It is as if in the morning the sun has risen, but you can go on remaining in your room with closed windows and closed doors and it is still dark for you. But this darkness is your own creation. All that is needed is to open the windows and the doors and the sun will start pouring. That is exactly the case with bliss: bliss is always there surrounding you. We live in the ocean of bliss, we are like fish in the ocean of bliss, but we don't allow it to enter. We are very closed, we are window-less; hence the misery.

My work here is only to open a few windows in you, to make a few holes in you so that something that is surrounding you can penetrate. And once you have seen even a little ray of bliss penetrating in, you will come out, because once you have recognised the fact that the sun has risen and the

trees are dancing in the sun and the birds are singing and it is all light outside – what are you doing inside in this darkness and in this stale air? – you will rush out. But one needs at least a little experience of something from the outside that penetrates inside. We cannot bring the sun in but we can go out; but a little experience of the sun is needed while you are inside the room.

The ego is our prison. A little ray, a little wind, a small breeze will do the miracle. And that's what happens in meditation – sitting silently, open, available, vulnerable, one day suddenly it happens: you are possessed. Nobody will be able to understand it and you will not be able to explain it to anybody either. When it happens to you you will be surprised why it has not happened before. It is so simple! Nothing was needed – it was always there, and you will recognise then that you knew it was always there; just you were closed to it. But even then you will not be able to explain to others how it happens.

There is no 'how' to it. There is no technique to produce it – just a preparedness to be in a passive space, to be in let-go. And that is the greatest art to learn. The man who knows how to be in a let-go knows all that is worth knowing and he will not miss the ultimate flowering.

Deva means god, habib means beloved – beloved of god. We have been told down the centuries that we are sinners. We have been condemned by every priest from every pulpit, and that has created the greatest barrier between man and god, the greatest distance. We have started feeling guilty deep down, and a guilty person cannot pray. If he does pray he prays out of guilt and fear; he cannot pray through love. He cannot believe 'God can love me – me, a sinner.' He feels unworthy; he cannot trust himself. That's how man has lost his self-confidence. It is because of the priest that man's roots have been cut and man has become an ugly phenomenon; he has lost all beauty and grace.

To remember that you are beloved of god is one of the most fundamental things. That very remembrance will make you feel at home, that you belong to this existence, that this is your existence, and you are the way god has wanted you to be; there is no guilt.

If he is the creator and you are the creation then how can there be guilt? If he is the painter and you are the painting and he is the Poet and you are the poetry then how can there be guilt? In fact the very phenomenon that he has created you, is enough to show that he has loved you. The musician creates music because he loves it. The very existence of one's being is enough proof; no other proof is needed, no other witness is needed to show that he loved you – you come in the world out of his love! Jesus Christ is not only his son... everybody is!

Once this idea enters into your heart, one starts opening up. A great self-respect arises, and that self-respect has nothing to do with the ego; that selfconfidence has nothing to do with 'self' at all. It is pure confidence. You know you are loved. You know it is your father's home; you know you are not deserted by him. You know that you have nothing to do out of fear; you can do something out of love. And when life is lived out of love it has tremendous beauty. It is prayer, it is grace....

This is my message to everyone, that from the lowest to the highest, from a small atom to the great sun, all is showered on, continuously showered on by his love. We exist only because of his love, and to respond to his love is to be religious. And only by loving can we respond to his love – by loving his existence, by loving his people, by loving this world. I teach this earth.

Purnanando. It means perfect bliss, absolute bliss; and one should not be content with less than that. There are many things in life which can make one contented, but they are not the real thing. One needs a great divine discontent so that nothing can hold one back unless the absolute happens. In that happening of the absolute you disappear completely. The experience of the absolute bliss is not an ordinary experience. In fact to call it experience is not right because there is no experiencer in it; and that has to be the criterion. There are pleasurable moments in life, joyful moments in life, even verging very close to blissful, ecstatic moments, but if you are there, then it is not perfect bliss yet. The experiencer is there and the experience is there; there is still duality.

Till the experiencer dissolves into the experience just as a dewdrop drops into the ocean and is no more, and has become the ocean, the journey has to continue. And it can be attained... it is within everybody's capacity. In fact, not to attain is our own responsibility. We are made to attain it. Just as each seed is made to become a tree and bloom, and dance in the wind and sing in the sky, each man is destined to become god.

We are god in seed form... hidden, unmanifest. But to become a tree, the seed has to pass through many stages. First it has to fall into the soil. That's what sannyas is: falling into the soil of the master's garden. And then the seed has to die. If the seed persists in remaining itself, it will not sprout. It has to be courageous enough to die in the soil, with great trust that it will disappear, but something greater than it is going to happen.

The seed cannot be convinced about it, that is the whole problem. There is no way to convince the seed because he has never seen it happening to himself.

It may have happened to other seeds, but who knows? – their experience is their experience. It may have happened to Buddha and to Jesus and to Mohammed and to a few other people, but who knows? They may have been deceived by their own mind or they may be deceiving others. Who knows? How to trust it? The greatest problem for the seed is how to trust the unknown.

That miracle happens in the relationship between a disciple and a master, because between you and Buddha there are twenty-five centuries distance. It is even suspicious whether he ever existed as a historical person or not. Is Jesus really a historical person or just a myth? There is no way to be absolutely convinced about it, and even if one is convinced the distance is vast. There is no direct contact possible.

To be initiated means that you have felt something which is beyond the mind. You have got wind of something, a vibe, and now you are risking. It is a gamble. To be initiated in a gamble, it is a risk, so only the very courageous can take the jump. The cowards go on hesitating, although they will rationalise their cowardice. They will not call it cowardice – they will call it consideration of a thousand and one things. They will rationalise it, but the basic fact is that they are not ready to gamble; they are business-like. Those people never fall into the soil and never die as seeds and hence they remain seeds. And if a seed has not sprouted, it is dead. This is the miracle: by dying the seed becomes living; by remaining the seed it is dead.

So be ready to die! And perfect bliss is possible. It has happened to me – it can happen to you, it can happen to everybody... because it is our intrinsic potential.

[A group leader has written to Osho: 'It has happened sometimes that as the scene descends into my eyes and I see everything as a screen, now the group members also become somehow unreal. So I play with the figures on the screen, and as images come to me – just as if I were painting with them – I play with the big canvas. When I relax into it it's great fun and so fluid, like deep music.

I'm a bit afraid that I'm just using these people in the group as colours on my palate – or is it really your palate?]

... perfectly good. Things are going absolutely as they should so don't get worried. Sometimes worry comes, mm? because when things start changing one becomes apprehensive, because one cannot be so certain about new things as one is about the old pattern. The new has started happening and many more things will happen. So just remain in deep trust – let them happen. They will come and they will pass but don't make problems out of them.

Whenever something new happens and you feel that some worry can arise out of it just write a letter to me and forget about it. Then it is up to me.

CHAPTER 14

14 October 1978 pm in Chuang Tzu Auditorium

Dhyan means meditation, samma means right – right meditation. Meditation is wrong when it is a ritual, when it is not of the heart. Meditation is right when it arises out of your heart and is not imposed by the mind, when it is not a ritual. The mind can only do rituals; it is very clever in creating rituals. And once one is caught in rituals the heart closes. The heart knows no rituals. The heart never moves in a groove – it is always new. The heart is always in a flow – it is never a pond; it is a river. In a pond only scum gathers and the pond becomes dirtier every day, but the river goes on flowing, remains pure; in its very flow is the purity. The heart is a river. The real meditation is also river-like. It is a flow – it is not stagnant: it is dynamic.

So one should listen to the heart. One should not make a determined effort to meditate; one should allow meditation to happen. One knows when it comes. When it comes on its own, it has tremendous beauty, and when it is forced, it is just an empty gesture. One can decide every day to meditate early in the morning at the same time at the same place with the same ritual. It will become a dead habit: you will go on repeating it every day, year in, year out. You will not gain anything out of it. Only one thing will happen: if some day you miss it, the whole day you will feel disturbed, that's all. That is a very negative phenomenon. You will miss it because the mind always wants to move in a certain settled pattern. You will miss it as a smoker misses a cigarette if he has not smoked... but it is not meditation.

One has to be in a passive receptivity for twenty-four hours. Meditation has nothing to do with time, place. It has something to do with you, your inner space. So whenever you are free of the day to day routine, relax and allow it to happen. It can happen any place, any time, because it is non-temporal and it is non-spatial too. The right meditation knows no limitation, and slowly slowly the flow becomes more and more conscious. Then whatsoever you are doing remains on the surface; deep down the river goes on flowing. Even in the marketplace, surrounded by all kinds of turmoil, you are utterly silent. Even when somebody is insulting you, offending you, trying to provoke you,

deep down there is calmness; something remains undisturbed. Even when there are a thousand and one distractions, at the centre nothing is distracted. But that meditation cannot be managed by the mind; it can only be allowed by the heart.

This moment is meditation – it is there! You have not done anything for it to happen; it is happening on its own. In this moment there is no time. In this moment you are transported. In this moment you can feel that quiet, that serenity, that transcendence. So you are already having the taste of it. Yes, it is a tongue-tip taste... but even if one drop falls in, it brings the message that the ocean will be following...

But continue what I have said to you. Just whenever you have the feel – sitting under a tree or just sitting in your room or listening to music or looking at the sky or the sunset... And whenever it knocks on your door just remain open and let it happen. It will be happening more and more often, and slowly slowly it becomes a permanent guest.

Veet means beyond, marg means the path. Truth is beyond any path, because truth is not there but here... truth is not then but now. You are not to go anywhere to find the truth, so no path is needed at all. Truth is your inner nature – it has only to be remembered. It is already the case.

So people who go on seeking for truth are seeking in vain. In fact, when all seeking stops truth is found, because seeking is also a kind of desire. When you seek you are going away from yourself. When you are not in a seeking at all then you are exactly where you are and it is there that truth is revealed.

The seeker and the sought are not different – the seeker is the sought.

[Love is the language of spirituality, Osho tells Sahido of her name....]

And each of my sannyasins has to become a personification of love – a god of love, a goddess of love. Less than that won't do, and less than that one need not be contented with. One should aspire to the total fulfilment of one's being. It is possible and it is within our grasp. All that is needed is a little groping and one finds it. That groping has already started, that's why you have come to me. You have found me, you have found the door.... Sannyas is a door – a door to the divine.

Much is going to happen! just allow it to happen. Don't resist. The only stupid and silly thing that a person can do here is to resist me. Then it becomes impossible. I cannot force it on you – I can only seduce you into it.

So be ready!

[A sannyasin says: My belly is so full and I think that my energy's there; it doesn't move from there.]

It will start moving. No problem is there. It is just gathering there, and the movement is possible only when it has gathered into a big enough quantity, otherwise it cannot move. But it has started gathering. That's how it starts with everybody. When it is too much and the stomach cannot contain it, then it starts moving upwards, otherwise it cannot move. The upward movement is possible only when your lower system cannot contain it.

It is just as the level of water rises behind a dam when too much water is there. The upward movement is against gravitation, so only when it is too much does it start moving. But it is gathering and soon you will see the movement coming. When it comes, don't be afraid.

[Deva Prem] It means divine love. And my whole work consists of transforming you into divine love. That's my alchemy – transforming people into love. The old alchemist used to transform lower metal, baser metal, into gold. I transform people into love – that's real gold. My sannyasins have to become pure love. Their presence has to become the presence of love.

Just to remind you again and again I have given you the name that unless divine love is expressed in each moment of your life, remember: the journey is incomplete and it has to be fulfilled. This is the task to be done, and when love is fulfilled, life is benediction... it is sheer joy.

[Harisharan] It means at the feet of god, it means surrender, it means dropping your ego... and that is the only barrier between you and reality. The barrier is utterly false – it is just a notion, just an idea... as false as somebody thinking that two plus two are five. They are not, but while he thinks two plus two are five they appear to be five; at least he believes they are five. And because he thinks wrongly, he moves wrongly; his whole life goes wrong. Not that two and two have become five. They are four, but if you think that they are five you will be moving in a wrong direction. Man is in god; there is no other way of being. But we think we are separate. That very thinking creates trouble. The moment you drop that thinking, life is transformed, life becomes luminous. You have one of the most beautiful names – at the feet of god. Practise it and cultivate that approach and attitude of surrender.

[A sannyasin says: I am afraid that I have become separate from other people.]

Mm mm... nothing to be worried about. You are just dropping the unnecessary activity in which you were involved. The essential will remain; the non-essential is a wastage. Ninety percent of people's activities are utterly useless; not only useless but harmful too. That's what you call socialising, meeting with people, relating, talking, conversation, and it is almost rubbish. It is good that it drops; when one becomes a little alert, it drops!

It is like somebody is suffering from a high fever – one hundred and five degrees – and is shouting and thrashing about in the bed. Then the fever cools down and he comes to ninety-eight – normal – and he thinks that all life is gone because he is no more thrashing and no more saying that his bed is flying into the sky, that ghosts are standing around. He is no more in a delirium. Certainly it will feel a little poor, because all those people were surrounding him and he was flying in the sky and talking to gods... all is gone and he is just normal!

That's what is happening to you: the delirium is gone – you are becoming normal. And now only real relationships will remain and they are worth something. One need not have a crowd around oneself. A few deep intimate relationships are enough; they are really fulfilling. In fact because people don't have intimate relationships, they have many relationships to substitute. But the real intimacy cannot be substituted. You can have one thousand friends – that will not make for one real friend. But that's what people are doing: they think that quantity can become a substitute for quality. It never does, it cannot. Quantity is quantity; quality is quality. So now only very qualitative relationships will be possible, otherwise you will slip out.

But this is good – nothing to be afraid about. Be happy about it. Rather than talking the whole day, unnecessarily gossiping, you will be talking telegraphically. But those words will be meaningful – they will have intensity and passion and depth-and profundity. You may not speak a lot – you may become a man of few words, but those few words will be significant.

CHAPTER 15

15 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, anamo means namelessness – divine namelessness. Man comes without any name – the name is given here. It is useful but not real. But the mind has the tendency to become attached to all kinds of unrealities. It becomes attached to the name too, and that becomes one of the greatest problems.

One has to rediscover one's namelessness, because to discover it is to discover the truth. The moment you know your namelessness you have also known your formlessness. And to be in that space is to be infinite. That's what meditation is: a rediscovery of the original, a rediscovery of the source of our being.

Deva means divine, viramo means let-go, relaxation – a state of divine let-go. And once one knows how to be in let-go, then for the first time life starts happening. We are unnecessarily striving to attain something; in fact the very effort to attain it is the hindrance. Life happens – it cannot be attained. The more one strives for it, the less one has it. One need not go to it, it comes on its own. All that is needed is a total state of receptivity, of openness. One has to become a host to life. It need not be chased. In chasing is misery; the more you chase it, the farther away it goes.

And life contains all. It contains god, it contains bliss, it contains benediction, it contains beauty, good, truth, or what you will – it contains all; there is nothing other than life. Life is the name of the totality of existence.

One has to learn to be patiently relaxed and then the miracle of miracles happens: one day suddenly when you are really relaxed, something changes. A curtain disappears and you see things as they are.

If you chase, your eyes are too full of desires, expectation, longing; they cannot see the truth. The eyes are covered with the dust of desire. When there is no dust of desire, not even the desire for

god, not even the desire to be blissful, when one simply is – there is no movement of desire, all movement has ceased – that is the state of let-go. One simply is. Like a tree is or a river is or a mountain is, one simply is. Sitting silently, doing nothing... and life explodes. It comes rushing from every nook and corner of existence.

And that is the moment of ecstasy or call it the meeting with god. All search is futile. Search is a byproduct of the mind. To be in a state of non-search is the great moment of transformation.

All the meditations that we are doing here are just preparations for that moment. They are not real meditations but just preparations so that one day you can simply sit, doing nothing, desiring nothing. And when there is no movement of desire, the mind ceases to exist, because the mind is nothing but the movement of desire.

Just visualise a moment when there is no movement, time has stopped, one simply is. In that very is-ness god comes in. That is the meaning of 'viramo'.

Deva means divine, madhumaya means full of divine sweetness.

The mind is bitter – the heart is sweet. The more one enters into the heart, the more one's life starts becoming sweet. In many ways the sweetness starts expressing itself – in love, in poetry, in song, in dance, in celebration; these are all manifestations of the sweetness of the heart.

And the miracle is that the more you give your sweetness to existence, the more it comes to you from some unknown hidden source. The more you share, the more you have; the less you share, the less you have. And the people who never share their sweetness simply forget all about it; they become bitter. They are continuously angry; full of hate, jealousy, and all kinds of feverish poisons. But the basic reason is that they have forgotten their heart. They have become stuck in the head, and the head cannot experience anything beautiful. It is a calculative machine, it is a mechanism. It knows nothing of poetry; it cannot know anything of love. And because we go on living through the head, all poetry slowly slowly disappears.

Each child is born a poet, a dancer, a singer, full of the sweetness of life, but sooner or later all that disappears and every child is turned into a robot which functions efficiently and then dies efficiently... which lives safely and dies safely... which never comes to know the fantastic mysteries of life, which simply comes and passes blindfolded through life. Only the people of the heart know what a blessing this existence is.

And you can easily live through the heart. It is not going to be in any way difficult for you to move to the heart; it is very simple. And this is going to happen through sannyas.

So this is initiation into the heart. It is a rebirth, a movement from the head to the heart. Allow it to happen. Be here, utterly mad with love, joy... and god loves mad people!

Deva means divine, anurago means love – divine love. My observation is this, that there are three stages of love. One is the love of the child; it is one-sided. The child only receives – he cannot give. He has no idea of giving; he can be forgiven. He will have to learn... but very few people learn. They remain childish for their whole life – they are always asking.

The person who has not gone beyond that childish attitude of love is immature. He may be one hundred years old; that doesn't matter. If love is still a demand in his mind, of 'You should give it to me' then he is immature, retarded... certainly retarded in the heart. He may not be retarded in the head but the heart has remained crippled. The child's idea of love is the idea of a need. It is his survival. He does not know anything more about love. He cannot survive without it. He needs the food, he needs the mother, and the caring and everything. It is a need; it is the lowest kind of love.

Then the second kind of love arises when a person has become really grown-up. Very few people, very few become really grown up... when love is mutual, give and take; there is a balance. It is not only a need. The need is still there but not only the need. Now a new need has arisen; to give it. One enjoys getting it – one enjoys giving it. Unless this balance happens the man is not yet grown-up.

And then the third stage, which very few people attain, is the love of the old person. He simply gives, his only need is to share and shower. He has moved to the opposite polarity from the child. The young man is just in the middle of the whole spectrum. The child is at one pole, the old person is at the other pole, but very few people really become old. To become aged is one thing; to really become old in wisdom is totally another.

And that has to be done. Now this is the time for you to simply share love. When love is free of all kinds of needs, it has a beauty. It is tremendously spiritual... it is no more part of the marketplace. The child's love is almost like food; it is synonymous with food. The young man's love is a mutual arrangement – 'You give me. I will give it to you. You scratch my back I will scratch your back' – it is a mutual contract. It is still part of the marketplace... better than the child's, because he is ready to give something. Although he gives only to get – it is a bargain – at least he invests something in it.

The real maturity of love happens when you are capable of simply giving, just for the giving's sake. The joy is in the giving. Not that the love does not come back – it comes back one thousandfold. When you can give just for the sheer joy of giving, it pours from every corner of existence towards you: the skies and the trees and the moon and the sun, they all start pouring it. That is the meaning of your name: become divine love.

The child's love is animal. No animal goes beyond that. The moment the children of the animals are ready to be on their own they forget all about parents and all about the family; they simply disappear. Their need is fulfilled. And they don't know the love, the romantic phase of love that young human beings know. It remains a sexual phenomenon, done in a hurried way, in fact, without any pleasure in it... almost a natural instinct, functioning automatically. There is no mutual give and take; there is nothing really. It is just a natural instinct which forces them to make love. It is not love at all – it is only reproductive.

It is only in man that the second love, the human love, arises. No animals make love face to face except man, and it is because of making love face to face that the family has arisen; otherwise it cannot arise. The animals don't become acquainted with each other. They never look into the eyes of each other while making love to see what is happening to the other; there is no concern with the other. It is a mechanical need which they fulfil, then they are gone on their own ways, never to meet again.

It is only man who makes love face to face, who encounters the other, sees the face of the other and

the ecstasies of love... who looks into the eyes of the other and tries to have some inner contact with the other. It is human love.

Divine love means that now there is no question of nature, no animal need, no human need either, but one is simply having so much energy that one enjoys sharing it. Now one is freed from all natural boundaries; it is pure poetry, and pure poetry is prayer.

Deva means divine, gatyo means movement – divine movement. People become stagnant, and they become stagnant very early in their life. The day a man's being becomes stagnant, for all practical purposes he is dead. The average psychological age of humanity is only thirteen years. That means that almost everybody becomes stagnant at the age of thirteen. Then the body goes on growing but the mind no more moves. But this is the average; there are many who have stopped at seven, many who have stopped even at five. And there are a very few rare people, who go on growing for their whole life to the very end. Even when they are dying they are growing; they are growing even in their death. Even their death is a growing experience.

That's what I mean by 'divine movement'. One should remain moving. The river remains pure because it goes on moving, and the stagnant pool sooner or later becomes dirty. It is bound to become dirty; there is no way to avoid it. Movement is the process of purification, and if the movement can be without motivation then it is divine. There are many people who go on moving but their movement may not be divine.

For example a person who is after money has great movement in his life – he goes on rushing, but it is not divine movement; his object makes it ordinary. Or there are people who are interested in power, political power, and they cannot be satisfied unless they become the president of the country or the prime minister. They go on moving, running, their whole life, with great speed, with great vigour, and they are ready to do anything for it, but still, that movement is not divine.

What movement is divine? – a movement which has no motivation, but is for the sheer joy of movement. It is just as if you have gone for a morning walk. There is no goal, you are not going to some target, you are not going anywhere. You can go to the north, or to the south, east or west or anywhere, because it is just a morning walk. You are just feeling happy with the morning sun and the morning breeze and the morning sky and the birds and the trees. You are enchanted with the beauty that has happened again – the miracle of the day again... you are enjoying it. You can turn back from any point.

This is sheer movement, with no goal, with no motivation. When there is no motivation the movement is limited, directed, narrow. When there is no motivation one is simply overflowing. That movement I call divine. And a man should be a great river of life, with no motivation... moving as a dance. Then each moment is a joy... then at each step there are surprises. Then life never becomes misery and one never gathers dirt, scum, mud. One remains a pure mirror, and in that pure mirror the beauty of existence is reflected.

There is a story about Alexander the Great that he had a mirror in which the beauty of the whole existence was reflected. It may be just a story... but I know that there is a certain mirror in which the beauty of the whole existence is reflected. I have that mirror – you can also have it. And one thing is certain. Alexander the Great did not have it... because it is not something outside that you can

possess. Buddha had it, Jesus had it, but not Alexander the Great. But the story is beautiful. There is a possibility of a heart so clean that it can reflect all the splendour.

Remember it: never get stuck anywhere, never look back, never cling to the past. Remain open, moving. Remain always an enquirer, an adventurer. Never arrive at conclusions... Let your life become a quest.

Deva means divine, sarito means river – a divine river. Every river reaches to the ocean, and every river reaches to the ocean without any guide, without any map. Man too can reach to the ocean, but man becomes entangled on the way; and there are a thousand and one entanglements on the way. The guide, the master, is needed not to take you to the ocean – that can happen on its own; the master is needed to keep you alert not to get entangled on the way, because there are a thousand and one attractions.

The river goes on moving. A beautiful tree comes – the river enjoys the tree and moves on; it does not become attached to the tree, otherwise the movement will stop. It comes to a beautiful mountain but it goes on... utterly thankful, grateful to the mountain and the joy of passing through the mountain and all the song that happens to it and the dance. Grateful, certainly grateful, but not attached at all. It goes on moving... its movement doesn't stop.

The problem with human consciousness is that you come across a beautiful tree and you want to make your home there; now you don't want to go anywhere. You come across a beautiful man or a woman and become attached. The master is needed to remind you again and again not to become attached to anything. And it does not mean not to enjoy anything. In fact if you become attached you will not be able to enjoy; you can enjoy only if you remain unattached, untethered.

Attachment destroys all joy, because nobody can enjoy anything that brings bondage, that goes against our inner being. Our inner being longs for freedom, so whatsoever prevents the freedom, we are angry at. That's why lovers fight, fight continuously: they are angry at each other, and the anger is that they have become bondages to each other. They may not be conscious of why they are fighting. They may find small excuses to fight. Those excuses mean nothing – the basic thing is that they have become attached to each other and the attachment brings bondage and bondage is ugly and nobody wants to be a slave.

My whole teaching consists of two things: how to be in love and yet free – freedom and love. The intelligent person is one who has managed both together without sacrificing either for the other. The person who sacrifices his freedom for love is stupid. And so is the person who sacrifices love for his freedom; he is also stupid. The worldly people are stupid and the other-worldly people are stupid, because they have not shown any sign of intelligence. Intelligence means that you can have the cake and eat it too; then only are you intelligent.

Love is absolutely harmonious with freedom; there is no problem. Freedom is harmonious with love; there is no problem. In fact, love cannot exist without freedom – sooner or later it dies. And freedom cannot exist without love; they nourish each other. Certainly there is no cause and effect relationship between them, but there is what Carl Gustav Jung calls 'synchronicity': in a certain,, subtle, mysterious way they nourish each other. There is no visible bridge, but if one is there the other is needed. If the other is not there one can only be there for a short time and soon it will disappear.

So be a river, flowing towards the ocean, towards god, the infinity, and yet be utterly in love with the banks you will be passing by... the trees, the mountains, the days and the nights and the people. Be utterly in love with all that and yet don't get entangled anywhere; let the flow remain unhindered.

One who can manage love and freedom together is wise, and that becomes possible through meditation. Meditation is the key that unlocks love, unlocks freedom; it is a master key.

CHAPTER 16

16 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, giri means mountain – a divine mountain. It is a metaphor for absolute meditation. When one is utterly silent, still, and there is no movement in the mind, one starts feeling like a great peak of the mountain... snow-capped.

The mountain has always attracted meditators. There is something in the mountains – the silence, the stillness, the absolute unmoving... almost timelessness. The mountain remains almost permanent, and the way the mountain sits represents a kind of centering... as if the mountain is in deep centering; all is centered within-wards. Buddha sitting under a tree looks like a mountain. And it is no accident that the first statues ever made in the world were made of Buddha and they were made of stone – just a rock, unmoving, timeless, deathless, centering in its self.

And that is going to be your work. The movement of the mind creates misery. The movement of the mind is thought, desire, imagination, memory, and all these create misery. When there is no movement of thought and desire, the mind has disappeared. You are, but there is no mind in it. That state of no-mind will give you the glimpse of the inner mountain.

[Madhu Vidya means the science of the soul...]

That is the most ancient name of metaphysics... metaphysics not in the Western sense of philosophy but metaphysics in the Eastern sense – that which taxes you beyond the physical.

Meta means beyond. Physics is not all, matter is not all, and those who think matter is all are satisfied with the circumference of life. They will go on moving round and round but they will never come home because the home exists at the centre; it doesn't exist on the circumference.

Metaphysics means coming home, knowing that you are consciousness, knowing that the whole existence is full of consciousness, that consciousness is not a by-product of matter. It is not. Matter

is only the body of consciousness – its clothing, its shelter, its abode, its temple – but the deity is consciousness. And the temple is created for the deity, not vice-versa. Matter exists because consciousness exists, not vice versa.

Matter is consciousness asleep; consciousness is matter become awake. Ultimately there is only one thing – call it x, y, z, or god or truth or what you wish. Ultimately there is one thing, but that one thing can have two states: one of sleep and one of awakeness. When matter becomes aware of itself it is consciousness. When consciousness forgets itself it is matter.

So those who think matter is all remain asleep. And their lives remain just a groping in darkness. They never know what light is, they never reach the dawn. And naturally in darkness they stumble much and hurt themselves and others too, and their whole life consists only of conflict, friction, violence, war. They never come to know what love is, because love is possible only when you are full of light. They never know what creativity is either because creativity is also possible only when you are full of light. Millions of people never know what it means to be creative, and so whatsoever they do is basically destructive. Even their so-called love is destructive and destroys.

Parents love their children – at least they say so – but if one looks around the world it doesn't seem to be a place where people have been loved. Parents only believe that they love; in the name of love they are doing something else. They are imposing their ambitions on their children. They are projecting themselves. They are exploiting their children's lives; they want a kind of immortality through them. They know they will die but their children will live and will do what they have not been able to do, and the same is repeated again and again. Their parents did the same with them and they are doing the same with their children and their children will do the same in their own turn. So it goes on and on and everybody remains unfulfilled, hoping that somebody else will do it – a kind of vicarious fulfilment, indirect.

The father wanted to become the president of the country and could not.... He will poison the child and will make the child a politician and will instill the idea in the child's mind that this is something sacred – he has to do it. If he is not going to do it he is betraying his father. And this is called love. And love creates ambition. How can love create ambition? Ambition is destructive. Ambition is violence.

Husbands say they love their wives and the wives say they love their husbands and you look around and no family seems to be releasing the perfume of love; otherwise the sky would have been full of clouds, love clouds, love perfume everywhere. But the sky is full of violence and war and destructiveness. After each ten years a great world war is needed; so much gathers that it has to explode in violence. And people are continuously struggling in so many ways....

This is not love, because love is possible only when you are full of light. It is just the label 'love' that you go on sticking on things which are not love. On jealousy you put the label 'love'; on possessiveness you put the label 'love'; on ambition you put the label 'love'; on ego you put the label 'love'. And then words deceive, remember. Words are very deceptive. They have a kind of hypnotic power. When you call something love you start believing it is love

Metaphysics means matter is okay – there is no need to deny it – but it is only the outer part of reality; the inner has to be searched for. These two words 'madhu vidya', literally mean... madhu means

sweet, vidya means wisdom. Metaphysics is a kind of sweet wisdom. Logic is bitter, quarrelsome; philosophers continuously quarrel. The man who has known himself is sweet... his very presence is like honey. That is the literal meaning of madhu – madhu means honey. He is love and he is all sweetness.

And vidya means wisdom. Knowledge is a burden; wisdom is weightless. Knowledge is acquired; wisdom comes out of your innermost core. It is yours. Knowledge is always of others, borrowed – borrowed hence ugly....

Anand means bliss, vedamo means scripture – scripture of bliss. The Bible is only a representation of something inner, so is the Gita and so is the Koran. They are just reflections in the outer world of something that is inner. The real Koran happened in Mohammed's heart. He tried to express it, although it is inexpressible, but when it happens there arises a great urge to express it; it is irresistible. It has to be said, knowing perfectly well it cannot be said. One is helpless. One has to say it.

Just as the flower has to bloom, a Mohammed has to sing whatsoever has happened in his heart, knowing perfectly well that it is going to be very inadequate, because words have limitations and words are mundane, and the inner experience is so vast: no word can contain it. And words are only shadows. Your shadow is not you, although it is yours. In exactly the same way the truth is inner but the shadow can be caught by the words. But the shadow is not the truth itself. That's how scriptures are born; the Vedas, the Gitas, the Upanishads, the Tao Te Ching, the Bible, the Koran and many others. But they are all shadows; they don't have any substance. It is good to read them – but don't be caught. If you are caught in the words you will miss the substance and you will always remain tethered to the shadow. Read the Koran, sing the Koran, then go in, because that is where the real Koran is waiting for you. And the beauty is that the inner is the same – whether you read the Bible or the Koran or the Gita, it makes no difference. From any door you enter, when you reach to the realm you will be surprised that shadows are many but the real is one.

That is the meaning of your name: bliss scripture. That is everybody's heart; it contains all that is worth knowing, worth living, worth being.

One should try to find clues from outside but the goal remains the inner journey, because the ultimate scriptures exist in you, as you. And once you have found it, once you have read it, only then will you know that all outer scriptures are true; they reflect the truth. Before that all that you gather from the scriptures are just words, mere words, and no word can satisfy. The word 'god' is not god. The word 'love' is not love. The word 'bread' is not bread. But once you have tasted the real bread then you know that the word indicates something; it is meaningful.

Meaning comes through experiencing. No word has the meaning. Meaning is not in the dictionaries – meaning exists in existential experience, and that's what sannyas is all about: an experiment in the inner pilgrimage.

And I see that you are ready... you were just waiting to be provoked, to be called forth.

Deva means divine, pragyan means knowing – divine knowing... not knowledge but knowing.

Knowledge is always a conclusion – knowing is a process. Knowledge means you have arrived, you have concluded; the journey is over. But life is not a journey which can ever be over. It is an eternal pilgrimage; it goes on and on, that's its beauty. It is deathless, it is timeless; it never began and will never end. So the person who thinks he has arrived, who has concluded, becomes closed.

The moment somebody says that he knows, he has stopped growing, and to stop growing is to be dead, is to lose contact with life and all its processes. Life is continuously flowing. The moment you say that you have known, you get out of the flow, you sit by the side of the river, at the bank, you are no more part of this beautiful drama. You have lost life... the joy of living.

Never become knowledgeable. Always remain in a state of knowing, learning, living, loving, but never arrive at any conclusions, because there are no conclusions possible. God is inexhaustible. You cannot exhaust life – you cannot say one day 'I have known all.' This is the mystery, and the splendour, because nothing can be exhausted. Doors upon doors go on opening. The moment you have climbed one peak and you were thinking 'That is the last', suddenly you see that another peak is waiting for you ahead, another challenge, another call of life. And the journey continues.

Pragyan does not mean knowledge; it means knowing. My observation is that all nouns are wrong; only verbs are right. Knowledge is wrong; knowing is right. Love is wrong; loving is right. Life is wrong; living is right. Because everything is open-ended, and one day if we are going to make a really authentic language, true to life, it will have only verbs; it will not have nouns at all. Become a process and enjoy the very movement of this great universe.

Eddington is reported to have said – he was one of the greatest scientists of this age – 'I have found one word absolutely irrelevant, because it collaborates with no reality in life, and that word is "rest"... because nothing is ever at rest. Even while you are asleep things are moving. Your food is being digested, your blood is circulating, your breathing continues; a thousand and one processes go on.

When the tree is fast asleep in the night it is still growing. New leaves are coming, old leaves are falling. There is never a moment when you can say 'This is rest.' Life is a dynamic energy, constantly flowing. And one who understands it becomes part of this great flow... then life is a dance.

Anand means bliss, devamo means god – god of bliss. Man is not just man, that is only appearance; but hidden behind the appearance is god himself. And it is not so only with man; it is so with animals, birds, trees, rocks. God is hidden everywhere. God is equivalent to existence.

And this is the whole search of religion. Religion is not worshipping in the temples or worshipping some stone statue or praying in the church. Those are all rituals. Real religion is an enquiry into your own being. It is digging into your own self to know who you are. And the day one knows 'Who am I?' one has known god.

One starts as man; one ends as god. One starts as a seeker; one ends as the sought. And then there is really great laughter, because we have been thinking that we are in search of god and all the time we have been god himself. The very search was preventing us from knowing. We never gave enough time to be quiet and to see who we are. The search was too engaging and we rushed from one place to another, one life to another, one form to another. We were in such a hurry that we never found a time to look within: 'Who is this seeker?' We became too interested in the object

of the search and we forgot the subject of the search. And it is there in the very subjectivity that the object is hidden.

God is not to be found somewhere else – god is to be found in you. Whenever you are silent, not going anywhere, no movement of any desires disturbing you, no ripples in your mind, suddenly, it is there... it is you! And then there is great bliss. Then one regains the paradise lost.

Deva means divine, nisango means aloneness – divine aloneness. The most fundamental state is that of aloneness. Everything else is later on, everything else is an addition, but the foundation of our being is utter aloneness. We come in the world alone; then of course many kinds of relationships arise which are beautiful. We form many friendships, love affairs – that is all good – but one should not forget the basic aloneness, otherwise one gets lost in the crowd. And one day we have to leave alone, again, and then nobody is going to be with us. Alone we come, alone we go.

That aloneness has not to be forgotten. One who remembers that aloneness remembers god. One who keeps constantly rooted in that aloneness remains in the world and yet remains unaffected by it. Then there is a kind of centering which continuously remains. One can be in the marketplace but the meditation continues. One can move in a love relationship but the relationship does not become a confusion, a cloud, a darkness – never: the inner light goes on burning.

And when you know that you are alone your love has a totally different quality to it; then you are never dependent. You can share, you can give, you can take – you are free to take and to give and to share – but you are never dependent. Whenever love becomes dependent, it becomes ugly; then one starts clinging. Whenever love becomes dependent, one is afraid that if one loses the other, one will be alone. And one is afraid of being alone: so cling, be possessive, be jealous, close all the doors so the other cannot escape. That kills the other, and you cannot love a dead person.

This is the dilemma of love: we can love only a free person, because whenever out of his freedom he gives love there is beauty. But we don't leave him free; we close all the doors to his freedom. We make him a prisoner, and then we are surprised – where has the love disappeared to? Even if he loves it is the love of a slave; it is a kind of duty to be fulfilled. Then there is no joy in it, no thrill. You don't feel enhanced, ecstatic about it. That's what all lovers go on doing: they want the other to give love with total freedom and yet they don't leave the other free. This is a double-bind.

To come out of it only one thing can help and that is to remember one's absolute aloneness. If you really start remembering it and being it, you will be surprised: no love can be so fulfilling as this experience of aloneness is. It is not scary... in the beginning of course it is, but the deeper you go into it it becomes more and more beautiful, more and more peaceful. And whenever out of that rootedness you come and share your love, it is a tremendous gift. Whosoever will get it will feel blessed, and in return love showers on you a thousandfold.

The real lover is one who knows how to be alone... who not only knows how to be alone but who celebrates his aloneness. That is the meaning of 'nisango'. It is one of the most beautiful words, because aloneness is pure, uncontaminated – not even the shadow of anybody there; simply you, the mirror, not reflecting anything, not even a reflection to disturb. And that is meditation.

I teach you to be alone and I teach you to love out of that aloneness. Then love does not bring misery

into the world; otherwise it does bring misery, pain, shame, suffering. If it comes out of aloneness, it brings only blessings.

There are two kinds of energies in every human being. One is moon energy, another is sun energy. Moon energy is passive, sun energy is active. And there are two possible ways to go into meditation. One is through the moon energy; then meditation is just a silent sitting and doing nothing. That's what Zen people do: sitting silently, doing nothing, the spring comes and the grass grows by itself. They simply sit and they wait – whenever the spring comes the grass will grow. They don't make any effort; they are using moon energy.

The sun energy is used by the yogis, by the tantrikas. The sun energy means that you have to make all possible effort that you can, that you are not to simply sit but dance, sing. Active meditation, Dynamic Meditation – is the way to provoke the sun energy, and that is going to be your way. If one goes into silence, sitting silently, then too one day when it happens, one becomes active, but the active part comes as a result.

Even Buddha, when it happened under the Bodhi tree, had to become utterly active. After that, for forty-two years he was continuously in action, moving, waking people. He did all that is possible to do. He made thousands of people enlightened.

Action comes out of inaction. In the same way inaction also comes out of action. If you use sun energy, then you go into action. There comes a peak of action, a climax, and from the climax, suddenly all action disappears. Then you are.

This is the way it is going to happen to you. Dancing, singing, one day suddenly the dance is no more there; neither is the dancer. All has stopped... time and space disappear. That is god – that moment.

So your name indicates your method that you have to follow. Don't leave any stone unturned, bring your total energy into your meditations – don't hold back!

CHAPTER 17

17 October 1978 pm in Chuang Tzu Auditorium

Satyen means the truth. The real search is not for god and cannot be. To seek and search for god means that you have already accepted the idea that god is; you have already concluded. The search is no more true, no more authentic. Now your mind will try to prove whatsoever it has already accepted, believed – your enquiry is doomed from the very beginning. So the real search cannot be for god, although when the search is complete god is found. But one cannot search for god; one can only search for the truth. Truth simply means that which is. There is no need to believe in it; it is already there. This whole existence is truth.

The enquiry has to be into truth, and when you reach the very core of it god is found. God cannot be the object of enquiry; the object of enquiry can only be that which is. It is not a question of belief. You don't believe in the trees – they are. You don't believe in the sun – it is. You don't believe in the people – there is no need to believe, you know they are. This totality that is, is truth and we have to enter it.

Of course when we reach to the innermost shrine of it god is found, but one cannot begin with god; one can only end in god.

Deva means divine, amido is one of the names of Buddha. The Sanskrit name is Amitabh – it means infinite light. Then it travelled to Tibet and to China and then to Japan and from Amitabh it became Amido; in Japan it is Amido. In this whole travelling it has become softer, is more round, more sweet, and has taken on a new beauty.

The inner core of every being is the Buddha, because at the innermost core there is nothing but pure consciousness. Buddha means awareness. Buddha is not a person. There has also been a historical person, but that was only one embodiment of Buddhahood; many more have been there before, many more afterwards, many more will always be happening. Buddhahood is a principle –

Gautam Buddha was one. the embodiments. Whenever anybody becomes aware, he becomes a Buddha... whenever inner darkness disappears and you are full of light. And that is the intrinsic capacity of every being – not only of human beings but even of animals, birds, trees, although they are very far away from it, because even human beings are very far away from it. But the potential is there. The distance may be long or short but the potential is there. Unless this whole existence becomes alert, aware, paradise cannot be found.

Paradise simply means that all those who were potential Buddhas have become actual Buddhas. That is the ultimate utopia. Buddha and Christ and Krishna and Lao Tzu have all been working for that ultimate utopia. That's my work too, to help your Buddha to be awakened, to persuade your Buddha to open his eyes – there is no fear, you can open the eyes – to seduce your potential to become actual. Yes, a very seductive atmosphere is needed.

In the ordinary world it cannot happen, because it is just driving you to the opposite polarity; it makes you more and more asleep, it gives you more and more tranquillisers. All those entertainments and amusements and novels and movies and tv are nothing but tranquillisers to keep you fast asleep, never giving you any chance to be awake. keeping you dreaming. Hence communes are needed, schools are needed, where a few people can start moving towards awarenesss and can deliberately create an atmosphere, a certain energy field, where sleep has to be broken, and awareness has to be nourished.

By becoming a sannyasin you are entering a totally different kind of world. You may not be fully aware of it... but I welcome you!

Ehi Passiko... This is one of the most often repeated phrases of Buddha. Whenever he talks to his disciples either he will begin his discourse by 'ehi passiko' or end by 'ehi passiko'; it means 'come and see.'

The greatest contribution of Buddha to the world is not to believe... rather, experiment. Belief leads people astray. Belief only hides your ignorance but never makes you wise, because in the first place belief is a lie; you don't know anything about god and you start believing. Now you are beginning a life of lies, and slowly slowly repeated so many times that the lie will start looking like a truth. That's how millions of people are living. A few are Christians, a few are Hindus, a few are Mohammedans, but they are all living in lies because they have not encountered truth themselves, it has not been their own experience; they have believed others.

To believe simply means that you are not really interested in knowing, hence you can believe. The person who is really interested in knowing, how can he believe? He will say 'I want to know, not to believe'; belief is a poor substitute. If you are thirsty you don't want to believe in water. You want to drink water, not to believe in water. How is that going to help? But if somebody is not thirsty, he can believe. He will say 'Okay, water exists – I believe in it.'

Just to avoid the argument, just not to waste time in it, that's why people believe in god. They are not interested – they are just polite. They say 'Yes, god is!' That is their way of avoiding the problem completely; they don't want to discuss, they don't want to go into it. It is not thought very polite, mannerly, to discuss god, because it creates fear. Who knows? – the very discussion and you may get caught in something – some desire, some longing to search may arise. So it is better to believe,

to go to the church once in a while and pay your respects to the priests, to once in a while just read the Bible... some ritual, some ceremony, but those are just formal. Your heart is not involved there. That's what Sunday religion is. It is not your commitment. It is just like a club – your church, your temple – where people meet. It is a getting-together of no real importance.

Buddha says 'Don't believe, because if you believe you will never know. If you really want to know, don't believe.' He does not mean to disbelieve, because disbelief is also another kind of belief. Those who believe in god, believe; those who don't believe in god, they also believe. One believes in god's existence, one believes in god's non existence, but both are believers... no difference at all; the theist and the atheist are the same, the Catholics and the Communists – no difference at all. Whether it is the Vatican or the Kremlin it is the same.

Buddha says 'Come and see!' That is his invitation. He says 'Come... and don't believe in me but experiment with me. Go into it yourself, and if you can see, if you can feel, only then believe.' But then it is no more belief; then it is trust, then it is faith. That is the difference between belief and faith: faith comes out of experience; belief is just a prejudice without any experience to support it.

'Ehi' means come; 'passiko' means see. Buddha says 'I have opened the doors – come and see!' He repeats again and again 'Don't believe because the scriptures say so. Who knows? Maybe the people who wrote the scriptures were just cunning and clever and were out to exploit you. Who knows? Maybe they were themselves deceived – maybe they were honest people but they were themselves deceived; they were hallucinating about god.

'So don't believe because scriptures say so, and don't believe because respectable people say so, because they may be saying it only because by saying it they become respectable. Don't believe because priests say so, because priests are just doing a kind of business. They have to say so; they are salesmen. They are selling some invisible commodity, which you cannot see but you have to believe.' And Buddha says 'Don't believe because I say so... but experiment, go into the existential experience of it all, and then only can you come to faith.'

Faith liberates – belief is a bondage. I am giving you one of the most beautiful names....

Deva Shanto. Deva means divine, shanto means silence, peace, serenity. All that is needed is the knack of falling into a spontaneous silence. Silence can be cultivated, but a cultivated silence is not a true silence; it is just repressing your thoughts, your turmoils, and sitting upon them. But the volcano is there and you are somehow managing to keep it together. It is not very deep – it cannot be. That's what many people go on doing in the name of meditation, prayer: they simply repress their thought process and the thoughts continue underneath; they go underground, that's all. They disappear from the surface and start moving underneath, but they are there. Just a moment's forgetfulness and they will pop back. It takes too much energy to repress them, and to no point.

The real meditation consists of a knack, not of an art – the knack of falling into spontaneous silence. What I mean exactly is: if you watch, in twenty-four hours, every day, you will find a few moments in which you are falling automatically into silence. They come on their own; it is just that we have not watched. So the first thing to be aware of is when those moments come... and when they come then simply stop all that you are doing. Sit silently, flow with the moment. It has come naturally, you have not forced it, so there is no repression involved; you are simply allowing it to possess you. And

they come – they are natural; a few windows always open on their own but we are so occupied that we never see that the window has opened and the breeze is coming in and the sun has penetrated; we are so occupied with our work.

These openings cannot be forced to happen at a particular period, but people try to do meditation at a particular period so sometimes very rarely, is there a coincidence; otherwise it never happens. You go on doing your meditation like a ritual.

So watch... early in the morning when you are fresh after a long deep sleep and the world is just awakening and the birds have started singing and the sun is rising and if you feel a moment surrounding you, a space growing in you, just fall into it. Sit silently under a tree, by the side of the river, or in your room, and just be... nothing to be done. Just cherish that space, and don't try to prolong it. When it disappears, get up; forget about it. You have to do many other things too. And don't long for it – it will come on its own again; it always comes uninvited. It is very shy: if you invite it, it never comes; if you chase it, it disappears. It is very delicate and very shy; it is very feminine, that space called meditation, but it comes. If you can wait patiently, it comes, and many times a day.

Sometimes in the night when the whole world has fallen silent, suddenly it is there; then dive into it. And sometimes it happens even in the marketplace, when noise is all around. It is there and you feel transported. Then it is divine silence. It is not created by you but a gift from god – 'prasad'; it is grace.

And once you have known the knack of it, it will be coming more and more. Then you start falling into a kind of harmony with it. A love affair starts between you and that space called silence, serenity, tranquillity, stillness. And the bond becomes deeper and deeper. Finally, ultimately, it is always there. You can always close your eyes for a moment and look at it; it is there. You can almost touch it – it becomes tangible. But it is a knack, not an art. You cannot learn it... you have to imbibe it.

[A sannyasin says: I love you and I love being here.]

Good! This love is going to grow every day. And this love is the beginning of god. It is not an ordinary love, because it has no motivation, it has no cause; it has no desire behind it. It is a simple expression of joy. And whenever love is unmotivated, whenever there is no shadow of desire in it, love is prayer. And it is such a love that leads you to god....

Prem Viren? It means love and courage. Love needs guts. Only courageous people can be in love; cowards cannot move into love at all. Because love needs the greatest sacrifice possible: it needs surrender. It asks you to commit a kind of suicide. The ego has to be dropped only then is love possible. And very few people can have that much courage to drop the ego and to be just nobody, a nothingness. Unless you are a nothingness love cannot happen. Love happens only when you are not – it happens in your absence. If you are too full of yourself there is no space for love to enter, no space for it to spread and grow and expand.

That's why you see so many people talking about love, singing about love, philosophising about love, but never moving into love. All their philosophisation and all their poetry about love is just a trick of the mind so that they can go on befooling themselves: 'Look how much we are in love. We talk about love, we discuss love, we write poems, we sing songs of love...' It is just a trick of the mind

so that you can go on creating the illusion that you are a great lover, but in fact you have not tasted love at all; and no poetry can be a substitute for it. Either you know it or you don't know it – either you are in it or you are not in it; nothing else can be of any help. Millions of people live a life without love, utterly devoid of love. And to live without love is not to live at all.

It is like a tree without fruits and without flowers. It is a flower without fragrance. It is a life of somehow dragging yourself, lived at the minimum, very lukewarm. Only love makes you hot, only love gives you passion to live and then there is great passion in life. Many flowers bloom... many lights are enkindled. Then life is no more a dark night.

Love needs courage... that is the meaning of your name. Let it become your existential experience too. Love and be courageous, and whatsoever love demands be ready to give it – whatsoever, I say, unconditionally – because if love is gained and all is lost, then all is gained. And if love is lost and all is gained, then nothing is gained. Be a gambler. Stake all for love and you will never be a loser!

CHAPTER 18

18 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, prakasho means light – divine light. And remember that darkness is accidental – light is our nature. We are surrounded by darkness but we are not it: we are its observers. And the moment one goes in one comes across great darkness. Every seeker into one's self finds great darkness. But remember you are not it – you are the one who is seeing it. And because you are seeing it, you cannot be it. The seer is always separate from the seen.

So don't be worried about the darkness that one sees inside. Go on remembering that you are the witness to it, and that very remembrance becomes light. Then amidst great darkness there burns a flame of awareness. It is a smokeless flame and it needs no fuel, so it cannot be put out: it is eternal.

To know this light is to know god. God is not a person somewhere but the light within.

Deva means divine, nada means music. There is a music which is uncreated, which is just there as an undercurrent in our being; it is the music of inner harmony. There is also a music in the outer sphere – the harmony of the stars, the planets; the whole existence is like an orchestra. Except for man nothing is out of tune; everything is in tremendous harmony. That's why trees have so much grace, and the animals and the birds. Only man has become ugly, and the reason why man has become ugly is that he has tried to improve upon himself; he has tried to become something.

The moment the desire to become arises, one becomes ugly, falls out of tune, because existence knows only being; becoming is a fever in the mind. Existence simply is – it has no desire to be something else, somewhere else. It is utterly content herenow. Only man has desires to become. Man is never contented. That discontent creates ugliness because he is completely full of complaints, only complaints and nothing else. He wants this, he wants that and he is never fulfilled;

even if he gets then he wants more. The 'more' persists – the mind goes on asking for more and more. Becoming is the disease of man.

The moment one drops becoming one is a sannyasin. That is the whole art of becoming a sannyasin: just to be herenow, utterly fulfilled, contented with whatsoever is, grateful for all that has been given, not asking for more – rather, full of gratitude because so much has already been given and we are not worthy of it, we have not earned it. It has been a sheer gift from the whole to the part, from the universe to us. It is a sheer gift, just out of love. We had not asked for it, we had not earned it. Just to be alive is more than one can ask for.

And then suddenly a music is heard. That music is god. And when that music starts overpouring, starts flowing all over you and slowly slowly starts flowing beyond you to other people, it becomes a sharing. That is the grace of the Buddhas. They are full of inner music, harmony, and the harmony goes on overflowing; it reaches – to other people also. Whosoever is receptive it will reach and it will transform him.

The word 'nada' is also beautiful because in many European languages it means nothing – in Spanish particularly. That too is a beautiful meaning of it, because the music I am talking about is the music of nothingness, it is the music of silence. It is a soundless sound, what Zen people call 'one hand clapping'... creating no sound, but still the music is heard. The mystics have called it unstruck music.

When you create music on a guitar it is struck music. There is a duality – the guitar and you, and there is a clash between you and the guitar: the music is created out of the friction. Hence howsoever musical it is and howsoever beautiful, something ugly remains in it because it is out of friction. There is a conflict between the hand of the musician and the strings of the instrument; there is a subtle war.

But fortunately there is a music which is unstruck, which is not out of the conflict of two but just an overflowing of an orgasmic union with existence. So both the meanings are beautiful – remember both: the music of nothingness.

Deva means divine, rupen means beauty – divine beauty. Truth is a very dry word, desert-like. To search for truth is an intellectual endeavour; it remains somehow logical, part of thinking. The very word 'truth' reminds one of thinking, of logic, of philosophy. God is far better represented by the word 'beauty', because with beauty you cannot associate logic, with beauty you cannot associate thinking. Philosophy has nothing to do with beauty. Beauty is not a thing of the mind at all – it is something of the heart, it has something to do with the feeling.

Thinking is a vicious circle: one goes on moving in the same rut. Thinking never brings one to the truth – only feeling does, because when we feel we are really in it. When we think, we are outsiders. Thinking is speculation – standing by the side of the road uninvolved, a watcher but not a participant. And truth can be known only by participation, by commitment, by getting into it deeply, profoundly, by risking – not just by standing by the side aloof, detached....

If you remain detached and aloof all that you will ever know will be facts but never truth. That's why science comes only to know facts but never truth; truth is something totally different. Truth is not a

fact. Truth contains all the facts of existence. It is not a fact; it is the totality of the facts. It is neither a nor b nor c. It is the whole alphabet and more. It is not even the sum total of all the parts but something more than the sum total, something plus, and that plus can only be felt.

Hence religion is based on trust and not logic. Religion is based on the heart and not the head. Religion moves through love, not syllogism. Religion is basically a love affair, and a love affair is possible only if the existence is full of beauty. It is!

Let sannyas become a love affair with the beauty that is everywhere, in all the directions, spread all over. The whole existence is permeated with beauty. To find that beauty is to find god.

So your meditations have to be focused on beauty. Watching a rose flower opening in the early morning is watching god! A white cloud moving in the sky, floating in utter let-go, just watching it, just seeing the beauty, the freedom of it, the sheer grandeur of it, is again opening a window to god. One need not go to the churches and the temples; the whole existence is his church, his temple – pray there, and let your love be your prayer. And wherever you find beauty, worship it, feel thrilled by it. Dance around a rose flower... sing when the moon is full, and you will be surprised: god is so close by, just by the corner.

Deva means divine, veero means courage – divine courage. People are living out of fear, hence their life is not very alive. Fear cripples and paralyses. It cuts your roots. It does not allow you to attain to your full height, to your full being. It keeps people pygmies, spiritual pygmies. To grow to your destiny needs great courage, it needs fearlessness, and fearlessness is the most religious quality.

People who are full of fear cannot move beyond the known. The known gives a kind of comfort, security, safety because it is known. One is perfectly aware. One knows how to deal with it. One can remain almost asleep and go on dealing with it – there is no need to be awake; that's the convenience with the known.

The moment you cross the boundary of the known fear arises, because now you will be ignorant, now you will not know what to do, what not to do. Now you will not be so sure of yourself, now mistakes can be committed; you can go astray. That is the fear that keeps people tethered to the known, and once a person is tethered to the known he is dead.

Life can only be lived dangerously – there is no other way to live it. It is only through danger that life attains to maturity, growth. One needs to be an adventurer, always ready to risk the known for the unknown. That's what sannyas is all about. But once one has tasted the joys of freedom and fearlessness, one never repents because then one knows what it means to live at the optimum. Then one knows what it means to burn your life's torch from both ends together. And even a single moment of that intensity is more gratifying than the whole eternity of mediocre living.

Deva means divine, prabhat means morning – a divine morning. Sannyas can be the end of the night and the beginning of the day. Between the night and the day there is not much distance – a single step is enough to take one out of all darkness and into total light. But that one step needs real guts, because in that one step you have to die as you are; only then can you be born anew, only then can the morning be born.

That's what Jesus meant when he said to Nicodemus, 'Unless you are born again you will not be able to enter into my kingdom of god.' And Nicodemus was not a bad man, not at all – just the contrary. He was one of the most noble men alive – very good, virtuous, religious, respectable; he was a professor, an academician... learned. Jesus seems to be hard on him. He says 'Unless you are born again...' He was not talking to a sinner – he was talking to a really good man, but even the good man continues to remain rooted in the ego, in fact more so than the sinner, because a sinner has nothing much to brag about with his ego. The virtuous man is more egoistic. His ego is subtle, more refined, but then more poisonous too.

He was fulfilling all that was demanded by the religion – he was a regular visitor to the synagogue, he knew the scriptures by heart, he had tried to live a good life, he had created a character around him. But Jesus said 'Unless you die, unless you are reborn, you will not enter into my kingdom' – that one step: the ego has to be dropped.

And the moment you drop the ego, suddenly the night is no more, and everywhere there is light. Then one comes to realise that there has never been darkness – only our eyes were covered by the curtain of the ego. The light has always been there, god is light – there is no darkness; it is only that we are blind or blindfolded.

Let sannyas become that step. Put your ego aside and start living a totally egoless life. In the beginning it is difficult because you don't know how to live it. You have to start learning from ABC, but once you have learned a few steps of the new life, the old life seems to be so stupid that one cannot believe how one has lived it so long. It is so ridiculous... it makes no sense then. Once you have known the light that existence is, then the whole of one's past life only appears to be a nightmare.

Sannyas can become a beginning – it depends on you. Remember it: the ego has to be dropped, and it can be dropped because it is nothing but misery, nothing but chains. The ego is your imprisonment. It is not something to be cherished, not something that one has to cling to; it is the root cause of all hell.

So when one drops the ego one is not dropping anything – just dropping a stupid way of life. Then there arises intelligence, and that very intelligence creates a new life. To live intelligently is to be a sannyasin; to live alert, aware, conscious, is to be a sannyasin.

Deva means divine, arpit means surrender – divine surrender. The real way to live life in its totality is to be constantly in a let-go: No effort is needed, no striving is needed, no strain is needed. But we go on striving and because of that very striving we go on missing. And it becomes a great dilemma, because the more we miss, the more the mind says 'Try harder – you are not trying hard enough, that's why you are missing.' So we try harder, we strive more, and the more we strive, the more tense we become and less is the possibility.

Life is available – it has not to be earned; it is already showering. Bliss is the very nature of existence. It is not a goal – it is already the case, but because we have made a goal out of it and we are chasing after the goal, we go on missing that which is.

The real seeker simply stops; he stops running. There is nowhere to go – all is here! There is no other time – all is now! And then there arises a totally different style of life. It is not of inactivity –

there is great action in it, but that action is pure of motivation. That action is pure of any goal; it knows no goal. It is out of this moment. It is spontaneous: it happens. It is not that you do it. It is like flowers blooming, birds singing, rivers flowing, clouds floating... like that.

Each moment will be full of action but the action will not have any doer behind it. Doing will be there but the doer will be gone, and when the doer is gone, life is joy, sheer joy. And each moment is so precious then that one cannot think that it can be more blissful in any way; one cannot dream beyond it. Each moment then has a radiance, a transcendence. That is the meaning of 'arpito': to live a life of surrender, trust, let-go, to live a life of no striving. That is the whole secret of tao.

Lao Tzu has said 'Seek and you will miss. Do not seek and find.' Now this is one of the most significant statements ever made: 'Seek and you will miss.' In the very seeking you have missed. In the very seeking you have taken a wrong standpoint. In the very seeking you have accepted one thing – that you don't have it. That is where the fault lies. You have it, you already have it. The moment you start searching for it you will become neurotic, because you cannot find it – there is nowhere to find it; it is already there.

It is like a man who is searching for his glasses. He has glasses already on his eyes, on his nose, and he is looking through those glasses and searching! Now he will never find them. There is no possibility now, all doors are closed... unless he remembers that all search is futile, unless he remembers 'If I can see then my glasses must be already there in front of my eyes, otherwise how can I see?'

In our very seeing the truth is hidden. In our very search the treasure is hidden. The seeker is the sought – that is the problem, the only problem, that man has been trying to solve and about which he has been getting more and more puzzled.

The sanest attitude is that of Lao Tzu. He says 'Stop searching and be... just be... and you will be surprised: you will find it! By not seeking, by not searching, it is found. It is a still small voice within you, what T. S. Elliot calls 'the still point'. But the searcher and the seeker cannot find it because he never allows the still point to settle. He is always full of desires, longings, becomings, dreams and the future and projections, and he has no time to look herenow at what is the case; he is always on the go. That's how the whole of humanity has become a great madhouse: searching for that which is already the case.

Will it be easy to pronounce? – 'Deva Arpito'. Good. And that's all I teach here – tao. I don't teach anything of the future but only of the present, because the present contains all the past and all the future. This moment contains the whole past and the whole future. I teach you to relax. Relax in this moment, and all will be taken care of.

Deva means divine, geha means home – divine home. And this is your home-coming. This is the place you have been searching for your whole life.

It is a culmination of a great search, a great longing. And if one really longs it is always fulfilled. Existence is very generous. It never frustrates, never, never. If we are frustrated that simply means that our longing was very lukewarm; it was not worth much. We had not really longed for it; it was not passionate, it was not hot. If there was passion, intensity, then each and every longing would have been fulfilled.

So this is your home.... And another meaning of your name is: become a home for god, become a host. We cannot search for god because we don't know where he is, we don't know who he is; we don't know his address at all so search is not possible. But we can wait... waiting is possible. That's what real prayer is; waiting. And if one waits really, totally, intensely, it happens: god descends. You need not go anywhere – god will come to you. Just a passionate waiting is needed... with trust, with love. Even if one has to wait for eternity one is ready to wait. And if one is ready to wait for eternity it can happen even in the very instant, because time is not the question. If our desire is total then this very moment it can happen.

All that is needed is a one hundred degree desire so that we can evaporate. In that heat the ego disappears and the absence of the ego immediately becomes the presence of god.

[A sannyasin who is going to the West says: I don't know whether I really have to do it or not – to see the people there and my family.... It's very difficult because I'm so happy here, but something calls me there sometimes.]

You are just escaping – there is no need to go! Those are just tricks of the mind... and the mind plays many tricks. And particularly when you start coming to something deeper, the mind becomes afraid that now if you go a little deeper it will not have any meaning in your life any more. The mind has possessed you for so long, it has been the master, and nobody wants to lose the mastery. And that's where you are: just a little more, a little more blissfulness, and the mind will not have any more sway over you. Hence the mind will try in every way to give you ideas: 'Do this, go there' and it will rationalise that you have this duty and this responsibility.

But I don't feel that there is any need. And if sometime there is a need to go, I will tell you; just leave it to me. Be here – there is no need to go.

[A sannyasin had previously written to Osho about wanting to surrender.]

Everything is perfectly good. It is just that you become puzzled – not because something is being missed by you but only because you want to surrender so much that whatsoever you do looks not enough that's all; otherwise you are doing perfectly well. And that happens to people who want to surrender more and more; that is natural. So whatsoever surrender they do, it still feels as if something more can be done. But you are going perfectly well; there is no problem at all.

Surrender will grow on its own – it cannot be forced. It is going so well and there is no hindrance either, but everything takes its own time and one has to be patient. Surrender is like a Cedar tree: it grows slowly slowly – it is not a seasonal flower. And the seasonal surrender is not of any value; one day it is there, another day it is gone. If the tree has to rise high into the heaven then it has to send its roots deep into the earth – it takes time. And the roots are growing.

First the roots have to reach to the depth, and then only can the tree grow upwards; otherwise who will support it? So many times it happens when you see the growth of the tree you may not understand what is happening because the real growth is happening underground, in the dark womb of the soil. The tree may not be very big on the surface, but it is getting ready to be big any day... so don't be worried about it!

[A sannyasin says: There is something with my energy – there is no sex.]

When there is no desire don't go into it, don't force, mm? That will be very violent to your whole being – it will disturb your whole being. When celibacy comes naturally, celebrate it! Natural celibacy is the really beautiful thing. And there is something like that happening. It is good!

Celibacy has its own passion, its own joy: it is the beauty of being alone. And it is good that the desire for the other is disappearing.

Everybody has to come to it: then only is the bondage with the other dropped. And I am not saying that you have to force celibacy. When it comes on its own it is beautiful – when it is forced, it is ugly. If sometimes you again start feeling a desire for sex, go into it joyfully – don't feel guilty; it may come once in a while. But by and by it will come less and less, and one day it simply disappears. And the day it disappears completely is the greatest day in life.

So no need to be worried about it....

CHAPTER 19

19 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, tarshito means thirst for – thirst for god. God is possible only when it becomes a thirst for each cell of your being, when one is afire, when it is not only curiosity. Because if it is curiosity it remains only in the head – it never reaches to the heart; it is superficial. It gains depth only when it is not curiosity but when one's life is in danger without god... when it is a question of life and death. It is as if one is lost in a desert and is thirsty – that is tarshito, that thirst when one is dying. When one is dying for god, prayer is born.

There comes a moment of ultimate thirst when you are simply thirst and nothing else... when you reach to the climax of your longing, when the passion is pure fire. Then suddenly the thirst disappears, evaporates, and great contentment descends; but it happens only on that peak.

The people who are in a lukewarm search for god will never attain it. Then god is only one of the items of their desires; they have many others too, they have a long list. In that list god is also one of the items. They are not thirsty. When god is your only longing, then it is thirst. When you are ready to sacrifice everything for it, then it is thirst. When the fulfilment of this longing becomes more valuable than life itself, then it is thirst.

And thirst is the only transforming force. I succeed only with my sannyasins if I can create thirst in them. Truth cannot be given to you but thirst can be imparted. Thirst is contagious, truth is not. But once you have got the thirst then there is no problem. Truth will be found – that is destined. All that is needed is a thirsty heart.

Deva means divine, sunito means virtue – divine virtue. One can cultivate good, one can drop all that is thought to be bad; that is human virtue. It is not of much help because that which has been dropped remains in the unconscious. That which has been denied will take revenge in its own time. It will not leave you – it will haunt you; it will become your shadow. And the good that you have

imposed upon yourself will remain superficial. Anything imposed never goes deep. It is like painting your face: the colour remains on the skin – it does not go in.

Rather than making you virtuous the imposed virtue only makes you a hypocrite. It makes you divided into two persons: one that you are and one that you pretend to be. And the constant conflict between these two dissipates energy. That's why people look so tired, weary, bored, dragging; their life has no dancing energy in it.

There is another kind of virtue I call divine virtue. It does not come from the outside – it comes out of your simple natural living. It comes out of your inner being and spreads all over. It comes out of simplicity, and simplicity is nothing but inner emptiness. There is no need to figure out what to do and what not to do. Just by living moment to moment, out of inner emptiness a virtue arises.

When you are empty, you don't have any idea of how to live. Then life has a natural flavour. You never impose anything – whatsoever happens, happens. You remain in a deep acceptance of it, you trust your life energy. Rather than forcing it to move this way or that, you simply go with it, just as if one floats with the river, not fighting the river. In a relaxed way one goes with the river wherever it takes one.

Out of that trust divine virtue is born. Then one remains one, integrated, together, and that togetherness becomes an overflowing energy. When there is no conflict there is no dissipation of energy. And when you don't dissipate energy, the very gathering of the energy takes you higher and higher. It becomes a trip towards the heights... it is psychedelic. To live simply, to live naturally, to live spontaneously, is to be really virtuous. It has nothing to do with the idea of good and bad – real virtue knows nothing of good and bad: it knows only inner simplicity, a non-hypocritical existence.

[Divine flower – Deva Sevanti.]

Man is born only as a seed – one should not take life for granted. Man is born only as a potential – the potential has to be transformed into actuality. Man is only a possibility, just a seed, and millions of people remain the seed and die, because they have taken their life for granted.

They think all that has to happen has happened with the birth. Nothing has happened with the birth. Another birth is needed – the birth of the soul, the birth of the inner.

When a child is born he is born only to the outside; that is the beginning of the world. Unless his consciousness turns inwards he is not born at all. One needs to be born twice, and only when your energy starts moving inwards does the flower bloom. When the energy starts moving inwards and the circle is complete – it comes from your source and goes back to the source and the circle is complete – in that very completion of the circle one becomes a flower and great fragrance is released. That is the song of life. And everybody has the birthright to attain to it; if we miss, we miss on our own.

The greatest responsibility of a sannyasin is not to die without flowering inwards. That is the meaning of getting involved with me... that's initiation: an invisible vow of 'Before I die, I will become twice-born, I will attain to this inner flowering.' This decision has to become your heartbeat.

[A sannyasin says: I lead a very busy life. Do you think it is good for me to live in a commune? Because I have children and I manage on my own and I feel it is too much for me.]

It will be good to live in a commune... it will be good for the children too.

To bring up children in small families is to give them small minds. That is one of the greatest misfortunes in the world – that children are brought up by small families. They get very small minds.

If they are brought up in a commune they will be far richer because they will be gathering so much from everywhere – so many people, so many possibilities, so many lifestyles. And this is real education for the child. What we call education is not real education. Maybe it is utilitarian and needed but it is not of much value. The real education means becoming aware of the multi-dimensionality of life.

If the children are living only with you, then certainly they have only one type of life to understand. They will become addicted to you, and that will be their problem for the whole of their life; they will know only one kind of woman. Now, the problems will arise – they will never find a wife like you because there is nobody else like you. So your son will suffer because he will hanker for a wife who is like his mother, because he knows only one kind of woman. He cannot find one – that is not possible – because no two individuals are alike. You are the only one, so now you have created trouble for him.

The impact on his mind, deep down, is of you – he loves you. He can love only a woman who is like you, but no woman will be exactly like you. So he will love someone because a few things will be like you in her, and he will hate her too because a few things will be not like you... not even not like you but will be against you, diametrically opposed to you. Hence all lovers hate and love each other... and the conflict and the quarrels. He would like her to behave like his mother... she cannot and she should not. And she herself is expecting that her husband should behave like her father; so complexities arise.

In a commune, if there are a hundred people – so many women, so many men – your child will become acquainted with so many people; he will not be addicted to you. He will be nourished by all these people. You will not be his only mother; all those fifty women in the commune will give something to him. He will become friendly with women, he will move with women, he will chit-chat... so many uncles and so many aunts. His concept of a woman will be richer, and there will be more possibility that he will find a woman because his concept is richer, so any woman can adjust with his concept. He is not narrow, he is not addicted to one person.

In fact, if he knows fifty women he will not have any idea of a particular woman – just a few glimpses of womanhood. His concept of the woman will be very vague – vague but rich, cloudy but rich – and because it is vague any woman that he falls in love with will be able to adjust to it and he will be able to adjust to the woman, because he can expect so many things. And he knows that each woman is different from the other because he has known so many women and all are different.

So he will never hanker for you in his life; he will never be mother-fixated. That is one of the most fundamental reasons of neurosis in the world – that people become mother-fixated or father-fixated.

If it is possible to live in a commune then nothing is better than that – the bigger the commune, the better. Get involved in a commune!

Deva means divine, parimal means fragrance – divine fragrance. God is not a person but only a presence. God is not a flower but only a fragrance. Thinking of god as a person has led humanity into many many troubles. That becomes the root of all idolatry. Then people start creating images, either in stone or wood, or there are also images of thought – concepts, theories – but the moment we think of god as a person we have given him a limitation. We have forced a form on something which is formless. We have put a label on something which cannot be labelled. We have categorised god, and he is beyond all categories.

Think of god as a presence. Then even a solitary tree in the field, if you can feel its presence, is god, is divine. Bow down to it. Wherever you can feel the presence of life, of love, there is god. Then your god is free. Then you can find him anywhere – you need not go to any temple or church in particular; this whole earth is a temple. And all the peoples of the world are his manifestations – animals, birds too.... Just start feeling the presence of things.

Have you ever observed the presence of a tree? It is so tangible if you just be there. You can almost embrace it... you can touch it; the tree is not just there without its presence. We don't feel the presence because we are unaware, because we ourselves are not present to the moment; otherwise everything has its own presence. A bird sitting silently on the roof has its own presence and a flower is surrounded by its own aura and presence.

Think of god as presence, pure presence... not like a flower but like a fragrance, because a flower has a form – the fragrance is only felt, it cannot be seen. God is like that.

Deva means divine, sangito means music – divine music. Music has to be your meditation... music in all its forms. This is music: the raindrops on the roof, the wind passing through the pine trees, the sound of running water.... Wherever, in whatsoever form, there is some rhythm, listen to it! Imbibe it... become one with it!

A great forgetfulness is needed for that. This is the process of un-selfing, and that's what meditation is all about: the process of un-selfing. And there is nothing better than music in which one un-self oneself, one forgets that one is. One is, one is conscious, but there is no self-consciousness. In fact when the self disappears there is more consciousness than ever, because the self functions like a barrier, the self gives a limitation to consciousness. When the self disappears consciousness is there unbounded, with no fence surrounding it; it is just the whole sky. And music will lead you to god.

Listen, play... and in fact there is always some kind of music around. If one listens silently then something or other is always going on, because this whole existence consists of a deep melody.

Deva means divine, anugita means a song – a divine song. Life can be a syllogism or a song. If it is a syllogism then it will have no beauty, no joy. It may succeed in gathering money, in becoming more powerful, in becoming respectable, because the man who lives the life of a syllogism is calculative. He will attain to many possessions in life but he will lose himself and death will destroy his whole edifice; all that he has done will be simply cancelled by death. He will die a poor man, he will live a poor man. A poor man surrounded by richness – that will be his life.

There is another way of life – a life lived as a song, not as a syllogism. Then one may not succeed, one may not become very famous, one may not have all the possessions that the world can give one, but one will be rich, contented, and there will be a subtle joy that one has arrived... a deep, deep satisfaction that one has not failed. There will be no frustration. There will be a tremendous quality of contentment, an overflowing contentment. The person who lives the life of syllogism lives the life of logic, and the person who lives the life of a song lives the life of love. Only love can create the song.

Love and song are two aspects of the same phenomenon. If you love, you become a song; if you are a song, you love more. They help each other, they create each other, and once this creative process starts it culminates in god.

Love so much that the song arises in your being – the song of gratitude. Be grateful and sing the song of gratitude so that you can become more and more capable of love. This is how one reaches higher and higher peaks, and one day, your love and your song have become one. That day is the day where one disappears as a wave and becomes the ocean. That is called samadhi, satori, enlightenment, the kingdom of god – different names for the same thing. But nobody has reached god through logic. And all those who have reached to god have reached through love.

This has to be the basis of the journey of sannyas. The first step has to be love, and then everything is taken care of. If one loves enough, one moves in the right direction; one reaches one day to the ultimate goal of god. But it is always the life of a song, of love, of poetry... of beauty and grace. It is never that of calculation.

Prem means love, kabira means goddess – goddess of love.

Kabira also means great... so your name can also mean great love. There are small loves in life and there are great loves in life. Small loves make life petty. The person who loves money will not really grow; his love is very petty, very mean. He will remain stupid. He cannot become intelligent, he cannot grow in intelligence; he has chosen a very mundane object for his love. The man who loves music will go far deeper than the man who loves money... naturally. The man who loves music is moving on a great journey.

The man who loves power will remain ugly because power can be attained only through violence – any kind of power. The power of a parent over a child is also violent. The power of a husband over his wife is also violent; the power of the wife over the husband is also violent. So not only the political power but all kinds of power are ugly and violent.

But the man who loves dancing, will go deeper.... And the man who loves meditation will go deeper than any because meditation is the greatest thing possible. Because it is through meditation that god arrives; it is the door to the divine. And to be in love with a master is basically to be in love with meditation. One falls in love with a master only because one has seen something of the unknown, one has felt the mysterious moving around, one has become aware in a very vague sort of way that something mysterious is happening. One cannot pinpoint it but it is there; it has been felt deep down in the heart.

The presence of the master gives you the first experience of meditation. And that's what sannyas is all about: falling in love with a master, falling in love with meditation, falling in love with god. Let your

love be great, and the greater the love, the greater one becomes. Never choose an ordinary object for love, because it is very decisive.

If it is known what you love then all is known about you. Then your whole life can be deduced out of that simple fact. If somebody says 'I love money' then we need not go into the details of his life; we will know. His whole biography can be written without asking him. And if somebody says he loves prayer, then naturally his whole life is going to be different; that too can be deduced.

So 'Kabira' is a Sufi name for god. Kabira also means great, and Kabir was one of the great Indian mystics. Study something of Kabir... he is one of the greatest singers of god's love.

Fall into deeper loves, greater loves, whatsoever the risk. Life means risk, and those who are afraid to risk, remain dead. Only those who are ready to risk all attain to all. Good, Kabira.

[A sannyasin says he is fighting with himself about being alone, running away from it.]

Nobody can run away from himself. One can only deceive but one cannot run away from it. There is no way – you are you. And the aloneness is so fundamental that there is no way to escape from it. The more you try to escape from it, the more you will feel lonely. If you start accepting it, if you start being in love with it, if you start enjoying it, all loneliness will disappear, and then aloneness has beauty, tremendous beauty.

We are made alone. If we were not alone we would not have been at all. Then what would be the difference between a machine and a man? The machine can never be alone; it has no soul. It can never be celibate. It is always with others, it is part of a crowd. Only man can be alone. Even in the crowd man can be alone. That aloneness is man's freedom. And it is not against love... in fact, only a person who is alone and knows how to be alone will be able to love.

This is the paradox of love: that only the person who is alone can love, and the person who loves becomes alone. They come together.... So if one is not capable of being alone, one will not be capable of being in love either. Then all his so-called love will be just an escape from himself. It will not be real love, it will not be real relating. Who will relate with whom? You have not even related with yourself; how can you relate with the other? You are not there – who is going to relate with others?

So a bogus kind of love exists in the world: you are trying to escape from yourself and the other is trying to escape from herself or himself and you are both seeking shelter in each other, deceiving; it is a mutual deception. Sooner or later deceptions wear away and then you are lonely again. Search for another relationship and the same will happen again. And so on and so forth, it goes on.

The first thing is to know one's celibacy, one's fundamental celibacy, to know that our aloneness is our very individuality, and function from that aloneness. Even your love has to function from that base. Then you will be able to love. Only two individuals who are not in any way trying to escape from themselves, but are rooted deep in their own soul can relate. And out of that depth, they embrace each other. Then it is a sharing, not an escape. Then love is really a joy....

Stop fighting with yourself. It is utterly futile, destructive, and suicidal. And now it is time to drop it....

CHAPTER 20

20 October 1978 pm in Chuang Tzu Auditorium

Veet means beyond, shankaro means conditionings. Man is born unconditioned, man is born as freedom... just an open sky, with no clouds, with no boundaries, with no adjectives, no definitions – neither Hindu nor Christian nor Communist – just pure existence, an emptiness. But immediately the society starts closing in on you, starts making boundaries; those boundaries are conditionings. Then one forgets one's original face. Slowly slowly one becomes identified with all that has been said, told, repeated again and again. This is a kind of hypnosis that is being practised on every child. It is a violation of the most fundamental human right, but it seems very difficult to know how to fight it because children themselves cannot fight it.

Children's liberation is needed. It is the greatest need in the world because no other slavery is so deep and so dangerous and so destructive. The child is not allowed to know his self; rather, the society creates a false self – that he is this, that he is that, to behave this way.... The society gives ideals, ideas and very soon the child becomes accustomed to the fact that he is a Christian, that he is a man and he has to behave in a manly way, that he should not cry because that is sissy. The girl starts behaving in a feminine way – she learns that she should not climb on trees, that that is boyish. Slowly slowly more and more boundaries, more and more boundaries, and they go on becoming narrower; then everyone feels suffocated. That is the situation: everybody is suffocated and everybody hankers deep down to be free. But how to be free?

It seems that the walls that surrounded one are really very powerful and strong. And people live in this kind of imprisonment for their whole life. They live in prison and they die in prison, never having known what life was, what life was meant to be, never knowing the glory and the grandeur of existence.

Buddha has called this state 'shankaro', the conditioned state of mind. The whole process of meditation is to uncondition it, to withdraw those walls. What the parents and the society and the

priests and the politicians have done has to be undone by the master. So the master is basically against the society. If the society poisons Socrates it is not accidental. If it kills Jesus it is very logical.

To be initiated into sannyas is to be initiated into a world of unconditioning; drop, slowly slowly, become more aware and go on dropping all adjectives and all identities. In the beginning it is painful because you will feel confused. You will not know who you are because all that you have known about yourself will start disappearing; you will be in a kind of chaos, in a limbo. And that is where courage is needed. If one can go on dropping all the boundaries, all the definitions, all that has been told, all that is borrowed and has come from the outside, one day suddenly one is free. In that freedom is joy... and that freedom is god!

My work here consists of destroying your conditionings; it is a painful process but the end result is tremendously beautiful. It is arduous, but when one has reached to the top for the first time one starts being really alive. And that aliveness I would like to give you. That is your birthright – it has to be attained.

The man who is not trying to attain it is not worth much – is not worth being called a man. The search for freedom is the most important value; it is the summum bonum.

Chitta means mind, nirodha means cessation – cessation of the mind. The most famous sutra of Patanjali is 'Chitta vritti nirodha yoga': the cessation of the waves in the mind is the union. The whole of science is based on this simple sutra: this is the seed. If in one's life one can fulfil this small sutra nothing else is needed.

The mind can be in two states; one is the state full of waves, turmoil, thoughts... just as the lake is full of waves. The other state is: the lake is utterly silent, no waves; the lake is a mirror, serene, calm, quiet. The mind can also be without waves. That's what meditation is all about: the mind without waves; it means the mind without thought. And when the mind is without thoughts you disappear, you become an absence, because it is the thought process that creates you, that gives you the feeling of being a person, that gives you the idea of the ego.

The ego is nothing but all the ideas that you have put together. Slowly slowly as ideas disappear, the ego becomes thinner and thinner and thinner and one day it is not there at all. Being is, but there is no self to be found. That state is the goal of sannyas; that state is called samadhi. Samadhi means that one has come home. The method is chitta nirodha: cessation of the mind.

So let this become the key. Help the mind to become less and less concerned with thoughts. Withdraw all your cooperation from thoughts. When thoughts come simply watch as a detached observer. Do not judge, do not say that they are good or bad; create no liking, no disliking. Remain detached, just as if you are watching the traffic move on the road, standing by the side of the road, unconcerned. Let the traffic of the thought move, and you just be a witness, with no choice.

That choiceless witnessing slowly slowly cuts the very roots of the thoughts; they start disappearing. Moments of no-thought will start coming, and those moments are glimpses into existence. Soon they become bigger. Traffic stops for a few seconds, for a few minutes, and then for a few hours and then for a few days. And whenever there is nothing moving in the mind, when there is no movement, all is attained.

The unmoving mind is the ultimate ecstasy. It is a state of absolute awareness but there is no object to the awareness. Awareness is there but not of something; it is non-objective awareness. There is nothing to be aware of; awareness is just there. It is as if a candle is burning: the light is spreading but there is nothing, no object, on which the light falls, no object which it illuminates. In utter emptiness the awareness becomes aflame.

That experience has been the greatest experience of human consciousness. Those who have attained to it become free; they are no more tethered to anything at all. They know something which is deathless and they know something which is timeless. That timelessness, that deathlessness is bliss. Unless that happens, one remains in misery, one remains in hell.

Prem means love, anugraha means gratitude – love and gratitude. And these are the two fundamentals of prayer: love towards existence and gratitude towards god... Love towards the world, his creation, and gratitude towards the creator... Love for that which is visible and gratitude for that which is invisible. These are the two wings, and once they are both functioning you are ready to take the great flight – the flight from the alone to the alone. So these two things have to be imbibed. Start feeling more and more love for existence.

The religions have harmed, have poisoned, people's minds; they have created a kind of hatred towards the world... and this is very strange. If you hate the painting how can you love the painter? If you love the painter you will love the painting too. But the religions have been teaching 'Hate the world, renounce the world, only then can you attain to god.' That is utter nonsense. If you hate the creation you have hated the creator; you have taken a step in the wrong direction.

I teach love for the world. Love this earth – it is really beautiful... it is utter splendour. Love from the smallest, the dewdrop, to the greatest star. Let this whole existence be your love object, let it be your beloved. Love has to be all-inclusive. And then only will you know the second thing, then only is the second possible – gratitude. Because when one is in love with existence one feels such blessing, such bliss, that it is natural to bow down in deep gratitude, and when gratitude arises, prayer has arrived.

So remember these two things: be loving and wait for gratitude to arrive. And when it comes, don't resist, because the ego may create some resistance. Gratitude goes against the ego. Gratitude means surrender, gratitude means bowing down. Gratitude means saying to the unknown energy, the unknown force, god, 'I was not worthy and you have given so much to me. I was not worthy and you have filled me with such love. I was not worthy and you have given me such a beautiful existence.'

This goes against the ego... So remember: love also goes against the ego, because in love also you have to put the ego aside. But in love you put the ego aside; in gratitude you simply drop it forever. So love is a training for gratitude. First you put the ego aside, then it comes back again and again. Then slowly slowly you start feeling that it is a separate thing from you. If it can be put aside, it can be dropped too. It is not you.

And also, whenever you put the ego aside you feel such joy in you that naturally you start learning the lesson: whenever the ego is there sitting on top of you, it creates misery; whenever it is aside, bliss arises. The arithmetic then is simple – if you want to be eternally blissful drop this ego forever; and

that is the second step, 'anugraha', gratitude. Once these two steps have been taken the journey is complete. In two steps the journey is complete.

Deva means divine, mitta means friendship – divine friendship. Befriend the whole of existence, befriend the rocks and trees and animals and people. And start this journey of befriending with yourself, because the first thing is to be friendly to oneself. Very rarely are people friendly to themselves; people are very antagonistic towards themselves. They have been taught not to love themselves; self-love has been condemned. And then arises a great problem: the person who cannot love himself cannot love anybody else either.

Love has to start from your centre – and you are the closest person to it – only then can it go on spreading. It is like you throw a stone into a silent lake and the ripples arise. First they arise just around the stone, and then they go on spreading to the far-away shores. This is the way love arises.

And giving you sannyas means that I am throwing a stone into the lake of your heart. Let love arise! But you will be the first beneficiary and then others... only then others! That's why Jesus says 'Love your enemy as you love yourself'... but the first love is love for oneself.

But a misunderstanding has happened: people think to love oneself is selfish. It is not. To love oneself is the foundation of all altruistic love. Not to love oneself is dangerous; then you will never be able to love anybody. You will use people but you will never love them; you will exploit people but you will never befriend them. And that's what people are doing: exploiting each other, using the other as a means, and that is ugly. To use any person as a means is ugly, is irreligious, is violent, is a sin, because each person is an end unto himself; nobody should be used as a means.

That is the meaning of befriending the whole existence....

Prem means love, dwara means a gate. Love is the gate, not logic; not mind but the heart! Those who go on thinking about the truth go on round and round but they never penetrate to the centre – they cannot. The centre is available only to the heart because the heart is the centre. The head is the periphery of your being; it is not our depth. If you want to penetrate into the depths of existence you will first have to be in contact with your own depth, because only the depth can have contact with depth. The circumference can only have contact with the circumference.

People who are hung up in the head only know the most superficial part of life. They know bodies but they never know the souls; they know the world but they never know god. They miss the real thing. The real is available only through love, because love is your depth. So the first thing for a sannyasin is to search for one's heart and be rooted there.

Every child is born with the heart functioning but sooner or later we force his energy towards the head because the head is very useful in the society. Only by the use of the head will you become a head clerk, or the head station master. Only by using the head will you become the head of the philosophy department. If one cannot use the head then one will be just hands; one will be a labourer. That's how society is divided between heads and hands. The labourer is called a 'hand' because he works with the hands. He is condemned; he is not respected. The people who function through the heads, they are very much respected.

But the real person is neither of the head nor of the hands. The real person is exactly in the middle of both – he lives in the heart. And the person who lives in the heart can use the head and can use the hands; both are available to the person of the heart. But the person who lives in the head cannot use the heart.

The centre can use the periphery but the periphery cannot be the centre because the centre is the master; the periphery is just a servant. The moment one forgets the heart the servant becomes the master and everything goes topsy-turvy. That's the situation of a normal human being: he is not normal at all; his situation is neurotic. And his neurosis can only be dissolved if love arises in him, if he again becomes a child and starts functioning from the heart.

Initiation into sannyas is initiation into love. And this commune is just an energy field – to bring you down from your head to the heart. It needs courage because we have so much invested in the head. One gets into a panic, one starts trembling because what will happen if the head disappears? If the head disappears, god happens, truth happens, love happens, celebration happens. But that is possible only when you have dropped the head and gone into the heart. One cannot make you believe it....

If you feel trust in somebody then you take the plunge. This is the plunge, sannyas is the plunge.

Prem means love, ushmo means warmth... warmth – love warmth. The mind is very cold because it is calculative – calculation is bound to be cold – and this coldness keeps one frozen. So people are no more flowing; they have become ice cubes. Their heads can function only in a cold way. And because they function only through the head their whole life becomes cold, and out of that coldness arises a frozen personality. No possibility of dance then, no possibility of flowing into the other then... no possibility of any aliveness.

The heart functions as warmth; just as the head functions as coldness, the heart functions as warmth. And once you allow the heart to overtake you, you start melting: slowly slowly blocks disappear. And love burns all that is unessential and purifies the gold of your life. And when life is a flow, god is not far away.

Every river reaches the ocean, but no pond can reach. The pond may be just on the bank of the ocean; then too it cannot reach. The river may be coming from far-away mountains, thousands of miles away, but it reaches. The pond is on the bank but cannot reach. It is the flow that brings one ultimately to god.

God is exactly what the ocean is – an ocean of consciousness – and we are small rivers of consciousness. Unless we attain to the ocean and we merge with the ocean, life remains meaningless, joyless, a drag. When the river dances and falls into the ocean, that is the moment ecstasy, of orgasmic ecstasy. And each heart longs for it.

Let that longing become intense, let that longing become passionate, let that longing become really hot.

Prem means love, bela is a flower – a love flower. And it is only love that helps one bloom. Without love there is no flowering in life. Love is the spring.... It is only in the climate of love that one's hidden treasures start surfacing.

Bela is one of the most beautiful flowers... very fragrant. Its fragrance is very subtle, not gross. It does not attack you – it simply comes and surrounds you. It is not loud; it whispers. It is not male – it is very feminine. It is not aggressive; it only invites. And it is very shy... does not want to show itself off.

So is love very shy... does not want to show itself off, is not interested in exhibition, remains hidden, does not broadcast itself, remains a secret. And love is patient – it does not attack, it waits for the beloved to come.

Love is not loud – it is very silent. That is why whenever one is in love words start disappearing. The lovers cannot talk; they have so much to say and yet nothing to say. Silence becomes pregnant, silence becomes their communion. And love is not gross. When love is gross it is lust; it is no more love. It is a subtle fragrance. You cannot catch hold of it, you cannot possess it. You can enjoy it. The moment you start trying to possess it, it becomes elusive; it starts disappearing. If you want to hold it in your hands, you have killed it.

So become a fragrance of love – subtle, delicate, soft, feminine, patient – and then great transformations happen. Whenever one is ready and ripe in love, god arrives.

Deva means god, viharo means dwelling in – dwelling in god. Let that become your meditation, that all is god. We are in the ocean of god, we are like fish surrounded from everywhere by god. Each and everything is divine.

This is what Sufis call 'jikir', remembrance – that wherever you are walking you are walking on holy ground, and whatsoever you are doing, nothing is mundane, all is sacred. Then one's whole life becomes permeated with a remembrance.

Even if you are playing with your dog, remember: god is in your dog too. Look into the eyes of the dog, remember god and you will be surprised: glimpses start coming. And if one can remember then one is constantly exhilarated. Then one is constantly surprised, because each moment is a miracle, and at each step there is a mystery. Just because we are not aware we go on missing. Otherwise there are mysteries and mysteries surrounding

This has to be your contemplation. Even looking in the mirror, seeing your own face, remember that this too is god's face. Looking into the mirror, looking into your own eyes in the mirror, remember: god is within you as much as without. And it brings such a chemical change – one's whole life starts taking on a new gestalt.

Deva means divine, anusati means remembrance – remembrance of the divine. God is not lost – there is no way to lose him because he is not separate from us; wherever we are he is – but we can forget about him.

So all that is needed is not an effort to achieve god but only an effort to remember. It is just a forgotten language. It is still there – just a little effort, a little search inwards and suddenly one is surprised that god was hiding within oneself! And one was never without god, not even for a single moment. He is our life, he is our breath, he is our awareness. A remembrance means a turning in. That is the meaning of the Christian word 'conversion': turning in, looking back towards oneself.

Ordinarily we are rushing outwards; that's how god has fallen to the back. One just needs an about-turn, a one-hundred-and-eighty-degree turn, and suddenly god is found, because god was never lost. It is easy because it is only a question of remembering. It would have been really difficult if god was lost... it would have been impossible.

[A sannyasin had to leave suddenly for the West as his father had died. He says: I feel a lot of conflicts about my mother. I just felt hopeless about helping her. I find it very hard to leave her and yet I don't feel satisfied that I can really help her. I almost feel that I'm betraying her somehow by leaving her.]

There are situations when one is helpless. One has to accept those situations too. That hurts the ego when you feel helpless, but that's a good experience. That's how it is: there are situations where you cannot do anything. Somebody is getting old – what can you do? Somebody is on their deathbed – what can you do? And I am not saying don't do anything; I am saying do whatsoever you can but still you will feel helpless. That's how life is....

Man is helpless, but I am not saying don't do anything; do whatsoever you can but still you will feel helpless. You will not feel contented because basically what can you do? If somebody is dying, somebody is dying. You would like to do something – you would like to prevent death, but that cannot be done.

[The sannyasin adds: I really want to make her happy somehow.]

That too is impossible. One should try but that too is impossible. Nobody can make anybody happy. If it was possible to make people happy the whole world would have been happy because everybody is trying to make everybody else happy. The father is trying to make the child happy, the husband is trying to make the wife happy, the wife is trying to make the husband happy, but nobody seems to be happy! Unless one decides to be happy there is no possibility... and very few people decide to be happy. They have decided to be miserable, because in misery they are powerful. In misery they become the focus of attention. In misery they dominate. When they are happy all domination disappears. The happy person cannot dominate and the happy person becomes almost anonymous; nobody pays attention to him. Unless one decides to be happy, nobody can make one happy. But whatsoever one can do, one should do.

So don't feel that you are betraying or anything. All is good! One day life ends, and it is good that it ends. Just think if it continues and continues and continues then it will be more difficult; one will feel more helpless.

Mm, seventy years is more than enough! Just think: if you had to live seven hundred years and there was no way to commit suicide. It would be impossible.

There is a famous story about Alexander the Great.... He was in search of nectar, and it is said he reached the place where there was a pool of nectar hidden in a cave. He was so happy that he had arrived; now he would never die! He cupped his hands – he was just going to drink the nectar, and a crow was sitting on the rock and it said 'Wait! One minute! Listen to me, otherwise you will repent for your whole life and then there is no way of going back. I have drunk that nectar and now I cannot die; that is the problem. I have tried everything; no poison affects me. I have jumped from

hills; nothing happens. I have entered into fire.... And I am bored! So think twice before you drink. You will never be able to die, never.'

And it is said Alexander waited for a few moments and then escaped, ran away, because he became afraid that he might be tempted to drink that nectar, then there would be a real problem.

So whatsoever is, is as it should be; one should learn to accept it. Don't be worried about it.

CHAPTER 21

21 October 1978 pm in Chuang Tzu Auditorium

Anand means bliss, gandhraj is one of the most fragrant flowers. Literally it means 'the king of all flowers.' Bliss, the king of all flowers – that will be the meaning of your name. Bliss is a fragrance – like musk. The musk deer starts searching for the source from where this fragrance is coming and starts running hither and thither in the forest not knowing at all that the fragrance is coming from his own navel. He almost goes mad searching for it but cannot find it anywhere. Wherever he goes it is there, but still he cannot catch hold of it. That is the situation of man. Bliss is a musk fragrance. One goes on searching for it in money, power, in respectability, in a better house, in a better position in society, with a better salary, with a better woman. One goes on and on and it almost drives one mad because one cannot find it anywhere! It is somewhere within you.

Each person is a musk deer. One has to learn how to go in. One has to be utterly frustrated by the outside journey. One has to be really hopeless as far as the illusions of the outer world are concerned, and then suddenly a change happens. It is a sudden change – one does not move gradually from the outside to the inside; it happens in an instant. The moment you see the futility of the outside search it drops; it drops of its own accord. And suddenly you are in and you are at the very source of perfume.

That perfume is bliss.... Do not search for it outside anywhere. Sannyas is the beginning of this inward pilgrimage.

Deva means divine, rituraj means the season of spring. Literally it means 'the king of all seasons.' The full name will mean 'divine spring'. Sannyas is the king of all seasons; it is spring. In the East orange is the colour of the spring because so many millions of flowers bloom: the whole forest looks afire.

Spiritually also, man blooms only in a certain season. You cannot grow roses in a desert. You will have to find the right soil for them, you will have to prepare the ground. That's what sannyas is. It

is preparing the soil, it is finding the right field of energy where you can ride on the wave, where meditation is simply as easy as the opening of a bud in spring.

The ordinary world is not very helpful in people's growth. On the contrary it harms because its vested interest is in your not growing. The more grown-up a person is, the more independent he becomes and more rebellious. He starts living on his own; that is his rebellion. He becomes less and less compromising because he is no more afraid. And the society becomes apprehensive about such people so it starts destroying the very possibility of growth from the very beginning. That's why the mental age of a normal human being is only thirteen years. That's a very very rotten situation – that when a person is eighty, his mental age is thirteen. So the body continued to grow but the mind has stopped long ago.

This creates a great split in the person; he has the mind of a thirteen-year-old person and the body of an eighty-year-old person, and the distance is tremendously vast; he cannot bridge it. He is constantly in conflict, always falling apart. It is a miracle how people somehow manage to remain together. It is not surprising that people go mad; the people who don't go mad are really a surprise. How do they manage? Maybe they have managed by living at the minimum, by not living at all, by living a closed life. If you have only the mental age of a thirteen-year-old person, you will always remain dependent, you will always ask for a father-figure, some authoritative person to dominate you.

Now, people go on fighting for freedom, not knowing at all that freedom is not possible in this society.

This society creates only slaves. And the slavery is not something outer; the chains are not visible and the prison walls are not made of stone. The prison walls are very inner, transparent, and the chains are not there on your hands but deep down in your consciousness. And this is the fundamental of creating slaves: never allow them inner growth. Keep them as ungrown as possible; then they will always be hankering for somebody to dominate them.

On the surface they may talk about independence and freedom and all that nonsense, but deep down they will hanker and search for somebody who can dominate them. They will feel at ease only when there is somebody to dominate them and to order them. They resist, and yet they demand it, they ask for it. This is a double bind, this is a deep knot in their consciousness. They are against slavery and they are for it too. Now their whole life will remain a mess.

So in the ordinary world there is no possibility to grow unless one is very very intelligent, almost sly. That's what Gurdjieff used to say to his disciples 'Unless you are sly, you will not be able to get out of the prison.' Unless you are utterly intelligent, he was saying – sly is his way of saying it – only then can you steal out of the prison. Otherwise it is very difficult, because the prison is not outside; it is inside you. You support it, you make it, you create it, and then you want to be out of it. Even when you are talking about how to get out of it, you are creating it. This is the dilemma.

Sannyas means freedom. Sannyas means standing on one's own. Sannyas means allowing your growth to happen. This is possible only when you are in an energy field where it is supported, where you can get support, where you can get feedback, nourishing feedback. This is what is happening here: we are creating a small world of a totally different kind of energy. We are creating the season of seasons – spring, where it is hoped that a few people will gather courage, will not remain shy, will start blooming.

Deva means divine, atosh means discontentment – divine discontentment or discontentment for the divine; both mean the same. The people who are contented with their mundane life have no hope. They are contented with their houses, their families, their TV, their car, their money. They have no hope, because unless a great discontentment happens you never search withinwards. Unless you are utterly frustrated with the outside, there is no possibility of turning in. Unless one sees the futility of all that one is doing in the outside world one never looks up to heaven. People go on crawling on the earth never becoming aware of the starry night. They are continuously engaged, occupied, with the ordinary things of life. They cannot listen to the music of the rain falling on the trees, they cannot see the beauty of flowers opening up in the morning. They have no time, they have no space. They are not aware of the beauty of the sunset, they are not aware of the freedom of a bird on the wing. They are not aware of anything of significance. They will go on missing the music of existence.

To be a sannyasin means that now you will think of the sacred too, that now you will think of the within too... of beauty, of joy, of love, of meditation, of poetry. Think of these things too because these are the real sources of blissfulness. And the person is really poor who has not meditated upon the glories of life.

This is the meaning of your name. Become discontented with the world – that is divine discontent because it leads to the divine. Don't be contented with the world, otherwise one remains mediocre, and to remain mediocre is to commit a suicide.

Great intelligence is born when you start searching for something higher – higher than you, bigger than you. Friedrich Nietzsche has said 'The saddest day in humanity's life will be when man will not think of surpassing himself.' He is right. And it seems that the saddest day has come... it has come too soon. Nietzsche was here just one hundred years ago; within a century his prophecy is almost fulfilled. The major part of humanity thinks no more in terms of transcending itself. People have all become engaged with small toys, and meanwhile life goes on slipping by... a very precious life wasted in gathering rubbish.

Fortunate is the man who starts becoming discontented with the so-called world, and in whom a great discontent arises – a longing to reach to heaven, a longing for the moon. That's what sannyas is all about: the longing for the impossible. But if you long intensely, the impossible becomes possible.

Deva means divine, bhavan means feeling. God is available only through feeling. And those who think about god think in vain. Their whole thinking is sheer wastage of time and energy. Thought is basically important to know god. Just as ears cannot see and eyes cannot hear, thought cannot connect with god – only feeling.

There can be no religion of thought, just as there can be no science of feeling. The scientist has to drop all feeling; feeling will be an interference in his work. He has to be utterly detached, unemotional, unfeeling, then only can he arrive to the objective truth. If he allows his feeling to infiltrate, his conclusion will be more subjective than objective; it will reflect his heart rather than the fact. So the scientific training is how to bracket out of your heart completely so that it doesn't interfere. The scientist functions purely as a head.

Just the opposite is the case with religion: in religion you have to bracket out the head completely so that it does not interfere. Science is interested in the object, there, outside; religion is interested

in the subject, here, in. Their dimensions are diametrically opposite, their methodologies have to be different. If somebody tries to create a science through feeling he will go mad; he will never be able to create any science. That's why in the East science could not grow; it is not just accidental.

The East has learned the art of how to bracket out the head, and that is the place from which science grows. Great religions were born in the East; in fact all the great religions belong to the East. Even Judaism and Christianity and Mohammedanism belong to the East, basically they are Eastern. But the East has not been able to produce even a single Albert Einstein, just as the West has not been able to produce even a single Gautam Buddha. And the reason is very clear – there need not be any confusion about it – they have chosen. The West has chosen to bracket out the heart.... Then great possibilities open for scientific development; in three thousand years technology has touched the very sky. Science has been developing in leaps and bounds.

In the East we have touched not the sky but the very depth of consciousness, the depth of the Pacific. Thought can know the object but not the subject. The subject is behind the thought, hidden; there is no way for thought to reach it. Feeling, the heart, can know the subject. And to know oneself is the beginning of knowing god.

So this is going to be your work: bracket out thinking for at least a few hours – when you are meditating, praying, dancing, singing; when you are moving inwards bracket out thinking completely. Just as sometimes when you don't want anybody to interfere you take your telephone off the hook, like that, bracket out thinking – become completely oblivious of it – and feel. Cry, sing, dance, laugh, love... the whole spectrum of feeling. Paint, play... anything that is concerned with the feeling world. Be with the trees, animals, children – wherever thought is not needed at all – and you will be surprised that a great experience is waiting for you, the greatest ever, because science can only give us dead things; it is only religion that can make us available to eternal life.

Deva means divine, ajeej means a friend – a divine friend. Become a friend to everything that is. Become friendly to existence – not to somebody in particular, but let friendliness become your very style of life. One is just friendly – to the stranger, to anybody that comes by; your heart throbs with friendliness. Slowly slowly it starts deepening, and then even with trees and rocks you will feel a great friendship. And the real life starts only when you have started feeling friendly to the whole existence, because then the existence starts revealing its secrets. There are many secrets but they can be revealed only to friends.

Yes, trees have much to say, and rocks too, but we keep a very closed mind. And we carry on a subtle, tacit enmity, as if we are afraid of everybody, as if everybody is potentially an enemy: that is our attitude. That's what we have been taught – that all are your competitors, even friends are not really friends because they are also competing in the same world; they are your enemies.

So all friendship has become only a polite manner; it is no more existential. It doesn't mean a thing – it is simply etiquette. It is just like a lubricant: it helps you to move in the world with a little bit of ease, that's all. Otherwise deep down the tacit attitude is that of enmity, of always being on guard, that everybody is going to cheat you, that everybody is after you....

Nobody is after you and there is nothing to cheat you of either. What can they cheat you of? We come in the world without a thing and we go from this world without a thing. Naked we come, naked we go, so who can cheat and of what? Why unnecessarily distrust people?

But this distrust is there and this is one of the fundamental reasons why man has lost contact with god because only trust can bridge you with god. And trust does not mean believing in a god somewhere sitting in heaven on a golden throne. Trust means trusting people, trust means trusting existence. Trust means dropping this tacit attitude of enmity. Trust means flowering into friendship.

The ordinary man's attitude is this, that one has to take everybody as the enemy unless he proves otherwise. The religious person will have just the opposite attitude: everybody is good unless he proves otherwise. And even if he does prove otherwise, your friendship continues. Then you have even gone beyond religion, and that is the state which is called spiritual.

The irreligious person is one who lives in tacit enmity with the world. The religious person is one who lives in tacit friendship with the world but with a condition: if somebody really wants to harm him then he will be on guard. But the spiritual person cannot believe that anybody can harm him, because there is nothing to harm; it is impossible. That is the day of great liberation....

[A sannyasin asks about her relationship. She feels hurt because her boyfriend is having an affair.]

Nothing to be worried about. You just do three things. One: go on living with him but start moving with other people also; otherwise you will be constantly in pain. And one should not become too addicted to one person – it is an addiction; one should remain open. Love is a need, and if you become addicted to one person and something goes wrong... which is more possible than something going right because people are living in such blindness, in such unconsciousness that the right almost always never happens; the wrong always happens.... So there are a thousand and one hazards in every relationship, but if the person is available to other people too then it doesn't hurt so much.

And it is always good to enrich your experience. If he feels that in being with some other woman he is going to experience something then you will be foolish if you don't enrich your experience of love. It is enriching – he is not wrong: it is always enriching because each person brings something so new that nobody else can do it. In fact because people have become too monogamous their love experience is very narrow.

It is almost as if somebody reads only one book in his life, again and again and again, while there are millions of beautiful books available. What will you call that man? He will say that he loves this book – that's true – but his experience will be very poor. It is just as if you grow only roses in your garden and nothing else; it is good but it will be monotonous. Monogamy is monotonous and it creates a kind of boredom. In fact that's why people start moving away. Whenever they have a chance they don't miss the opportunity.

You were in a negative space, you were ill – he had an opportunity to move; he used the opportunity. And I will not say that there is anything wrong in it; he has not committed a sin. Now, you also need the same kind of courage. Use this time while he is with somebody else: explore a few more people. Who knows? – you may come across something very beautiful. It is only known by exploration; there is no other way to know about it.

Each person is a book, and what you see is only the cover. When you enter into love you start reading his inner script, and the more you know people, the better. If you also move with some

people and he is moving, and by fate, by chance, you come together again, you will both be enriched. Now, if you stop moving with anybody – and that's the tendency.... When a woman sees that a man has started moving with somebody, she becomes absolutely closed to anybody else because she is afraid that if she starts moving then all possibility is lost. She may get really hooked with somebody. One thing....

The second thing: she will not be able to create the guilt in the other person who has started moving. Now, not moving with anybody you will be miserable: that will create guilt in him. That will keep him miserable deep down: he is torturing you. That is a subtle strategy – you may not be conscious of it – a very subtle strategy to dominate. Even when he is with another woman he will constantly remember '[She] is suffering.... I am making her suffer. She will be waiting there in the hut, crying and weeping, and what am I doing?' You will follow him like a shadow, a sadness, and whenever he sees you he will feel guilt. This is the strategy that goes on deep down in the unconscious.

Never be a victim of such strategies – they are ugly... although you can always find beautiful reasons: 'I don't love anybody else. I love only this person, that's why I am waiting, and I will wait.' But in your waiting actually what you are doing is forcing the man to recognise the fact that you loved him more than he loved you. It is a very egoistic stance.

No need! If he says that he is learning something with some other woman, then you say 'This is perfectly good – you learn something – I will also learn meanwhile, so when you come back you don't find me uneducated. If ever you come back you will be new, because you will have learned something. I must also be ready to receive you with something new that I have learned....' In this way you will be opening, your misery will disappear, and you will be helping him also to get rid of the guilt.

And things are very complicated. For example, the moment he feels that you have started moving with somebody, he may start coming back to you. There is a tendency in the human mind so that whatsoever is available starts looking useless, and whatsoever becomes beyond your reach, you start thinking about again. If you go on waiting he knows that there is no hurry; he can come back any day and you will be there. He will be coming as if he is obliging you.

Start moving so he knows that now, if he wants to decide, he has to decide, otherwise things will have gone too far; there may be no chance of returning. Giving him a chance also to think....

And another thing: he may be just moving away from you because you are creating this guilt in him. Nobody wants to feel guilty, and nobody wants to live with a person who is creating guilt. The moment you start moving away, you have taken the old load from him – that he is not doing anything wrong, that he is not guilty – you are doing the same, so everything is perfectly okay. That will be easier for him to think about and ponder over – the weight of the guilt will be removed.

And sometimes it happens that when you see that a woman is waiting for you, she remains your shelter and you can go on fooling around; you are always aware that there is a home where you can always go. When the home starts disappearing, the base starts disappearing, then one has to think 'What am I doing? Is it worth fooling around?'

Now he is not losing anything – there is no risk involved! And men have been doing that trick down the ages. They would like a wife who is a shelter and they would like a girlfriend also... just for a

change. But if they are given the choice, to choose between the two, every possibility is that they will choose the home because the home means many more things.

So don't go on sitting in misery. And if you live in misery and after a few months, a few weeks, he comes back, your misery will have become your habit and you will not be able to drop it. That will be again something that will take him away from you. So don't be miserable, and the only way not to be miserable is to be flowing, loving, moving with people, so when he comes he finds you happier than he had ever known you before.

Always remember: people fall in love with happy people. Nobody wants to love a sad person. If you want to be sad, you can be sad on your own; there is no need to go to anybody. Sadness is such a thing that you can sit in your room and be sad – it needs nobody's support and nobody's help. But happiness is not so easy. Yes, there is a possibility that one can be happy alone, but that needs a long journey, a long inward journey of exploration.

But to be unhappy alone is very simple, so if a person wants to fall in love with somebody, that simply means that he is tired of being alone and tired of the unhappiness. Now, if he sees that the other is also unhappy and sad, then what is the point? This he can do on his own; he himself is an expert!

Remember: becoming sad never attracts people, and if it sometimes does, it attracts wrong people. There are people – psychology has a special name for them; they are 'sadists'. They don't want to love; they only want to sympathise. Whenever they see that somebody is in misery they enjoy the idea of sympathising. They are higher and you are just there, at their mercy, and they feel very happy.

It happened once that a friend of mine wanted to marry a widow. In India it is a very revolutionary step to marry a widow; nobody wants to marry a widow. He was thinking that he is very revolutionary and this and that, and I said 'You are simply a sadist.' He said 'What do you mean? I had come thinking that you will appreciate it! I am just marrying her because she is in such suffering. She is continuously sad, miserable; I want her to be happy again.'

I said 'Okay, you marry her and then I will see you after three months. Remember one thing: she is suffering because her husband is dead, and once she gets another husband she will not suffer anymore. And your interest is not in her – your interest is in her suffering. When she is no more in suffering then what will you do? Then the only way to make her suffer will be to commit suicide. Then she will be again a widow and she will again suffer and will be available for some other sadist to help her.'

He was very angry – he said 'I cannot believe what you are saying to me.' He got married and exactly after three months I knocked on his door and said 'What is going on?' He was very ashamed. He looked downwards and he said 'You were right. The day I got married, my whole joy disappeared.' His whole joy was in the revolution that he was making! It had no concern with the woman; there was no love, no affection, no caring. He was enjoying an ego trip of 'I am a revolutionary, and that which nobody can do, I am going to do' but once you have done it, then? And the woman certainly became happy because she was again married and everything was okay, but this man started becoming uninterested in the woman. His whole interest was in her sadness.

So if a person is sad, wrong people become attracted – beware of it. If he comes to you because you are sad that will be not a right coming. And that's what you are waiting for, thinking 'I am so sad, so miserable, that he is bound to come. After all he has a heart, he is sensitive; he will feel for my misery....'

So start moving and flowing with people and forget all about it. These things happen and they are all good; they are part of growth. One has to learn all kinds of pains and pleasures, agonies and ecstasies; that's how life becomes rich. Between these two poles, between these two banks the river flows.... And basically you are not a miserable type, so there is no need to get into it. Just be free and tell him also 'Don't feel guilty – you enjoy it; maybe it is needed. Whatsoever happens is good!' So give him all your blessings and tell him 'Don't be miserable and don't feel that I am miserable. I am starting my own journey and I am thankful that you have freed me. You also be free, I will be free, and if sometimes it happens, we will meet out of freedom, out of joy....'

CHAPTER 22

22 October 1978 pm in Chuang Tzu Auditorium

[Anand Rupen – Bliss beauty]

Bliss is the ultimate state of consciousness. Bliss is not possible unless the mind is completely gone. It is the absence of the mind; it happens only in the absence of the mind. And the mind is the source of all ugliness, all negativities – hatred, anger, jealousy, possessiveness; all that comes from the mind. And when the mind is gone then something totally new starts happening: love, compassion, gratefulness. Those are not the qualities of the mind; they are the qualities of no-mind, and they make one beautiful. It is bliss that beautifies.

No-mind has two aspects. One is: inwardly you become utterly blissful and outwardly you become utterly beautiful. Only a blissful person is a beautiful person; only a Buddha, a Jesus....

There is a parable not related in the Christian scriptures but Sufis have it, that Jesus had been walking the whole morning and then he came to the place where he wanted to rest, so under a big tree he rested. That tree and that place belonged to Mary Magdalene; that was the first time she saw Jesus, resting under the tree. She could not believe her eyes. She was a prostitute, she had known the most beautiful men possible, but she had never seen such beauty, such grace... and the man looked like a beggar! She could not believe her eyes. She came to Jesus, waited for him to wake up and when he was awake, she invited him to the house and told him 'Come to my house. Stay there for a few days, rest there.'

Jesus looked at her and said 'I have already come into your house, I have already rested. Your invitation is enough.' But she felt offended. That was the first time a man had refused her. Many times she had refused men – she was a beautiful woman – but no man had yet dared to refuse her. She was hurt; she said 'Can't you show a little love towards me?' and Jesus said – and it is of tremendous significance what he said – 'Only I can love you; others only pretend.'

The blissful person becomes beautiful, the blissful person becomes love. He is not only loving – he becomes love itself. That's the meaning of your name.

Gyan means wisdom, Rasiko means a lover – a lover of wisdom. That is exactly the meaning of the word 'philosophy'. The original meaning of philosophy is 'love for wisdom'. It lost the track; it became more and more 'love of knowledge' rather than 'love of wisdom.' In the West it has taken a totally different route. The concern became how to know more; the concern became more and more extrovert. The basic enquiry of knowing oneself was lost, and 'know thyself' is the beginning of all wisdom.

The first thing necessary is to know oneself, because that is to be the first step. If I don't know myself what else can I know? If one cannot know even oneself then all else is impossible. In knowing yourself you have put down the right foundation; now the temple can be built. Now you can know others and you can go on growing in your knowing.

And this knowing that is based on self-knowledge will have a totally different quality; it will be wisdom. The person who does not know himself and knows many things is knowledgeable but not wise. He is functioning only like a computer. He only stores information, he is a storage system; he has a good memory. And the human brain is infinitely capable. The possibilities are the one single human brain can contain all the libraries of the world. That much potential is there in the human memory. But memorising means that others have known; you have simply collected the data, information. But this is not authentic because this is not yours. It has not grown in you, you have not produced it on your own; you have not been creative.

It is like adopting a child. You can adopt a child and become a parent but in reality you are not the parent. To carry a child in the womb, to live with the child in a togetherness for nine months and then to suffer the pain of the birth of the child, the whole arduous journey of bringing up the child... that makes one a mother. You can simply go to an orphanage and adopt a child, but you have not suffered for it, you have not earned it. You will only be a mother for the name's sake. But motherhood is not possible this way. Motherhood cannot be borrowed – it has to be attained.

So is the case with wisdom: wisdom has to be attained. It is a pilgrimage into one's own being. Knowledge is adopted – it is cheap. Wisdom is costly, and unless one is in deep love with truth, one cannot sacrifice so much. Only love knows how to sacrifice, and sacrifice blissfully. Only love knows how to sacrifice and yet feel grateful that one was allowed to sacrifice.

Veet means beyond, transcendental, manaso means the mind – beyond the mind. The mind is the whole faculty of thinking, the whole process of thought; the traffic of thought is what the mind is all about. We are not it. We are like a mirror, reflecting whatsoever passes in front of the mirror. Anger arises – you are the watcher of the anger. You know that now you are angry, so you cannot be angry; otherwise who will be left to know? Then anger goes and you know that the anger is gone. Love arrives and you know love has come.

But for so many lives we have lived with this idea, we have been taught this idea again and again, that you are your mind. So an identity, a false identity of course has arisen. So when anger comes, you become identified with anger; you start thinking that you are anger... and you are not!

This identity has to be broken. This is the whole goal of all meditations – to break this identity. We have become welded to the mind. Once this is broken there is a great surprise; one cannot believe how much one has suffered for one stupid thing – that identification... how many hells one has lived for no reason at all, just because of a misunderstanding. Man's whole misery is just a misunderstanding. That's why Buddha says again and again 'All that is needed is right understanding.' That's all that is needed, nothing else – a right perspective, a clear-cut vision of what is what. The mind is not you.

From this moment start watching. There is no need to strain – just in a very relaxed, calm, quiet way, start watching. Slowly you will become aware that the mind is an activity that surrounds you, but you are beyond the activity. just hovering above it. You are a mirror that reflects everything; you are consciousness. The deeper this experience goes, the less miserable one becomes. Then anger comes but it does not stay long because there is nobody to receive it, there is nobody to cling to it, there is nobody to get attached to it. It comes and goes. Its visitations will become less and less, far and few in between. And so will be the case with so many things that one was constantly surrounded by. And one day it starts happening: moments pass and there is nothing to reflect. The mind is utterly silent... not even a ripple of thought. Those are the great moments, the first glimpses of samadhi, of enlightenment.

And when the first glimpses have come then the ultimate is not far away. It is like the morning: if you have seen that the east is becoming red then the sun is not far away... just below the horizon, just coming up.

So that has to be your work, and that is the work of every sannyasin too: to recognise the fact of 'I am transcendental to my mind. The mind is my faculty but I am not it....'

Prem means love, anand means bliss. Premananda means: love bliss... bliss that arises out of love, bliss that follows as a shadow of love, bliss that is a consequence of love. Love means falling in unity with the existence, dropping the illusion of separation, not being an island, becoming one with the whole that surrounds us.

Man can exist as an ego or as love. Ego means a state of frozenness... Like a cube of ice. Love means the state when one has melted. The ice is no more there – it has become water, flowing. If you drop an ice cube into the ocean it will still remain separate unless it melts.

We are taught by the society to become egos – the work of a master is to undo that. So let this be the beginning of a great undoing. You have to disappear; then there is love. If you are then there is violence, because the ego can exist only in constant conflict. Conflict is its nourishment. It knows only how to fight – it thrives on it.

The ego does not allow love to happen. They cannot exist together, there is no possibility of their co-existence; it is a question of either/or – either ego or love. And sannyas means that one has decided to choose love against the ego. The bliss comes of its own accord.

Deva means divine, apurna means imperfection – divine imperfection.

The desire to be perfect is the most ugly desire. It is nothing but ego projection; it is the ego that wants to be perfect. All the perfectionists are egoists. Their desire to be perfect is a camouflage for the ego. And the desire to be perfect is the root cause of all neurosis.

The perfectionist is bound to be neurotic because he is asking for the impossible. And when you ask for the impossible you will be in trouble, you will be in anguish and you will be constantly frustrated with life. You will be frustrated with yourself and with everybody that you come across, because the perfectionist not only wants himself to be perfect; he wants everybody else also to be perfect. So nobody comes up to his standard; everybody falls short. He is constantly in a condemning mood; he hates himself, he hates others. And that's what has been taught by the so-called religions up to now.

My teaching is radical. I teach you to be utterly happy in your imperfection. One should love and accept oneself as one is; one should not desire something else, somebody else; one need not be somebody else. You are accepted by god as you are – nothing is missing; this is the way he wants you to be. So drop all shoulds and all oughts. There is no need of any should, any ought. The is is beautiful, and to be in the is, is to be contented, to be blissful. It really needs guts to accept one's imperfections; they are there. Remember, the part cannot be perfect. Perfection can only be the quality of the whole; the part cannot be perfect. The part does not exist apart from the whole. How can it be perfect? It cannot even exist on its own. The very idea of perfection is stupid.

Instead of perfection I teach the idea of totality. Be total in whatsoever you are doing but don't bother about perfection. Once perfection starts haunting you, you will never be at peace, you will never be at home. You will constantly create a nightmarish life. You will create hell for yourself because everything will look imperfect; nothing will be satisfying. And this idea has been forced into the human consciousness so deepy that it is creating havoc.

Each man is in search of a perfect woman, hence no woman is satisfying. Each woman is in search of a perfect husband, perfect man, and you cannot find one... so whosoever you find falls short. Every person is trying to be perfect and one cannot be, so what happens? People become hypocrites; they are not perfect but they start pretending, because if you cannot do it then at least you can pretend. That saves face. Deep down they remain imperfect and on the surface they paint themselves as perfect. Their life becomes a lie, and to live a lie is to be miserable. Only truth liberates, and the truth is that the part cannot become perfect. The truth is that the part has to enjoy itself as it is.

The dewdrop has to enjoy itself as a dewdrop; there is no need for it to hanker to be the ocean. Why? The ocean may be beautiful but the dewdrop is also beautiful in its own right. In the early morning sun, the dewdrop on the lotus leaf has such beauty – who bothers to become the ocean? It contains the whole. It contains that which fulfils.

There is no need to become something big, something extraordinary – to be ordinary is so satisfying. And to live an ordinary life is to be grateful to god, thankful to god: 'Whatsoever you have given me is more than I can ask for...' and out of that, prayer arises.

So I am giving you one of the most beautiful names possible, and my whole philosophy of life is contained in it.

Deva means divine, ruparahi means on the path of beauty. The old religions were very much against beauty because they were against life itself, because they were against love. Beauty provokes love. They were against the world, and the world is utterly beautiful. And because they were against

the world, against life, against love, against beauty, they created very insensitive people, obviously; there is no possibility to grow in sensitivity. If beauty is not respected, appreciated, enjoyed, all your sensitivity will die: The old religions were not sensuous, and whenever a man is not sensuous, he starts dying; he loses contact with the living forces of existence.

I teach a sensuous religion. I teach a sensitive religion. And to me, beauty is far more valuable than truth. Truth is only an aspect of beauty... a face of beauty. Beauty is god himself. I teach a very artistic religion. And aesthetics to me is like ethics was to the the old religions; aesthetics is my ethics. If you are in love with beauty you will not do anything wrong – that is enough safeguard – because to do anything wrong you will have to do something ugly. The man who loves beauty will not be able to assert a lie, because a lie is ugly. His sensitivity towards beauty will certainly prevent him from doing many things that he could have done if he was not sensitive enough.

And the old religions have all failed. They produced a few rare beings – a Jesus, a Buddha, here and there – but it is not worth counting. If you plant a million trees and only one tree becomes fruitful you are not much of a gardener. In fact if that one tree has become fruitful, has bloomed and flowered, there is every possibility that somehow it has missed the art work that you were doing. It is not because of you but it is in spite of you. It is an exception; somehow it missed the gardener. Otherwise the gardener who has killed one million trees cannot be expected to create this beautiful tree. The older religions have all failed. They cannot claim Jesus, Buddha and Krishna – these people must have escaped somehow from the old religion's grip. They really escaped. Jesus escaped from Judaism; that's how he bloomed. Buddha escaped from Hinduism; that's how he bloomed. These were the people who somehow escaped the traditional way of life.

Religions have not yet been creative. They have been, on the contrary, destructive, very destructive. And my own observation is that they became destructive because of their life-negative attitudes. Life has to be loved, lived, worshipped – that is the meaning of your name.

Satyam simply means 'the truth', with nothing attached to it, with no strings attached, with no adjectives... just the truth – not a belief in truth, not any doctrine about truth, not any philosophy, but simply the truth. The truth means that which is. Take a dive into that which is with no idea of what it is, because if you have some idea that will be a hindrance, that will be a prejudice. And if one goes with a prejudice into the enquiry, the enquiry is foredoomed. You will come out of the enquiry with all the proofs in favour of your prejudice.

Life is so vast and so contradictory, so paradoxical, that if you start with a prejudice you will find all the arguments for it. If you start with another prejudice just the opposite of the first, you will find arguments for that too. Life is vast – it contains all. If you believe in one thing again and again you will come across a thousand and one proofs that this is the truth. That's what people go on doing. The Christian finds all the truths that prove his Bible, and the Hindu finds from the same sources all the truths that prove his Gita, and the Mohammedan and the Jew and everybody. The source is the same, but their doctrines are very much in conflict.

The real seeker will not start with a conclusion. To start with a conclusion is to deny truth, is to falsify it from the very beginning. The real seeker simply starts with an open mind. An open mind means no prejudice, no conclusion, no belief. The real seeker is a blank paper, empty. He has nothing to prove – he simply goes into that which is to know what is the case.

It is going to be hard. To start with a conclusion is easy because you are already settled, you have a shelter. But to start with no conclusion means that you don't have any roots anywhere. The whole of life will impinge upon you. And it is contradictory, it consists of polar opposites: night and day, summer and winter, life and death, negative and positive. The whole will impinge upon you; you will be almost in a chaos. You will feel lost, you will not feel that there is any shelter for you by which to survive. This is the price the seeker has to pay: life becomes maddening.

And it is in this moment that a master is needed. One can start the journey on one's own, but when life impinges upon one from all the directions, and one is lost in a cloud of unknowing, then somebody is needed. Not a conclusion, not a prejudice, but a living presence, a loving presence, who can go on nourishing you, who can go on calling to you 'Don't be worried; go ahead. Don't be worried – a few steps more; soon the morning is coming closer'... somebody whom you can trust. A master is needed for a seeker of truth.

So drop all prejudices, all conclusions, all readymade ideas. Unburden yourself totally, move utterly naked. Jump into this beautiful chaos of existence, be lost in it, and trust. You will come out of it greatly enriched. You will not come out a Christian or a Hindu or a Mohammedan – you will come out as truth. And that is the ultimate goal of life: satyam, the truth.

[Prem Samira] It means love breeze, mm? Love is something that happens – it cannot be produced on order. It is like a breeze; it comes when it comes. There is no way to make it come, one can only allow it. When the breeze is there you can stand and be showered on by it, when the breeze is there you can open your windows and your doors and it will come. But when it is not there, nothing can be done about it.

This is very difficult for man to accept. He wants to be in control of everything. The ego is a great controller – it wants to control even love, and in trying to control love it creates a false love, because only the false can be created. Yes, you can create a certain breeze by putting the electric fan on, but that is not the true breeze; that is the same stale air being blown around.

Because the ego is always interested in controlling everything it has created a plastic kind of love – call it 'marriage' or call it something else, but it is a plastic kind of love, man-made, man-manufactured. It does not satisfy, it cannot nourish your soul; it leaves you completely hungry. You go on eating that false food. It becomes a weight but it doesn't create life energy; you gather fat. Yes, false love can give you much fat – fat for the soul, and the fatty soul is more ugly than the fatty body; it is dull, unintelligent, stupid. One has to learn one thing, which is hard but one has to learn it because there is no other way, one has to accept this fundamental truth about love – that it comes when it comes, it is beyond you. It comes from above. You can wait, you can pray but you cannot pull it down. You can allow it to happen, you can remain open.... Great patience is needed, then true love starts stirring your heart. And when true love has stirred your heart, you are already accepted by god; you have entered into the dimension of spirituality.

The message in your name is: learn to let things happen; don't strain to produce them. Yes. there are a thousand and one things which can be produced – they are commodities; they can be purchased and produced. But there are a few things – truth, love, meditation, prayer – which cannot be produced. And they are the real things... things that really matter. All that matters is beyond human grasp, and all that doesn't matter is within human grasp.

So for that you have to prepare.... And slowly slowly you will see what I mean. It has to become your perception, it has to become your experience. It is going to happen – just wait in deep trust....

CHAPTER 23

23 October 1978 pm in Chuang Tzu Auditorium

Sansar means the world, atosha means discontent – discontent with the world... that is the beginning of the search. Those who are contented with the world are unfortunate, they are contented with the trivia; they are simply wasting their opportunity to grow. They are contented with toys. The world consists of all kinds of toys; that is the meaning of the word sansar. Children have their toys; one day they throw those toys away but immediately they start searching for other toys. Young people have their own toys; one day they drop those toys too. Then older people have their toys. But if one looks deep down then one will find from the very childhood to the grave, from the cradle to the grave, that people only go on changing their toys. They find bigger and better toys, finer, more cultivated toys, complex, valuable, but still toys.

To be utterly discontented with all kinds of toys is to be religious. When one is finished with the outside world, when one has seen through and through and has found that there is nothing to be found there, then only does the inward open its doors. It is out of absolute frustration with the world that the inner journey begins. The inner journey begins almost at the point where people commit suicide.

Suicide and sannyas are alternatives. When somebody is completely frustrated with the outside, either he commits suicide or he becomes a sannyasin; he starts moving inwards. The outer he has seen, now he would like to investigate the inner. He has seen that which can be seen; now he would like to see that which cannot be seen. He has seen the objective world, now he would like to see 'Who is this seer? Who am I?' He has gone deep into reflections, now he would like to know 'What is this mirror that reflects? What is this consciousness?'

If a person believes that there is no inner side to humanity, there is no interior, then suicide is the only possibility. That's what existentialists say – that sooner or later the man of intelligence comes to a point where he has to decide. And the most decisive thing is: 'Why not commit suicide? Why

go on living unnecessarily and go on repeating the same vicious circle, day in, day out, year in, year out, to no purpose?' That's what Marcel has said – that the only important metaphysical problem is suicide.

But he is not aware that there have been people who have found an alternative to suicide. But that possibility is there only if the interior is accepted, is trusted. And there is no need to believe in it – it is the most indubitable fact; there is no need to believe in it. You are. There is no way to deny it. You can deny the whole world but you cannot deny yourself. Even to say 'I am not' you will have to be; even declaring 'I am not' is a declaration of 'I am.'

This is the only fact – all else may be a belief. So the real seeker starts with the fact, not with a belief; and this is a fact – that you are, consciousness is. Otherwise how will you be deluded; who will be deluded?

The dream proves only one thing – that the dreamer is. The dream may be false but the dreamer cannot be false. How can a false dreamer dream? If he is not, there is no possibility of dreaming.

Sannyas is a turning point and can be of immense value. In fact the only valuable thing that can happen to a person is sannyas. It contains all that religions have been preaching down the ages... it contains the essential religion. The essential religion is simple: it is a quest into 'Who am I?' And out of that discontentment with the world, a new existence opens its doors, which gives, brings contentment.

So when one is discontented with the outer a new contentment starts happening. Contentment is possible only in the inner, with the inner, because then you are living in a timeless, deathless eternity where nothing ever changes, where all is as it has always been and will be, where time makes no difference. That stillness, that original source of our being – that, and only that, can bring contentment.

So the journey of the seeker begins with discontent and ends in contentment, utter contentment.

[A new sannyasin says she did latihan for nine years, but stopped it because of the Subud organisation. She has also done yoga for ten years and been involved with Gurdjieff work.]

But you can do it on your own. It is a good process, mm? Don't let small things disturb you. It is a good process and my feeling is that it will be helpful to you: you can continue latihan. And it is perfectly good to do it alone; there is no need to have a group session. And now I will take care – I will be with you wherever you do it; but it will be perfectly good with your energy.

Only stop a particular meditation when its work is finished. When you see that now nothing more is happening out of it, then drop it; otherwise for no other reasons – not for small reasons – should anything be dropped...

If you do yoga then it will be a disturbance in latihan. I will not suggest you do it, they can't mix. You forget all about yoga...

No need for Gurdjieff either. You go deeper into latihan, because Gurdjieff work also is different. Gurdjieff work can suit with yoga, but with latihan it won't suit. Because Gurdjieff work or yoga both

depend on will power; their basis is to use your will to its uttermost. Subud is to drop your will absolutely, to be in a will-lessness, so that god can take possession of you.

So drop Gurdjieff, drop yoga – simply continue with latihan. And latihan will suit with my work absolutely, because surrender is my key too. It will take you farther away than latihan can, but continue latihan. You can choose one of the meditations here – any meditation that you like – and can start doing that too.

The only danger in latihan is that when you start going into deeper surrender, unless you are really devoted to a master you can go mad. A moment of madness comes, because utter surrender means that whatsoever happens, happens; you allow it. You cannot control it, you cannot manipulate it. And before the ultimate change happens in your consciousness, just between the two – the ordinary mind and the cosmic mind.... The ordinary mind is a controlled mind – you control it; the ego is in perfect control. The cosmic mind, the ego, disappears and you are in an uncontrol. Between the two there comes a moment when the ego disappears for the first time. All that the ego has repressed before and controlled erupts; that is madness. It explodes, mm? because the controller is no more there so it comes with a vengeance – all that has been repressed. That is the moment when a master is needed – somebody who gives you a shelter, an anchor. Otherwise you will be thrown by the great waves that will arise in you. You need somebody in whom your trust is absolute.

Those days pass and the deeper the trust, the sooner they pass; it can pass even in a single moment. But that moment comes, and even a single moment is enough to throw one off the track. And once you have become afraid and frightened of it and you fall back to your controlling mind, then things become very complicated. So that moment is the most important moment and a master's function is to help you in that moment; I will take care.

Go deep in latihan and even if sometimes you feel that something maddening is happening, just remember me; take the locket in your hand and you go into it. It will pass, and once it has passed you will find a new territory, a new plane of being from which the world looks totally different. That moment, that space, is psychedelic. It inebriates, it intoxicates. That is samadhi, the divine rapture. Once tasted, one becomes it....

Deva means divine, ajijo means friend – a divine friend. This has to become the very centre of your life: overflow with friendliness towards each person – man, woman – animal, bird, tree. The whole existence is full of soul, full of god. It is a very vital existence, life is dancing all around, but one can see this life only when one falls into a deep intimacy with existence. That intimacy I call friendship.

The scientific training has taught human beings to be inimical to nature; that has been one of the most harmful things that has ever happened. Science has taught people that we are to fight with nature, as if nature is there to destroy us; we have to conquer it. That stupid attitude has made man utterly disoriented from nature, cut away; he has lost his roots. And that is the only problem we are facing now.

People are searching for meditation, prayer, new ways of being, but the deeper search and the more basic search is how to get rooted in existence again. Call it meditation, call it prayer, or whatever you will, but the essential thing is how to get rooted in existence again. We have become trees which are uprooted, and nobody else is responsible except us with our own stupid idea of conquering nature. We are part of it; how can the part conquer the whole?

Befriend it, love it, trust it, and slowly slowly in that friendship, in that love, in that trust, intimacy arises; you come closer. Nature comes closer to you and nature starts revealing its secrets. Its ultimate secret is god. It is revealed only to those who are really friends of existence.

Prem means love, satto means being, existence – love being or love existence. Man can live in a loveless world. Millions live there, millions have decided to live without love, because love is risky; it is dangerous. To live without love is safe, secure. To live without love is convenient, comfortable. But although it is convenient, comfortable, Secure, safe, it is dull. It has no jubilation in it. Celebration is not possible in it. It is very lonely, sad. It is almost living without life... it is life without life. It is already living in one's grave.

So those people who decide to live a life of safety, security, have already decided against life – they have chosen death; and the majority is of that kind of person. Don't belong to that majority, because only when love is allowed does life start happening. Life enters through the door of love. If the door of love is closed, the door to life is closed. But to live in love means to live in constant insecurity. It is adventurous – dangerous, risky – but full of joy. Each moment is a moment of surprise and new things are always happening. It is a life of poetry, song, dance and music... it is really life. And to miss it is to miss all.

My whole teaching is based on love, in love. Love is god. And sannyas has to become the beginning of a love-life – love in all its dimensions, in all its possibilities. When love calls, risk all and you will not be a loser. When love calls even life has to be risked, and you will not be a loser because those who die in love attain to immortality. To live without love is to be already dead; to die in love is to go beyond death, is to know something of the deathless.

That deathless is called 'god' by a few, by a few others 'tao', and so on and so forth. Those are just names of the ultimate experience of love.

CHAPTER 24

24 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, dwabha means twilight – divine twilight... and that is the situation where you are. The past is gone, and the future has not come yet. The old is disappearing and the new has not come yet. Hence there is a chaos inside, a great confusion.

You cannot go back to the old – the old mind is no more relevant – and you don't know what the new mind is. You cannot go on repeating your past, old pattern, and the new gestalt is not yet clear. But this is a beautiful situation – if understood well it is the chaos out of which stars are born; then it is not destructive. If one does not understand it becomes destructive. One can be split, one can start falling into pieces.

But if one understands it – that this is the moment of transformation, a transitory period, and the pain is a blessing in disguise, sooner the morning will be coming closer and soon the sun will be on the horizon – if one is hopeful and moves into it with understanding and with a confident step, the chaos turns into creativity. And this is what sannyas is going to do to you.

Veet means beyond, bhavati means becoming. The mind lives in becoming; it lives in the future. It is always hankering to become this, to become that. It is never in the being, it is never now, and hence it remains miserable. It does not know how to be here. It is always there, it is always somewhere else; it is never where you are.

And because of this constant chasing after shadows misery is created. You cannot attain those shadows, hence frustration. And meanwhile life is slowly slowly passing out of your hands and nothing is happening through all the efforts of becoming this and becoming that.... Becoming is the enemy of being, and to know who you are you have to drop all ideas of who you would like to be. To know what the case is, one has to drop all ideals, all future-orientations.

'Bhavati' means future-orientation. Tomorrow is the day, not today; tomorrow everything will happen – and that tomorrow never comes. You waste your today waiting for tomorrow, and when it comes it is always today; you again waste time in waiting for another tomorrow. And this is how the whole of one's life becomes a wasteland.

Life can be a beautiful garden... a paradise. That is the meaning of the word paradise. It means a walled garden where trees are green and birds sing and flowers bloom. Fruitfulness is paradise, flowering is paradise, greenery is paradise, life is paradise. But life is always now and here. And now is very psychedelic; it inebriates. But the mind never allows you to be herenow. It always takes you on unnecessary journeys; it takes you away from yourself, away from reality.

This whole journey of going away from reality is 'bhavati'. That has to be dropped. In dropping it one becomes a sannyasin. Sannyas means living in the being, living this moment, living today, living now. And then a totally different life arises. If you have lived your today tremendously, ecstatically, then tomorrow is going to come out of it; from where else can it come? And if your today is ecstatic, full of juice, tomorrow will be more juicy, more ecstatic; it will be a continuity of today. So one can forget all about tomorrow. Take care of the moment and the next moment will be born out of you, out of this moment. Take care of today and tomorrow is taken care of. Take care of this life and the next life is taken care of.

That is what sannyas is – living moment to moment with no desire to become anything, utterly contented with whatever one is.

Deva means divine, dwariko means the door – the door of the divine. Man cannot go to god – it is always god who comes to man; and that's logical too. The part cannot seek and search for the whole; it is beyond the comprehension of the part. Only the whole can seek and search for the part.

It is like Jesus again and again uses the parable of the shepherd and the lost sheep. The sheep cannot find the shepherd – it is the shepherd who has to find the sheep. That is the parable of man and god. If a small child is lost in the market it is the mother who will search for the child. At the most the child can cry and weep. What else can the child do? It is better for the child to stay wherever he is rather than to start searching, because the mother will come first to the place where she has lost the child; it is better for the child to remain there. And that is the situation with man. Man can weep, man can cry, man can pray, man can sing and dance, and wait! It is always god who comes, and whenever one is ready, god comes. And only when one is ready will one be able to recognise that god has come.

So man need not become an active searcher. Man has to be in a passive waiting, trusting 'When I am ready and worthy it will happen. Meanwhile I should become more and more quiet, more and more innocent, less and less burdened with unnecessary luggage. I should become more and more pure, quiet, still, blissful, cheerful, and wait!'

... And then you become the door from which god enters.

Deva means divine, nimitto means a sign, a symbol – a divine symbol. Man is a divine symbol. He has to be understood, he has to be explored. He contains infinite treasures within him; he contains the whole. The deeper you go into yourself, the deeper you go into existence, into god. Man is just a passage; a very symbolic existence is what we call man. The symbol has to be decoded.

If one takes it for granted that this is all then one remains outside one's being. The symbol is not the truth. The symbol only indicates the truth; it is an arrow pointing towards the truth. Man is an arrow pointing towards the cosmic consciousness. Man is not complete in himself – he is only a beginning. The end is not contained in man; the end is in god. Man is the first step of the journey. Man is like a milestone – that is the meaning of 'nimitto'. On the milestone the arrow shows you that you have to go ahead, that you have to go ahead... then you will reach to the destination. But many people have believed in the milestone and they have started worshipping the milestone. They are sitting there worshipping and they think they have arrived....

Man's life has to be a great exploration inwards, and no outer exploration is as significant, as valuable, as the inner one. The outer exploration will also take you to beautiful experiences. The person who goes and climbs Everest certainly has a tremendously beautiful experience, but it is nothing compared to the inner depth or the inner height. And the man who walked for the first time on the moon must have felt ecstatic, but it is nothing compared to that experience when you move inwards and reach the centre of your being.

And the joy that one can get by walking on the moon is lost within five minutes. All over the world people were sitting glued to their TV's, watching the first man walking on the moon but within five, seven minutes they were tired; within fifteen minutes it was finished. They started talking about other things or they started searching for another programme. Just within fifteen minutes such a great exploration about which man has dreamt down the ages, for centuries, was no more news; within fifteen minutes it was gone.

But the inner exploration is such that once you enter into your being it abides; the joy of it is eternal. Think of yourself as only an arrow pointing towards an inner centre; follow that arrow and you will find many more milestones on the way. And the closer you come to your inner centre, the more and more peaceful you will become, more and more serene and calm; more and more bliss for no reason at all will be happening. Those are good omens – they show that you are coming back home.

Veet means beyond, mano means mind – beyond the mind. Truth is not part of the mind, truth is not a thought. Truth is an experience in thoughtlessness. Nobody can arrive at truth by thinking. Truth is not a conclusion of thought. It is an experience when an thoughts have disappeared, when there is no thinking going on and the mind has completely stopped, when there is no mind. In that silence, in that quietness, truth is felt, experienced. Truth arises in that emptiness, and that emptiness becomes full, fun of truth.

All that is needed is the art of slowly slowly dropping the clinging to the mind, not cooperating with the thought process, not going on giving it nourishment, just being a watcher – unconcerned, seeing thoughts move just as one sees clouds moving in the sky without any concern, no liking, no disliking. This watching choicelessly is the whole art.

The whole science of religion is based on this simple phenomenon: the more you become a choiceless witness, less and less do thoughts arise in you because your cooperation is withdrawn; you no more invite them, they become uninvited guests. Slowly slowly they start disappearing and gaps happen. A moment comes when there is no thought and a window opens into truth. A drop of that nectar falls on your tongue and slowly slowly it becomes more and more easy. One day one has learned the knack; any moment one can simply be without thought. Just the very knack makes

one capable of putting the mind aside any time. One can use the mind when needed; one can put it aside when not needed. You have become master of your own mind, and the mastery is possible only when you have seen something that is higher, beyond the mind. That's your reality, that's your truth.

Veet means beyond, passika means seeing – that which is beyond seeing, that which cannot be seen, that which is invisible... and that is god! God can never be reduced to an object of seeing because he is always the seer. He exists in you as the seer. k is he who is looking at me. It is he who watches the sunrise. It is he who looks around and experiences all kinds of experiences, so he himself cannot be seen.

That has to be remembered always, and then one starts dropping all the objects of knowledge, seeing, and becomes more and more concerned to know who the seer is within. One day when all objects of seeing have disappeared and there is no content in the mind, the seer is felt. And that is the moment when one comes to know 'I am god.'

[A sannyasin says: I find myself being very strongly against the ashram. I don't quite understand it either. It's not very clear – it's hazy, it's very hazy. I don't understand it.]

It comes to everybody. Doubt is as much a part of you as trust. Doubt is the other side of trust, the darker side of your being. It has to be accepted. If you deny it, it will always remain there like a wound, and whenever there is an opportunity it will surface and will disturb you. Accept it too.

The great trust means that it accepts the trust, it accepts the doubt too; then it is great trust. It knows that the mind says yes and the mind also says no, but the great yes contains both; the great yes is not disturbed by no. It is great enough to contain it, to absorb it.

The real physician knows how to use even poison as medicine... and that's how one has to learn. Because it is not only a question of doubt and trust... it will be everywhere. If you love a person, one day you will find that you hate the same person; that is another side of the love. If you are feeling very ecstatic about something, sooner or later you will fall from that height and there will be depression; that is another side of it. Each mountain has a valley by the side; no mountain can exist without valleys. So one has to learn that the valley and the mountain go together. There is nothing to be worried about... there is no need to get disturbed.

Seeing that they are together, one accepts both, and in that very acceptance there is transcendence. It is a small trust that gets disturbed by doubt. One has to learn the way of being in such trust that doubt is just a shadow of it.

Don't be worried by it – just watch it and it will be absorbed, and you will come more whole out of it.

You have been denying it, that's why it is coming. And everybody denies it in the beginning, not knowing what to do. When people trust, they simply deny the doubt, but sooner or later it will catch hold of you. Nothing can be denied, nothing has to be denied; everything has to be absorbed, and then life is richer.

In a man who cannot doubt, his trust will be very impotent. Because he cannot doubt, he trusts. His trust has no value at all. But when a man can doubt and yet trusts – his doubt is great but yet he trusts – then his trust is also great, greater than his doubt.

When a sannyasin comes to me for the first time he simply trusts; he puts all doubts aside. But I cannot leave your doubts there – I will provoke them.

This whole ashram is a device to provoke all kinds of doubts. I can make the ashram in such a way that nobody will ever doubt – that is very simple – but then I will not be of much help to you. Your doubt will remain. It has to be provoked, it has to be brought to the light. So all kinds of things will be done here which will provoke your doubt, which will bring it to the surface, which will not leave it hidden somewhere in your unconscious. And then the real work starts – the work of transforming poison into nectar.

Just watch it, accept it – that is also part of you. Don't be worried by it, don't be troubled by it, and you will be surprised: if you are not troubled, not worried – you simply take note of it and you say inside 'Yes, doubt is there. Just as trust is there, doubt is there' – if you can see and say it deeply, simply 'Doubt is there, doubt is there...' you have already transcended; you are neither. And that is grace.

CHAPTER 25

25 October 1978 pm in Chuang Tzu Auditorium

Prem means love, nishkamo means desireless. Love with desire is lust. Love with a motive keeps one tethered to the body, to the mundane. Love without desire immediately frees you from the mundane and the door to the sacred is opened.

Love without desire is no more lust; it is prayer. That is the only difference between lust and prayer. Both are love. Love plus desire is lust; love minus desire is prayer.

To have a certain kind of motivation means falling from the height of love. To ask something in return, to make love conditional, makes it ugly. Not to ask anything, not to make love conditional but simply to give for the sheer joy of giving... then love starts soaring high. And my whole effort here is to help your love to become desireless.

It is very easy to be desireless and without love. It is also very easy to be with love but with desire. The greatest problem arises when one wants to be loving and desireless. But that is the challenge, that is the challenge of sannyas – that we will love but for no reason at all, that we will love only for love's sake. And once it starts happening, life has tremendous beauty and eternal joy. Then there is no death, because death is a by-product of desire. When you are free of desire, you are free of death too, because when you are free of desire you are free of the future, and death is always in the future. Right now you are always alive. Death is only something that will happen.

When there is no desire, there is no future; one lives in the moment. Hence there is no death either. And to know love without desire is to know the very core of existence. It is deathless, it is eternal, it is timeless.

[A sannyasin asks about her illness: I know where the illness is coming from and I know that medicines will not help me... and I felt this deeply at home. But here I forgot. I'm confused about it and scared.]

In fact there is no need to have any attitude against medicine; there is no need. Let the medicine do its own work and you meditate too. I have given you the medicine: love as much as you can. If you can love totally, that is your medicine, because deep down, at the very core of all illness, is lack of love...

Bring it out! Express it! And this is the whole situation for it; bring it out. Rather than becoming too concerned with the disease, pour your whole energy into love. But I am not saying don't take medicines, because you are body and soul both. The medicine can work on the body. It cannot change your totality, but it can help; why not take its help?..

So, the body should not be neglected, but one should not continuously think of the body either, because in a way it is going to go one day. Whether you are healthy or ill, whether it is this illness or that it doesn't matter – the body has to go.... A few years before or a few years afterwards, that is in fact irrelevant. Whether you die at sixty or fifty-five or seventy doesn't matter. All that matters is that before you die you have seen something eternal, that's what matters. And that I will make possible... that much I can guarantee...

Yes, that is happening and it is going to happen more and more. But still I am always in favour of medicine. No need to drop it. Whatsoever medicine can do, let it do, and whatsoever I can do, I will do.

And your focus has to change from illness to love. Rather than thinking continuously of the illness, think of the few days that you have and share as much as you can. In fact when death is close one can become more loving than ever. Just think: if there was no death there would have been no love in the world, because people could have postponed. Why be in a hurry? – tomorrow is always there. And that's how people go on postponing, even though death is there!

So death has not to be taken as an enemy; it is not. In fact it is a challenge to love. And love more totally because tomorrow you may not be, so this is the only day that you can share your love and sing your song and dance your dance. So don't miss any opportunity. If others want to postpone they can, but you cannot postpone because tomorrow may not be. And this is really the situation.

Those who think that there is a certain tomorrow are in an illusion; a perfectly healthy person can die the next moment. Death does not need illness to happen; it can happen to a perfect body. It is to happen. Everything else is just an excuse; death is absolutely certain. So there is no problem about it; when it is so certain no problem about it remains. Then all that remains is that the time we have, we have to live totally.

So take care of the body through the medicine. Your work is to be more and more loving; meditate, dance, sing. Leave everything else to me and I will take care. But you forget about.... And it will be easier to forget about the illness if all care has been taken: for example, medicine has been taken care of, so that part medicine will do.

[She says she cannot do groups because her thirteen-year-old son is not accustomed to being left on his own.]

He will become accustomed, mm? and he can make friends now – so many children are here and he can go to the school and play with the children and he can meditate and be in the ashram – no problem.

Just try a few groups. First do a few non-residential groups so that in the night you will be with the child, mm?

The first group that you do is Centering and the second group is Gestalt – that too is only in the day, so in the night you can be with the child. And the third group you do is Let-go. Do these three groups and then I will give a few more.

[Prem Nimitta – symbol of love]

Life has to become a symbol of love, only then is it true life. It has to be lived as love, then only has it been lived. All living people are not really living; many of them have been long since dead. In fact by the time the child is seven he is already on his deathbed. He starts forgetting ways of love. He starts forgetting how to wonder, he is no more capable of feeling awe. He is no more surprised by existence and its immense beauty. He starts becoming knowledgeable. Rather than becoming more loving, he becomes knowledgeable. His heart starts shrinking, his head starts swelling. Then slowly slowly he is only the head; the heart has disappeared. That's what happens to people. Then they only go through empty gestures of life without ever feeling the thrill and ecstasy of it.

The ecstasy of life is contained in love; it is a heart phenomenon. It has nothing to do with what you know. It has nothing to do with your information, it has nothing to do with your education. It has nothing to do with your culture, with your civilisation. Only a heart wildly throbbing in ecstasy is needed to feel life – a wild heart ready to die for love, ready to die in love. Then life explodes in all its splendours. Then life is a rainbow. Then each moment is such bliss, unbearable bliss, uncontainable bliss.

Deva means divine, anupo means unique, uniqueness – a divine uniqueness. God creates only unique persons... god never repeats; he is a creator, not an assembly line. You will not find two flowers alike on the whole earth; not even two grass leaves are alike. You will not find two pebbles alike in the whole world. Each phenomenon has its own uniqueness, has its own individuality.

But man has fallen into a very wrong attitude towards life; man has become a victim of the idea of imitation, comparison. Everybody is trying to be like somebody else, which is impossible. And that can only bring misery and nothing else, because that will only bring frustration and failure. You can only be yourself and you can never be anybody else.

If one tries hard, one can act like somebody else, but the acting is not being. The act remains only on the surface and deep down you continue to be yourself. And because of this idea – that you have to be like Christ or like Buddha or like Krishna – because of these ideas people become hypocrites. They are one thing within and they are another thing on the outside; anger may be boiling within and they are smiling. They become schizophrenic.

This is the fundamental neurosis that the whole humanity is suffering from: that each person has become two. Instead of being one, integrated, there has come a split, and because of the split there is constant war going on within yourself; you are fighting with yourself. And a house divided against itself cannot stand long. And this is a wastage of energy. The same energy can become creative, but it simply leaks, dissipates, and all that it creates are hypocrites, pretenders, ugly human beings, imitators. That is why man looks so dead, dirty, unintelligent.

The reason is that we have been taught to be like somebody else. Nobody can be like Jesus and nobody can be like Buddha... and there is no need to be either. You can only be yourself, and you have to be only yourself. Learn from all but be yourself; love all but be yourself. Never feel the desire to be somebody else. If the desire comes, drop it immediately. Become alert that that desire is the root cause of neurosis; it has not to be cooperated with, it has not to be strengthened. It has not to be carried in your heart, otherwise it starts growing roots.

And remember that it is good to learn from every place, from everybody, but never make an image in your mind that you have to be like. You have to be only yourself, and you cannot know what that is, because you have never been before, so you will know only when you have become it. So life has to be a discovery – a discovery of an uncharted land, an unmapped land, an unknown territory. We cannot figure it out before we have explored it.

In your inner exploration, use all that you can use, learn all that you can learn, but never make an image which you have to be like. The moment you create the image you have started becoming false. You have betrayed your being; you have gone astray from god.

That is one of my essential teachings – that each of my sannyasins has to be a unique flowering... juSt like himself, herself, not like anybody else.

Deva means god, vihara means dwelling in – dwelling in god. God is the ocean – we are the fish. We may know, we may not know, but we are dwelling in god; there is no other way to be. To be is to be in god, because god is the only space and the only time. God is nothing but another name for the totality of existence. God is not something separate from existence; it is just another name for existence. We are in it, but we can be in it in two ways: one, unconsciously, the other consciously. If we are in it unconsciously, we go on missing so much which was easily available. It is like you have fallen asleep in a beautiful garden. The birds are singing, the flowers are blooming and there is great fragrance... the sunrays are passing through the trees and making tremendously beautiful patterns. But you are asleep, you are missing all although you are in the garden. For you there is no sun and no beautiful patterns of its rays. For you there is no fragrance, no birds singing, no trees dancing, no flowers, no butterflies, nothing. You may be seeing a nightmare... you may be suffering in your dreams. You may be in hell. This is how millions of people are living: being in god, still fast asleep, creating their own nightmares. One has just to become awake.

The difference between you and a Buddha is not much. Both are the same garden with the same trees, with the same sun and the same birds and the same flowers... but Buddha is awake. His nightmare is finished – he is no more dreaming. He is living the reality as it is; he is no more inventing his own reality. That is the only difference; otherwise both are in the same ocean

Up to now you have dwelt in god in an unconscious way. Now as a sannyasin make efforts to dwell in the same god but a little more consciously. Slowly slowly bring more and more consciousness; whatsoever you are doing bring more consciousness to it. If you are looking at a rose flower, become the look – intense, aflame – as if you have become just your eyes and everything else has disappeared. You will be surprised that even an ordinary rose flower is so psychedelic. It can turn you on as no drug can ever do. Any small thing can create great ecstatic dance in you. All that is needed is to be totally alert about it. You have just gone for a morning walk; be alert to each step that you are taking and your morning walk becomes utterly intoxicated.

Remember only one thing: more and more actions have to be transformed from unconscious states to conscious states. That is your work – that you have to do.

Deva means divine, vimukta means freedom – divine freedom. Freedom is the ultimate goal – everything else is secondary. If it serves freedom it is good; if it goes against freedom it is bad. Freedom is the very criterion. One has to constantly check: is whatsoever one is doing going to make one more free? If it is going to make one more free it is good; if it is going to make one more of a prisoner, unfree, then it is not good.

This is the real criterion of morality. Morality has nothing to do with others – it has to do with your freedom, something to do with your freedom. And the strange thing is that whatsoever makes you free is good for others too and whatsoever makes you unfree is bad for others, because the more a person becomes free, the more he becomes loving, the more he becomes blissful. And naturally his bliss starts overflowing and starts reaching to others. He becomes a climate and whosoever comes in his climate enters spring, starts blooming. The man who is unfree and is going more and more towards unfreedom becomes so paralysed in his being, so crippled, so poisoned, that he is constantly in rage. He becomes destructive; he wants to destroy, he wants to take revenge.

He thinks that others are creating his bondage. He is never happy with anybody; he is constantly annoyed, irritated. And because he is unfree he creates unfreedom for others. Whomsoever he can grab he will exploit, he will destroy, he will poison. So the person who is free is naturally good, and the person who is not free is naturally bad. Freedom makes one a saint.

But I am not talking about your so-called saints. They are not free people at all – they have created a very complicated priSon for themselves. They live in their own self-created prisons. Sometimes your so-called sinners are more free than your so called saints. So when I am saying that freedom makes you a saint, I am not talking about your Christian saints, Hindu saints; I am simply talking about the real sainthood – a Jesus, a Buddha, a Bahaudin – those few rare people who lived their life as freedom and in freedom they flowered. Only in freedom can one flower.

CHAPTER 26

26 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, samagro means totality. Perfection is not the goal of life, although the whole past of humanity has been teaching people that perfection is the goal. And because of that teaching they have driven the whole of humanity neurotic; nobody can be perfect. Except for the total, the whole, there is no possibility of anybody being perfect... neither Jesus is perfect nor Buddha.

Perfection is not possible in life because life is always an on-going process; it never stops, there is no full-stop. It goes on and on, so how can there be perfection? Perfection means that now there is no possibility for growth, that all is finished, that all is complete. Perfection will mean absolute death. Perfection cannot be part of life. Life remains imperfect, beautifully imperfect. I call it beautifully imperfect because it is through imperfection that it moves, it grows, it enters into new territories of being, it reaches to new levels of consciousness. It goes on and on, and when you have reached one peak, suddenly another peak is waiting for you as a challenge, a higher peak. It is an infinite journey.

But man can be total; perfect he cannot be. Totality has a totally different connotation. It means that whatsoever you do, do it whole-heartedly. The direction of perfection and totality are different. For example, the man who is after perfection will like to make his love perfect. Now he is chasing something impossible. In chasing the impossible he will miss even the possible. He will remain loveless. Rather than gaining perfect love, he will miss all the opportunities of imperfect love too.

But the man who thinks of totality, whenever he is in love, he is totally in it. He dissolves himself into it, he is lost in it – it becomes his very soul. He has no idea of how love should be. He has no image with which his love has to be synonymous. He has no idea of love. His approach is that when he is in love, he should be totally in love; nothing should be left behind.... No withholding, because when you withhold something, you become divided. Then your energy moves in a conflict: a part of you wants to go into love; a part goes on holding back. It is like one foot moves ahead, another foot

moves backwards. You will be in a chaos. Both feet have to move in the same direction; then it is totality.

When a person is totally in love, love is not only spiritual, not only psychological, not only physical, it is all; it is physical, it is psychological, it is spiritual. That totality brings bliss, and that totality brings you closer to the total existence.

The old religions teach perfection – I teach totality, and that you have to work out in life.

Deva means divine, raso means juice. It is a special word.... In India god is thought to be a taste, a taste on the tongue. God is not thought to be a thought but a very tangible taste, and because it is a taste it cannot be expressed in words. It is impossible to reduce it to words.

One of the most famous statements of the Upanishads is 'raso waisah': god is juice. It has tremendous meaning – it means that god has to be drunk, it means that god is like wine, that one has to become a drunkard, that only by drinking god does one come to know god – not by thinking about him, not by contemplating him, not by reading about him. The people who go on about and about, go on round and round.

One has to be thirsty for god... just as a man lost in the desert is thirsty and for whom even a single drop of water will look like nectar. When one is thirsty for god then things start happening. Then it is no more an intellectual question – it becomes an existential quest. Then it is a question of life and death, not a curiosity only. All that is implied in the word 'raso'....

And certainly when god descends into one's being it comes like nectar pouring from the beyond. It satisfies every pore of your being, every cell of your being. All thirst disappears, and forever.

Think of god as taste, as experience, as something to be drunk, as something to be eaten, digested, so that it becomes part of you. Thoughts never become part of you; they remain undigested food. They may gather as fat in your being but they don't make you more vital; they dull people, they make people unintelligent.

It is a strange phenomenon but you can watch it everywhere: the more knowledgeable a person is, the more unintelligent you will find him, because he does not need intelligence; he has a substitute. His knowledge works for him. He can afford to lose intelligence. Knowledge starts pretending to be intelligence. Knowledge is cheap and intelligence is an arduous effort. To grow into intelligence is to go through a fire.

So thoughts never make one intelligent, never make one more alive, never bring one closer to god or reality. In fact the more thoughts you have, the farther away you are from reality. So never think of god as a thought, never think of god as a word. It is not! And because we have been thinking of god as a thought, as a word, as a concept, great misunderstanding has arisen and people go on wasting their whole life in theological studies, in philosophical nonsense.

God is like love... exactly the same juice as love is. One has to fall into love to know it – there is no other way – and sannyas has to be a falling in love with god, for god, not a question but a quest.

And if the heart burns, longs intensely, passionately, the cloud of his nectar starts gathering around you and one day when you are really thirsty, it showers. And a single shower of his energy, and you are no more the same. It washes from you all impurities that you gather down through so many lives; it simply cleanses you of all dirt that naturally gathers on the mirror of consciousness. Suddenly one is reborn, fresh, young, totally new, and only those new eyes are capable of seeing the beauty and the benediction of existence.

Deva means divine, santosha means contentment. Contentment is not only satisfaction. Satisfaction is a poor substitute for contentment. Satisfaction is man-managed. It is somehow consoling oneself that all is good, because if you don't think that all is good then the mind remains in turmoil. You know deep down that nothing is good but on the surface you go on believing that all is good. It keeps you calm in a certain way. It does not create too much chaos in you but the chaos remains underneath.

And this so-called satisfaction remains only very thin... just skin-deep. Scratch a little and immediately discontent comes up. But that's how people are living: on the surface everybody is smiling, everybody seems to be happy, and nobody is happy; all those smiles are false, political. People deceive others by smiling and deceive themselves too. When others start believing in their smiles they also start believing. This is a very mediocre way of living one's life.

A sannyasin should not live like that. A sannyasin has to seek and search for real contentment. So contentment has not to be imposed upon oneself; it has not to be cultivated, it has not to become a character trait. One has to go deep into one's heart. Through meditation, through love, through silence one has to move towards the heart. When we have reached the very core of the heart there is an explosion, and that explosion is contentment. One suddenly feels at home, and all is absolutely good as it is. Not that you believe it is good. Even if you want to believe that it is not, you cannot. It simply becomes your realisation that all is good, it has never been otherwise and it will never be otherwise. All is good because god is! But first one has to find the god within one's soul. That experience, that encounter, is contentment.

[A sannyasin says he has been sick, intermittently, for a long time.]

You just do one thing: start exhaling deeply. As many times in the day that you remember throw the whole air out, exhale very deeply and pull the stomach in, mm? – so the whole air is thrown out. But then don't inhale; let the body inhale. Simply exhale and then leave it, and let the body inhale on its own; it will inhale. With inhalation you should not interfere. With exhalation force as much as you can. The deeper the exhalation, the deeper will inhalation become on its own. But whenever you do it, at one time don't do it more than seven times – seven breaths at one time – but you can do it many times in the day.

The second thing to remember: don't do it immediately after you have eaten: at least two hours should pass. Remember these two things and within three, four weeks the stomach problem will be completely gone. It is just some tension there that needs relaxation and exhalation is tremendously helpful.

You have been storing energy there; it is nothing physical. The stomach is the place where we go on storing our emotions – anger, jealousy, hatred, negativities, all kinds of things. The stomach is the only empty space where we can go on forcing things. They are there – exhalation can throw them out.

So just do this and after three, four weeks, write a letter to me to explain how things are going. It will be gone – nothing to be worried about. Good!

CHAPTER 27

27 October 1978 pm in Chuang Tzu Auditorium

Deva means divine and halim should mean 'no person', not mild person. Even if you are a mild person, you remain arrogant in your mildness. It is hidden – it is not so overt, not so obvious, it has gone underground – but the mild person still carries the ego; maybe now the ego is that of mildness, humbleness. The ego can even pretend egolessness, and that is the most subtle trap.

So from now onwards, whatsoever it means linguistically is irrelevant; it should mean 'no-person'. Then real humbleness arises. That humbleness has no place for the ego, no place for the person at all, no place for any self, because the self is a cell in whatever form it is found. It may be in the garb of a mild person, humble, religious, prayerful, but it is there. And sometimes it is more poisonous when it is mild because nobody can see it; it becomes invisible. And the enemy is more dangerous when it is invisible. And not only will others not be able to see it – you yourself will not be able to see it; it can become so invisible.

And mildness is appreciated by all. Nobody condemns it, except people like me. Unless you come across a person like me, nobody condemns it; everybody appreciates it. And when everybody appreciates something, you continuously go on strengthening it; you become more and more and more entangled in it. It is very good for the society for people to be mild and humble, because then they can be easily forced to be obedient. They can easily be reduced to slavery.

The society has always appreciated anything that keeps you non-rebellious, that makes you just a part of the crowd, that which keeps you a non-individual. So all these social values are really great strategies. Everybody will say 'Look, how humble, how mild a person he is. People should be like him.' This is a strategy, very tricky, and the technique is: if you appreciate mildness, people start becoming mild, and how can a mild person rebel? How can a mild person say no? How can a mild person be disobedient? And this society and all societies up to now have been in great need of slaves. They need people who are easily ready to bow down to any authoritative figure, to any

authority – to the state, to the church. That mildness is not religious... it is a political trick played upon people. Then what is real mildness?

Real mildness is not against the ego; it is simply the absence of the ego. It is not the opposite. The unreal mildness is opposite to the ego. It is the ego standing on its own head, just vice versa, that's all. Nothing has changed. The person who was bragging 'I am this and that' now is bragging 'I am nobody... just the dust underneath your feet.' The whole thing has gone upside-down but nothing has changed.

Real mildness means absence of the ego, absence of the self. Real mildness comes only as fanna – when you disappear, when you dissolve into the beloved, when you are no more.

So let Halim mean that. I don't care a bit about what linguists say. My whole concern is about existential truths, not linguistics. So from this moment start thinking in terms of Halim meaning no-self... not just mild self but no-self, not just a mild person but no-person. Efface the person completely. I am not saying to become obedient; I am saying no disobedience, no obedience. Forget about that duality – just be, with no reference to obedience or disobedience. And then a great intelligence arises, and that intelligence will tell you what to obey and what not to obey.

There will be no puzzle and no confusion ever. That intelligence will simply show you 'This is the door and this is the wall, so don't go through the wall; otherwise you will be unnecessarily hurting yourself.' In real intelligence there are no alternatives; that is the definition of real intelligence. Real intelligence knows no alternatives; it is never either/or. There is no question! There is the door and that is the wall – there is no choice.

The intelligent person lives choicelessly; whatsoever is right is so right that it has to be done! It is not a question of obeying anybody or disobeying anybody. That is all irrelevant. It is so right in itself that it has to be done. Whether it has been ordered by an authoritative figure or told by a small child it doesn't matter.

If it is right, it is right. It may have been said by your own servant – if it is right, it is right. And it may have been told by the king of the country, but if it is not right, it is not right. And the intelligent person simply has no way to choose. He moves towards the right, just as water moves towards depth; it is natural. But intelligence is possible only when one disappears.

To be a no-self is the beginning of intelligence.

Deva means divine, toshi means contentment – divine contentment. Life is utterly beautiful... more than we can ever expect or dream. Life is a constant benediction... more than we can ever imagine or ask. But we go on missing this beauty and this benediction because we are continuously hankering for something or other. In that hankering the present moment goes on slipping out of our hands. We remain occupied with the future. That is the meaning of 'discontent': remaining occupied with the future, thinking of tomorrow, planning for tomorrow, asking for more and more and never living in this moment, never getting intoxicated with the now and the here of things.

The discontent carries you continuously away from the moment. It takes you away from your home, hence you feel tired, weary, bored... because there is no rest in discontent. Rest is possible only

when you are in the moment of contentment. Then there is relaxation, let-go, and a great well-being arises. And it does not come from anywhere else – it arises out of you; it is the fragrance of your own nature. Only one thing is needed to be fulfilled and that is to be in the moment. Contentment means living moment to moment as if this moment is the only moment there is, as if there is going to be no other moment, so why not live it in its totality. Who knows? – the next may never come. Why not pour one's whole dance into life? Why not taste life as it is in gratefulness? Why not sing the song that one has always wanted to sing but is postponing? Why not love? Why not celebrate?

Sannyas is the initiation into this celebration. My whole message consists of living in the moment, dying continuously to the past and never projecting the future. When you are utterly herenow, god is. That is the meaning of your name.

[A sannyasin asks about his unhappiness: No, it's driving me crazy! It just goes on and on and on.]

Millions of people are unhappy but not aware that they are unhappy. They have taken it for granted that this is what life is. In fact, ninety-nine percent of the people are in that situation, and the only way they know to live is the way of misery.

If one becomes aware that one is miserable it is a good beginning. Of course, it drives one crazy in the beginning because one was living so silently, accepting everything as it was, blissfully unaware and ignorant. Then suddenly, this explosion when one becomes aware 'Whatsoever I am doing is wrong, and whatsoever I have been is wrong. My whole pattern, my whole structure and gestalt of life is misery-creating.' It drives one crazy. That's natural.

But if you remain in this state without accepting misery again and slowly slowly trying to drop the ways that create misery, the change is not very far away. But don't be in a hurry; these things cannot be done in a hurry. This misery you have earned in many lives. It is not a seasonal flower – it has great roots... not only in this life but in past lives too. This has been your way and it has gone deep into your very being. But the great day of blessing has come – that now you are becoming aware of it; this is the beginning of the end.

If one really becomes aware of what one has been doing to oneself, things start changing, because one cannot do the same thing when one is aware. Awareness itself is the transformation, the transforming process; nothing else is needed.

Suddenly you will become aware that you are going to do something that will create misery. In the middle of it you will become aware, red-handed you will catch yourself and you will withdraw, because if you see that this is going to create misery, what is the point?... unless you choose to be miserable, but then that is your choice. Then there is no need to complain about it; then there is no need to ask for sympathy. If you choose to be miserable, it is your life; you are totally free to do it. Now it will be a question of choice more and more. Up to now it was destiny, up to now you were not aware; it was almost a fixed thing.

You were simply repeating a pattern unconsciously.

Now the process of de-automatisation has started: now you will become aware. You are going to say something to somebody and suddenly in the middle of talking you will become aware that

whatsoever you are doing will offend the other and he will insult you and it will create misery for you and agony and anger, so what is the point? In the middle of the sentence suddenly you will withdraw. You will say 'Sorry – I was falling into an old pattern. Forget all about what I was saying.'

Slowly slowly from everywhere you will start withdrawing yourself; and that's how one changes. It is good! It drives you crazy in the beginning but it drives you crazy only because the old pattern has to be dropped and you don't know what is going to happen next if the old pattern is dropped.

If you are really interested in becoming blissful then no new pattern is going to replace the old. The old pattern will be dropped, and you will not have any pattern whatsoever; you will have to live moment to moment consciously without any pattern. That is the way of bliss. All patterns lead to misery – only a no-patterned life is blissful. All structures lead to boredom because when you repeat them again and again they create boredom. Only when life is lived moment to moment in a fresh way, in a responsive way, not out of the past pattern, not with ready-made conclusions, is there bliss, is there joy.

But whosoever chooses to drop misery and move into the world of bliss will have to pass a few moments of utter craziness. It is those moments when a master is needed – to give you support, to keep you together, to hold your hand. And I am here; you need not worry! Just start becoming more and more alert, and wherever you find it, mercilessly stop immediately. Don't hope that this time it will be different; it is never different. If you follow an old pattern the old conclusion is bound to come.

For a few days you will have to be on guard, and then slowly slowly the old pattern goes farther away from you; you become disconnected, and that disconnection is all that is needed. Then you are free, without any structure, and to be free is the only joy – not to follow any character, any structure, any pattern, not to be a gramophone record, not to go on playing old tapes again and again. Then boredom disappears, misery disappears, and then one is young, fresh, alive....

The first thing that you do is either Postural Integration or Rolfing – one of the two, whichever is available, mm? some work on the body, because when a person has lived too long in misery the body starts creating a certain armour around itself. Even the musculature becomes a part of your misery pattern. Those muscles have to be dissolved. So Rolfing or P.I. – do one of them. Then do Tantra, the first group, Tao the second group, and Encounter the third group.

CHAPTER 28

28 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, lolita means moved by – moved by the divine, stirred by the divine. Just as wind comes and makes the tree a dancing girl, like that god comes and moves man's heart. God is a breeze – invisible – but the heart can feel it and the heart can feel its movement. And only the heart can feel it – the mind remains completely oblivious of it; the mind has no possibility to know about God never comes through the mind, and it is because we go on searching for it through the mind that we go on missing. It does not come by way of the mind. The mind can only know matter. The very method of the mind is decisive. The mind is the capacity to measure, to calculate. The mind is arithmetic. And that is the meaning of the word 'matter'; 'matter' means that which can be measured. And the mind is the instrument of measuring, so it can only know about matter – that which can be measured, calculated. God cannot be measured, hence god is not matter. And the soul cannot be measured, hence the soul is not matter. Not that they don't exist; they don't exist in a measurable way. They are immeasurable, they are beyond all measurements, they are infinities.

So those who search through the mind and reason and logic search in vain. And slowly slowly they become frustrated, and because they cannot find, their life starts losing meaning. And the only problem with them is that they are searching through a wrong method.

The heart is the door to god... the breeze enters through the heart. Only the heart has the capacity to feel the immeasurable. It is through love, not through logic, that one knows. So while you are here, be here as a heart, more and more as a heart. Put the mind aside, forget about it, and you are already moved and more and more will be happening.

Prem means love, lokottara means beyond the world – love that goes beyond the world, love that goes beyond the mundane.

Love has both the possibilities: it can go downwards; it can go upwards. Love is a ladder – you can use it any way; it has both possibilities. If you want to go down you can use the ladder or if you want

to go up, again you can use the same ladder. The ladder is a bridge. The ladder is not decisive – in itself it is not a guide; it depends on you how you use it. Millions of people have used the ladder of love only as lust, hence it takes you downwards, more and more into the world, into the mundane, into the useless, into the repetitive, boring, vicious circles.

But, love is not responsible for it; we are responsible. And that is where all the old religions have missed the point: they thought that it is love that drives people downwards; it is not love. It is making the ladder responsible. It is you who go downwards: you use the ladder in a wrong way. The ladder is neutral. Because religions thought that love leads people into more and more gross a life, more physical, more material a life, they all became anti-love. And if one becomes anti-love, one may stop going downwards but one cannot go upwards either. One is stuck, because to go upwards you will need the same ladder, and you have thrown the ladder; you have become anti-love. This has been the misery of all the religious effort that has happened in the past. Much effort has been done but the result has not been much – once in a while a Buddha, a Christ, a Krishna, but only once in a while. Millions of people have tried but failed, and their whole failure is fundamentally rooted in a simple thing, in a simple miscalculation, a misjudgement....

Once you become aware of it, love can be used tremendously, and it can take you as high as you can imagine. It can take you very low to hell; it can take you very high to heaven. All that is needed is the change of direction. There are people who love money; then it takes you downwards. There are people who love music; then it starts taking you upwards. There are people who love only sexuality; then it takes you downwards, it makes your life more and more muddy and messy. There are people who love love itself, then slowly slowly it starts becoming prayer.

Use love wisely, because love is immensely potential. Either it can become your fall or it can become your victory; it is a double-edged sword. Use love to take you towards the stars. Love higher values. If it is a question of choosing between money and music, love music. If it is a question of loving prose or poetry, love poetry. If it is a question of loving syllogism or song, love the song; forget the syllogism. Always go on choosing the higher, and at each step of life there are alternatives opening; in fact at each step we are again on another crossroad. We are always on the crossroads – that's how life is – and each moment we have to decide. Let this be your criterion: whatsoever is higher, subtler, is not the grosser, has to be chosen. Slowly slowly the knack is learned. Slowly slowly there is no need to choose – one easily starts moving towards the higher.

The whole training of religions is the training of love – love that becomes your wings.

Kalyan Mitto. It is the name of Gautam the Buddha – it means the true friend of all. Mitto means friend, kalyan means one who wishes good for all, the true friend of all – man, birds, animals, trees, rocks. And only a Buddha can be a true friend of all, because unless the ego disappears completely enmity does not end.

One can pretend that one is a friend, but if the ego is there, all that friendship is only a veneer, a camouflage. You are hiding yourself behind a screen. You are creating smoke around yourself so nobody comes to know your reality. People smile, look very friendly, and deep down are very poisonous, because the ego cannot be friendly; that is impossible.

The ego is always in conflict with others. The ego is ambitious. It wants to conquer, whatsoever the cost. If it has to use others as means, it will. If they hinder it will destroy them. It will be friendly only

to those people who will satisfy its desires and ambitions, and only to that extent, never beyond that point.

That's why Machiavelli says that for the ambitious man there is no friend. The ambitious man only pretends friendship, because everyone is a potential enemy, because everyone is a potential competitor. For example, thirty small children are studying in the same school, in the same class. How can they be friendly? because deep down there is competition. Who is going to come first? So all friendship is just on the surface; deep down they are at each other's throats. They will be jealous of each other. They will try in every way to hinder others from reaching the position that everybody else desires and they will try in every way to reach to that position themselves.

And the same thing is repeated on bigger and bigger scales. The whole politics consists of this: egos fighting... who reaches to the top.... And so is the case in the world of money, market – the same conflict. So is the case in the academies, universities – the same conflict, the same competition: who is going to become the vice-chancellor and who is going to become the professor... continuous fight everywhere. If you watch deeply then each person is fighting against the whole humanity.

Only a Buddha – one who has disappeared, one who has no longer any competition with anybody, one who has no more desires to reach anywhere, one who has arrived – yes, only he can be a true friend of all, only he can have compassion. That's why Buddha was called 'kalyan mitto' 'the true friend of all'.

Let that be the beginning of the work on yourself: drop the ego, drop competitiveness. Watch how much enmity we are carrying within ourselves and slowly slowly drop it; chunk by chunk cut it and throw it away. Empty yourself of all competition, and instead of competition start growing roses of love. So the work is double: on one hand one has to grow roses of love. Then one day the garden is ready, and when the garden is ready, one is a true friend of all. And when you are a true friend of all, the whole existence is friendly towards you in response.

When you are in love with the whole, the whole is in love with you. We receive only that which we give.

Deva means divine or godly; dwarika has two meanings. One is the door... the door to the divine. Another is: Dwarika is the city where Krishna lived. That's why it started to be called Dwarika, because it became the door to reach Krishna. So another meaning is the city of god. The door of god – one meaning; the city of god – another meaning. And both are significant.

Man is empty unless god lives in him. Man is a deserted city unless god starts residing in him, and the moment god comes in the whole city comes alive. There are incredible beauties in the human body, in the human mind, in the human heart, but they all remain dormant till god comes.

Just as in the night one goes to sleep and everything becomes dormant.... Even an Albert Einstein asleep is the same as a foolish person asleep – no difference. What difference is there? But let the morning come, let the sun rise.... Once an Albert Einstein is awake he is so totally different from the foolish person. When god comes in the real awakening happens. The awakening that happens through the sun is not the real awakening; it is just superficial, it is just on the surface. We become a little more alert, that's all. The difference between the sleep and the awakening – the ordinary

awakening – is not of quality, it is only of quantity, only of degrees. Even in your sleep you remain a little bit aware, and even in your awakening you remain a little bit asleep. The difference is only of degrees – more or less, that's all.

But when god enters into one's being the real awakening happens. One is one hundred percent awake. One is simply wakefulness and nothing else. All dreams and all sleep have disappeared; there is no unconscious left, no darkness inside. In that moment, when there is no darkness, no night, no sleep inside, the whole potential starts blooming, as if a tree has suddenly bloomed... thousands of flowers, and the fragrance is released to the winds to be taken to all the directions. Naturally, then there is joy, and only then, because joy is a by-product of fulfilment, of arriving... of coming back home!

CHAPTER 29

29 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, smito means smile – a divine smile. Laughter is a little rough. It has something of anger in it, something of violence too. Laughter is aggressive. A smile is feminine, non-aggressive, non-violent; a smile is passive. It does not make noise – it comes very silently and it disappears silently.

Life should be like a smile. People make much noise. They strut too much, they make much fuss, and the reason is that only when they make much fuss are they paid attention to; and the ego feeds on attention, the ego lives on attention. How many people pay attention to you – that is the only concern of the ego. More and more people should pay attention to you; then you are somebody, then you are special, then you are not just a nobody.

The ways of the ego are noisy. In laughter something of the ego remains present. Life should be a smile – gentle, humble. Life should be lived as a nothingness, as if one is not, as if one is absent, and great joy arises out of that absence.

That absence is very pregnant. That nobody-ness is the source of the whole of life. When someone becomes nobody he becomes part of the very source, he becomes part of god. God is nobody – that's why you cannot find him, you cannot locate, you cannot pinpoint him. He is not somebody – he is not a person. He is a kind of beautiful absence. That is his way of being; non-being is god's way of being. And a sannyasin should learn the grammar of non-being, smile with the grammar of non-being.

One has not to make a mark on the world, one need not leave any trace; no footprints are needed to be left behind. One should live as birds fly in the sky – they don't leave footprints; that is the way of a smile.

Veet means beyond; klesho has two meanings – one is impurity, another is misery – and they are both deeply related because it is impurity in the consciousness that creates misery. And the only thing that creates impurity in the consciousness is the idea of the ego. The ego is the only false thing in existence – it is utterly unreal, but we devote our whole life to its service. And when you worship something which is not, naturally you become miserable because your whole life becomes invested in something that exists not.

This is the only problem that every human being has to face... and there are only two ways to encounter it. One is to cooperate with it; that's what the West has chosen. Strengthen it, make it more and more solid and crystallised. Mm, that's why people become so ambitious and so much interested in success, money. These are ways to enforce the ego, these are the props that somehow keep it alive. It is a miracle that people somehow manage, because to manage something which is not for your whole life is not a small phenomenon. This is the greatest magical trick and the greatest magic trick.

The other is the way that East has chosen. Rather than helping it, rather than trying to create it, strengthen it, the East has looked deeply into it, because the primary concern is first to see whether it is there or not. Before we start on a great pilgrimage to fulfil something, the basic requirement is to see whether it exists at all. Those who have looked in have not found it. And the moment you see that there is no ego in you, all misery disappears.

The ego creates misery and the misery creates ego; there is a mutual conspiracy. The word 'klesha' means both – the impurity that is created by the ego and the misery that is produced by the ego. One has to go beyond both, but in going beyond one is going beyond both, because there are not two things but two aspects of the same phenomenon.

[To a new sannyasin Osho says:]

So now you need not be afraid! You have been unnecessarily afraid... but it is a good sign in a way. Your fear of entering into sannyas simply shows that this is going to be your life commitment – hence the fear... that you are taking it in a deep, intense, passionate way, that it is not just curiosity, that it is going to be your love affair, that this is not just momentary. It is going to transform you, it is going to become your very heart and your being, hence the fear. The fear comes only when the mind starts feeling that death is around. And this is a kind of death – dying to the past, dying to the old identity, dying to the old way, dying to all that you have been and entering into something which you know nothing of, entering into something which is utterly unfamiliar, entering into a foreign land. The territory is not known, maps are not available.

It is a death and a rebirth. So fear is natural. The real sannyasins always feel afraid before they take the jump, because it is risky and you are staking yourself for something for which no guarantee can be given. There is no possibility of any guarantee. You are moving from a secure world, coy, into an insecure world. Although more sun will be available and more wind and more rain, the walls will disappear, and the walls give a feeling of security.

Sannyas means living without walls. Then the sky is your only roof. It is utterly beautiful but utterly frightening too, because what better roof can one get than the sky full of stars? And what better life can one get than the open life of sun, rain and wind? The more you go into insecurity, the more

alive you become. Security is a slow way of suicide, but the suicide comes so slowly that one never becomes aware of it; it is slow poisoning.

So don't feel guilty about your fear – that fear is a good indication. If you had escaped because of the fear then it would have been a mistake, then you may have missed the opportunity of a lifetime. But in spite of the fear, you have taken the jump. That is something beautiful!

That's how one moves into the unknown: in spite of the fear. One does not listen to the fear. One listens to the call of the unknown. One tunes oneself with the call of the unknown and puts the fear aside. This courage is the basic quality of a religious person. And remember: courage does not mean that there is no fear. Courage means there is fear and yet in spite of the fear, one has taken the risk to go on the journey...

Deva means divine, tanmayo means lost – lost in the divine, absorbed in the divine. And you have lived separate enough; now drop your separation from existence. You have struggled enough – now drop all struggle; become part of the whole.

Fighting is ugly but everybody fights because we are taught to fight. And fighting is not only ugly – it is very harmful to you, because the whole does not suffer from our fight; we dissipate our energy. It is a small wave fighting with the whole ocean. It is utterly foolish. The same energy could have become a dance. The wave may have danced, may have tried to reach to the moon or the sun, may have lived the moment in utter joy and glory and splendour. But all that is lost because the whole energy is involved in fighting with the ocean... which is doomed. The wave cannot win against the ocean – man cannot win against the whole. So it doesn't harm the whole – it harms us; it dissipates our energy. It simply allows life to slip by without being lived at all. It almost always happens that when a person is dying then he realises that he has not lived at all, but then it is too late.

There is a Russian parable: a man died and then he knew that he had never lived at all. But now, what can you do? It is good to become mindful of the phenomenon while one is alive.

Sannyas is nothing but an initiation into a new way of life, and the fundamental is no fight with existence; on the contrary, going with the wind, just like a dry leaf going with the wind, in utter let-go. And out of that let-go arises a great ecstasy. That ecstasy is 'tanmaya'. Then one is lost, one is drunk – drunk with the joy of life.

[A sannyasin says: I'm a bit scared too!]

It is time now to drop it, mm? because that keeps an unnecessary distance between me and you... and there is no point. It has just become a habit. Drop it! It is destructive. You have carried it long enough. I have not told you yet to drop it, but now it is time. It is pointless, irrelevant; there is nothing to fear.

The fear only arises because somewhere deep down you still go on trying to keep your identity separate. And that is the fear – that if you come closer, that identity will disappear. But that identity is not going to give you anything. It can only go on keeping you attached to something illusory, and whenever the mind is attached to something illusory it remains miserable. At the most one can maintain a little bit of happiness on the surface but deep down the misery continues and it goes on polluting the surface happiness also once in a while.

Why not cut it from the very root? What is there to save? Death will come one day and destroy the whole identity. And I will do it in a far more gentle way. Death is very cruel – I am not that cruel, mm?

So start dropping it, mm? – otherwise here you will be but still you will keep the distance, and that will become a hindrance in your growth. People who have come long after you have grown very deeply. You have been unnecessarily struggling. That very struggle is going against you, against nobody else. Now be afraid of your habit rather than being afraid of me. At the most I can kill you. So what? Once that is accepted things become very simple.

I have killed so many people here – you can see corpses and corpses, and they are all happy corpses! In fact they have never been so happy. The life that they used to think was life, was death, and the death that they used to think is death has proved eternal life.

So this time, no half-hearted measures, mm? things have to be done in a total way.

[Another sannyasin says: I'm very afraid of dying.]

It is going to happen – don't be worried... So rather than making it a long procedure of dropping it, drop it instantly, this very moment, and be finished with it. Things are very simple if you do them fast. They become complicated if you postpone, saying 'Tomorrow, slowly slowly, gradually I will do it....'

There are a few things which can only be done instantly. To drop any illusion no gradual process is needed. Yes, if you have to change some reality then a gradual process is needed, but these are just illusions. Nobody ever dies, so the fear of death is very illusory, it is absurd. Life is eternal. You were here even before you were, and you will be here even when you are gone.

That's what Jesus means when somebody asked him 'What do you say about Abraham?' and he said 'I am before Abraham was.' There was at least three thousand years distance between him and Abraham and he says 'I am before Abraham was.' He is saying something really tremendously significant.

The birth is not your beginning; the birth is only an episode in your life. And so is death – death is not your end; again another episode in your life. You don't begin with birth and you don't end with death. These are just episodes in an eternal life. They have happened many times and they will happen many times. Unless you consciously die in a meditative state this will go on happening. Once you have died consciously – that's what I mean when I say 'die': die consciously to time – then you have died to birth and to death both, and then suddenly the eternity opens its doors! Call it 'god' or 'nirvana'; names don't matter.

To be with me has only one meaning: I have to teach you how to die so that you can be reborn. And unless you die you cannot be reborn. So just drop it this very moment and forget all about it. It may come back sometimes into your memory but just don't cooperate with it; just say 'It is finished – get lost!' Don't make it a programme that you will do it; then you will never be able to do it. Do it right now and forget about it!

And get lost into the commune. The commune is only a situation where death will become easier, because you will see so many dead people and you will be able to gather courage – 'People can die and still they are, so why not me?'

CHAPTER 30

30 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, svado means taste. God is a taste... a taste on the tongue.

God is not a hypothesis to explain anything; it is something very existential. And the proof of god is not in any argument – it is exactly in tasting it. And the taste is such that even those who have tasted cannot express it. Those who have tasted it have become utterly dumb. Not that they stop speaking – they have spoken a lot, but somehow that which they want to say always remains elusive. They try.... Buddha tried to say it continuously for forty years and failed. And not that he didn't know – he knew it, but how to express a taste?

The only proof of the pudding is in its taste. If you know it, you know it; if you don't know it, you don't know it, and there is no way to communicate from the knower to the non-knower.

Then what is the function of the master? The function of the master is not to deliver you truth but only to provoke your thirst for it, your appetite for it, your hunger for it. Truth cannot be transferred, but the search can be transferred, the seeking can be transferred; an intense passionate desire can be aroused.

Remember one thing – that there is no proof for god and there is no proof against god, and there never will be either for or against. And the whole effort for and against down the centuries has been just utterly futile.

One has to drink something of existence. You have to become available to this mysterious life that surrounds you. You have to be soaked in it, you have to become a sponge, and then suddenly one day it has penetrated you. Like a fragrance it comes, surrounds you, caresses you, and reaches to the very innermost core of your being.

Girisho. It means 'the goddess of the mountains.' And think of these things – the snow-capped peaks of the mountains, the sunlit peaks of the mountains, the virgin silence of the mountains, the sound of running water and the song of the winds in the trees. Think of these things because they will remind you of god. Contemplate these things.

One of the greatest problems that man is facing is his own man-made world. Now he is surrounded by his own creations – buildings, roads, technology, all that he has made – and they are of immense value. I am all for them, but they don't remind him of god; they can't. On the contrary they remind him only of his own ego, that he is the doer, that he has done all this. And slowly

slowly man is losing contact with nature, and nature is the temple of god.

If you see a painting it reminds you of the painter. If you listen to music it reminds you of the musician.

Nature has to become your meditation. Go to the river, sit by the side of a tree, a rose bush, and be utterly open to nature, available. Slowly slowly a great remembrance starts arising in one's being. God is not lost, only forgotten, so all that is needed is not a search for god, but a remembrance. From where to get the remembrance? Watch life, growing things, trees....

The building made of cement and concrete does not grow. It has no life – it is dead from the very beginning. Think of things that grow because god is nothing but the growing principle of existence. God is the evolution in existence, that constant growing. And the most important thing in life is to understand what growth is. The really religious person is one who becomes intrigued with this mysterious phenomenon called growth.

A seed becomes a sprout and it goes on growing. This is the greatest miracle that is happening every day. A woman becomes pregnant and life starts growing. Wherever there is growth, there is life, and wherever there is life there is god; god is another name for life. Whenever you can find time, come closer to nature, have more and more contact with nature and that will become your meditation. And even in imagination it will be of immense help. Falling asleep, think of the mountains, falling asleep be with the mountains. Go on falling into sleep remembering the rivers and the trees and the roses, and soon you will be able to see a change happening in your sleep too: it will become god-full!

To be constantly in contact with nature is the only way to remember god – all other ways are just poor substitutes.

Deva means divine, vinaya means humbleness – divine humbleness. Humbleness is not the opposite of egoism, but that is what it is thought to be. People think that if you repress your ego you will become humble. You will not become humble by repressing the ego. You will have only a veneer of humbleness, but behind that facade the ego will be hiding. And it will have a better defence than ordinary egoism can ever have. It will be more protected; it will be more safe and secure.

Real humbleness is not the opposite of ego because whenever you think of the opposite, one is bound to be trapped in the process of repression. If ego and humbleness are opposites, then drop the ego, repress the ego, let the ego off and you will be humble. That is not so, because it is not the opposite at all. Then what is it?

Humbleness is the absence of ego not the opposite of ego, so you cannot repress the ego and become humble. You have to understand the way of the ego. You have to see how the ego arises. You have to be very very watchful of its subtle mechanism, and the more you become alert to it, the less is it found. One day, when you are really alert to the whole process of the ego, it disappears. Not that you have to drop it; there is nothing found to be dropped. Not that you have to repress it; there is nothing to repress. It is as if you bring light into a room and the darkness disappears. You don't have to do anything with darkness once the light is there. In exactly the same way awareness functions as light and the darkness of the ego disappears, and then humbleness is found.

The humble person is a very rare phenomenon in the world. And whenever he is there in the world, nobody understands him because he is not humble in the ordinary sense, as the so-called humble people are. He is not arrogant – arrogance and humbleness have both disappeared from his life. He simply lives as a nobody. He becomes incomprehensible. Jesus is incomprehensible. The incomprehensibility is that we cannot categorise him either as an egoist or as humble. Sometimes he looks very humble and sometimes he looks very arrogant; it depends on the situation.

Chasing the money-lenders from the temple he looks very arrogant. Being crucified, praying to god 'Father, forgive these people because they don't know what they are doing' he looks utterly humble. You cannot categorise him. Real humbleness cannot be categorised as humble, because sometimes if the situation demands something the really humble person will rise to it. He has no fixed idea. He is simply not there. He is just a mirror, so whatsoever the situation, he reflects it.

The ordinary so-called humble person is consistent: he is always humble, always humble; whatsoever the situation, irrespective of the situation, he is humble. His humbleness is a characteristic that he has imposed upon himself. And so is his opposite, the arrogant person: whatsoever the situation he is arrogant.

But the really humble person I am talking about lives moment to moment, lives without any ego, without any humbleness either. He simply lives silently, he responds to each moment in purity, in innocence.

That is the meaning of Vinaya.

Prem means love, vishuddha means purity – purity that comes out of love. Love is the process of purification. Love is the fire: if you pass through it, you become pure gold. Those who avoid love never become pure gold. And only pure gold is acceptable to god, because only pure hearts can be offered to him. So this is one of the fundamental decisions for every person to take: whether to go through love – its fire, agony, its joys, its ecstasy – or to avoid it.

It is very comfortable to avoid it... convenient, safe. Then there is no turmoil in life – no ups and no downs; one is simply moving on level ground. Millions of people decide against love. The person who decides against love has decided against himself. He will miss this great opportunity of life. He will never know the heights and depths of life; he will remain mediocre.

The person who chooses love has chosen a hazardous journey. There will be peaks of great joy and there will be dark valleys of tremendous agony, but this is how, between the agony and the ecstasy, one is purified. This is the dialectical process of love. Love is the science of growing up. It brings maturity... it brings flowering and fulfilment. But cowards decide against love.

So whatsoever the cost, decide to move into the world of love... whatsoever the risk. If all is lost in love, nothing is lost, and if all is gained without love, nothing is gained, because it is only through love that one comes to know one's own being, and not only one's own being but the very being of existence.

Toshi means contentment and hiro means diamond – diamond of contentment. There is nothing more valuable than contentment. Contentment means the state of no desire. If desire is there that indicates discontentment. When all desiring disappears, when there is no ripple of desire in your consciousness at all, when you are utterly now, utterly here, and this moment is all, that is contentment. You are not asking for anything anymore, you are not begging for anything anymore. In fact, on the contrary you are tremendously grateful for all that is – the stars and the clouds and the mountains and the earth and the people. You are utterly grateful for all that is; that is contentment.

And this is the diamond. Those who have it are rich and those who don't have it are poor.

Start searching for something that is not momentary – that is the beginning of sannyas. The search for the timeless is the beginning of sannyas. And it is there! If you search for it, it is not very far. In fact it is so close that in reality there is no distance between you and it. It already exists in your innermost core – it has just to be searched for there.

[A sannyasin says:: I have a feeling I've begun to understand a bit more about your being a master.]

Right! That is happening. That's good. It is really difficult because for centuries in the West masters have not existed at all. And even in the past it was a very rare phenomenon in the West. Prophets were there, but that is a totally different thing. Masters have been basically an Eastern contribution to human consciousness.

The prophet is a mixture of religion and politics. The prophet is not really a master but a leader. And rather than working on individual consciousness, he works on the society as a whole. His approach is social, not individual; he wants to change the structure of the society.

The master is not much interested in the society and even if he is interested, he is interested only for the sake of the individual. His interest in the society is indirect; his immediate concern is the individual. He wants to change the consciousness of the disciple.

In the West prophets have been there in the past but not masters. A few people have existed but they were very much misunderstood because there was no climate to understand them. Jesus was a master but he was also understood as a prophet, because people had no idea of what a master was. He was talking about individual revolution and people were thinking he was talking about social revolution. He was talking about the kingdom of god that is within you and people thought he was talking about the kingdom that is outside. People started thinking that he was a potential politician, that he wanted to conquer the world, that he wanted to become the king of the country. He was utterly misunderstood.

He had taken the flavour of being a master from the East to the West. It has always been taken from the East. Pythagoras took it from the East to the Greeks, just as Jesus took it from the East to the Jews, but again and again it got lost there. And for the modern Western mind the thing has

become even more difficult: there are no more prophets even. So when Western seekers come to the East all they can understand is a teacher, not a master. The teacher is one who teaches a certain doctrine. That they can understand, because there are teachers in the West and professors and universities – that can be understood: this is a religious kind of teacher who teaches religion.

But the master is a totally different phenomenon. A master does not teach – he imparts. He has nothing to teach but he has much to give. He pours his love and his being into the disciple, but that can happen only when the disciple is ready to receive.

That's what you have started feeling. It will grow now. Once it has started happening it goes on happening. Then one becomes more and more aware. Then the relationship changes from the student to the teacher, from the disciple to the master.

The disciple and master are in a love relationship. It is non-utilitarian, it is other-worldly... it is something of the beyond. The teacher and the student are not in a love relationship; it is a utilitarian relationship.

Something beautiful is happening – help it to happen more!

[Another sannyasin says: I'm scared to sit here, I'm scared to not sit here.]

Don't be worried – I will take care: I will make you more and more scared! (MUCH LAUGHTER) And whatsoever you decide to do, I will keep you scared. It is only by going deep into fear that fear disappears; that's the only way. If you are afraid of the dark night, go into it. That's the only way: encounter it. If you are afraid of the cemetery, go to the cemetery in the night and sit there and let all the ghosts torture you! And by the morning you will come home laughing because there are no ghosts – nothing! But if you never go to the cemetery you will never come to know the fact: there is nothing to fear.

Fear is utterly absurd, but people fear. They fear because they don't go into it. And that's what has happened: you were alone and you had to face it. When she is there you remain occupied with her and you go on repressing your fear. It has always been there, it is there in everybody's being, because our whole upbringing is wrong.

We are brought up as afraid human beings. From the very beginning we are conditioned to feel fear. This society knows only one way of teaching children and that is punishment and reward, fear and greed; that is its way. If you are doing things as you are told to do you will be rewarded; if you are not doing things as you are told you will be punished. So from the very beginning your life is continuously surrounded by fear. If you don't do this you are afraid to be punished; if you don't do that you are afraid to lose the reward. And finally this whole thing is projected as heaven and hell: hell becomes your fear, and heaven your greed.

So when you come to me I have to destroy all these conditionings. And in destroying it all the traumas, all the old wounds again start oozing pus, but that is the only way to clean them. Once they are in the open, in the sun, they heal.

Don't be worried! And [your girlfriend's] love will help you. Now she is getting more and more connected with me, mm? – you will start seeing more and more of me in her, and it will go on

growing; she will be a healing force to you. Just continue to meditate. It will not be a long-standing problem – soon it will disappear.

[Another sannyasin says: How can I stop thinking about enlightenment?]

Become enlightened! Declare that you are enlightened! Finished! I can give you a certificate if you want

Nothing to worry about – it will disappear.

[A sannyasin, who is working on a book project, says:

Somehow there's a sense of depression that is very deep in me and I get it when I do Kundalini and it's coming up with the book.]

The first thing is the book.... It always happens: whenever you want to write a book the beginning is the most difficult part, and the next difficult part is the ending; the middle is very easy. And it happens to everybody – to painters, to writers, to poets.

The problem is fundamental; the problem is that life has no beginning and no end, so all beginnings and all ends are arbitrary; you have to invent it. And that creates much chaos inside: 'How to begin? From where to begin?' And again, when you want to end it, the problem arises 'Where to end? How to end?' And it is never really complete, no book is ever complete. All books begin in the middle and end in the middle, because life in itself is always in the middle.

So it happens to all people who want to create something: they go into a turmoil. This depression, ninety percent of it, is just because of that turmoil. And one has to learn a secret: start from anywhere. Don't be worried too much – start from anywhere. Just write any absurd thing and start. Once it is started things will start flowing. And you can always change the beginning in the end; there is no problem in it. And it is easier to change it in the end. When the book is finished and the beginning looks absurd, now it is easy. The whole book is there – now you know how it should begin. When you begin you don't know what you are really beginning and what it is going to be and how, and what the end will be. It is all in darkness, and you are groping, and you don't know where it will end so how to begin it?

It is one of the traditional problems for all creative people... unless they are like me, who can begin from anywhere and end anywhere. I don't care from where I begin and where I end – anything... a joke will do! Then things are very simple. For me they are very simple. You have to learn it, and once you have learned it you will be surprised; all this depression disappears.

But a part of it is there which has nothing to do with the book. Ninety percent is because of the book; ten percent is there which has nothing to do with the book. And that is in almost everybody because nobody is living life as it should be lived. Nobody is living carefree. Nobody is living in the moment, spontaneously, and everybody is worried about the future...

Even if you go to the West and come back again and go to the West, that is not going to help. That keeps one occupied, that keeps one hoping. When you become tired here you go to the West; when you become tired there you come here. It simply keeps you hoping – the situation remains the same.

My feeling is that if all outlets are dropped completely and all bridges broken, you are left in one place and there is nowhere to go, this turmoil will arise. Because by going and coming you were keeping it away from you – you were occupied.

You could have always hoped; now there seems to be no hope. So this turmoil will arise. But it is good that it arises – it can be encountered and through encountering it can be dropped.

And there is nothing to worry about. Neither the East is going to help nor the West. The whole thing has to happen in you. Use this opportunity when there is nowhere to go. So now this is the place, this is the time and these are the people.

Now put your whole energy into it. And because there is no postponing, much can be done.

In Zen monasteries they have been using it for centuries – all doors are closed; once you enter the monastery all doors are closed. Nowhere to go, nowhere to even think about going to. One feels very depressed in the beginning – utterly depressed; all kinds of sad ideas started surfacing. But when you have nowhere to go what can you do? You have to face and watch them, and watching them, they start disappearing. And once they have disappeared, without doing anything to make them disappear – when they have disappeared on their own – you will feel so light and so free and weightless, that you cannot imagine.

You have carried this weight, so I was happy when I saw that Esalen doors are closed to you. This is really good! This will force you to encounter all that is repressed in you.

So these two situations are together: the beginning of the book, and doors to the West closing. You are simply here and you have to see who you are. I don't see that this is something unfortunate, no.

So do two things. One: learn to start from anywhere, and once you have learned that knack much creativity will flow. These are the only problems that creators feel; if they are dropped, then there are no problems. Start from anywhere and ninety percent of your depressions will disappear. Once the start has happened and the book starts flowing then you will be perfectly healthy and happy.

And the remaining ten percent which is deep down in you has to be encountered. So don't hope. Just make it a point that you are to be here, and now you have to see whatsoever you are, and whatsoever is there has to be looked into.

CHAPTER 31

31 October 1978 pm in Chuang Tzu Auditorium

Deva means divine, astiko means one who trusts. Trust does not mean belief. Belief is of the intellect – trust is of the heart. Belief is always in a certain kind of doctrine. A person who believes in god really believes in the belief of god.

Trust is not in any philosophy – it is in something existential. The man who trusts god feels his presence all around. It is not a question of knowledge; it is his feeling. For the person who trusts, god is not a theory but a very tangible presence. For him life is god and everything that is alive is god. The man of trust is a pagan; the whole existence is divine.

That is the meaning of your name: search for trust, drop all beliefs – they are the barriers that prevent trust from growing. Learn to live through the heart, through love, through feeling.

Churches cannot make anybody religious... and sometimes just a rose flower can convert.

Veet means beyond, nishkarsho means conclusions. Truth is not a conclusion. It is not arrived at by logical thinking. It is an experience but not a conclusion. The people who think that truth is a conclusion never come close to truth. They go on wandering in thoughts. They think much about truth, but to think about truth is one thing and to know it is quite another.

And knowing is the real thing; knowing about is just a self-deception. To know means to experience. And experience is not a conclusion at all, because experience always remains open. Experience always goes on growing... it is a constant flowing river. Experience begins but it never ends. Conclusion means one has come to a full stop. In life all that is. beautiful is always a movement. It is a dance, it is a process, unending – eternal is the pilgrimage of life.

So the person who experiences god or truth or himself does not arrive at a conclusion either. He knows, but his knowing makes him more humble because now he knows that much more has to be

known. Now he knows that he knows nothing. Now he knows that whatsoever he knows is so tiny, and the unknown and the unknowable is so vast.... As if I am holding only a small grain of sand in my hand and the whole earth is full of sand grains.

The man of real knowing remains non-conclusive. He remains open. He is always ready to move, he is always ready to change. He is not a fanatic, he is not stubborn; he is not a fascist. He does not create an ideology out of his experience. He shares his experience but he does not indoctrinate people. He has no doctrine, so how can he indoctrinate people? At the most he provokes people towards experiencing... he inspires. He goads people towards their own experiences. He is a light pointing a way, but he does not give you ready-made knowledge.

So in the first place truth is never arrived at by logical thinking, hence it cannot be a conclusion. In the second place it cannot be a conclusion because the experience is always an open experience, open-ended, and always growing and one can never say that one has arrived... never, never. One is always arriving but one never arrives. And that is the beauty of it: the journey knows no end, hence the journey knows no death.

Conclusion means that a death has happened. No conclusion means life is still growing, moving – there is still much that is to happen, and many more surprises to come across. That is the very thrill for the seeker, and the adventurer – the exploration is unending, the mystery is infinite....

Deva means divine, sansarga means contact – divine contact, in the contact of the divine. It is a question of plugging in. God is available; we are just not plugged in. The whole question is how to plug oneself in.

We have become disconnected, and only we are responsible for the disconnection. We have started living a separate life. We don't want to depend on the whole. We want to be independent, we want to be centres of our own being; that's what the ego is all about. And the ego prevents contact – it does not allow you to come into contact with god. It surrounds you like a China Wall and keeps you separate from the whole. And because you remain separate, you remain miserable.

Bliss is with the whole. Bliss is nothing but merging and melting into the whole. Whenever you melt and merge even for a single moment, suddenly there is bliss. Even if you can forget your ego for a few seconds you are flooded with bliss.

That's what happens when you see a beautiful sunset and you forget yourself. What happens in that moment? Between you and the sunset there is no wall, no separation. You are plugged in. Suddenly the sunset and you are not two separate phenomena – you are connected, joined together. And that's what gives the joy.

Whenever you feel joy, watch: you will always come to know that the ego disappears in those moments. It may be beauty, it may be love, it may be music, it may be anything but whenever you find joy, watch. You will suddenly become aware that the ego always disappears whenever there is joy. And that is so absolute a law that it is a strange phenomenon that people don't become aware of it.

And then watch the opposite: whenever you are miserable you will find your ego very present. The quantity of the ego is the quantity of misery: the more the ego, the more the misery. The totally egoistic man lives in utter hell and the totally egoless person is already in paradise.

And the art that I teach you – the art of sannyas – is the art of plugging in with god. And there are a thousand and one opportunities, every day, every moment.... Seeing a beautiful flower you can plug in, you can drop yourself; the observer can become the observed. You can be with the flower, not separate, not as a spectator but as a participant. You can become its colour, its fragrance, its dance in the wind, and suddenly you will see a great uprush of energy. You are no more the same.

In the beginning it will happen only for moments. Sometimes listening to beautiful music, plug in. Sometimes watching the stars, sometimes holding the hand of a friend, plug in. Remember this word 'plugging in' – that's all meditation is about. And slowly slowly the knack is learned. Slowly slowly you become more and more capable of contacting god, and then a day arises, the ultimate day, when you drop your ego; there is no need to forget it. You disappear as a separate being. That is the day of ultimate celebration.

Deva means divine, samvado means communion – divine communion. Truth cannot be communicated but it can be communed. Communication is verbal; communion is non-verbal. Communication is through words, thoughts; it is a conversation. Communion is silent... it is silence itself.

Science can be communicated, religion cannot be communicated. It is a transmission beyond scriptures. It is saying that which can be said so it can be said only through silence. Even if words are used, they are used only to emphasise silence. They are used only to create a background for silence. Buddhas have spoken, and have spoken more than anybody else, but all their speaking functions only as a contrast for the silence that they want to deliver.

When somebody comes here and he is just an outsider, a spectator, and is here out of curiosity, all that he hears is what words can say. So there is a communication between me and him, but only a communication. He will become more knowledgeable but he will not gain anything in his being. He will have something added to his memory but not to his being.

Becoming a sannyasin means that now the world of communion starts. Now you will not only be hearing my words but my silence too. And slowly slowly the gestalt changes: words become a background and silences become the real thing. One starts reading between the lines, and that's how a master has to be read and understood.

So let this be the beginning of communion – a heart to heart relationship, a melting, a merging, and then something that has happened to me can start happening to you too. It is contagious, it is a kind of infection. Truth can only be delivered like an infection; there is no other way.

So all that is needed is that the disciple should start coming closer and closer to the master, closer in the heart, dropping all defences, dropping all rationalisations, growing into trust. Then, at a certain point, when the trust has grown, the flame jumps from the master to the disciple, and suddenly the candle that was unlit becomes lit. This is what Zen people call 'satori', and in India we have been calling 'samadhi'.

It is the most miraculous thing in the world – the communion between the master and the disciple. It is almost magic, unbelievable, because just a moment before the candle was unlit and all was dark, and in a split second all is light, and the darkness has disappeared and disappeared forever. Just a

moment before it was all noise and now there is no more noise – all is melody and all is music. Just a moment before all was hell and now there is no hell at all, nowhere. One is back home, one has entered into paradise again.

This is not possible through communication; it becomes possible only through communion. Communion is the whole art of being with a master. That what Sufis call 'adab'.

[A sannyasin says: It often happens that when I am together with people I become very silent and I'm just watching and listening. It feels so unimportant – what is said – and I also doubt that it is true. I feel perhaps I am losing interest in people...]

The truth is that what people say is all nonsense. The more you go deeper into meditation, the more it becomes apparent that it is all a kind of gibberish. People are simply vomiting – whatsoever is rambling in their minds they are vomiting; they are using you just to cathart. And if you are silent you will become more and more aware of it – that what they are saying makes no sense; it makes much sound certainly, but makes no sense – it is all irrelevant.

And if you don't say anything to them in response they will feel offended because they will also suspect that you are becoming aware of the nonsense. So it is a kind of mutual arrangement in the world: they pour their nonsense into you, you pour your nonsense into them, so both are happy, both are feeling unburdened. But nothing has really happened – only garbage has been transferred from here to there. But for a while it feels good for a change.

It happens to every meditator – don't be worried about it – but your apprehension is also true that if you go on doing it, you will lose people. They will not talk to you, they may become even afraid of you. If somebody remains very silent and very solid and integrated when they are being foolish, they will avoid that person. His stare will be avoided, his silence will be avoided, because his silence will become a mirror to them. They will see their ugly faces in him....

So you have to do one thing: just be polite with them and talk a little nonsense deliberately! Socialise but let it all be acting. They will feel good and you will not be losing anything. But don't forget that all that they are saying is nonsense too! It is just a formality so you will not lose people. Rather, on the contrary, they will be very happy with you, because you will be so deliberately nonsensical – you will make good conversation!

[A sannyasin says: I love to play music, I love it more than anything else, and there are times when it's just starting to happen and then my ego comes in. I see it coming and it kills the music. I wonder if you could say anything about that.]

It is not really the ego that kills the music – it is the idea that the ego, if it comes, will kill the music; it is not the ego itself. The ego is just a shadow; it has no substance. It can't do anything, it is utterly impotent. It doesn't exist in the first place – it is just an empty idea. How can it kill music? Music is so substantial, music is so solid, so real; how can it kill music? Nothing to be worried about. It is just the idea that if the ego comes it will destroy the music. Drop that idea, and even if you feel the ego coming, let it come; you continue your music. Tell the ego 'Wait!' or 'come later on' or 'I am engaged right now.'

Don't be too serious about the ego... be a little more playful. Let it be there! If you become too attached to the idea that it should not be there, then you are disturbed. It is not the ego that is distracting you; it is the idea that the ego should not be there.

Now this becomes a great disturbance. Let the ego be there! What can the ego do?

When you are playing music, so many people are passing, everybody has an ego, so many egos are there, and they are not disturbing you, so why can only your poor ego disturb? Let it be there! Just allow it. Say 'hello' and forget about it.

No need to become obsessed with it. It will go. It is nothing to be worried about. The ego is such a poor thing that sometimes even killing it one feels much compassion for it – it is such a poor thing.

[A sannyasin says that he has a pulsation on his forehead when he does the Gourishankar meditation and Sufi dancing, which frightens him.

You need not do anything that disturbs it again, mm? – don't do the meditation that started it. It was the Gourishankar?...

It can do that sometimes, mm? You have a very sensitive third eye, too sensitive; it is not good for too sensitive a third eye, mm? because it is a very hard method to penetrate the third eye. But if it is very sensitive then the penetration can go to the heart and it can disturb your whole heart beat; it can disturb your stomach too. It was not fear – it was just the disturbance from the third eye that penetrated you.

You have a very sensitive third eye – a good phenomenon. Very few people have that sensitive a third eye. It is a good indication – you can go into deep meditations very easily. But you need not have such hard methods, so never do that again. Mm? just do soft methods – they will be enough – Sufi dancing, Music, Nadabrahma... anything. Always remember, if anything disturbs your third eye, don't do it; immediately stop. It can disturb your whole nervous system.

The third eye centre is the controlling centre.

If it is disturbed then the whole thing is disturbed. But it has been a good experience – that you have come to know that you have a very sensitive spot there.

Sahaj means spontaneity, svada means taste – taste of spontaneity. And that is the greatest taste in life. It cannot be compared with anything else: it is incomparable, it is unique. And this taste of spontaneity is the beginning, the initiation into god.

The mind lives in past and future – god lives in the present; that is why the mind cannot have an encounter with god. It is impossible. Their dimensions are different; they don't criss-cross. The mind goes on living in the past and in the future – it always by-passes the present; and god is always now. Now is his other name. So only one who becomes spontaneous can have the taste of god.

To be spontaneous means not to live out of the past, not to live out of yesterday. To be spontaneous also means not to live for tomorrow either. When one lives utterly in the present moment,

disconnected from the past and the future, one explodes into spontaneity and thousands of flowers bloom there. Life takes on a totally different dimension; it becomes vertical. From the horizontal it changes into the vertical. It attains to height and depth – it is no more shallow. It is no more mundane – it becomes sacred.