

The Open Door

Talks given from 1/12/77 to 31/12/77

Darshan Diary

CHAPTER 1

1 December 1977 pm in Chuang Tzu Auditorium

[A visitor says she lives at Esalen Institute, a pioneer growth centre in California.]

Mm mm, good! That is going to become my institute!

It will become! Become a sannyasin – that will help you to come close to me, because to come close something has to change inside you. Something that is a kind of no has to become yes; only then can you come to me. Physically you can be close; that won't help. A different kind of participation is needed, and that is the whole purpose of sannyas, so that you are in an attitude of yes. That is the greatest secret there is – to say yes. Then things start immediately opening and there is contact.

Life ordinarily prepares us to only say no. Life goes on corrupting our minds and creating doubts. Because of those doubts and because of those no's and the negatives, one becomes enclosed, one lives in a kind of imprisonment, a China Wall surrounds one. That wall is invisible, transparent, so you don't know that it is there, but it is always there. Once you say yes it starts disappearing.

To say yes is to be religious. Yes is the most sacred word. One Christian saint, a really significant man, Saint Francis of Sales, only had six words in his prayer, 'Yes, Father, yes, and always yes.' That was his whole prayer and I have never come across a better prayer. Nothing more can be added to it: 'Yes, Father, yes, and always yes.' But my feeling is that this is a kind of repetition. One yes will do: why say 'Yes, Father, yes, and always yes'? Yes means everything. It is always, it is forever. One single yes is enough. It should be intense, it should be total.

I have heard about a young girl who received a telegram from her boyfriend, saying would she be willing to marry him. The friend wanted an immediate telegraphic reply. The girl was a village girl, was very shy and was thinking how to formulate the message so it was neither on the negative side too much nor on the positive side too much, so it did not discourage him and did not show too much

enthusiasm on her side either. She tried hard but she could not find how to do it. Then she went to the telegraph office and just wrote 'yes'. But the clerk at the window said, 'For the same amount of money you can write ten words,' so she wrote 'Yes, yes, yes' nine times. The clerk counted and said, 'But you can write it ten times.. .', and the girl said, 'Won't it look too much?'

One yes is already too much. And if you understand me, and some day you will understand me, if you can say yes without even using the word 'yes' then it is the uttermost in prayer. One word is more than enough; no word is the ultimate. Just a yes attitude, a climate of yes... not a verbalisation but a heart full of yes. Not something in the head but in the very bones and the marrow.

When you can say a total yes, the being starts becoming a flame. The being immediately flashes into a flame. It is exactly as if you bring a small flame into oxygen and it flares up. The moment you say yes your being flares up and becomes a great flame.

Sannyas is nothing but a sacred yes. That is the meaning of Jesus' saying that faith can move mountains. The word faith is ugly. I say that yes can move mountains, although yes never wants to move mountains. It is always no that wants to move mountains, it is always doubt that wants to move mountains. Faith can move mountains but does not want to. Doubt cannot but wants to. If I was to write the Bible again, I would say yes was in the beginning and yes was with God, and yes was God. So if you really want to come – and I know you want to come close to me – become a sannyasin! Come close!

Prem means love, amrita means deathless, immortal. And love is the only thing that knows no death; everything else dies. Love is the only reality that never dies. It is the eternal in existence, it is the very stuff that existence is made of. Everything is on the surface, it is at the core. The surface changes; the core remains the same. One flower comes, another flower comes, and another. Beauty continues, flowering remains eternal. One lover, another lover and millions of lovers, but they all float in the same river of love. Lovers are born and die. Love goes on.

[A sannyasin who is leaving for the West says that when meditating his energy builds up until he either experiences a blissful state or much pain.

Osho checks his energy.]

Good! You do a few things....

One is: whenever you are feeling that the energy is moving into bliss, dance. Stand and start moving and dancing. Whenever, but it has to be started when you are feeling that it is moving into bliss, mm? So first let your dance be associated with blissfulness: for a few days, for two weeks simply dance only when it is blissful. After two weeks start dancing when it is painful. So the dance will become the bridge and will help you in both ways. It will help you to release your energy in bliss and it will help you to release your pain, your pressure. But start first with the blissful quality. First let dance become associated with it, so when it is a pressure and you start dancing, immediately you will change the trend of it, the direction of it.

That's what is needed right now: start dancing while you are feeling blissful so that dance becomes a symbol for bliss. Then when you feel pressure, after two weeks, start dancing and suddenly you

will see a change. It is the same energy: it is just that you don't know what to do with it. Sometimes it happens without your knowing and it is good, and sometimes it happens but you don't know what to do with it; then it becomes a pressure. You have to learn to do something with it.

So after four weeks, when you will be leaving, by the end of December, tell me. Mm? it will be completely settled nothing to be worried about. Good!

[The gestalt group was present. One participant says she has been sleeping in the group room at night. There is another man, a bit crazy, there whom she is afraid of so she hasn't slept well.]

So either you find another place or make friends with this man! Both will do. If you are friendly then there will be no fear; you can sleep well. Because you are not yet really friendly towards him there is fear. So find another room if you don't want to be friendly with this man, or be friendly and then there is no problem.

Crazy people are not bad people; be afraid of saints but never of crazy people.

[A sannyasin says he always feels tired and bored. Osho checks his energy.]

Don't do any groups, mm? – just rest for a few days. Up to the eleventh, simply rest. Sleep as much as you can: eat well and go to sleep, and if you want to do any exercise then just go to the swimming pool and lie down in the pool. For these ten days simply rest. Be really lazy. On the eleventh your energy will take a turn; nothing to be worried about. So get ready for the eleventh. That means to become as lazy as possible so that energy accumulates. On the eleventh it will explode. Keep the eleventh in mind! [the birthday celebration]

[A visitor says: Please tell me who I am.]

Mm mm.... My telling you won't help; you will have to come upon it yourself. Others have been telling you, that is the problem. Your father has told you 'This is what you are'; your mother has told you 'This is what you are.' Your teachers and the priests and the politicians have told you. The whole world has been telling you who you are; that's why you are confused. Because of so many voices and so many people and so many ideas, you are lost in them.

I am not going to tell you who you are. I'm going to tell you how you can find who you are. You will have to come to it. You will have to be completely nude of all opinions of others. That is the problem, that others are heavy on the head, that they go on injecting their opinions and ideologies and philosophies. All that has to be burned.

You have to start as if you are the first man. You are Adam and you don't know who you are. You have to search for it, you have to find it and things will be very easy. Never ask anybody 'Who am I?' It has to be asked inside your being. Ask there 'Who am I?' Others will be answering from your head, from your memory. Somebody will say 'You are a Christian' and somebody will say 'This is your name' and somebody will say 'You are a man, a young man, a German, a Hindu, or a Chinese. Throw out all those answers; those are false answers. Any answers given by anybody are false.

You have to find your own answer; only that will be the truth. Truth cannot be borrowed, it cannot be transferred, it cannot be a gift from anybody to you. You have to dig for it inside your being.

I can help you to dig! I can give you methods to dig but I cannot give you the answer. That will be inimical to you, that will be destructive.

Do three, four groups more, and the answer will come but don't wait for it to come from the outside; it has to come from the inside. So listen more and more, get attuned more and more to your inner being.

[The visitor says he doesn't want to take sannyasin from a mental decision, but with his feelings.]

That's very true. It is very good if you can be a sannyasin from your heart... but the heart may be a long way away. Then it is better to be a sannyasin from the head than not to be a sannyasin at all! The choice is not between the head and the heart right now. The choice is between being a sannyasin from the head or not being a sannyasin from the head. Both will be from the head; the heart will take a little longer.

And if you are a sannyasin, even from the head, that will help the heart to start functioning. So think about it. Nothing is wrong with the head either. It is better than not to be a sannyasin at all.

[The visitor answers: I have heard you say it's important to be first-hand, not to be second-hand.]

Mm mm, that's perfectly true: each of my sannyasins is a first-hand sannyasin.

... Nobody is a copy of anybody else; they are not copies of me.

[The visitor replies: I think they are; the sannyasins want to be copies of you.]

That is their misunderstanding. If somebody wants to... But I am continuously throwing them to themselves. And you need not be that way! Even if others are making the mistake you need not: you need not try to become a copy of me. Think about yourself. Why should you be worried about others? If they are going to hell, let them go. You can go to heaven! You can be a first-hand sannyasin. Why be worried about others? These are just tricks of the mind, strategies of the mind to keep you in control. There is no need to be a copy, at least not here.

Each of my sannyasins is individual; that's my message to them. If somebody persists, insists, on being foolish, then it is his decision. But I am not helping anybody to become anybody else's copy. In fact that is not possible. Each individual is so unique. If you become a copy, you can become a copy only on the surface; deep inside you remain yourself. You can never be somebody else.

Think about it, mm? And my feeling is that you are going to become a sannyasin from the head first. Feeling will take a long time, maybe lives. But if you become a sannyasin feeling may start flowing; that may be the beginning. These things are so interrelated, just like the egg and the hen. You bring an egg: it can become the hen; you bring the hen, it can give you an egg. They go that way, parallel.

Good: if it can happen from the heart it will change your head. If it happens from your head, it will start entering and filtering into the heart. But think! Whenever you feel, mm? Good!

CHAPTER 2

2 December 1977 pm in Chuang Tzu Auditorium

[A couple are present. The man, known for his crazy behaviour, says that he's been feeling crazier than ever, that he feels he's been trying to prove something, that he's consciously trying for something way out to happen.

Osho talks at length to him about only doing that which is true to his nature.

He then addressed the woman.]

Help him to be whatsoever he is, otherwise you will lose him. If you want to have him, allow him to be himself, because he is a crazy person. It is beautiful to be in love with a crazy person but if you start telling him like any Indian woman, 'Do this, don't do that... this is not right, this is immoral and this is moral,' you will either kill him or he will escape and will never come back to you. He is not that kind of person; he is a rare bird, mm? – you cannot hold him in a cage. If you really want him to be with you, throw the cage and he can be with you, but he will be with you only out of freedom.

Allow him his being. Mm? sometimes he may do things which may not look good to you, but that has to be understood. And you can also enjoy freedom, because when you give freedom to him, naturally you can give freedom to yourself. We can give ourselves only that which we give to others. If you are not giving freedom to him, if you are demarking a line beyond which he is not to go then you will not be free yourself. You will also follow those lines. Give him utter freedom and you be utterly free. You will both be happy out of it.

Don't ask anything that is unnatural to him, and don't ask anything that is unnatural to you either. Just be natural, spontaneous, flowing, loving, enjoying. And I am not saying that it is always a joy. No affair, no love affair is always a joy; it cannot be. There are moments, dark moments, moments of pain and hurt and aches and bruises. There are dark nights but they are part of the whole game.

Without the dark night you cannot have a bright morning, and without the hurt, without the pain, you cannot enjoy either. They go together. Only dead people go beyond pain and then they go beyond pleasure too.

So accept this polarity but let freedom always be respected. That's what love is: a respect for other's freedom, a respect for other's nature. Don't become each other's gaolers. And it is a good opportunity for you to be in, mm? because it will be difficult to find a crazy man like [him]. He can teach you a few crazy things.

In India all people are sane, mm? – that is the misery of this country. Only prose exists, poetry has disappeared, so only marriage exists, love has disappeared. Only the market exists, the temple is no more there, or it has become part of the market.

So love each other but love out of freedom, and out of love let freedom grow.

[A sannyasin says that she is upset because she split up with her boyfriend. He still wants to be together. She doesn't know if she loves him. She says: I don't even know what love is.]

That's right... that's a very right statement. It is true about everybody: nobody knows what love is, because to know love is to know God. To know love is to know all that is worth knowing. People are simply in illusion when they think they know love.

Love is the last thing and the ultimate. Beyond that there is nothing left to know, so love cannot be known as easily as people think. People like each other, people feel good with each other, people have securities and conveniences and comforts with each other. Basically what people call love is a fear of being alone. They need somebody.

... Mm mm... but that's what people call love, mm? They feel lonely so they fill their loneliness with somebody. They stuff themselves with somebody, they cling so that they are not lonely. At least that pain of loneliness is not there. That's what they call love. When the other is gone they start feeling lonely again so they think they love the other and they start searching for the other again. That's not love; this is a need. The lowest form of love is because you cannot bear to be lonely so you have to be with somebody or other.

The real love starts only when you are capable of being alone. Then the need disappears; sharing arises. When you can be alone it is not a need: you are not hankering for somebody. If nobody turns up you will be as happy as ever. There is no problem, it doesn't matter whether there is somebody or not. Then only does love become possible. Then you start flowering, overflowing. It is a gift. Love is not a need, it is a gift.

But for that love you will have to go through many loves of the first kind, so don't say that you don't want to be related with anybody, otherwise the second will not happen. The second needs a kind of seasoning and the seasoning happens through the first. If you miss the first you will never know the second, because the first is the first step too, so one has to suffer it.

And he is right when he says that you will have the same problem with somebody else; he is true. With any man you will have that problem, unless you find a man who is capable of being alone, mm?

and that is rare, very rare, to find a man who is capable of being alone. You can find that kind of man only when you have become capable of being alone. These are the problems. Because the man who has become capable of being alone will love you only, will be able to share with you only, when you have also attained to that state, because only equals can be in love.

If a man who has become able to be alone allows you to be with him and you are not yet capable of that, that will be compassion from his side, not love, because you will be very low down, deep in the valley, and he will be on the sunlit peaks. So that will not satisfy you either, because how can compassion satisfy? It hurts really.

So he is right when he says that this problem will be there with anybody and everybody. The only choice is to find a person whom you like, whom you like immensely. Don't think of love at this stage. At this stage only think of liking, because it is better to suffer with a person whom you like than to suffer with a person whom you dislike! (laughter) That's the only choice possible. At this stage nothing more is possible, and I'm very realistic so don't give you illusions, mm? – this is how things are.

A very rich man was dying. He was telling his son 'Give heed to what I say this is my whole life's experience – that money is useless. I have all the wealth that one can desire but it has not given me anything.'

The son said, 'You are right, father, but still I would like to inherit all your wealth.'

The father said, 'Why? If you understand what I am saying, that it is meaningless and useless...'

The son said, 'The reason is that I would like to suffer in richness rather than in poverty! One has to suffer anyway, so why not suffer in richness?'

And I understand; his point is perfectly true. So the only thing that you can do is to choose a person whom you like. Suffering will be there, and suffering will be there because the other will start possessing you. Even sometimes when he says 'I give you freedom', he is not giving you because how can he give you freedom? The very statement 'I give you freedom', shows that he has already become your master. Who is he to give you freedom? How can he give you freedom? He has already encroached upon you. He has already become your master when he says, 'I give you freedom... I would like to give you freedom.'

What does it mean? Who are you and how can you give me freedom? I am free, you are free; nobody can give freedom. A given freedom is not a freedom at all. It is a new kind of slavery, well-decorated. The cage is there but now it is a golden cage. When he says 'I give you freedom', he is hoping that you will not ask any more about freedom. Because he is giving it; what else can you ask? You will feel obliged to never do anything. He is giving you freedom but don't take it for granted: that's what he means. He says, 'Look at my generosity – I am giving you freedom. Now feel obliged and never do anything that proves that you are free.' In fact he is trying to make you obliged to him.

In real love the lovers know – how can you give freedom because who are you? You are not the master of the other, so the other is free. Love does not give freedom, it simply enhances freedom. It cannot give because it never takes it from you: it enhances. But don't ask the impossible. Go slowly.

Each stage has to be passed and each stage has to be understood, and you have to ripen in many stages before you can reach to the ultimate of love. So if this man is in love with you meaning if he likes you and you like him – no problem is there: you can still be together. If you feel, 'No, there is not even liking....' Never pay attention to what he says. Always pay attention to your own heart, because it is there you have to live.

Maybe he loves you or he likes you but you don't like him. Sometimes it happens that the person likes you so much that you start feeling guilty. He likes you so much and you cannot like him; how ugly you are. How can you not even love him? He likes you and he cries and he is suffering so much for you, so you should go to him. But that won't help. You have to listen to your heart.

And never feel guilty! What can you do? If you cannot like him, there is nothing to do. You have to simply say that you are helpless. He loves you, you know, but you don't feel any desire for him. So you are sorry, you feel sorry for him too, but he will have to knock on some other door and you will have to knock on some other door. So say good-bye, but always listen to your heart; otherwise one can go on repressing. Sometimes the other can use it as a strategy, that he cries and weeps and says that he will die and will commit suicide; he cannot live without you. He can go on harping on the same song again and again, and he can make you feel so guilty that out of guilt you say 'Okay, I will come with you.' But you will never be happy, and if you are not happy you will never allow him to be happy either. So that is foolish. Just watch, and if you don't feel any liking, any love, any desire for him, if you only have sympathy and compassion then it is time to get out of it.

Never be with a person out of sympathy, otherwise you will be very destructive to yourself. Hate is better than sympathy. If you hate a person it is possible that you may love him one day, because hate is love upside-down. But sympathy is just a desert; out of sympathy love has never bloomed. Many times love blooms out of hate because hate blooms out of love many times; they are partners. But sympathy is just outside the love world; it is a very calculated mind-thing. So don't sympathise, don't have compassion and pity.

Just listen to your heart and go along with it. And yes, he will be feeling miserable but what can you do? It is better to get out of his life sooner so he can start feeling miserable about somebody else, otherwise he will go on feeling miserable about you. Why waste his time? Let him move with somebody else where he will find more affinity.

But if you feel that you have some liking for him, you can continue. You have to decide. But I see that you can decide. You have a clarity, and I'm happy that you are clear. Ultimately it is clarity that helps, nothing else. Good.

[A sannyasin says it is becoming more difficult for him to express his feelings.

Osho suggests some groups for him.]

This will go; nothing to be worried about. It must have been a characteristic with you for your whole life, more or less. You may not have been aware of it but it must have been there, because whatsoever has been there bubbles up, surfaces, through groups. Once it has come to the surface it is easy to get rid of it. You cannot drop anything from the unconscious. Only when the unconscious becomes conscious can it be dropped. It is just as you cannot cut the roots of the tree unless you pull the roots out of the earth. Then you can cut them. You have to dig and take the tree out; then you can cut the roots.

In the unconscious nothing can be dropped. It must have been there; it is good that it has come up. Remind me after Awareness again; it will be gone.

CHAPTER 3

3 December 1977 pm in Chuang Tzu Auditorium

Veet means beyond, arthen means meaning – beyond meaning. Life is beyond meaning, being is beyond meaning. Meaning is a manufactured thing; it does not exist anywhere except in the mind. The whole of life is blissfully meaningless. It knows no purpose, no goal, no end. It is a perpetual play... just a play. Allow this seed to sink in your heart, that life is a play, not even a game; because in the game you start being serious. When the play becomes serious it is a game. When the play becomes so serious that you are bent upon winning, it loses playfulness.

Life is a playfulness, hence the beauty. If there is meaning beauty will be lost; meaning creates business. Once you become too much obsessed with the meaning, what the meaning of life is, why are you here, you will lose all that is possible here. You will become a psychological case sooner or later.

In the West, psychoanalysis is needed too much because for two thousand years the Western philosophy has been searching for meaning. Psychoanalysis is a by-product of that disease. If you understand that there is no need to understand, you go beyond the trap of psychoanalysis. You can never become a psychological case. You will remain a person; you will never become a case.

Once you search for meaning you are searching for your own doomsday, because the meaning cannot be found, so you are trapped in an impossible thing. The more you search, the more meaning will not be found, the more frustration will settle in you. The frustration can create physiological diseases, psychological diseases. It can become madness, it can become cancer; it can become both together. Search for the meaning and you are searching for hell. Life has to be lived in a very very undeliberate way or it is better to say, in a very unselfconscious way... not unconscious but unselfconscious.

I have heard about a man who had a very magnificent beard. Somebody, just a stranger on the street, looked at him and said, 'Sir, I am not known to you, you are not known to me, but I am

fascinated with your beard; it is such a beautiful beard. Just one question, one curiosity arises in me: where do you put it when you go to sleep? On the blanket or under the blanket?’

The man had never thought about it. He said, ‘Sorry. I will have to see. I have never deliberately thought about it and I have never looked into the matter. Come tomorrow and I will answer your question.’

So that night first he puts his beard on top of the blanket and tries to go to sleep and cannot. He tries hard but sleep eludes him. Then he tries it under the blanket; now he is becoming more awake and alert, because for the first time he is trying to sleep self-consciously. Then again on top, then again.... He cannot sleep for the whole night and he is tired! He cannot understand what has happened. He has never suffered from insomnia, never in his life; what has gone wrong? And it doesn't work either way. It must have been somewhere but what has happened today? The morning is coming and the sunrays come from the windows.... He became so tired and so puzzled and worried that he went into the bathroom and cut off his beard, otherwise now there would be no possibility of sleeping!

This is what is actually happening in life: people are trying to live it deliberately, people are planning to live. They go on planning and planning and planning and they never live. Either you can live or you can plan. You cannot do both things. Either you can live or you can think. You can't do both together. They are antagonistic, they are enemies.

So drop one thing today.... It will take a long time but let it sink into your heart that the search for meaning is the most absurd search, the maddening search of man. Once it is dropped, you have a totally new kind of life. You are a new man; you are born again. That's what Jesus meant when he said to Nicodemus that unless a man is born again, nothing can be done. Unless a man is born again he cannot enter into the kingdom of God. This is the birth he was talking about – rebirth, this is resurrection.

[A sannyasin has returned, after two years in the West, to spend a month here. She says it was very difficult, and a friend helped her return to Poona. She had many problems and is afraid of the same problems on her return.]

Mm mm. The problem has nothing to do with sannyas or with your being here or there. You are the problem, so wherever you are the problem will be there... unless you drop it! And I am saying not that you have to solve it; you have to drop it. If one starts trying to solve a problem, more problems arise. Now solving it becomes a problem. One has to understand, one has to see the problem, see what it is. In that very seeing the problem is dropped.

For example, my feeling is that your problem is that you have not yet been flowing in love. The reason seems to be that you desire somebody to love you but you don't love, you don't give, or even if you give, you give very miserly. If you don't love you will feel abandoned, you will feel lonely, you will feel helpless.

Now [your friend] has helped you; that can become a problem. For example, if you become perfectly okay you will be afraid that you may lose his love. He loved you because you were feeling lonely, depressed, abandoned. Now if you don't feel abandoned, if you are no more lonely, if you are on your own and perfectly healthy, then what will be the point of his love? – it will be pointless.

So now you will persist in your mood, you will try to keep it because now it will have an investment in it. You will want to remain helpless and you will want to remain feeling abandoned so that his love goes on flowing towards you. This is how dangerous it is; it is very dangerous.

Never ask for sympathy. Never! Once you ask for sympathy you will never be able to love, because then sympathy will not be coming any more. Many women learn that trick; it is one of the most ancient, feminine strategies, to ask for sympathy. Sooner or later somebody is going to give sympathy and then the fear arises that if all one's problems are solved then this sympathy will disappear. And it will disappear, that too is true, because it is not love; it is sympathy. If it is love it will not disappear, but love cannot go on giving to you continuously unless you respond.

It is good that he loved you; now you love him! Make it a give and take, make it balanced. And to be loved is not such a joy as to love. To be loved is beautiful but there is a higher joy and that is of loving. To get love is good but to give love is far better. When you give and get you don't feel obliged, otherwise obligation becomes heavy, it becomes like a rock.

So my feeling is: you are feeling lonely. Everybody who is not deeply loving will feel lonely. It is only love that will redeem you from your abandonment, it is only love that will redeem you from your loneliness. But remember, when I say love, I mean both give and take. My feeling is: he has given to you but you have not responded so it has created problems on both the sides.'

For this one month that you are here be loving, be utterly loving. It costs nothing to be loving. Don't hoard it; it is not a thing to be hoarded. It is not money, it is not gold. It is like flowers: if you hoard them they will die and instead of the fragrance there will be just nothing or they will even start stinking because they will become rotten. Love is a flower. While it is there let it be shared, while it is there let the fragrance be released.

And remember always: you cannot accumulate it. The love that you didn't allow yesterday is no more there. What you are having is just at this moment, in this moment; that belongs to this moment. If you loved yesterday, that love will remain with you; if you did not love yesterday, it is gone. This is a paradox: you can have as much love as you give. By giving, you have it. By hoarding it, it is gone down the drain. It is not that a person who has never loved in his last day will have all the love accumulated in him, no. He will be just a dead, hollow person. But when a man who has loved his whole life is dying he will be full of love. This is very paradoxical but this is so.

So you learn the ways of love, and always remember that whenever somebody shows a gesture of love, respond in a thousandfold way. Don't simply receive it and don't say thank you. The only way to thank is to pour love. Always give more than you get and you will never feel this trouble that you have been feeling.

Do a few groups while you are here. Have you done any groups before?

[A sannyasin says: I had a dream just before I came here. You touched me on my mouth and on both hands and feet and I was completely black. I was completely black like coal. I don't know what I can do with such a dream.]

Don't dream such things! Don't give me such troubles, mm? But a good dream. Yes, right now you are just like coal, everybody is, but the coal can be transformed into a diamond. It is coal that

becomes a diamond one day. Their chemistry is the same, coal and diamonds are chemically the same. It is coal that out of immense pressure and heat one day becomes diamond. Nobody can see the fact that coal and diamond are the same, but they are.

And so it is with an ordinary man and a Buddha. Darkness and light are not different. Darkness simply means less light, and light means less darkness. They are one and the same.

So the dream is good; you have realised a fact about where you are. From there the journey starts. One day you can become a diamond, a Kohinoor. But don't dream such dreams again!

Deva means divine, satranga means a rainbow – literally it means seven colours; sat means seven and ranga means colours – a divine rainbow. And man should be a rainbow. Man should not become obsessed with one part of life. He should know all the aspects and faces of being in all the possible ways; that creates richness. But ordinarily people have only one colour to their life. Even that is not very intense, even that is very faint, only lukewarm, so-so. That's why so many people are miserable. Misery is simply an indication that the man has not lived his life as he should have: with intensity, with passion, with authenticity, with sincerity.

And one should not become attached to one colour, to one way of life. One should remain flexible, available to all the possibilities. One should keep all the doors open. One should not be afraid to commit errors. That fear cripples many, paralyses many, so they only open a small door of their life, afraid that if they open all the doors they may not be able to manage. Maybe so many things will start happening and they will not be in control. There is no need for you to be in control. Open all the doors, all the windows. Let the sun and the rains and the wind come. Let God come in as many ways as he wants: through music, through poetry, through dance, through song, through love, through meditation, through work, through play. Let all the doors be open.

There are people who are too much in the world; there are people who have left the world and have become ascetics. Both lack balance. One should be able to fast and to feast both. One should be able sometimes to be an ascetic and sometimes, licentious, indulgent. One should not become fixed. Fluidity is the quality of life, and if you can have all the colours, why choose a few? Why choose one? When all the dimensions are possible, why become one-dimensional?

One-dimensional man is ugly, sad, miserable, One-dimensionality is what hell is. Multi-dimensionality is what heaven is. Heaven is a rainbow!

CHAPTER 4

4 December 1977 pm in Chuang Tzu Auditorium

Prem means love, and avibha means burning from all sides, kindled from all sides.

People are very miserly in loving and living, and that's why they are miserable. A miser is bound to remain miserable. Life is only for the quick and the spendthrift. Life is only for the extravagant... for those who can overflow, for those who are caring yet careless. Life belongs to the runners, not the slow and lukewarm. The slow and lukewarm only live for the name's sake. They don't have the intensity, and without intensity there is no depth.

Love is a fire and one should burn in love so totally that there is no smoke left. When you burn miserly there is much smoke and no flame. When the flame is bigger, smoke is less, when the flame is total there is no smoke. And that life is beautiful which has no smoke, which is just pure flame.

That's what enlightenment is: to be enkindled from all sides, a torch burning from both the ends. That is the meaning of avibha.... Vibha means light, avibha means from all sides, from everywhere, from every nook and corner of your being. It is not that a candle is burning you but that you are the candle....

Just remember one thing, that the energy is more right than your mind, so wherever the energy leads, simply follow it.

The mind is very destructive; the mind is against energy. It always wants to control your energy. It is obsessed with control; it is the ancient-most manager. Because of its control it does not allow many things which are natural, which are needed. And if a person is to grow rightly all kinds of energy phenomena are needed, there should be no distinction; but the mind is a great condemner.

If your body starts shaking, the mind will say, 'What are you doing? Are you going mad? Stop it! This is not like you.' The mind will say, 'You have never done such a thing, and what will people think of

you? Are you a fool?' These ideas are enough: immediately the freshly arisen energy disappears. It is very shy: if it is condemned it goes into the unconscious, it hides there. Energy is a woman; the mind is a man. And energy is far wiser than the mind because the mind is a very late-comer; energy has always been here.

My whole approach is to drop all inhibitions, all taboos, to drop all repressions and become again Adam and Eve. And the garden has not disappeared it is all around here. We are living in the garden the Bible talks about, the Garden of Eden. Man has never left it. It is only that Adam has fallen asleep and is dreaming, that's all. He has eaten the fruit of knowledge and has fallen asleep. Knowledgeable people always fall asleep; they lose wisdom.

The garden is there, it has always been there. It cannot go anywhere else and man cannot go anywhere else because the whole existence is the Garden of Eden. But if you close your eyes and you start dreaming, thinking, then the mind creates a false, illusory world which in India we call maya. The mind creates a magical world of its own, a dream world, and then the real world is lost and the dream world becomes the only reality. Hence Jesus and Buddha and Lao Tzu all go on harping a single note again and again, 'Awake!'

So here, for these two months, listen to the energy and try to vomit the apple that Adam ate, throw it out of your system. That's what is creating the trouble – that is the mind. The tree of knowledge is nothing but where the apples of the mind arise. Once the apple is thrown out, once the mind is no more the master of your being, things start flowing again. Again there is joy and again there is dance; again there is love and life and eternity. This is what

Jesus means when he says, 'I would like to give you life abundant.' We have the right to it. This small thing has to be done – that the mind has not to be listened to. It will persist, because nobody loses their control easily. And it is very very cunning, political; it creates strategies. Your energy is ready. If you don't listen to the mind for these two months, you will be a totally different being.

[To a new sannyasin Osho says:]

And much is possible. So be expectant... not expecting but expectant, and those two things are very very different.

When you are expecting it is a mind thing. When you are expectant it is a total thing, as when a woman is expectant. The all is involved: your mind, your heart, your body. You are involved on all the levels, you are involved in your totality. So be expectant.

And the more one is expectant, the more is possible, because you get only that for which you wait. Nothing happens accidentally, nothing at all. All things are possible, millions of things are possible, but only one thing will happen to you for which you were ready, waiting, praying.

Only that for which you were looking intensely will you be able to see; otherwise things will come and go, but you will not become aware of them. When you are looking for something you become focused on it and in your focusing it happens; it cannot happen otherwise.

This is one of the problems for this twentieth century and the people who happen to be here in this century. They are not waiting for anything, hence nothing happens, nothing ever happens. Not that

things are not happening but they are not waiting, and without waiting you are not able to receive, because without waiting you never open your doors for things to enter. Without waiting, the guest will not come because you have not even invited him.

So when God does not happen people think God is not there; that is not so. God has been happening down the ages; suddenly he has disappeared in this century. And Nietzsche is very prophetic about this century when he says that God is dead. God is not dead; this century is dead to God. This century has become very very stubborn, closed, unexpectant, non-searching, non-exploring. And when you don't invite, nothing is going to happen.

So be receptive, be available, open and something of immense value is going to happen. That's what I'm here for – to help you to receive that which is knocking on your door.

Jesus says 'Seek and you will find' because if you don't seek, how can you find? 'Ask and it shall be given.' If you don't ask, how can it be given? – you have not asked in the first place. 'Knock and the doors shall be opened unto you.' If you don't knock there is no possibility of the doors being opened unto you. In fact the doors are not closed; they are simply waiting for your knock. Just your very knock may open them. Maybe doors are not closed at all but when you knock at them you see that they are open. Maybe you are not missing the thing that you are seeking but unless you seek it you may not see it. It may be just in front of you.

This happens every day. Now, from all over the world people are coming to me, and you can find neighbours living just by the side, and they have not come. I don't exist for them, and I am just by their side, at the corner. If they are not seeking, then there is no possibility. A seeker may come from far-away Korea or from Israel or from California, and the man who lives next to me may never come!

Be expectant, seeking, groping, and something is just there by the corner. And remember, you have come home!

[A sannyasin says: For the first time in my life I feel I can surrender now to a woman...]

Mm mm, it is always good. Surrender is always against so many odds. But in spite of all, it is possible... and surrender is surrender: whether you surrender to a woman or to a master or to God makes no difference. Surrender is the thing: surrender is surrender. And woman is the best place to learn how to surrender.

[A sannyasin says she feels in darkness, feels lost...]

Leave it me; don't be worried. Just relax into the darkness, mm? Just relax into the darkness, whatsoever it is, just be relaxed. I will see that it becomes light. If we can accept darkness, it becomes light. Acceptance is a miracle. If we can accept hell, hell becomes heaven. If we can accept suffering, suffering turns into a blessing; that's the magic.

Simply accept and relax, don't condemn it. Don't think that something wrong is there. Darkness is beautiful, so soothing, so velvety, so serene, so infinite.

Light comes and goes, light is momentary; darkness is eternal. Relax into it and soon you will find the more you relax, the more it is dark, and then darkness starts turning into a new dawn. Because light and darkness are not two things: they are one energy. Relax and start working in the ashram. Good.

[A sannyasin couple are present. The woman says: I'm in love.]

That's very good! To be in love is always good. with whom you are, that is irrelevant!...

[To the man] Good! Mm? she is really in love – don't get scared! That always happens: when one person is really in love, the other can become scared. Because love is a dangerous phenomenon; it is like death. A woman in love is death! She wants to absorb you totally and that creates fear. It should not but it does. So this is a problem: great loves are always tragedies, small loves are comedies. And she is really in love for the first time. She is right: this is her first love. So you have to be alert and don't get scared because when a woman really loves you she surrounds you from everywhere. She does not allow you any escape; she leaves no door or windows open.

When a woman really loves you, that simply means that she would like to be one with you and would like you to become one with her. And only women know how to love. Man is always amateurish and because he is amateurish in love he has become expert in many other things. That is just to complement, because he has been always feeling that in love the woman always defeats him. He has to prove himself somewhere else – in science, in technology, in this and that, expertise.

... And she looks like a sixteen-year-old child in love. If you don't become afraid it will give you great blessings. If you start becoming afraid you will shrink. So go whole-heartedly into it; let it be a total affair. You will be enriched. And by total I am not meaning that you have to love her always or she has to love you always. That idea of always only comes out of a non-total mind. The total mind lives in this moment. This moment is all, so don't think of tomorrows. If you think of tomorrows you will miss today, and tomorrows never come. Think as if this is the only time that you have. Love her totally and be loved by her totally.

And remember that too: loving is easy to a man, accepting love is very difficult, because a man is such an egoist that giving love goes perfectly okay with the ego: 'I am the giver.' But when it comes to receiving the love and to being surrounded by the woman, clouded by the woman, utterly effaced by the woman, and she goes on pouring, man starts feeling a little shaky as far as the ego is concerned. To give love is easier for a man; to receive is the most difficult thing.

So if you are alert about these things much is possible. This love will give you something which is divine... a glimpse of it. And that glimpse becomes the proof that God is. So if somebody comes to me and asks, 'What is the proof of God?' I say, 'Love, and you will find the proof.' Logic is not the proof; only love is the proof. But you are already looking afraid!

[To the woman] make him as afraid as you can, mm?

Don't shrink seeing his fear. He will be afraid; every man is. Whenever a woman is really in love the man becomes afraid – it is too much. But because of that don't shrink, otherwise you will not feel the totality of it. Pour your love as much as you can. And always remain in love. I repeat again – it doesn't matter with whom but always remain in love! Good!

[A sannyasin says she is unhappy with her work in the ashram: I've been typing for a year and a half now and my heart isn't in it and it never was, and I've been doing it because it needs to be done. I just feel I'd rather be doing some sort of work that I'd enjoy more.]

If everybody is going to enjoy, then who is going to do the work?... only I? It is perfectly good, enjoy, but then you don't share any work with me. Everybody wants to just go into the garden; nobody wants to work anywhere. Then why should I? I can also go into the garden!

This idea arises because the commitment, the involvement is not there. You are working just for your own sake, not for my sake; otherwise there would be no trouble and no problem. Once that starts happening to you, that you are working for me, that it is not work; this is your way to help my work, this is your love towards me – then there is no problem. Otherwise do you think Laxmi would like to be in the office, Maneesha would like to do her work? Everybody will be in the garden except me! (chuckling) Then how am I going to do everything? I have been inviting thousands of people here and much work is going to happen and everybody wants to escape from the work.

Just change your attitude and see... For two months work for me, forget yourself. If that doesn't work then I will change you from there. Then you can do whatsoever you feel like doing, mm? Good.

[A visitor says: The official reason that I'm here is because I came to visit my sister. But she said that you called me in some way, so I'm here.]

Mm mm... good! I have called you! And official reasons don't matter; the real thing always happens unofficially. It happens indirectly, it happens in a subtle way. On the surface something goes on; deep in the heart something else starts happening.

CHAPTER 5

5 December 1977 pm in Chuang Tzu Auditorium

Antar means inner, ayan means dimension – inner dimension. An evolution is nothing but evolution in the inner, in the interior. Evolution is a kind of interiority. The rock is there; it has no interior. It is all outside, it has no inside. There is no depth in it. It has no centre within it, the centre is missing. It has no secret life: all is exhibited. Whatsoever it is, it is there. It is public, hence it has a kind of vulgarity. It is all on exhibition. The rock is absolutely extrovert; it knows nothing of introversion. It has no subjectivity.

Then there is a rose flower. It has something inner. It has grown; evolution has happened. The rose is not just on the outside – something from the inner is illuminating it. It has depth, the rock has only thickness. The rose petals are not thick, very thin, but they have depth. When you look at the rose flower, it is not all on the outside. Something is hidden, something is there – a kind of secret. The rose is not naked as the rock. It has a personality. Very rudimentary, very primitive, but evolution has started.

Then there is a peacock or a dove or a parrot. Now, it is very very clear that they have an inner life. When you look at a parrot, she also looks at you; the rose cannot look at you. When you look at a peacock, the peacock is not just an object. The peacock has its own presence; it has subjectivity.

With the rock you can relate only as 'I-it'. with the rose you will be ambiguous about whether to use 'I-it' or 'I-thou'. But with the peacock you cannot use 'it'. The relationship cannot be of 'I-it', it can only be 'I-thou'.

This is how evolution goes on. In the man immense subjectivity happens. Man is only very little on the outside; just the tip of the iceberg is on the outside, the whole iceberg is inner. That's why man is unpredictable, that's why man seems to be beyond scientific approach – because science can study the rock perfectly well, but with man something is so hidden, so private, so personal, that

it cannot be objectified. And if you dissect man he becomes a rock. Then the innermost has flown away. Then it is only a cage; the bird is no more there. When you look at a man, his body is just the door and he has many mansions inside which only become available not through knowledge but through love.

This is the fourth point of evolution and the fifth is Christ or Buddha. That means everything has become inner, the outside has disappeared completely. Just as the rock is only outside, a Buddha is only inside. Evolution has gone to the highest peak and all becomes inner. If you see the Buddha from the outside, you have not seen him, you have not seen him at all, because he is not there. He can be found only in the innermost core of his being. He has a great secret in him. That secret is the ultimate goal of evolution, and one arrives at it only as one goes inward.

That is the meaning of your name: Antar Ayan – the inner direction, the inner dimension. Go on moving into it. In twenty-four hours many times you are just like a rock, because the rock is still in you. Sometimes you are like a rose flower; the rose flower is still in you. Sometimes you are like a peacock and sometimes you are like a man.

Sannyas is the beginning – a provocation, an invocation, to start becoming a Buddha or a Christ sometimes too. Sometimes it will happen only for moments, but those moments are the only precious moments; they bring meaning to life and significance. By and by, once you know the highest possibility, you start dropping the lower possibilities, because your whole energy starts moving towards the higher. One day comes when all your outside disappears, because the energy that was involved there is no more there; it has started moving inwards.

That day is the day of enlightenment – when the outside becomes your inside, when the division disappears, when you don't have any periphery but only the centre.

[A sannyasin says: I have a lot of nervous anxiety. I can't concentrate on anything. I'm eating a lot, and I feel as if I'm trying to grab hold of something all the time.

Osho checks her energy.]

You do one thing – it is very simple: for one month eat as much as you want. No control. I need a few fat people also around me. You can become really good – I see the potential!

(To the photographer) Take a photograph before and after! It will be really great. If you really can go into it you can defeat all the fat people around here! So for one month you are completely allowed to eat as much as you can; don't fight with it.

And I don't see that there is much problem.... You simply cannot enjoy life easily; you want some trouble. Without trouble you feel a little empty, and that's what is happening; that's why you have started eating. Here there is no trouble, and that's why you want something to hold on to: you need some trouble. So I will create trouble – eat as much as you can! You will have enough trouble to hold on to.

You simply need some trouble. When things are going perfectly well you become a little disturbed. You cannot allow yourself happiness. Maybe for your whole life you never allowed it. You have a

certain allergy towards happiness... many people have. They feel very very in tune with misery, and when there is no misery they have to create some, otherwise they don't feel in tune. When they are happy they are almost uprooted. They don't know what to do now, because when there is a problem you have something to do; when you don't have a problem there is nothing to do.

That's why I have been creating problems for you sometimes, because I have been observing that you need a few problems. And I will go on creating them if you don't stop it. Once you start enjoying, then there will be no problems given to you, otherwise I will go on – throwing you from one room to another and from one job to another.... But that's what you demand! You will have to give me proof that you can permit yourself to be happy. And such a simple thing, permitting yourself to be happy, but I understand, it is very difficult to do. It takes years for people to learn how to permit themselves. Happiness is not difficult; permission is difficult.

And when you are happy you look foolish. Happiness has something intrinsic in it which looks like foolishness. When you are miserable you look very analytical, knowledgeable. Challenge is there and you are doing this and that. When you are happy you are simply foolish. So only fools are happy; wise people are unhappy. So eat well! Mm? Create some trouble!

CHAPTER 6

6 December 1977 pm in Chuang Tzu Auditorium

Deva means divine and soma is one of the most ancient drugs. In the days of the Vedas they used to have that drug; it is a kind of lsd. Aldous Huxley has imagined that in the future when the ultimate lsd has been discovered it will be called soma. The word comes from moon. Som means moon and soma means the juice that comes from the moon and which is caught by certain herbs. Those herbs have been lost. Much research has been done but nobody has been able to find them.

My own understanding is this, that it was not a herb to be found outside in the Himalayas; it was just symbolic of the inner possibility. It was not an lsd outside; it was to be created in the lab of the body itself, that's why it has not been found anywhere. And why the word has been derived from 'moon' is not accidental.

Man's intuitive energies are very deeply connected with the moon. Man's reason is connected with the sun; man's intuition is connected with the moon. And it is not only the ocean that is affected by the moon; all beings on the earth, trees and animals and birds and man are affected. The moon creates a kind of pulsation.

Many more people go mad on the full-moon night than on any other night. Many more people commit suicide on the full moon than any other night. Many more people have become enlightened on the full-moon night than on any other night. The English word 'lunatic' is good; it comes from the moon, the lunar. In all the languages of the world there are words for the mad which are derived from the moon.

If the moon can drive you mad then it can also drive you enlightened. The mad person is one who didn't know what to do with that juice. The enlightened is one who knew the art to transform his madness into a new vision. And all enlightened people are mad in that sense. They are not ordinary, run of the mill, normal; they are abnormal. And all mad people have some quality which

is lacking in the ordinary normal people. All mad people are happy people and they have a certain approach to their intuitive faculty.

So my understanding is that soma is not to be found somewhere in the Himalayas. It is not a herb; it is not like marijuana, it is not even like LSD. It is the ultimate state of samadhi. It is the explosion of your moon energy. And you have great possibilities for that happening. The energy is just waiting. It just needs a small push and you will explode in dance, in song.

So while you are here remember that: the soma has to be created inside, the soma has to be released inside. Meditate more and more on the moon. Whenever there is a moon, dance under it. Have a dialogue with the moon, a little chitchat. Go mad with the moon and that will help you immensely. You belong to the moon....

[A sannyasin says he is in a relationship with the girl who has just taken sannyas.]

That's very good! Go into her deeper and let her go deep into you. People love but they don't go deep. With depth there arises fear. One goes only so far. Watch! If you go only so far something will remain unfinished, incomplete and will create irritation, will create anger. That's why lovers go on fighting. The fight arises because something remains incomplete and that incomplete thing is a constant pressure. In nature everything wants to become complete; once it is complete the tension dissolves. Unless it is complete the tension cannot dissolve. The tension exists only so it can become complete. It is a kind of goading, it is a whip.

People who are in love are continuously fighting; that simply shows that they are angry at each other, as if the other is not allowing it to happen. But it is not the other, it is you, it is always you. You must be stopping somewhere. When you stop the other stops, and it is a vicious circle. One should go wholeheartedly, utterly, like a madman, like a fool. If you remain wise and yet loving, your love will never become a fulfillment. Only fools can afford to love, but love brings a new kind of wisdom which is higher than the so-called wisdom. Love brings a new kind of knowledge and a new kind of knowing.

Yes, the heart has its own reasons that the head is completely unaware of, but one should go to the very end. So go deep – she is a beautiful woman – and allow her to go deep into you. Something is possible....

When two persons can really go into love, something is always possible. Nothing is impossible for love!

[A sannyasin says: There's a pressure in me of needs, as if there are desires there that have never been fulfilled... really right through my body.]

Osho checks her energy.]

Tell me a few things: first, how is your orgasm?

[She answers: Some of the time it's there but it's not very total.]

It cannot be total, and when it is there then too I don't think it is very intense. It is just lukewarm, it is not wild. You need a wild orgasm to release all the blocks. There is nothing else that will be of help except a good orgasmic flow that simply comes like a flood and takes all the blocks and all the rubbish away. One of the greatest problems facing humanity is orgasm.

Almost ninety-five percent of people are non-orgasmic. Their energy has gone into the head, has become split, fragmentary and they have lost the way to find an orgasmic state. And once you are lost to the orgasmic state, your state is that of a person who cannot sleep. Then problems are bound to arise, because that deep sleep every day is a must to have contact again with yoUr source of energy.

Sleep brings you to the source of your biological energy, to the physiological sleep. Sleep is more a need of the body. Orgasm is more a need of the mind. Just as sleep is needed for a healthy body, orgasm is needed for a healthy mind. As sleep takes you deep into your source, orgasm takes you even deeper. And the third state is samadhi; that is the need of the soul. That also takes you, that takes you the deepest. Sleep takes you to a point where the body feels rejuvenated. Orgasm takes you to a point where the mind feels rejuvenated and fresh and young and flowing again. Samadhi takes you to the very centre of existence where resurrection is not only rejuvenation, from where you are reborn again.

You need a good orgasmic flow, so just a few things have to be remembered. One: before making love, dance. you can dance with your friend, good, have a good dance. Become as pulsating as possible, and dance pulsates. It need not be formal, it should not be really formal: it should be just a wild dance. To fulfill that need a few people have become masochistic or sadistic, because that too gives a pulsation.

There are people who would like to beat the woman before they can make love, or would like to be beaten by the woman before they can love. That beating, whipping, gives them a pulsation, a radiation; the energy starts moving. Then they can go deeper into orgasm, otherwise they cannot. And it is almost a universal phenomenon that a husband and wife fight before they make love a pillow fight or something. That gives a good flow. But these are foolish things, ugly things, and destructive.

[Osho suggests that she dance or do Dynamic meditation before entering into sex. He tells her to let the body pulsate and throb with energy, not to be passive or shy. Lose control, moan, groan, cry, laugh, allow it and that will make your body capable of having a total orgasm. That will remove your blocks, your tensions and pressures.]

Prem means love, avida means knowing. Love knows, knowledge only pretends. The mind goes round and round, love goes direct to the very core of the matter. Intellect moves around and around and always goes on missing the real. Love never worries about the periphery, it simply goes to the centre. These are the two ways of knowing – the way of the head and the way of the heart, the way of logic and the way of love. Logic is perfectly adequate as far as matter is concerned. The moment consciousness arises, logic is simply inadequate. Only love is adequate to know that which goes beyond matter.

Intellect creates science, feeling creates religion. And the problem encountering humanity is that we have become too obsessed with intellect. It is good as far as it goes, I am not against it, but it does

not go far enough. It touches only the insignificant; the significant remains beyond it. And without the significant, life has no meaning.

Science will give us better houses, better cars, better technologies, better standards of living, but it cannot give us a significant life. It cannot give meaning to us. It cannot give us ecstasy. That is beyond it, that is just absurd for it; nothing like that exists.

But what is a better house and a better car and a better machine if the better man is missing? So we have to discover again, have to rediscover really, what love means and how love can become an authentic source of knowing. A totally different knowledge is utterly needed, urgently needed. If that knowledge is not released into the world we are going to commit suicide, a global suicide, because science has come to the very end of its possibilities, potentialities and man has lost all balance.

That is the meaning of... Prem Avida: a knowing that happens through love, that only happens through love, a kind of intimate knowing. Two lovers know each other. They may not be able to express what they know, but they know. They feel deep in their hearts that they know.

Knowledge that comes through love is self-evident, it needs no other proof. Sannyas is an effort to know life through love, to know existence through love. Once you have your love functioning, existence starts having a new quality.

That quality is what divineness or godliness is. There is no God as such but everything is divine. That is possible only when the eyes of love open.

[A sannyasin had previously written Osho a letter to say that during a group he was doing an exercise with a girl and he felt like strangling her.

Osho checks his energy.]

It is there, mm?

You must have hated your mother tremendously.

So it is there in the unconscious that you always wanted to kill your mother. You have been repressing, repressing, repressing, so now the desire is ready to kill any woman.

But it is good that you have come across it, otherwise there is a possibility that in a certain moment you can kill a woman.

It will be almost unconscious; you will not even be thinking about it. And you may even forget about it once you have done it because your conscious mind cannot believe that you can do such a thing. It will come from the unconscious, surround you, do its work and go back into the unconscious.

It is very good that now you are aware of it. Start doing one small thing. You can get a doll and start talking to it the way you used to talk to your mother. For seven days make communication with the doll so that it becomes invested with the idea of your mother. But for seven days don't hit the doll, don't do anything nasty. First you have to become en rapport with it; call it Mum, or whatsoever

you used to call your mother. Be very respectful, as you used to be to your mother on the surface. Be very afraid of the doll and when it is in the room, enter the room in the same way as you used to when your mother was there. For seven days create this psychological atmosphere. After seven days, when you start feeling the presence of the mother, have a good fight.

On the eighth day say all those things that you always wanted to say and you never said. Get into a rage! And there is no hurry: go slowly so that the rage becomes really deep. Shout and scream! And then when the rage takes possession.... You are not to do it; it will happen when the rage takes possession.... You will strangle the doll, and that very moment it will be released from the unconscious. This is a kind of psychodrama that has to be enacted. Then only will women be safe from you, otherwise it is dangerous!

And you will not kill any woman; you will kill only the woman who loves you really deeply. If this remains you will be afraid of love also. Because of this lingering idea you will be afraid of being alone with a woman in an intimate corner. You know this can happen so you will keep women away, distant. You can have a casual relationship but you will not go into a deep relationship.

But you can get rid of it. Find a really beautiful doll and first invest it with life for seven days, take every care. And this desire will be gone. When you have killed your mother, come back. I would like to look into your eyes again and see whether it is there or gone.

CHAPTER 7

7 December 1977 pm in Chuang Tzu Auditorium

Prem means love, samveta means a chorus – a chorus of love. And love has to be a chorus; only then does it reach to its ultimate. It has to be a chorus of body, mind, soul. When all the three are involved, utterly involved, then only does one know what love is. Before that knowing, all is dreaming. People only dream about love. They have heard poets sing about it, they have read about it in books, they have heard people talking about it, they have come to know the word and the fantasies about it, but it is all dreaming.

Love is known only when your body,, our mind and soul, all three, disappear into one unity. That's what total orgasm is: when there is no division left, when you don't know that you are separate from the body or the body is separate from you – that you are there and the mind goes on thinking. All has become a chorus, a unity has arisen... not union, but unity, because in a union they remain separate, in a unity they disappear.

I am giving you one of the most beautiful names. Become worthy of it! It is possible. It is possible for every human being, because every human being is born with all the qualities that are needed for it. But they have not been rightly used, they have not been put together. Or sometimes it happens that they are being in conflict rather than being together; they are fighting with each other.

And the so-called religions have created great conflict and friction. They have taught people to be against the body. The chorus has become impossible. Or they have taught that the mind is the enemy; you have to go beyond the mind, you have to search for the soul which is something abstract, neither body nor mind....

The Christian concept of the Trinity is what I mean by chorus: God is one yet three, three yet one. The Hindu concept of trimurti, three faces of God, is even more relevant than the Christian concept of the trinity. Because how can the Father and the Son and the Holy Ghost be really one? The Son

is the son, the Father is the father.... The Hindu idea is that God has three faces – one body and three faces... not three persons but just three faces, three aspects, three dimensions.

And so is the case with human beings. You have all the three dimensions that God has. You are not less than God, nobody is less than God, but one has to find the way so that the destruction that has been done and the harm that has been done down the ages can be got rid of. One has to find a way to bring the soul and the body and the mind together again into a kind of dance, so they can sing in chorus and their song becomes one.

Love is that song which is sung neither by the soul alone, nor by the mind alone, nor by the body alone. If only the body loves it is a kind of prostitution, it is ugly. In fact for a sensitive person it will be nauseating. If only the mind loves, it is nothing but a kind of pornography; it is a head trip, fantasy. If only the soul loves it has no blood in it; it is abstract... just an idea, a philosophy, but not rooted in the earth. The soul has wings but no roots; the body has roots but no wings, and the mind connects the two: it is a bridge.

One has to accept oneself as a unity, with no choice: you are not to choose from these three. You have to dissolve all the three into some moments where you are neither body nor soul nor mind; you are all or neither. And the easiest and the most natural way is love. If one misses in love then meditation is needed; meditation is the second best.

In a better world where people will be freely allowed to love, meditation will not be such a need. It is a poor substitute for love. But love is missing, hence meditation has become important. It helps you again to find a sort of unity. But you can find it through love and very easily. You have a loving heart; it can start melting, it can explode.

[A sannyasin says: I just don't let anyone get close to me. I just keep people away.]

What are you protecting in yourself? Life is very fragile. One should not be a misery. Life is like a flower: in the morning it is there, by the evening it is gone. It is better to share the fragrance. It is better to share your love, your friendship, your joy. Sharing is good. A non-sharing mind is simply a waste. A non-sharing mind finally becomes a wasteland. It is not like money, life is not like money that you can hoard. Life is a flower: you cannot hoard it. While it is there, dance with it; while it is there, delight in it. And if you really delight in it while it is there, then even when it starts fading there will be delight. Even in death, a man who has really lived, dies joyously. There are two kinds of people in the world: one who dies in great bliss and one who lives in great misery. There are people who even die celebrating, and there are people who live in hell.

You are unnecessarily becoming a candidate for hell. But it happens to many people: they think that if they go on hoarding something they will have more of it. You will not have more of it. If you don't give love this moment, then this love that you ate having will disappear the next moment. And on the contrary you will become fixed in the habit of not giving love; you will hoard only that.

You will have to change your perspective of life and you will have to struggle to come out of your imprisonment. You will have to make an effort, otherwise it is like a habit that is clinging around you. Take initiative; rather than waiting for somebody to come to you, then you reject them, it is better to go to somebody and be rejected. It is better than rejecting anybody.

You don't go to anybody because you have only one experience, of rejecting people, so you know you will be rejected. When somebody comes you are afraid. You are afraid of love, you are afraid of life, you are afraid of joy, because you will not be in control then. You want to be in control so you push people away. Deep down you hanker for them to come to you and when they come you push them away; this is how man goes on. It is a split thing. You desire that people should come to you, somebody to love and be loved by, and when somebody comes, it is never up to the mark, it is not your Prince Charming. If you love a frog he becomes a prince, and if you reject a prince he becomes a frog. That's how it is.

Start coming out of it! And the whole life is ahead of you. Don't learn a wrong attitude, don't imbibe a foolish habit unless you have the goal of remaining a spinster or something. You want to become that, a nun or something?

Mm? Then drop it! Simply drop it! Don't make much fuss about it – about how to drop it and this and that; simply drop it. Just drop it this moment. And when you are going out of darshan, start hugging people and holding their hands.

[A sannyasin says: I've been in the Gestalt and Tao groups and I felt in them as if split in two parts. One part of me wanted to react and the other part said 'no, stay quiet', and that's a conflict inside me.]

And can you feel which side was saying no – left or right? Just close your eyes and feel which side was saying no. Was it on your left-hand side or right-hand side?

[She answers: The right side.

Osho checks her energy.]

Good! Mm mm. It is there, mm? That split has even affected your eyes. And your brain is not symmetrical, it is very asymmetrical: one part has one vibe, the other part has a different vibe. Do a few things....

One is: for one month only follow the yes, the part that says yes; for one month don't follow the part that says no. Give more cooperation to the yes; that is from where you will become united. No never helps to attain unity. It is always yes that helps, because yes is acceptance, yes is trust, yes is prayer! To be able to say yes is to be religious. So follow the yes.

The no has not to be repressed, the second thing. If you repress it, it will take revenge. If you repress it, it will become more and more powerful and one day will explode and destroy your yes. So never repress the no. Just ignore it... and there is a great difference between repressing and ignoring. It is there, you know that, you recognise it; you say 'Yes, I know you are there, but I am going to follow yes.' You don't repress it, you don't fight with it; you don't say 'Get out! Get lost! I don't want to do anything with you!' You don't say anything in anger at it. You don't want to push it away, you don't want to throw it into the basement of your unconsciousness, in the dark mind. No, you don't do anything to it. You simply recognise that it is there but you are following the yes. With no grudge, with no complaint, with no anger, simply follow yes, not taking any attitude about no. Ignoring it is the greatest art to kill no.

If you fight with it, you have become already a victim, a very subtle victim. The no has already won over you. When you fight with no, you have said no to no. That's how it has taken possession of you from the back door. Don't say no even to no; just ignore it. For one month follow yes and don't fight with no. You will be surprised that by and by it becomes lean and thin because it is becoming starved. And one day suddenly you see it is no more there, and when it is no more there all the energy involved in it is released, and that released energy will make your yes a great stream.

Follow this for one month and then tell me how you are feeling.

CHAPTER 8

8 December 1977 pm in Chuang Tzu Auditorium

[Osho invites someone to take sannyas. He replies: I don't know yet. I wait and see.]

But it is getting ready there; I can feel it in your heart, it is already there. There is no need to wait and see... be and see! That will be more relevant. How can you see from the outside? There are things which can be seen only from the inside. From the outside you will see sannyasins but not sannyas. And there are all kinds of mad people here. That will not give you the idea of what it is. It has to be tasted.

It is like water: when you drink you know the coolness of it. From the outside the river goes on flowing but you don't know the coolness of it.

But if you want to wait, you can. My suggestion is: take the jump! It is something very very beneficial to be non-calculating, to be illogical, to be mad. But I leave it to you. If you feel like waiting you can wait; it will take seven days then!

If you have already decided to wait a little more, that is for you. You can wait forever – that is your decision; if you decide that is no problem. If you leave it to me it can happen right now. If you leave it to your heart it will happen in seven days. If you leave it to your head it will never happen. It depends from where you are going to start.

If you leave it to me it will happen in your guts; if you leave it to your heart it will happen a little higher than the guts... not so deep. If you leave it to the head, and even if sometime the head decides to take it, it will be happening very superficially.

Sannyas is valuable, has a different quality, when it comes like an explosion, when it happens like a leap... not a well-rationalised conclusion. But you wait, mm? Even if you become a sannyasin you

will be a superficial sannyasin; it will never be very deep. And this must have been your very way of life up to now: in everything you must have been calculating and thinking, thinking, watching. By the time you decide, the moment has passed.

This is an opportunity... a life's opportunity. And if you can be courageous in it you will be courageous in many more things. You will learn the joy of courage, the joy of a gambler. If you want to be a businessman you can be, but my suggestion is: be a gambler. I am all for gambling! It is good to risk. There is nothing to lose in the first place; what can you lose? You have nothing to lose!

But you think, mm? What should I do? – should I also wait and see? Mm? Tell me!

I am also puzzled. If I listen to your heart I feel like giving you sannyas, and if I look at your head I feel it is better for you to wait. You are confusing me! (much laughter) Mm?

[The Tantra Yoga group is present. The group leader says that one member did not participate in the group structure and acted crazy. She was unsure whether to throw him out of the group.]

He was not harming anybody?

Only that has to be thought of: if somebody becomes violent and you see that he can harm somebody, and that too not small harm... If he hits somebody, that's okay, but if he strangles or tries to kill somebody, only then has he to be taken out.

If he is harmlessly mad, perfectly good! Mm? nothing to be worried about.

... You can enjoy him.

If somebody is really going into it then let the whole group participate in his craziness and let the whole group go crazy with him for half an hour. He will be brought back immediately... because those people who try such things are really hankering for attention, nothing else. They want to be special there so everybody has to pay attention.

If somebody is going crazy, give freedom to the whole group for half an hour to be crazy with this man. Let him lead! He will be immensely happy and he will become very normal soon. Only one thing has to be remembered, that nobody should be harmed, that's all. Nothing to be worried about. Good!

CHAPTER 9

9 December 1977 pm in Chuang Tzu Auditorium

[A new sannyasin says: When I do Dynamic I always faint. The last time I had a hysterical fit and now I'm scared to death to do it.... During the catharsis, during the fit, I saw myself falling over the balcony. When I was a child I fell over the balcony, and I saw myself just falling over again, and I guess that's what scared me....

Osho gives her a'come close energy darshan'.]

You are scared, but if you can continue meditating it will be of great benefit to you: all those memories will disappear and your past will become more clean and unloaded. And Dynamic meditation goes very deep. It can bring up the whole of the rubbish that is there in the unconscious. So fear is natural but in spite of it, continue.

Within three, four weeks, all this will disappear. The screaming, the visions, the hysteria, spasms, all will disappear. Once they have disappeared you will feel flowing for the first time. If you become afraid it will be difficult. And what Primal therapy can do in three years, can be done by Dynamic in three weeks.

So my suggestion is that you continue. I am here and now I am with you: just continue. Leave it to me... I will take care

Deva means god, agar means a dwelling place – a house of God. And start looking at yourself in that way, as a house for God, a temple for God. The body is the temple and without God it is a house without a master.

The master has to be invited, and all the religions are nothing but invitations to God... the empty dwelling seeking the master, searching for the master. And there cannot be any joy without the

master. The master is not far away. If we thirst for him, if our thirst is really passionate and intense, any moment you will hear the knock and know that he has come. Just a passionate desire is needed. The so-called religious people are very cold. Their prayers are cold, have no passion, hence they go on praying and go on missing too; their prayers are impotent.

So make your search very passionate. Put into it all that you have. You can get only that much which you put into it, neither less nor more.... If you put everything totally at stake then God can be available this very moment.

[A sannyasin is returning to the West. He has been assigned a project to distribute Osho's books there, but he does not agree with the technical details of the way in which he has been asked to do it.]

Then don't do it. If you disagree....

No, then don't do it because that will be a burden on you; I don't want to create any burden. If you can do it happily, honestly... and you have to agree....

If you can't agree or agreeing makes you feel heavy, don't do it. No work is worth it if it makes you unhappy in any way; I will not suggest you do it. So either surrender totally and then there is no problem.... Then whatsoever work is given to you you do it. There is no question of agreeing or disagreeing: you no more exist. Whatsoever work is allotted to you, you have to put your whole energy into it. Agreeing, disagreeing is not the point. That is real agreement, when you don't need even to agree. But if that is not possible then it is better not to do it, mm? because that will create a conflict in you and no conflict is needed. Be happy, do whatsoever you feel like doing.

And it will take a little longer time for the ashram to move because we are still waiting for a few things. So whenever we are moving I will immediately inform you so you can come. But settle about the work before you leave. Either totally or not, no half-hearted measures, because I would not like you to be divided into two.

[A sannyasin says: I'm going back to be near my wife, and I would like you to tell me some things about love and marriage.]

Bring her first. It will be better to talk to you both together.

[The sannyasin replies: Yes, but she is going her way and I don't don't to push her in another direction.]

No, no need to push; never push, if you love her never push. If you love her help her to go on her own way, even if you don't like it; your liking is your problem. Even if you would have wanted her to be otherwise.... But that is your mind; you are nobody to interfere. Love never interferes, it never trespasses; it is very respectful.

Even if sometimes she is going so far away that it will become impossible for you to love her, then too, love will cry and weep and allow. And the crying and weeping should be in silence, in aloneness, otherwise that can become a political pressure. If you love then you simply allow freedom. Don't

push, don't force. Just let her know about me, and if she feels like coming, bring her. If she does not feel like coming there is no question. Love needs a great courage. This is the courage that is needed: not to enforce yourself upon the other, not to encroach, not to possess, not to be violent. Whenever we want the other in a certain way, there is violence. So even if you have to suffer, even if you have to go into anguish, agony, and pain, go, but never interfere. And you will be immensely benefitted by it. You will come to know the deepest flavour of love. Just hugging somebody is nothing, just making love to somebody is also not much... but to love somebody so deeply that you can help him to be free from even you, is something immensely valuable. To give freedom, total freedom, unconditional freedom, will bring you the deepest joy of love.

It may have tears in it but it will have a deep laughter too, a profound joy too. And there is no incompatibility between tears and joy; they are very compatible. Sometimes there are moments when you are weeping and crying and still feeling a great blessing.

So go, and just make her aware of me, of things that are happening to you. Let her know that you would like to come back, and if possible you would like her also to come, but that is your desire, not an imposition, not an order. You are not saying it as a husband but as a friend; it is an invitation, a request.

And it will be beautiful. Bring her, mm? but if she comes bring her in total freedom, otherwise, no need. Good!

[A sannyasin couple say: We've been together twenty years. We'll be having our twentieth anniversary here.]

Twenty years? That's very good! That is rare nowadays. The whole ashram will celebrate it! Love starts becoming a different kind of thing the longer you are together. It changes many many colours. It becomes deeper, intimate, it becomes more cool, more graceful. It loses fever. It may not have excitement but it has ecstasy... and those are two different things.

Excitement is almost mad, ecstasy is very very silent and cool. Would you like to do a few groups here?

Anand means bliss, avinash means eternal, immortal, timeless, deathless – bliss indestructible. And only bliss is eternal. All else comes and goes; bliss remains. Once we have known it, there is no way to lose it. Even when we don't know it, we have not lost it. It is there just hidden inside our being at the very innermost core, just waiting and waiting... for many lives maybe waiting for you to come back home. We wander all over the earth and sometimes even to the moon and to the stars but we never come home.

Sannyas is a journey back home. And this is the right way to take sannyas! Sannyas should be a leap, not a decision, then it has immense beauty. It should be a jump into the unknown, not a calculated step. Good.

[The new sannyasin has done zen meditation for many years, and found it wonderful.]

Good, it has prepared you for me. That's why you could take the jump so easily, because Zen is an abyss: it teaches you how not to be. It teaches you how to disappear and become absent, it teaches

you nothingness. It is the greatest meditation ever devised by anybody, anywhere, because there is no go beyond it, there is no way to improve upon it. How can you improve on a zero? You cannot improve upon a zero or a nothingness.

[Osho gives a sannyasin a name for a new centre in the West.]

Poona. It means full moon. And that is the thing to be imbibed: the quality of a full moon, the coolness of it, the light, the beauty, the benediction of it. Make it a point every full moon to let the whole centre meet and meditate on the moon. And my name also means moon! This is your box: whenever you need me just put it on your heart and remember me and continue to meditate.

CHAPTER 10

12 December 1977 pm in Chuang Tzu Auditorium

[On 10th and 11th December there were no speaking darshans. The 11th was the birthday celebration, and the book contains a description of this.]

Anand means bliss, apta means one who has achieve – done who has achieved bliss. And this is the paradox – that the goal is already achieved before the journey has even started. It is not something new that is going to happen; it is the ancient-most in you. You may have to knock on many doors before you come to yourself; that is another thing. You may have to go around the world before you arrive at yourself; that is another thing. But when you arrive, you see the whole ridiculousness of the journey because the goal was before the journey had even started.

That's what Jesus says. He says, 'Before Abraham was, I am.' He disturbs the whole concept of time, because Abraham existed thousands of years before Jesus; he is the father of Judaism. Naturally people were puzzled, confused. Somebody asked, 'What are you saying? Are you in your senses? You are not more than thirty and you are saying that you were before even Abraham; that looks absurd!'

Yes, it is in the ordinary logic, but there is something that is more than logic in it, truer than any logic. When he says, 'Before Abraham was, I am,' he means that the goal is before the journey, that eternity is before history, that when you come, when you arrive, you arrive at the source; the source is the goal. So you can have as big a journey as possible or you can cut it short or you can go on revolving round and round, but whenever you arrive there is laughter. Then you see the whole point of it, that this is where you have always been.

That's what Hakuin means when he says, 'From the very beginning, all beings are Buddhas.'

[A sannyasin says that she has a wish for security that is very strong in her. Sometimes I get so afraid of it, she says. I feel so helpless, just like a child.]

That is reality: everybody is like a child, Osho responds. How tiny we are! Just compare with this vast universe, this mother of all. This is the truth that is dawning on you but you want to avoid it. We are helpless; to recognise this is to become religious.

Accept this... not only accept it, welcome it, enjoy it. This is what I want to bring to everybody – that we are helpless, we are children of this existence, that we are small and that there is no need to fight, no need to be strong. To be fragile is beautiful. Don't make a problem out of it. Relax into it. You are very close to a beautiful space, but if you resist and shrink away and withdraw, you will miss the point. Keep this (a box) with you, and whenever the desire for strength arises, put it on your heart and I will make you childish again!]

[A sannyasin says: Sometimes when I sit it seems as if the body disappears, but all tension goes out up here, somewhere here at my forehead. It seems like the watcher is sitting there like a gate which I can't break through.

Osho checks her energy.]

You are watching too much... and nothing else. You should not make it such a strain; there is no need to become so obsessed with watching. Remember the difference between watching and witnessing. Witnessing is a totally different thing. Watching is active, witnessing is passive. When you watch you are very intent, tense, as if some danger is around; that creates the tension on the forehead. When you witness there is no danger, there is nothing to watch. You simply relax into a kind of passivity, a lucidity, a serenity, and if something passes by, of course you are there so you will see it, but there is no intention to look for it.

It is like being a mirror: if something passes, the mirror will reflect it; if nobody passes then the mirror will remain empty. But the mirror will not go following you, looking for where you are. The mirror has to reflect.

You are watching, you are not witnessing; that is the difficulty. Just relax and let things happen. If sometimes a few things are missed, nothing to be worried about, because they are not worthwhile. If they are missed, it is okay. Become more passive....

Just that passivity and the problem will disappear. Once it disappears you will feel very very... Because energy is good everywhere. Just because you are watching, and watching happens through the third eye, it will come there and accumulate, and then it can become too much, it can almost become a headache. Mm? the whole body is relaxed and the whole tension moves at one point; it can become very severe.

Relax, enjoy, be passive, and I will take care of you.

[A sannyasin, newly arrived, says he is waiting for somebody to come.]

Just wait. Waiting is a great thing to do, mm? But remember, nobody ever comes! All waiting is waiting in vain. And even if somebody comes, it never turns out to be what you were waiting for... but still wait! Good.

CHAPTER 1 1

13 December 1977 pm in Chuang Tzu Auditorium

[Osho gives sannyas to a woman.]

Raise your hands, close your eyes and feel like a tree, become a tree.... It is sunny and windy and the tree is delighted. whatsoever the tree feels to do, allow: if the tree sways in the wind it is okay....

Let me give sannyas to the tree! Just look at me as if you are a tree....

It is better to become a tree sometimes, to become an animal sometimes, to become a bird and sometimes even to become a rock in the sun, because we have passed all these stages and something of those stages still remains inside us, is part of our being.

Man is not an island, he is not separate from existence. Man is involved in existence, in all its dimensions. The rock contains the man; he is its future. Man contains the rock: it is man's past. We are joined together. If you can start feeling like a rock you will have a totally different reality, a different vision, the way the rock looks at trees and the sun and the star. One can get into that kind of attunement. Let this be your meditation: sometimes become a tree and forget humanity. You will feel fresh, young and rejuvenated. You will have the silence of the tree, the joy of the tree, the earthliness of the tree. Sometimes become a bird. Close your eyes and go as far away in the sky as possible. Whisper with the clouds....

All this is possible because we have been these things: it is our past, it is our inheritance. Deeper in you than man is the animal. Man is very superficial, just the last coating. Deeper than that is the animal, deeper than that is the tree, even deeper than that is the rock. The rock is our foundation, our very roots are there and we are spread all over existence on many levels, in many dimensions. Man is not so small as he looks. He is infinite, he contains all. So let this be your meditation, and

it will be possible for you: you can find that quality of attunement, of being en rapport, of empathy. You can get into the idea and the idea can become the reality.

Sometimes it happens to people when they are on a psychedelic trip. It happens easily because they can forget logic easily, but that is not the real happening; it is a chemical delusion. If it happens with full awareness, without any coercion of any kind, chemical or otherwise, then it is far more beautiful, far more enriching, and gives you freedom.

Why should one remain confined to man? Why not spread? Why not have as many possibilities of being as are available? That variety is real wealth – when you know how the bird feels on the wing, when you know how the tree feels in the spring. And it can be revived because it has been so once; you can again relive it. And because I see the possibility, let this become your meditation. Do other meditations, other groups, but this will be your special meditation.

[A new sannyasin says that he has a fear of total surrender as his life has been one of total control.]

Just drop the word total, you are demanding the impossible from yourself. Even a little bit of surrender is good. Do whatsoever you can do easily, without strain... and that will bring more surrender. Just a seed surrender is needed right now; total surrender will come in its own time....

So just start loving me; that will do! And one day suddenly you will find that I am there. That's my usual way: to enter people from the back door, because from the front door there is always conflict. Just wait; it will happen!

Yoga Deep. It means light of the Yoga. The word yoga means the science of meeting the divine, the science of communion with the divine... where you disappear and only God is left. The light of Yoga means: light of the science of the union with the divine.

[A sannyasin asks: Can you talk about my name?]

Mm mm... you don't have any name and nobody has any name! Names are just useful, utilitarian. Deep down you remain nameless. Your reality remains always undefined; no name can contain it. So remember that: rather than paying too much attention to a name, pay much attention to the nameless reality behind it, and remain nameless.

It is good – people have the need. A name is needed to be called by, to be addressed by, but that's where its function is fulfilled. When you are sitting alone in your room you don't have any name; you have a name only when somebody is addressing you. If you are in the mountains, you don't have any name.

[Osho recounts the story of the emperor who presented a great Zen master with a beautiful velvet robe. But the master lived alone in the forest with trees and birds as his only company. They will think me a fool, he said to the emperor. Please, save me this embarrassment: take the robe back! They don't even know my name; they think I am just one of them!]

When you are with the trees you don't have any name, when you are in the mountains you don't have any name.

When you fall asleep you don't have any name in your dreams. So the name is a social label, utilitarian. I would like you to remember this rather than the meaning of the name.

The meaning is beautiful – I always give beautiful names to people because why not be generous? It costs nothing!

[A sannyasin returning to the West says: Lately I've got really sudden fits of paranoia just for a few seconds. Just now I did – my heart was beating so hard; I thought my mind was going to go crazy.]

Enjoy it! Don't make a problem out of it. You have a good mind; enjoy it! These are the somersaults the mind sometimes tries. Beautiful gymnastics; nothing to be worried about. Don't call it names – paranoia, schizophrenia, etcetera; don't call names. Once you give names, you create trouble. Once you call it paranoia you have to go and visit a psychiatrist and then you are in trouble – just because you called it a name! People have enjoyed it for centuries and nobody has been troubled by it. This is just very recent – that people are troubled by things.

One should learn sometimes to enjoy even mad moments. They come and they bring great insights. They are not all pathological. In fact, pathology is a creation of the psychiatrists and the psychoanalysts. If they accept people as they are and if they accept that everything is beautiful, then their whole profession is gone. Psychoanalysis is a Jewish invention! (laughter) It is the greatest business around! (much laughter) Beware of the Jews! Wherever they go they make a beautiful business out of things.

Don't label, mm? When it happens, just watch. And enjoy that moment too, that throbbing of the heart and the mind going crazy. Enjoy that moment too. Why not? Why be against it? When you call it paranoia you are already against it. You have created an enmity, you have condemned it. Don't condemn it. It is just the mind playing a trick on you; enjoy it! And if you enjoy it, it will play tricks less and less, because once it sees that you are enjoying it the whole point is lost; it disappears.

[A sannyasin says: I'm causing myself a lot of pain and misery because my heart doesn't open.]

Is there any urgency for it to open?

There is no need! These are just mind trips; in the name of the heart, a mind trip. The heart is always open, it is never closed. It is just the mind that obstructs it, otherwise the heart is always open. The heart knows no closing; just the mind stands in the way. Now this very idea that the heart is not open will become the lock. And the more you try to open it, the more difficult it will be.

No effort is needed to open the heart. One has to forget about all these things. Start living rather than going in these trips – start loving. Do something rather than these great trips into thinking. A small act of love is far more valuable than all the philosophy of love.

And don't create unnecessary misery for yourself. That's what I go on teaching every day, morning, evening, day in, day out, the year round – not to create misery for yourself. But you are so clever that you can create even misery out of that: 'I am creating misery for myself and I am not to'.... Now a new misery. How to stop? How not to create misery? And this way one goes on and on; it is an infinite regress.

Just see the point of it: as you are, it is perfectly good. It is just that your parents are not leaving you. They have put an idea in you that you have to become somebody special, extraordinary, that you have to be somebody with name and fame and this and that... all nonsense! So that lingers in you, that you have to become somebody, a perfect man or a saint or a Buddha or a Christ. You need not become anybody. Just as you are is so beautiful. Feel gratitude for what you are.

It is sacrilegious to try to improve yourself, it is against God. It is a sin to improve yourself because it is a complaint against God that he has not made you right; now you are trying to improve yourself. He has made an ugly thing and you are trying to beautify it; he has done a mess of a job and now you have to fix everything! This is a complaint, it is sacrilegious, it is a sin.

A really religious person knows nothing of improvement. He simply enjoys whatsoever is given to him... and so much is given! So much is given for no reason at all. You don't deserve it, nobody deserves it. You have got such a beautiful life! What more is needed? Porridge for breakfast and a shelter for the night.... God is happy in heaven and you are happy here; what else is needed?

Drop this constant goading. You are chasing yourself like a dog chases its own tail. And when you cannot catch hold of the tail you become miserable. No dog can catch his tail, because the more the dog jumps, the more the tail jumps. You will go crazy!

Just rest. Eat, sleep, walk, dance, love, swim. These are the things to do, and do them in utter benediction, prayerfully. Who knows? – tomorrow you may not be here and the river will be flowing and you will not be able to swim; the river will miss you! The birds will sing and the flowers bloom, and you will not be here to see them, to smell them. So do it while you are here! This earth is such a celebration and you are sitting there trying to improve yourself!

CHAPTER 12

14 December 1977 pm in Chuang Tzu Auditorium

Prem means love and samadhan is the state where all questions and problems disappear. It is the state of mind where no question arises, a non-questioning state. It comes through love. It is only love that we never question, it is beyond question. We never ask, 'Why am I in love? What is the purpose of love? What is the meaning of love?' And if somebody asks that it simply shows that he has not known love, that he is not in love. A man who is in love trusts it. There is no questioning about it, the trust is absolute. And love exists in its own right, for no other reason. There is no why to it; that's why there is no how to it either.

There is no cause to it, it is not an effect of something: it is neither an effect nor a cause. It is utterly there. It is a mystery, it happens for no reason. And whenever one is in love all questions start disappearing... not only about love but about other things too, because if at the deepest core you can accept one thing without questioning, that is the beginning of faith. If one thing can be accepted without questioning then why not all? Then there is no problem.

The real atheist is one who has never been able to love. That's why he asks, 'Where is God? Give me proof of God!' If he had loved he would have known that love is God and there are no proofs for it. That's the state of samadhan. All questions have disappeared, all doubts have disappeared. Not that you have got all the answers, no. Not that now you know all the answers, no, not at all – you know nothing. It is not a state of knowing, it is a state of innocence... so innocent that the questions don't arise, and because questions don't arise there is no need for any answers. One is free of questions and answers. One is simply free of the mind, one is liberated from the mind. The mind is the prison and love is the door to go out of it.

[To a sannyasin newly returned from the West Osho says:]

So the first thing that will help you tremendously is be a chaos while you are here. And remember

that chaos does not make you incapable of order, no. Chaos simply makes you available to a different dimension, but whenever order is needed you can immediately move into order.

If you have to relate to people in the world you need some kind of discipline. Chaos simply gives you a feel of another kind of reality. You can slip in and out of it easily. It is difficult to slip out of order; it is not difficult to slip out of chaos because chaos is so chaotic that it can contain order too, but order cannot contain chaos. You follow me? Order is small, chaos is vast, huge. If in a small corner there is order, chaos is not worried about it, it can accept that too. It is real chaos, it accepts that too. That's the first thing.

And the second thing is that man finds himself only in communication; communication is a mirror. When you commune with people, you are reflected through them, they are mirrors. But down the ages people have been thinking that you can only know yourself when you are alone. You know yourself more when you are not alone. It is good sometimes to enjoy aloneness – it is a kind of holiday, it is good to rest into yourself. But never become addicted to it, otherwise it kills. That's how monks were born: they killed all communication, they killed all love. They stopped relating with people, they became morbid, they became self-obsessed.

So one who wants to go deep into meditation should be alert from the very beginning that meditation should not become anti-love. It tends to become, that's why I want you to be alert about it. It tends to become, because meditation gives you so much joy when you are alone that you start feeling 'If so much joy is possible in being alone then why not be alone forever? Why not cut all bridges?' – because people bring problems, and when you relate, naturally there is misery and anguish and anxiety and a thousand and one things start happening. But those things happen not because people are there; those things happen because you have them! Those other people simply provoke; their presence is just an excuse. If you escape into your loneliness those things will remain there and you will never be aware of them, but you will never get rid of them either.

So it is good to be fluid; sometimes be alone and enjoy your aloneness, but the real test is in relationship. The real test of whether you have become silent, whether you have become happy, blissful, is when you relate – there is the criterion. If now you can remain the same in relationship as you are alone, if no change happens in your inner quality, in your inner being – no disturbance, no distraction, no wavering comes – if you can easily be related and easily be unrelated, you don't have any fear of relationship, when love and meditation are balanced, then the highest richness happens in life.

Love gives much but it is only fifty percent; meditation can give much but that too is only fifty percent. And when one can have one hundred percent, why choose fifty percent? Yes, I say to you: you can have the cake and eat it too.

Deva means God, preetam means beloved – God's beloved.

And everybody is God's beloved; that's why we are. God has chosen us to be, and one only chooses out of love.

The creation is out of love. You desire a child out of love. And God loved the world so much that he created the trees and the rivers and the mountains and man and woman. So everyone, not only

man but birds and animals and trees and rocks are all God's beloveds. The love is continuously showering but it is so close and so obvious, that's why we go on missing it. We are born in it, we live in it and we die in it, like a fish in the ocean. Sometimes the fish may be wondering, 'Where is this ocean? Where should I go to find the ocean? Does the ocean really exist or is it just a myth?'

Exactly like that is God and his love: you are surrounded by it, you are breathing it in, breathing it out. It is nothing but his love. Existence loves you, that's why you exist; existence desires you, that's why you are alive. The moment you recognise this fact great gratitude arises and that gratitude is what constitutes the basic religious consciousness.

[A new sannyasin asks: What keeps me coming back, what keeps me returning? What in my being keeps me returning to this life?]

There are not different things – it is the same for all: it is desire. Buddha has called it 'tanha'; it is the root cause... because we desire, because we are not contented as we are. When you desire, you create future; the future means another life. When you stop desiring, the future is dropped; when the future is dropped there is no other life possible.

Buddha has talked about four noble truths. The first he calls 'dukkha', suffering. All is suffering, everybody is in anguish, in misery. The second he calls 'samudaya'. The cause of suffering is desire: people are suffering because they desire. When you desire, there are two possibilities: either the desire will be fulfilled or not fulfilled. If the desire is not fulfilled you will be frustrated and you will suffer. If the desire is fulfilled, then too you will suffer, because the desire will be fulfilled but you will still remain unfulfilled. You don't have one million dollars; one day you can have it but the day you achieve one million dollars you suddenly see that that is not going to help. The mind says, 'Have two million dollars.'

So whether you succeed or fail in desire, you fail all the same. And when one desire fails it leaves many desires in its wake. One desire dies; it leaves many children around. Out of one desire a thousand desires arise, and so on and so forth it goes. The whole of your life you will be desiring and desiring and never feeling fulfilled. Fulfillment never comes through desire; fulfillment is the fragrance of a non-desiring mind.

When you feel fulfilled there will be no birth again because there will be no need: you don't have any hankering. When you feel fulfilled you are finished. Then your training on this planet is complete, then your training in this body is complete; you need not have another body.

It is just like you have passed the examination in the university, the final examination. You go home; you don't come again and again, but if you go on failing you have to return. Failing means something has remained incomplete and you have come to complete it. Nobody is allowed out of life unless he has completed the whole work; unless you have finished your homework you are not allowed to get out. That's the whole purpose of life.

So Buddha calls the first noble truth, 'dukkha', suffering, the second noble truth, 'samudaya', the cause of suffering, and third he calls 'nirodha'. There is a possibility to destroy the very cause; nirodha means destroying the cause. If the cause is destroyed, suffering will disappear. If desire is destroyed... and how to destroy desire? One has to see the futility of it; there is no other way to

destroy it. One has to see the utter futility of it, the ultimate futility of it. No desire can be fulfilled; that is not its nature to be fulfilled, unfulfillment is intrinsic to desire. Seeing this, desire ceases. The fourth noble truth Buddha calls 'megha': how to see, how to see desire.

So he has devised an eight-fold path to see desire, from eight different vantage points, so that you see its totality. When you have seen it from every corner and you have understood that desire is unfulfilled and will remain unfulfilled, there is no way to get any fulfillment through it when you have seen it totally, when this understanding has sunk deep into your heart, desire disappears.

And then comes the state of non-desiring. In that non-desiring there is no return. You become 'anagamin', a non-returner. But the basic point to understand is: you cannot desire the state of no-desire, remember otherwise you are again back in the trap. So one should not ask, 'Then how not to desire, how to achieve this state of non-desiring?'

You have not to achieve the state of non-desiring. It is not a result, it is not a goal. You have simply to see desire, understand it, observe it, analyse it, become aware of it. The more you know about desire and the more you see deep into it, the more penetrating you become, the more desire becomes transparent to you – less and less will you desire. One day when you have seen the whole game of desire, suddenly it evaporates. When it evaporates there is that state called non-desire.

It is not a goal. It is not against desire; it is absence of desire, not against desire. And that's where many people go wrong: millions of people all around the world, down the ages, have gone wrong on this point. They also feel that desire brings suffering. They also see that a man like Buddha has no suffering, is just bliss, so a great desire arises in their mind to attain this state of Buddhahood, this state of nondesiring. And there they go wrong; again they move into the world and they go on returning.

This is the subtlest point to be understood: desire cannot be dropped by desiring. It is absurd to try because you are again nourishing another desire. So this desire may be dropped, another desire arises in you. And it is not a question of this or that desire. Non-desiring is not against desire, it is absence of desire. And how does the absence come? Absence comes by seeing it.

You see that this is a wall, and to try to pass through the wall hurts, that's all. So you don't pass through the wall, you search for the door. You don't ask how not to pass through the wall because it hurts. Desire is a wall: nobody has been able to pass through it. It creates suffering; that keeps bringing you back again and again and again. So once desire is seen in its nakedness, coming back to life disappears, and when coming back to life disappears, then you are life itself... unconfined, unbounded, infinite.

[A seeker says he is unsure about taking sannyas because, although he has been enjoying the meditations: I don't want to be a member of a church. When I came here it seems to me that it is nearly established.]

I can understand your trouble, because you cannot yet see deeply. You're only looking at the outside of things here. You're only seeing the walls, you are not seeing the inner emptiness. It can look like a church, but the Christ is also there! And when the Christ is there, to be in a church is worthwhile. When Christ is gone then to be in a church is futile, dangerous, harmful, poisonous. Then you cling to a dead body. But when the Christ is there it is beautiful to be part of it.

From the outside both will look the same. A man alive and a man dead may look the same from the outside, both may be sitting in a Yoga posture. But the dead man is dead and the alive man is alive. When Christ was there the church was alive. Those first disciples, those apostles, those who followed him, they lived in a tremendously beautiful space. Once Christ is gone, of course there will be only a church.

So start looking a little deeper: on the outside the church has to exist, on the outside it is a must. Just as the body is needed for a soul to be here, so the outside formality has to exist, otherwise it becomes difficult. I can talk to you so intimately because of these people, this church.

Otherwise I was surrounded by thousands of people for twenty-four hours each day. There was no possibility of any intimacy, mm? – I might be talking to you and somebody would come and jump on my feet, and hold me and I would have to stop talking to you. Now Shiva is needed to prevent him; now he is the church. And you may be prevented because of Shiva. You will think about whether to take sannyas or not because there exists an established church.

It was impossible even for me to sleep... because people were there. It was impossible for me even to eat – people were there – and they were taking prasad from my food.... It was impossible to eat! (laughter) They would have killed me! They almost killed me; they destroyed my health utterly. Think about it. The church is only on the outside. Just don't be misguided by it, otherwise you will be missing an opportunity. And I can see, your heart is ready, so just for small and non-essential things don't be debarred. An intelligent person is one who goes on looking for the essential. Sometimes he has to agree for the non-essential because he knows the essential is there, it is worthwhile. But think; when it comes, it comes. Good!

[A seeker asks Osho whether to take sannyas.]

Good. Come here, come close. Just look at me.... Yes, it is difficult to know what sannyas is without going into it. There are a few things you know only when you are in them. You cannot explain what love is to a person who has never loved. You can try but no meaning will be conveyed by you. He may start collecting a few words about love, a few concepts and theories about love, but to know about love is not to know love. 'About' is not the real thing; you go round and round. A blind man can know about light but cannot know light, and the real thing is to know light.

Sannyas is a kind of love... a love with the unknown, a discipleship for the unknown. You ate becoming an apprentice in the search for the unknown. And only by searching, by and by will the feel of what it is arise in you. And even when you have known what it is you will not be able to convey to others. You would like to convey something, you would like to share the joy that has happened to you but you will be utterly inadequate. At the most you will try to persuade the other also to become a sannyasin; that's what other sannyasins are trying to do with you. Sometimes it seems like nagging, sometimes one will feel a little embarrassed – 'What to say to these people?' They go on saying, 'When are you going to take sannyas?' and you don't know even what it is. They don't help you in any way to know what it is. It seems as if they are going to convert you or they are after you. They are simply after you because something has happened to them and they would like it to happen to you too. They are dumb because the thing that has happened is inexpressible.

And that has been the case always. How to say what happens when you are with a Christ? And nobody will believe it. People will think you are mad, you are hypnotized or something.

So I understand your problem, I understand my sannyasins' problem too. They are too enthusiastic, naturally; they would like everybody to share this joy, this celebration. But new people come and they start feeling a little difficulty.

But the only way to know is to be.... Now you will know, mm? Help others to become sannyasins!

Prem means love, sadhana means search – search for love. That is search for God and that is search for truth; that is the whole search. That's what we have been doing for many lives... and it has not happened yet because one can go on searching in wrong ways, one can go on searching where it doesn't exist. But the search basically is right, the direction may be wrong. Now sannyas will help to bring you to the right direction.

Prem means love, lola means moved by, swayed by, flooded with – moved by love, possessed by love.

And don't be afraid of love.... Don't be afraid of love, because love is the only life. All that happens, happens through love. A person afraid of love remains closed to all that is significant and becomes obsessed with the mundane.

If you don't love, if you are not available to love you will have to do something or other, you will have to keep yourself occupied with trivia, petty things money, clothes, a house, this and that; one remains engaged there. That's what is meant by the worldly man – one who is engaged, occupied, with the insignificant, non-essential. I call that man religious who is capable of loving and capable of being loved. He goes into the exploration of love. In the territory of love one finds God sooner or later – God exists there. You will not find God in money and you will not find God in gadgets, you will not find God in fame, in prestige, in power; you will find God only in love.

Fear exists in everybody, so don't be much worried about it. Everybody is afraid of love. People talk about it, and their talk is also a trick: by talking they start believing that they love, because they talk so much about it. People sing songs of love, create poetry about love and paintings about love but they don't love; these are just substitutes, tricks of the mind to deceive themselves. And fear is natural, because in love you start melting and disappearing. So fear is natural but in spite of the fear one has to go into it.

The courageous man is not one who has no fear, the courageous man has as much fear as the coward. The difference is not of fear; the difference is that the coward trusts the fear and escapes, and the courageous person keeps the fear inside, puts it aside and in spite of it goes into it. That is the only difference between the coward and the courageous man. Not that the coward has fear and the courageous has no fear. They both have fear, fear is human. Only the idiot has no fear, because he has no...

[She answers: But I'm not sure if I'm able to love or be loved. I'm not sure if I can go deep because my mind...]

Don't be worried – I will destroy the mind! I have started working on you. That is my work; leave it to me. Mm? that is my skill; don't be worried.

CHAPTER 13

15 December 1977 pm in Chuang Tzu Auditorium

[Osho tells an initiate to raise his hands in a gesture of receptivity, to feel that great energy is pouring on him, showering on him in torrents. Be utterly absorbed by the energy, Osho continues, with no resistance, no control. If the energy starts moving, be moved.]

You have been seeking for many lives, now don't miss the opportunity. It has been a long search and now it can come to a fulfillment. You are very close... just somewhere around ninety-nine degrees. A little push, just one step more in the right direction and you can evaporate.

But one can remain stuck even at ninety-nine degrees or one can go on avoiding it, one can go on putting energies somewhere else just to remain occupied or one can go on moving in other directions which are nothing but distractions. So don't be distracted! Now let your whole energy be poured. It is only a question of one step, but sometimes it happens that when one is very close there is more possibility than ever of missing because the mind starts feeling very frightened.

It is going to be death for the mind. Your rebirth is going to be the death of the mind. You can arrive only when the mind has disappeared, you can know only when the mind functions no more. So the mind becomes apprehensive. It starts feeling that something dangerous is around the corner, it becomes panicky. Then it starts creating distractions. It has always been happening like that: people who come very close are in great danger of missing and one can remain stuck at this point for many many lives.

It is easier to move when one is very far away because the mind is not much worried; it gives you enough rope. It knows that you cannot reach one hundred degrees mm? You are at the one or two degree point. At the most you will reach ten degrees; nothing is the problem. You can enjoy your search, your spirituality, your meditation. But when things are really coming to a close, then the mind

cannot give you any rope any more. And that is where you are. In a way you have come in the right moment....

Prem means love, abhinava means new – new love. And love is always new. It never becomes old because it is non-accumulative, non-hoarding.

It knows no past; it is always fresh, as fresh as the dewdrops. It lives moment to moment, it is atomic. It has no continuity, it knows no tradition. Each moment it dies and each moment it is born again. It is like breath: you breathe in, you breathe out; again you breathe in and you breathe out. You don't hoard it inside.

If you hoard the breath you will die because it will become stale, it will become dead. It will lose that vitality, the quality of life. So is the case with love – it is breathing; each moment it renews itself. So whenever one gets stuck in love and stops breathing, life loses all significance. And that's what is happening to people: the mind is so dominant that it even influences the heart and makes even the heart possessive! The heart knows no possessiveness but the mind contaminates it, poisons it.

So remember that: be in love with existence! And let love be like breathing. Breathe in, breathe out, but let it be love coming in, going out. By and by with each breath you have to create that magic of love. That will be your meditation: when you breathe out, just feel that you are pouring your love into existence; when you breathe in, existence is pouring its love into you. And soon you will see that the quality of your breath is changing, then it starts becoming something totally different to what you have ever known before. That's why in India we call it 'prana', life not just breathing, it is not just oxygen. Something else is there, the very life, God himself. If we invite him, he will come in lingering with the breath.

So let this be your technique, your personal technique. You will be doing all the meditations here, groups here, but this will be your personal technique: sitting silently, breathing, breathe love. And you will be thrilled. You will start feeling a kind of inner dance.

[A sannyasin recently returned from the West says that it's hard to change; he always remains in control and can't get through it.

That idea to get through it is the same mind that wants to control, Osho replies. You cannot use the same mind to get out of the mind. When you recognise that nothing can be done, a great silence descends on you. You are the problem so there is no way for you. When you are not there, the way is. One has to learn through many frustrations that nothing can be changed. One has to fail in a thousand and one ways; then one day one comes to realise that one is chasing one's own tail. But one only comes to know after many failures....

Would you like to do a few groups and fail?]

[A sannyasin asks, on behalf of a friend, about automatic handwriting which has been happening to her: Is it dangerous to let this automatic writing go on?]

So when she comes... or you can convey my message to her that it is just the work of the unconscious. It is good but don't start believing that you have become a medium of some great

master or this and that; all that is nonsense. It is good, because the unconscious is trying to throw a few things out. It is a kind of cleansing of the unconscious. It is perfectly good but don't trust it. You cannot even trust your conscious; how can you trust your unconscious?

There are all kinds of things in the unconscious. It is a basement where we have been throwing things for many lives – all kinds of things: good and bad, ugly, beautiful. It is a junkyard. Now the junkyard is trying to empty itself. It is good that those things are being thrown out through automatic handwriting, it will be a great release, but if you start believing what the unconscious is saying you will be a victim. Then you will get into trouble, because the unconscious is simply a fool! It knows nothing; even your conscious knows nothing so what can the unconscious know?

[A seeker has been using Osho's meditations in her work leading groups, but is unsure about taking sannyas because of the religious aspect – she feels attracted but not moved.]

That will do... movement will come later on! And there is no problem, all problems are just tricks of the mind. There cannot be any religious problem because you are becoming religious for the first time! And my religion includes all – Jesus and Krishna and Lao Tzu and all!...

But you think... if you want to think, think, but you will miss by thinking! For the few days you are here, think. If you want to remain in trouble, remain in trouble. Otherwise I can relieve you of your problem: I can make you a sannyasin and then the problem is finished! (laughter) You will have better sleep after it!

[Another seeker, who has done several groups in the West, says: I want to become more open. I feel I am very closed.]

Mm mm, do a few groups... and the opening will happen, mm? Just do a few groups and meditation. Opening is not a difficult thing: if you want to open there is no problem. If you don't want to open, then there is no way. The really blind are those who don't want to open their eyes. Then you can go on doing this and that, but deep down if you don't want to open, then nothing can be of any help. And if you want to open, then any small thing can be of great help. So that is where you have to watch, otherwise, on one hand you will go on doing this and that and on another hand you will go on destroying it.

You really want to open? And be true, because from that we will start working. I will accept: if you say that you want to open, I will accept that, but you have to be true: do you really want to open?

[He replies: Sometimes I feel I don't want to.]

Mm, that's what my feeling is, mm? – you are vague about it, ambiguous. A part of you wants to remain closed and that part is strong. Only a part of your being wants to become open, and that part is not so strong, that is the trouble. The weaker part wants to open and the stronger part does not want to open.

But once you become alert about this the situation can be changed. Do one thing for one month: forget about being open and this and that. Forget about it, don't bring this problem into the mind. Just be here for one month, meditating, doing groups... with no motive, mm? That motive is from

the weaker mind, and once you drop that motive from the weaker mind, the stronger mind will not fight, because there is no point in fighting when the motive is dropped.

For one month just be here as you are, with no motive. Just enjoy dance, sing, meet people, enjoy and do a few groups. And that too for no reason really, just for the very joy of it. When you have a motive from the very beginning, that motive becomes a hindrance, mm? you are continuously looking for when the opening is going to happen. And when you are looking for the opening, the stronger mind is looking for ways to destroy it.

The opening will happen in an indirect way and you are looking for it very directly; that's where you are wrong. There are a few things which don't happen directly – happiness, love, opening, growth; they don't happen directly. If you simply go searching for happiness all around the world you will become more and more miserable and you will never come across happiness anywhere. Forget about happiness and then sometimes you are happy.

The more you are in a state of forgetfulness, the more happy; then the secret key is in your hands. Get lost in things whatsoever you are doing, get lost into it and happiness comes dancing, following you. You need not search for it, it comes like a shadow. So is the case with opening, with love, with growth. All that is beautiful comes indirectly; you cannot grab it, you cannot be greedy about it.

So for one month try my idea, one month with no motive, mm? – just for the sheer joy of doing things: dancing, meditating. And it is going to happen, one day you will report that it has happened. And think of sanyas... for the sheer joy of it, with no motive!

[Another seeker replies to Osho's invitation to sanyas: I tried so many trips and all illusions died after a few.]

That's good! Trying all the trips is very good. By and by illusions will be less and less, less and less, and one day all illusions disappear... because all trips are illusions. There is no trip that goes to truth. Truth is where you are, no trip is needed for it. But trips are helpful because they destroy illusions. And one day when all illusions are gone, suddenly you are home; then there is nowhere to go.

But think of it, mm? Germans have to think (much laughter)... and the reason is because they can't think very well, so they have to think slowly, slowly. But think!

[The vipassana group are present. One member said that after the group he has created a permanent centre in his hara, but he has lost his joy in life and has physical tensions. However, he likes to be in his hara all the time.]

No, you need not be there all the time, otherwise it will drain you and it will destroy all joy and love and all... and you will become a Buddhist monk! Don't become that! (chuckling)

So don't go there too much. Just give two hours to it one in the morning, one in the evening, that's all; otherwise forget about it. Even one hour will do, you can be there for just one hour, that's more than enough. If you are conscious of it for twenty-four hours it will destroy all life: it is life-negative. It is good to be there sometimes but not all the time. You should keep a certain balance, mm?

Otherwise introversion becomes a moribund state, a morbid state. That's how it has happened to millions of Buddhist monks.

Just give it one hour. It is beautiful to be there sometimes, mm? It is your own space, it is beyond the world, so sometimes go into it and be there, rest there. But it is only a resting place, you should not make it a dwelling. Then come back, move in the world, love, dance, sing.

CHAPTER 14

16 December 1977 pm in Chuang Tzu Auditorium

[A sannyasin, returning to the West, says he has felt exhausted for years; here it seemed to become more intense.

Osho checks his energy.]

It is there and it must have been there for many years – maybe from your very birth. But you were not aware of it, that's all. Tell me a few things.... One is: how is your love relationship?

[The sannyasin answers: Generally... it's a cry for love but a feeling that I cannot get it.]

Mm mm, that's what my feeling is. You have somehow missed your mother's energy in your childhood. The body is perfectly okay, you have been getting food, but you have not been getting love, and that is real nourishment.

You can do something and it can be changed; it will take a little time but it can be changed. Relate to women not as a lover but as a child, and soon it will be okay. There is no need to say that to any woman otherwise no woman would like you as a child, mm? they are searching for a lover. Unless you can find some older woman who will enjoy the idea of your being a child, or a childless woman who will be thrilled by the idea. But there is no need to say; keep it deep inside you. When you are holding the hand of a woman or lying down with a woman, feel that you are a small child and that the woman is your mother. Soon, within two, three months, the energy will be back and flowing. You need a mother.

The mother is such an important person, in fact the only important person. If you are healthy, later on it is somehow related to the mother; if you are not healthy, that too is related to the mother. All pathologies, all abnormalities, all perversions are related to the mother.

Make your love less a sexual affair and more a love affair, because if you make it a sexual affair you will not be relating to the woman as a mother. There is no need to avoid sex completely but it will be more helpful if you can lie down with the woman with no sexual idea in it just relaxing together, just relaxing in her energy, bathing in her energy. And within two, three months, you will find yourself with more energy. The body is perfectly okay so medicine cannot help, doctors cannot do anything about it. Just love energy is missing; that's why you feel the cry for it. And you can find a woman but she will be a wife or a girlfriend and you don't know how to relate with her as mother; that's what you have to learn.

... If you cannot do it there [in the West], then it will be the best thing if you come back here. I have a few women who are hankering for children! That will be perfectly okay, but if you can find someone there, good. Otherwise next time when you come. It will go, mm? Good!

[A sannyasin on a previous occasion had been found dancing naked in the street. Tonight she is returning to the West and says: Three times now I have gone really crazy. It comes to a point where I have a very deep understanding and feel I am flowing with existence and am totally there. Then one day something happens and I go crazy. It's as if I leave; I'm not there anymore. It's happened three times now and it takes a long time to get back to normal.]

Mm mm... mm mm. This time, when it starts happening, you have to stop it because that destroys the whole thing, mm? you get into trouble and then to come back becomes difficult. That totality is perfectly good but if that totality turns into craziness then whatsoever benefit was going to be there is destroyed.

So this time do one thing: every night when you go to sleep, repeat seven times that when it is about to happen you will be able to stop it. Just every night go on repeating it seven times before you fall asleep. And in the morning too when you wake up, the first thing to remember seven times is that if it happens again you will be able to stop it. That idea has to get deep into you, that's all. Whenever you feel that it is coming, just hold the locket and say to it 'Stop!' and it will stop. That is not much; one just has to learn how to stop it.

That totality with existence is perfectly good but falling into craziness destroys everything, so this time.... will help you: you will be able to stop it.

[A visitor asks, on behalf of his wife, if cremation of the dead is a good idea.]

It is just meaningless... just meaningless. The best thing is what the Parsis do in India, mm? – they leave the body for the birds and the animals. That is the most ecological. You have been eating people, birds and trees and things; you have to be eaten in turn. That is the most ecological and natural but a little horrible.

The second best is the Christian way, burying people in the ground, because at least the earth will get back all the elements. The Hindu way of burning is most unnatural because you destroy! You have been eating and taking from existence for so long and then suddenly you burn everything. But whatsoever you do, the body is just dead, mm? The soul is gone so it makes not much difference; anything is okay. Once the bird has flown then it is just a cage. What you do with it makes no difference; it is just a question of disposing of it... disposing of it in such a way so that it doesn't look ugly, disposing of it in such a way so that it looks sophisticated.

The person is gone, now the problem is of those who are left: what to do with this body? You have loved this person and you cannot just leave it anywhere, otherwise it will haunt your mind. You have to make a ritual so that you come to a conclusion that everything is finished. It is just a conclusion for those who are still alive. They have gone to the cemetery or to the burning place and they have been burned and all is finished. So it is a good end, mm? – just a way of putting 'the end', otherwise the body will be lying there and you will be worried. The wife's body is lying in the house; what to do? She will haunt you and she will not allow you to find a new wife and things like that! (laughter) And the fear of her becoming a ghost, and... Otherwise there is nothing much to be worried about; it is not much of a religious thing.

But if you ask me ecologically, then the Parsis' way is the best, but it is not very human; it looks a little inhuman, mm? – just leaving the body for the birds to eat. The very idea looks a little nauseating; that is the most ecological. But your wife won't like that!

CHAPTER 15

17 December 1977 pm in Chuang Tzu Auditorium

Veet means beyond, dhamma means religion. I teach a religion which is beyond religions. I teach a religion which is religionless, because religions – Christianity, Hinduism, Buddhism – have not helped. They have, on the contrary, been very great disasters to humanity. Now something is urgently needed which will not have any adjective to it, just pure religion. A kind of religiousness I teach. Prayer I teach, meditation I teach, love I teach; but no theology, no dogmas, no doctrine, no scripture.

These three r's have utterly failed: religion, reason and revolution. Religion has failed because it believes in belief, and belief is blind. It cannot lead humanity to sunlit states of consciousness. In fact it helps humanity to remain blind; it depends on blindness. Belief is not the way to truth; belief is the beginning of a lie. You don't know and you believe – you have become a victim of a lie. Now, you will become more and more rooted in it. The more you practise your belief, the farther away you will be from truth. The belief leads just to the opposite of truth; the belief cannot take you to God. It can take you to the devil maybe, but not to God.

And belief is just a repression, because you cannot destroy your doubt through it, you can only repress. You know that you don't know, how can you forget it? You can believe that God is but deep down you know that you don't know... maybe, maybe not. You can go on repressing the doubts deeper and deeper, but the deeper the doubt goes, the more significant it becomes in your life because it starts pulling your strings from the back door, from behind, and you become completely unconscious of it.

Religion has failed because it didn't help humanity to become more aware; it helped humanity to become more blind, to become more unconscious. And the reason? it depended on belief, not on knowing, not on clarity, not on meditation.

And similarly reason has failed. Reason means the opposite to religion; it depends on doubt, it believes in disbelief. It has also failed because just reason alone is not reasonable; life is more than reason, much more than reason. Reason is not all; it is a very small part – significant, useful, but it cannot become synonymous with the whole of life. Your hand is significant, very useful without the hand you will be crippled – but you are not the hand. Your eyes are significant – without your eyes you will see nowhere – but still your eyes are not you. Reason is very very significant, but reason is not all, it is just a part; there is much more to life than reason. Reason is also significant.

Reason depends on doubt and whenever you depend on doubt, joy disappears because joy happens only when you can say yes; doubt teaches you to say no, only no. Doubt is a way of no, of saying no. So you can go on saying no, but by and by you are surrounded by your own nos. And they destroy you, they suffocate you. One cannot dance with nos, one cannot sing with nos... For the dance and for the song and for love, one needs yes. And reason denies it.

And secondly, this doubt also depends on a kind of belief – very paradoxical. There is a belief in doubt itself; there is a belief in reason which is unfounded. Nobody knows whether doubt is the right method to truth; there is a subtle, tacit belief that doubt is going to take you to truth, that doubt is the way. That belief is as religious as any belief, so you cannot find much difference between a theist and an atheist. The theist believes in God and the atheist believes in the nonexistence of God, but both are very very stubborn about their belief; nobody is open. And the third 'r', revolution, has also failed because revolution was either dependent on religion – the Christian revolution, the Buddhist revolution, the Hindu revolution or revolution was dependent on reason: the French revolution, the Russian revolution, the Chinese revolution. Revolution was either of faith or of doubt, and because faith has failed, doubt has failed, all revolutions have failed. Now a totally different kind of religiousness needs to be released in the world which will not be confined by doubt, which will not be confined by belief – which will be able to absorb both – which will be courageous enough to be contradictory. And that I call the greatest courage of the religious man. He's so vast he can have both the contradictions – he can have reason, he can have irreason; he can have faith, he can have doubt. He dares to be paradoxical! And only that paradox can succeed....

Deva means divine, neerava means silence, stillness – divine silence. And let silence become your meditation.

Whenever you have time, just collapse into silence, and that's exactly what I mean – collapse, as if you are a small child in your mother's womb. Sit this way and then by and by you will start feeling that you want to put your head on the floor; then put the head on the floor. Take the womb posture, as the child remains curled up in the mother's womb. And immediately you will feel that the silence is coming, the same silence that was there in the mother's womb. Sitting in your bed, go under a blanket and curl up. And remain there... utterly still, doing nothing.

A few thoughts sometimes will come – let them pass, be indifferent, not concerned at all. If they come, good, if they don't come, good. Don't fight, don't push them away. If you fight you will become disturbed. If you push them away they will become persistent; if you don't want them, they will be very stubborn about going. Simply remain unconcerned; let them be there on the periphery, as if the traffic noise is there. And it is really a traffic noise – the brain traffic of millions of cells communicating with each other and energy moving and electricity jumping from one cell to another cell. It is just the humming of a great machine, so let it be there.

Become completely indifferent to it; it does not concern you, it is not your problem – somebody else's problem maybe, but not yours. What have you to do with it? And you will be surprised: moments will come when the noise will disappear, completely disappear, and you will be left all alone. In that all-aloneness you will find the meaning of... Neerava. That silence is called neerava. And it is possible for you, that's why I am giving you the name. Do the meditations here, do the groups here, but whenever you are alone, just curl up, go into a womb posture. You follow? A womb posture – just as if you are in a mother's womb and there is not much space so you curl up, and it is cold, so cover yourself with a blanket. It will become a perfect womb, warm and dark, and you feel yourself very very small. It will give you a great insight into your being.

Deva means divine, and parartha means unselfishness – divine unselfishness. And to be not-self is the source of unselfishness. To be a nobody is the art of unselfishness. Out of your nothingness that fragrance arises. The more a person is, the more he stinks. The less a person is, the more fragrant he becomes. And when a person has completely disappeared there is that fragrance called Christ, Buddha. That is the meaning of your name: start disappearing, start dying unto the self. As the self, die! – then the no-self arises. It is already there, just too much hidden in the self. The self is very noisy and the no-self is silent, so when the noise is there you cannot hear the silence. Once the knowledge, this noise, is gone, that silence possesses you. And that silence cleanses, purifies. A man cannot do that cleansing on his own.

And a man cannot become really religious, because whatsoever you become, you will remain in it. It will not be new; it will be a continuity with the past, and that continuity has to be broken. All these methods of meditation are nothing but hammering at that continuity. In the beginning it happens only for rare moments but once you have tasted a single moment, then there is no problem. Then you know it is, then you can trust. A great confidence arises.

[At darshan earlier this month (December 6) a sannyasin had told Osho he'd felt like strangling one of the girls in the group he's just completed. Osho advised him to get a doll and for seven days pretend it was his mother, talk and act towards it as he had towards his mother, and at the end of that time to strangle it – kill the mother image in his unconscious. Tonight, he says he was unable to 'kill' the doll, but during the night he woke up and felt like making love in a violent way towards the doll, and after that he felt very guilty and took the doll out and threw it in the river.]

Mm mm, that that happened is good too. There is no need to feel guilty. Every child desires to make love to the mother; that's very natural. Your Christianity disturbed you! (chuckling) Otherwise it was perfectly good, it was as good as strangling the mother. And they may both be related: you wanted to make love to the mother and because you could not, it was not possible, that's why the idea to strangle the mother.

... It has been really good; something happened. There was no need-to throw it, but it is okay – whatsoever happens, happens. Next time start the whole process again as I have told you. Continue at least for three weeks, and if sometimes love-making happens, that's perfectly good; go wildly in it! And every possibility is that if you don't become guilty then immediately after love-making you may like to strangle. In fact you became afraid – the idea was coming, and before the idea could have taken possession of you, you threw the doll. You rationalised that you were feeling guilty, because if love-making creates so much guilt, how much guilt will come when you murder your mother? So you got frightened.

But if you can do both things you will be free from your mother, and that will be of great help, mm? – you will feel for the first time adult, mature. But it worked! Just a few more days were needed it seems, that's all.

[He says he's afraid this violence will show towards his girlfriend.]

No, if you can do it with the doll it will not spill onto anybody; if you don't do it, it can. So the doll is a must, you have to murder the doll! And whatsoever you want to do with the doll, do it. Don't feel guilty, otherwise sometime you may do it with a woman. Just to protect women I am giving you this method! (chuckling) You are dangerous!

... Yes, it can spill; if you don't do it, it can spill. It is there. So for three weeks, four weeks do it again, mm? and you will be finished.

[A visitor says: I feel conflict because I'm thinking about you and I don't trust you and I want to trust you.]

There is no need to want to trust, and you cannot create trust. Whatsoever you create will be false, artificial. So don't want to trust; that is meaningless, that is not going to help.

If the distrust is there, it is there; just watch it. Don't force trust on top of it, otherwise you can hide it but sooner or later it will come again.

So just watch it; it is there. Meditate, dance, sing, do a few groups, and it will go. When it goes on its own then trust will arise, and that will not be something brought by you. Something brought by you will not be of much value; it will not have any significance, it will be pseudo. I can understand; and this is not only with you, this is with everybody: how can you trust me, mm? – there is no reason to trust me.

[She replies: But I need to trust myself.]

That need is there in you! That need is there, that's why you want to trust, but how can you trust me? That creates the conflict. I am so different and I don't fulfill anybody's expectations. If I feel that somebody's expectation is fulfilled accidentally, I immediately destroy it, because your expectation fulfilled, you will think you trust me, and that will be false again.

For example, you want to see something in me, and if you see it in me, you trust. But that is not trusting me, that is trusting again your own mind. So if I feel that there is something that I am fulfilling accidentally, I deliberately destroy it. I will not fulfill anybody's expectation about me. Only then, one day when your mind is completely shattered, a trust arises, not because of any expectation, not because your idea is fulfilled in me... but simply because you have fallen in love.

Trust should be a fragrance of love; it should not be based on any other motive. It has to be simply pure love. Then you are ready to go with me into the unknown, into the darkness. That will happen... if you wait a little, it will happen. And don't be in a hurry, otherwise you can create something false.

And there is a great desire, that I can see, so things are going to happen; if you can just wait a little, the fruit will ripen on its own. My suggestion is that you start meditating and do one or two groups. Have you done any groups before?

Deva means divine, renu means dust – divine dust. That's what we all are made of. It is dust but it is divine too. Each particle of dust is a particle of God. And one should respect one's body, one's being. It is the shrine of God. To feel reverence for oneself is the beginning of a great journey. And unless you feel reverence for yourself you will not feel reverence for anybody – it has to begin at home.

CHAPTER 16

18 December 1977 pm in Chuang Tzu Auditorium

Deva means divine, indu means splendour – divine splendour. And always think in that dimension – the dimension of splendour, beauty, blessing, benediction, the dimension of grace. If one can be full of the sense of beauty, one is full of God.

Aesthetics should be the only religion; poetry and dance should be the only prayer. To be creative should be the only way to God, because he is the creator; the moment you create, you are full of him. But down the ages the situation was just the opposite: uncreative people were thought to be saints... utterly uncreative people. Their only merit was that they were masochists, that they were destroying themselves, that they were murderous towards their own being, that they were efficient in torturing themselves.

These people were not only uncreative, these people were pathological too, they were suffering from mental illnesses. They were not even normal but they were thought to be saints. The more a man was capable of torturing himself, the greater saint he became. That was a nightmare. And it is good that all those religions no more have a hold on humanity, are no more relevant to the human heart. It is good; a nightmarish chapter has ended. The future will have to find a different kind of religion – a religion of creativity, a religion of joy and celebration, and a religion which is basically aesthetic.

If a man only keeps alert about beauty, all will happen. Then you cannot be violent because violence is ugly; you cannot torture yourself or anybody else, because torture is ugly. Once you start living beauty in Life, all else becomes possible, easily possible. Then all that is ugly becomes immoral and morality becomes a totally new dimension, the dimension of beauty. That is the meaning of your name, Indu – indu means splendour. Everybody is carrying that splendour in the heart. It has to be released, the imprisoned splendour has to be released!

And that's my whole work here: to help you to bloom. I am not here to impose any idea on you. I don't know what kind of flower you are going to become. I don't dictate that you have to be a lotus

or you have to be a rose; that is immaterial. Whatsoever you are going to be, whatsoever: a known flower, unknown flower, a wild flower – that doesn't matter. You should bloom, and whatsoever is hidden inside you should surface. In that very surfacing life is fulfilled.

[A sannyasin who is leaving for the west asks about her three-year-old daughter's illness. The daughter has febrile convulsions. The doctors recommend three years on sedatives. She does not agree with this treatment and is trying homeopathy and acupuncture which has helped.]

First do these things, homeopathy is good, acupuncture is good, but if at any time convulsion happens, then you have to follow the doctor. First you can try all these; these may be helpful and there will be no need.... But if it happens a second time – it may not happen, mm? – then don't be stubborn. But this time you can just do homeopathy; and acupuncture may be of immense help, mm? because it has something to do with the inner electric roots, meridians.

Convulsions happen because the inner meridians are not functioning rightly in that moment; maybe there is a short-circuit or something. So acupuncture will be of great help. Homeopathy is perfectly good – you can give it; there is no harm in it. But pay more attention to acupuncture. If after a year or any time it happens again, you have to listen to the doctor, don't go according to your feeling, mm?

[A sannyasin has to leave because her mother is sick and in a coma.]

Come back soon, mm? because this coma can continue for a long time. And particularly in America, it can go on and on, mm? because people go on giving medicines and oxygen and this and that. Then there is no end to it. The person goes on vegetating; it can continue for years. So just see the situation. If the doctors have any hope then let them work it out, otherwise, after two, three months it is absolutely meaningless to keep the patient hanging.

The patient needs to die. We should forget our attachment and things, mm? – because it is a torture. He is neither alive nor dead, just in a limbo and a very torturous state... a kind of long nightmare. We should not torture people that way. At least a man has a right to die naturally... but in America it is difficult to die naturally.

So just go and see. For one, two months, it is okay, but if you feel that the coma continues, then persuade your father to help the mother die.

A handkerchief... And this is for your mother. Just keep it on her heart; if something is possible she will come back. If nothing is possible, then say good-bye, mm?

[A sannyas couple are at darshan. The man says: I've been here and I feel I've changed, and I feel I haven't changed.]

That's true, both are true. When you really change you will always feel that you have not changed. Only superficial changes look like changes, real changes don't look like changes. This is a paradox but has to be understood. Why don't real changes look like changes? The real changes don't look like changes because they make you what you already are. In a way you change because the false drops. In a way you have not changed at all because the real has been manifested, has been

expressed. It is not really a change: you have always been that. So if you look at the reality of it you will feel that nothing has changed and if you look back, in the memory, then you will feel much has changed.

It is like waking in the morning: when you wake up in the morning has anything changed? No, because you know you are yourself, but much has changed. If you look into the memories of the dreams and the nightmares that you were having just a few minutes before, they have all disappeared. The superficial has dropped, the non-essential has dropped, but the essential is you, and you have always been this.

So it always happens. If a person says, 'I have changed and I feel that great change has happened, then not much has happened yet. But if something has really happened, the person will always report in this paradoxical way: he will report, 'Much has changed and nothing has changed.' And he will feel confused about what is true. Both are true, simultaneously both are true.

[The woman says: I feel like I've dropped back into a lot of my patterns that I came with. Leaving, I seem to be turning back into the person I was when I came.]

That happens, mm? just because in leaving you start thinking again of the old world, the people, the situations, and the mind starts immediately supplying the old patterns. You left, for example, six months ago, your friends, your world. When you start thinking to go back you have to start from where you left them.

But that is nothing to be worried about; that is a natural process. Just don't get into those patterns. Watch the mind bringing them; remain observant of it, don't become identified. And when you are back home, just for seven days one has to be alert, because those seven days are the most dangerous days. The mind will tend to behave in the old pattern because those are known patterns. They are convenient, you are well-acquainted with them, they are comfortable, your friends know about them, so there will be no trouble, they are trouble-free. The mind would like to act in that way.

For seven days you have to be alert, and whenever you see the mind acting in the old way, immediately drop it and act in the new way. It will be uncomfortable for you, for your friends, but all growth is through discomfort. And it is only a question of one week. If for one week you can remain alert then things will start flowing. Just those seven days are crucial.

So prepare for that. When you reach there and you meet a friend, don't behave the way you used to behave; do something new. Even if you have to innovate it, do something new. Anything will do! Do something new so that the person feels that you have changed and so that you can feel that you have changed.

For seven days go on doing new things, saying new things, behaving in a little abnormal way. Let them laugh, and you also laugh, but for seven days try to be new, and you will be surprised: after seven days you will find the new is far more superior to the old; it always is. But one has to become acquainted with the new.

It is just like you purchase a new car. It has a different kind of gear; for a few days you have to get adjusted to it. You forget that it is new and again you start behaving as if it is the old car, and it is not. Now you have a new mechanism in your mind. If you use it, it will become more and more deep in you; if you don't use it and you start using your old car, then it will die. It is so new, it is so fragile....

Always remember one thing: whenever it is a question of choice between the old and the new, always choose the new, whatsoever the cost, and you will never be a loser. Choose the old and you have chosen death, and you have rejected life.

CHAPTER 17

19 December 1977 pm in Chuang Tzu Auditorium

[Osho gives a seeker sannyas:]

Come here. Close your eyes and feel as if you are dying. Lose control. Let me contact you at the moment of death, and whatsoever happens if death is coming, you have to allow it. If you fall to the floor, you fall to the.. whatsoever happens.

... Good! Come back! That's the best way to come to me – after dying! Just look at me....

Anand means bliss, ashubodha means one who is quick to learn. The full name will mean: one who is quick to learn bliss. And the potential is there: you can simply go into a blissful state. There is nothing much that is hindering you; there is no obstacle, no block, that I can see in your being. You are utterly ready. A single step may do the work, that's why I give you the name Ashubodha.

And remember: learning is always quick; the delay happens when a person does not want to learn. The delay is a trick, it is postponing. One says, 'How can I do anything right now? I will have to learn, I will have to practise, I will have to do this and that and then it will happen'... but it is not so. This is a way of avoiding.

Learning is quick; if you want to learn all is available this very moment. Learning is not a process but a leap, a jump, a quantum leap. It is discontinuous from the past, with the past. You simply jump into something new.

Be quick of step. Life comes to those who are quick of step. Life comes to those who have intense passion to live and to learn and to love.

[The new sannyasin says: I'm a psychotherapist.]

That's very good! So you will need much work... because a psychotherapist is more puzzled, in a way, than any psychotic. But things will happen fast, mm? Just lose control... and you can lose!

Here, don't control yourself, don't remain in control. Let things happen, let them be a kind of let-go. All that is beautiful, all that is valuable, is always a kind of happening. It is not something that you do, something that you can do. You can only receive it, it is a gift. And life is a strange bargain.

Life owes nothing to us and we owe everything to life. It goes on giving gifts and gifts and gifts. That's why down the ages, in all the religious scriptures, suicide has been thought to be the greatest sin. The reason is that life is such a beautiful gift and you return it back to God, you don't feel grateful. On the contrary, you are angry, in a rage. Such a valuable gift! – which we don't deserve because we have not done anything to deserve it. It is sheer grace, and a man destroying it... That's why suicide has been thought to be the greatest sin, greater than murder, because it simply means you are denying God, denying his gift. You are saying, 'It is worthless, keep it, take it back; I am not interested in it.' It is the most disrespectful act a man can commit. Just contrary to suicide is prayer. Suicide is the ultimate in ungratefulness and prayer is the ultimate in gratefulness. So just be open, feel grateful, flow, and much is going to happen.

Anand means bliss, ashava means wine, bliss wine. And bliss is intoxicating. It is the real wine; the other wine is just a substitute for it. That's why all the religions have been against alcohol, because alcohol is a competitor, it is a pseudo alcohol, and if people get lost in the pseudo they will not search for the real. That is the reason, the basic reason that religions are against alcohol; they have nothing against alcohol itself. It is not a question of being puritanical. The basic reason is that if people become too addicted to the outer alcohol they will not search for the inner. And the inner is far deeper-going and the inner is eternal. Once you have partaken of it you will never be thirsty again.

That's what Jesus says to the woman at the well. He asks for water and the woman says, 'Do you know that I am not a Jew, that no Jew would like to have water from me?' Jesus says, 'Don't be afraid. Give your water to me and I will give my water to you. My water is such that one who drinks of it never becomes thirsty again.' He is talking about the inner alcohol.

He is a drunkard, as I am. And I would like you also to become a drunkard, drunk with God!

[A sannyasin who is leaving says: You suggested that I teach Sufi dancing when I go back to San Diego... and I just wondered if you had any suggestions about that.

Osho checks her energy.]

Good! Very good. You are ready – start! You are no more sane; you can do it.

A certain quality of madness is needed for Sufi dancing. It is a mad method; sane people cannot go into it. Sane people cannot go into any depth; their sanity keeps them on the surface. They are afraid of depth, because one never knows what will happen in the depth. You will cry, you will weep, you will dance; one never knows what will happen in the depth.

Only on the surface can we manipulate, manage. Only on the surface can we go on controlling; but once you start going deep then you start becoming a chaos. But that chaos is God and only

through the experience of that chaos does order arise in life which is not imposed by you, which is not brought by you, which has come on its own. And when order comes on its own it is beautiful, it has beauty; when you impose, it is ugly. You start, mm? And I will be with you!

[In reply to an invitation to take sannyas, a visitor says: I love all the colours, Osho, and I have seen my colour in another space.]

Mm mm. (a pause) That is just a strategy to escape! You can go on loving all colours but you have to wear orange! (laughter) You may have seen your colour in a certain space; I can see deeper and orange is the colour!

If you have some hesitation, then you can wait, mm? But don't find rationalisations for it; it is better to simply say that you are not yet courageous enough. That is simple... that is simple and honest. And if you accept it then the courage will be coming, because even to say it is courageous. Even in saying that you are not courageous enough you have taken a step towards courage, because that's how we are so cowardly: we cannot say that we are not courageous. We go on finding a thousand and one things and will not say the real thing.

But as far as I'm concerned, sannyas is going to happen – today or tomorrow, that is not the point. When I see my potential sannyasin I immediately recognise him!

CHAPTER 18

20 December 1977 pm in Chuang Tzu Auditorium

Prem means love, ashu means quick— quick in love. And love is possible only if you are quick; life is possible only if you are quick. If you hesitate, you miss; if you brood, you miss, because time goes on flowing out of your hands – it does not wait.

If you are too much of a thinker you will go on missing all opportunities. Thinkers don't live; they can't live because they can't be quick. They have to think, ponder over, contemplate, conclude; by the time they have concluded, the opportunity is no more there. Life belongs to the quick. Life belongs to the foolhardy, to people who are capable of taking risks. To be quick means to take the risk, to be quick means to move into life without a plan and without a map and without a conclusion.

That is the danger of life and that is the beauty too. It is a dangerous life but in that very danger is thrill, in that very danger is its adventure. So remember that, that the moment comes and goes. If you are not quick to jump into it, it is gone forever and there is no way to get it back; you cannot say, 'I was thinking.'

Thinking is one of the barriers in life, hence the emphasis of a mind without thought. Consciousness should be there, but with no thought so that you can immediately – immediately – instantly move into action. Response has to be immediate, only then is it response. If you hesitate, think, decide, then respond – that is not response, it is a reaction... and it is already too late. You will always go on missing the train; you will reach the platform only when the train has left.

Be quick... and you can be! That's why I am giving you the name – you just have to remember it.

[A visitor says: I find that a lot of love flows from me and I feel to have many relationships with different men. I don't know where I am because each one wants me to stay with him. I've been struggling for two years trying to find God. And I've been all over the place looking, and I haven't found.]

Mm mm. First: if you have too much love for too many people you will be in trouble because the world is not yet ready for that kind of person. Nothing is wrong with you, in fact this should be the case with everybody, but you have come before your time. Wait one hundred years more, then come back! (laughter) Otherwise you will be in trouble, because if you love three persons each will try to possess you and pull you and you will be torn apart. That will be very destructive to you. And nothing is wrong with your love, it is perfectly right, but the people with whom you will fall in love are not ready to be non-possessive.

CHAPTER 18.

If you really want to continue that way then my family is the only place. Then you can be here and you can love three or thirty and there will be no problem. But a totally different kind of community is needed to accept that. Either you will have to change or you will have to change the place where you live. You will have to find a commune, a free commune to live – anywhere where people have accepted love as a free gift, where non-possessiveness is a fundamental – or, choose one person.

And of course, when you choose one, you have to drop others. There will be a little misery and there will be a little pain, but these are the two alternatives. Either choose a commune... That's why communes exist: for people like you, for people who are always in advance. The world cannot contain them and they cannot live with the world; they have to create their small world. That's what we are doing here: creating an orange world. Sooner or later, we will create a small world of our own, where we can allow total freedom, where love is respected, where love is not a property to be possessed but a god to be worshipped.

And this has always been a problem: people who are artistic, creative – poets, painters, singers, musicians – have always been in trouble, because whenever a person is very sensitive, naturally he wants to have many relationships, because a variety of relationships gives richness to being.

You love one person for one reason, another person for another reason, and both reasons are valid; and no single person can fulfill it. You love somebody's voice and you love somebody's face, you love somebody's ideas, and you love somebody's way of making love to you. Now these are different people and you cannot find a single man who has all these qualities. So either you decide for a single man – then your love loses variety, it becomes monotonous; that's why husbands and wives are so bored – or, you will be in trouble.

So you have to decide two things: either find a commune, a commune of the future, where the future has already arrived, where people are living in the twenty-first century, or choose one person and forget the other. Otherwise sooner or later you will be in pieces, and once you start falling into pieces it will be very difficult to put them together.

You have to settle this thing first, otherwise your search for God will not be possible, because a person who has not settled in his love will not be able to find God; you have not fulfilled the basic requirement of it. God is nothing but the highest peak of love. So you can go on meditating, doing this and that, but those are not going to help.

When new people come here they are puzzled because they cannot make any sense of what is going on here. People are meditating and people are falling in love, and people are doing groups, and all kinds of things are happening, because I would like you to become deeply grounded. So love is necessary. And only a person who is deeply grounded in love is able to meditate... a person who is able to be with somebody, can be capable of being with himself or herself; otherwise, you will not be able to be alone. And meditation is a process of being alone. Love and meditation are two poles and one has to settle both, but love is far more natural. Meditation is a lesser development.

So first settle your love energy and for the time being forget about God. For the time being let love be your God. And be integrated through it, then your search will be on the right lines.

[Osho asks her about taking sannyas. She answers that her head is fighting her heart, and that she doesn't want to wear orange.]

Should I listen to your heart or to your head? You should also listen to the heart. That will be the beginning of integration. That act will help you to... Because we cannot find what the resistance is we have to say it is something or other. That is not the point at all.

No, resistance is not there; it is just that you cannot go with the heart. You can go with the heart only if the heart agrees with your head. You cannot go with the heart if it doesn't agree with the head. And sannyas is not a head thing at all. It has no rationale in it; it is an irrational thing. It is a mad thing to do!

CHAPTER 19

21 December 1977 pm in Chuang Tzu Auditorium

Anand means bliss, ragen means the king of the harmony or god of the harmony. Bliss is a harmony. When all your being, all parts of your being are functioning in tune, when there is no conflict, when you are not at war with yourself in any sense, when your mind, your body, your heart, are all together, on one wavelength, that is the state of bliss, that is harmony.

This very rarely happens, but whenever it happens there is immense joy. It rarely happens because we have been brought up in such a way that from the very beginning we start becoming lopsided.

There are three types of people: people either leaning too much towards the body, or leaning too much towards the feeling, the heart, or leaning too much towards the intellect, the mind. And all are in a state of chaos, because the parts that remain unfulfilled take great revenge. And the part that becomes dominating, becomes dictatorial; that too is ugly.

In a state of harmony when all these fragments of your being function together, there is no dictator. It is inner democracy, it is freedom. There is nobody like a gaoler, nobody ordering anybody inside you. There is spontaneity because no order is coming from anywhere. You act on the spur of the moment and because you act out of your totality, out of your harmony, no act can ever go wrong.

My definition of sin is: when you act out of disharmony then it is sin; when you act out of harmony it is virtue.

Anand means bliss, teera means an arrow – an arrow of bliss. Bliss has wings. It is a dynamic state, it is not a thing. It is a process, it is movement; it is not a noun, it is a verb. That's why I call it an arrow. The arrow is never at the same place for two consecutive moments. So is the case with bliss: it is continuously moving, riverlike; that's why bliss reaches to God.

People ordinarily think that when you attain to God you will be blissful. My own observation is just the opposite: if you are blissful you will attain to God. In your misery God cannot be received; only when you are flowing blissfully can you receive God. For that great gift you have to prepare yourself and the only preparation possible and needed is to be blissful, to be cheerful, to be a smile all over your being.

Then immediately you turn into an arrow and you start moving towards the ultimate goal. You need not push the movement; it happens on its own. And you need not think of the goal either. The arrow of bliss reaches to God, the arrow of bliss necessarily reaches to God; it is necessarily fulfilled in God. It is inevitable: once you are blissful, God cannot avoid you, you cannot avoid God.

Prem means love, ashok means bliss. Love is bliss. If one can sing the song of love, then life is fulfilled. If you miss somewhere in the song of love, you will not be able to fulfill your life; there exists no substitute. Man has tried to find substitutes, but substitutes are substitutes; they are never the real thing. They can only give you the feeling of compensation. It is like artificial food: it may give you the taste of real food but it is not nourishing, it will not give you life. Love is nourishment.

I have looked into all the scriptures of the world.... The Jewish Old Testament contains the greatest message, the Song of Songs – that is of Solomon. No other scripture is so valuable. Become a song of songs! Think of Solomon, meditate on Solomon. He is the very source of wisdom. It is not just accidental that he is thought to be the wisest man in the world.

In India we have a proverb in the villages. If somebody tries to be very wise, people say, 'Don't try to be a Solomon.' Think of love, feel love, act love, be love.

Deva means god, anudas means servant of servants – servant of the servants of God. It is very difficult to find God and to serve him... but we can find his servants and serve them. We can find a Christ, we can find a Buddha, we can find a Krishna. To find a god is very difficult, impossible really, because how to find the invisible, how to have a grip on the infinite? It eludes one; there is no way to address him. But we can find a Christ. Christ is mid-way; he is man and God. Half of him belongs to us and half to the unknown. He is a paradox, a bridge. If you can find a Christ, serve him! Through him and the service, you will start reaching the invisible. That is the meaning of anudas – servant of the servant of God.

[Osho asks a visitor if he has anything to say, and he replies: Just one word – yes!]

This is the right way to become a sannyasin! Just look at me.... Good! Yes has become so difficult for the modern mind. If one can say yes, then one has almost arrived, because the very courage to say yes is enough. The fearful mind always says no; in a thousand and one ways it goes on saying no. It may not exactly say no, but it will say, 'I will think' or 'I am not ready right now,' or 'The time will come,' or 'There are a few problems that I still have to settle.' These are just tricks, strategies, of pretending yes and saying no.

No is always cowardly, because through no you go on shrinking. The no brings more and more ego: one day you are left alone like an island. Yes is expansive: you start expanding and become a continent. To say yes is to become a theist. It is not necessary to say yes to God – just to say yes to life, to existence is enough. Yes is the only prayer there is. Much is going to happen out of this jump.

Ananda means bliss, asava means juice – juice of bliss. It will descend, it will fill you, it will flow in you! And it will flood your being. Just go on saying yes. Drop as many nos as possible and turn as many nos as possible into yes. Let this be your secret key, and the day will come when your whole life will be full of yes-ness, and that will be the juice of bliss!

CHAPTER 20

23 December 1977 pm in Chuang Tzu Auditorium

[A sannyasin says she is continually making plans, having dreams, and how to stop?]

I will stop it; you just go on making, mm? They were there in the unconscious. That's why I have given you the name, so that you become conscious about them. Once you become conscious about something which has been unconscious, it starts surfacing, and by surfacing it is released from your being. So it is a catharsis that is happening, that you are planning and planning and planning. Mm? once you have planned many things, the very idea of planning will evaporate one day and from that day you will be free from it. One has to go beyond planning because planning is not life; it is a way of missing life.

It has been there so it has to be brought up. But it will go. This is the way it goes, so you are on the right track; nothing to be worried about. And don't repress it, otherwise it will remain. Enjoy it! Mm? just sit silently and plan every kind of thing. Let it be your meditation, and within a few months it will be gone. When it goes you will be left in such a silence unlike you have ever known before... the silence that comes after the storm.

This planning will stir your whole being. You will become so occupied; it will be a storm. Once it is finished, great silence will be left behind, and that silence is more valuable than any silence that we can bring to our being, because whatsoever we bring remains something imposed, artificial, cultivated. One should always rely on something that comes on its own. So you plan and the silence will come.

[A sannyasin says: I'm in this incredible confusion. It just drives me crazy that I never loved in my life. It feels I can't do any work that is to do with people if I am like that.]

... Perfection, and that is your disease. That's what Gurdjieff used to call the chief characteristic, that is your obsession: to become perfect. You have to drop that obsession. Nobody can be perfect here. Nobody needs to be perfect. Perfection is death, imperfection is open... one grows.

Now about love also you have a perfect ideal that it should be like that, and it is not like that so you are miserable. Drop all ideals. Whatsoever is possible is good. And remember that we are limited so there will be a limit to our love, there will be a limit to everything that we do and everything that we are. And the paradox is: when you accept your limitations and you live joyously with your limitations, one day suddenly they start disappearing. That is the way to go beyond limitation. But one cannot deliberately make life perfect. Life is perfect. You have to be non-tense.

Now, you must have been creating some impossible idea about love, that love has to be like that. Don't listen to my definitions of love, mm? – they will confuse you. If you listen to my definitions of love then you will be confused; then you will think, 'I have never loved.'

[She answers that what she thought was love was just in her head.]

So perfectly good; let it be there! You again create another ideal that it has not to be there.

Where do you want your love? – in the legs? (much laughter) That is perfectly good! Where do you want your love?

You have a good empty head, so it resides there. If it goes into the heart it will create heart trouble!

Let it be wherever it is. That's what I am saying, that whatsoever it is, wherever it is, it is good. Enjoy it – small or big, enjoy it. Accept yourself totally as you are and forget about improving, forget about perfecting, and then all is well. Nothing has ever been wrong... and [you are] a Buddha from the very beginning.

Mm, now again here you saw [that other] people... were not asking questions so you thought that it is better not to ask.... You had this problem inside. There is no need to do what others are doing; do your thing! If you hadn't done what you intended you would have felt miserable later, that you had come to say something and...

Just listen to your own being, follow your own being and be natural. And I don't see that there is anything wrong. I can certify you: you are perfectly well.

CHAPTER 21

24 December 1977 pm in Chuang Tzu Auditorium

Anand means bliss, malik means god, lord – god of bliss, lord of bliss. Malik is a sufi name for God. 'Ya Malik' means 'oh, Lord'. Sufis have ninety-nine names for God and one wonders why not one hundred; the list seems to be incomplete. The hundredth is the real name which cannot be uttered. It has been left empty; that's why there are ninety-nine. The hundredth is the real one, but it is not possible to utter it, so it is left nameless. And ninety-nine are the names for the nameless, for the hundredth. Malik is one of those ninety-nine names. All those names are beautiful... each name is a quality, an attribute of God. No name exhausts him; it simply shows one aspect, that he is lord. This is only one aspect of God, but one aspect is enough to reach him. That becomes the ladder.

One need not jump in the whole ocean; one can jump from anywhere, from any point, and will be in the ocean. Those ninety-nine aspects are ninety-nine ladders for people.

And the idea of being a god will help you immensely. Just start living that way. Walk like God, walk as you would if you were a god, and you will suddenly see many changes happening in your energy. Sit like a god, talk, behave, communicate, but always remember that you are a god and so is the other. Look at the tree as if you have created it. You are God and so is the tree. Soon you will see, once this climate becomes really there, is created by you, you will breathe differently, you will love differently, you will talk differently, you will relate differently; that climate will change everything around you.

There was one Indian mystic who went to the master and he said, 'What should I do? How can I attain to God?' The master said, 'There is no need to attain. I make you a god, and from this moment I declare that you are a god; now behave like one!' That transformed his whole being, because he could not do so many things that he used to do. It was not right because he had to always think whether this would fit: 'If I am a god, will I do this?' And he started doing many things that he had

never done because that's what God was expected to do. When he came back to the master after one year, the master said, 'Now there is no need to come here; it has happened.'

Sometimes small things, very small things, just a change of name, can become a triggering point, can trigger thousands of processes. So let it become a triggering point.

And this is a mantra also for you. So whenever you are sitting silently, simply repeat, 'Ya Mallik, Ya Mallik, Ya Mallik.' Pour your total passion into it 'Ya Mallik.. .' and it will give you great silence.

[A sannyas couple say they run a school in the West: We teach 'psychic opening'. We teach people to perceive their energy and other persons' energy, their auras; and we teach psychic reading.]

That's good. If you are working on psychic energy it is always good to work as a couple. Man is half, woman is half. Energy is complete when you work as a couple. The circle is complete and more possibilities will be there. Alone, there will not be so many possibilities and alone you will soon start feeling exhausted. If man and woman are together they can go on working and they can go on creating as much energy as is needed. There will be no exertion, they will not be tired, because the woman goes on rejuvenating the man and the man goes on rejuvenating the woman. But man working alone is half and he is missing the source from where he can be rejuvenated.

He will feel tired, and psychic work is dangerous if you start feeling tired, are tired, because then rather than helping others, you may be harmed by others. A person who is working on the lines of psychic energy has to be so full of energy that nothing can come to him from the people with whom he is working. Otherwise in that moment you are vulnerable, so diseases can travel easily towards you, madness can travel easily towards you.

Then they become placeboes. People are still helped through just the belief now, not the energy. But that cannot last forever; sooner or later they are a failure. And the moment they fail, the moment they start feeling failure settling, then comes the shattering of their being. They die very badly. And so is the case with wrestlers: they die very badly because they exerted their body too much. They did something inhuman to their body: they strained the muscles to their very extreme; then one day or other you have to pay for it.

It is very good to work as a couple, and it will be even more helpful if two couples can work together. To work as a group is even more helpful, because then you have more and more energy. And much will happen out of sannyas, mm? – I will become part of your healing processes

[Osho gives sannyas to a westerner, who had previously been initiated by a traditional Hindu swami. Osho tells him to get into the idea of his sannyas, which is totally different to what he has been living up to date. The religion he has been involved in is traditional, repressive, life-negative, Osho continues. All paradoxes are implied in God. If he has given desire to you, you have to live desire. Desirelessness comes, certainly, but it comes only through desire.]

And you can understand what I am saying more than others who are here, because you have been in that kind of trip long enough.

Accept life! Let sannyas be a celebration, not a renunciation. Accept life with all its joy and all its sadness and all its ecstasy and all its anguish. That is how one grows, through days and nights

and summers and winters... and that is all part of a great rhythm. Rather than trying to seek God somewhere else, start looking for him herenow in the people, in the marketplace. He is here, very alive and kicking. He is also in the Himalayas but very silent, relaxing. And if you cannot see him here you will not be able to see him in the Himalayas. To see him in the Himalayas, first you have to learn to see him in the world, because here he is really alive intensely alive... in so many forms.

The Himalaya is a kind of sleep; God is asleep there, that's why it is so silent, no noise. But to know silence one has to know the ways of noise. If you have learned the ways of noise, if you have known what noise is, then you will have a different quality of experience with silence. Then your silence will be rich, vibrant, your silence will have a melody to it. If you have not known the noise you will not be able even to recognize what silence is.

That's why I have not chosen the Himalayas. I love it but I have not chosen it, knowingly. It kind of dulls the human consciousness. It is too sleepy, it is a tranquillizer. And you have been in India for nine years, but today for the first time you have come to India, because I represent something which has been completely forgotten. I represent something which was basically there but which has got lost in the jungle of centuries and the Indian intellect. And Indians are intellectual. They go on spinning and weaving theories; they are really clever at that. Down the centuries they have done nothing else, mm? – they have become great logicians and scholars and they go on splitting hairs. But the real religiousness is completely forgotten.

My whole work here is to destroy all the garbage that has accumulated and to bring the crystal-clear water that used to flow once, in the days of the Upanishads or with Buddha or with Nagarjuna or with Shankara. But the pundits have been destructive.

[A visitor says that he thinks it would be fun to take sannyas; and he would enjoy wearing orange as a joke, but is concerned that other people in the West would take it too seriously.]

That is their business!

That is not your problem, that is their problem; you can enjoy. Let them take it seriously. In fact, a joke has to be taken seriously, otherwise it loses fun. So a real storyteller never laughs about his own joke; he has to remain serious about it. If he laughs then the whole point is lost. Let them take it seriously; it is fun!

And when I say it is fun, I don't mean it is lower than seriousness; it is higher than seriousness. When I say it is play, it is higher than work. Don't think that you cannot be dedicated to fun; in fact, how can you be dedicated to work? Work is ugly; how can you be dedicated to it? You can only be dedicated to fun. Religion is fun. And when I say that religion is fun I am not condemning religion; I am praising it like anything.

A dedication will come, and it will be playful, it will be non-serious, but non-serious does not mean non-sincere. Fun also has a sincerity to it. Have you not seen chess players playing so sincerely? – and the whole thing is fun... and they know it! But when you are in it you play it sincerely.

Don't make it a burden on your head. If you can laugh, then there is no problem. You can go in orange and let people enjoy it. Enjoy it and laugh and let them laugh, mm?

And nobody there has heard of sannyas, and people who have started coming are coming not for sannyas; they don't know anything about it. But some inner urge to search, maybe unconscious, is there. Life has lost meaning and there seems to be no reason to live. It seems so irrational to live, to go on living and to go on doing the same thing again and again.

Suicide is becoming very very meaningful; it seems the only thing worth doing. Sannyas is an alternative to suicide. The more people think of suicide, the more people will become sannyasins. It is an alternative. It is a dying without dying. It is committing suicide without killing the body. It is dropping the ego, and you can drop the ego more easily if you take it as fun. If you take it as serious then the ego cannot be dropped, because the ego thrives on seriousness.

So you are perfectly ready for sannyas! Just take the jump!

Anand means bliss, salam means peace. And these two things you have to be mindful of: keep yourself as cheerful, as blissful, as possible, because much happens when you are cheerful; you are open. Life happens only when you are cheerful because you have hope and you are expectant. You look for something to happen; you are available and you are not closed. To sad people nothing happens, and when nothing happens they become more sad. When they become more sad, it becomes even more difficult for anything to happen to them; it is a vicious circle. Break that vicious circle. Be more cheerful and then you will see many things coming on your way.

Each small act attracts new things. If you laugh, you will attract a few people who can laugh. If you weep, you will attract a few people who are in search of sympathising with someone, who enjoy sympathising. They will be the wrong people. They would like you to remain sad so they can go on sympathising. There is investment in your sadness; they enjoy the trip. If you laugh, you will attract people who are finding a way to laugh, not sympathisers; you will find friends, not missionaries. If you laugh, you will find sooner or later that the whole existence laughs with you.

The first thing: bliss, cheerfulness; and the second thing: peace, silence. To live outside, to relate, one should remain cheerful, and to go inside, to relate with oneself, one should become peaceful. Peace is to the inner journey as cheerfulness is to the outer journey. And these two things have to be remembered together so that balance is not lost. Otherwise there are people who are cheerful but shallow because they never go in; they are just extroverts. Mm? you will find them in the clubs and the moviehouses and in the hotels. They are always laughing and cheerful but their laughter has no depth, it is always phony. They are always chattering but their chattering has no significance because there is no silence; their words are empty. And there are people who are silent but closed; they don't relate. They become monks, they move to the monasteries. Or even if they live in the world they live in a closed way, windowless.

Both are lopsided. A real life arises only when both are balanced. These are the two wheels of life's cart...

[A visitor says she has a problem in her relationship of two years. Although they love each other, she is unhappy living with her boyfriend because they have different lifestyles and he lives in a city she does not like.]

Mm mm. One thing to be understood: if you love him then all sacrifice is worthwhile. And it is not possible to find a person with whom there will be no sacrifice. Sacrifice has to be there, because

two persons are two persons. When they come together both have to do a few things which they would not like to do, and they will have to stop doing a few things that they have always liked to do; otherwise they will not fit with each other. To fit with each other, a few things have to be dropped and a few things have to be done. The only thing to remember is: if you love, then all sacrifice is worthwhile.

I think you should try, mm? – you have the idea, otherwise man can handle everything. It is just the idea. Once you have got into the idea that you cannot handle this... In fact, from the very beginning you have been trying to change him and he is trying to change you; that is a wrong beginning. If you love a person... but that's happening in the West to almost every couple, because every couple wants to have his way or her way, so the conflict. No Western couple is at ease, cannot be at ease.

The way to be at ease is, when you meet a person and you fall in love you should start thinking, 'How should I change to make things move smoothly with the other?' That has always been the way in the East. You will find thousands of couples living together beautifully, and they have nothing to be happy about. Life is not good, money is not there, facilities are not there. They are poor but they are happy, because in India the basic thing is that when a person falls in love he starts thinking, 'What should I do so that the other need not change too much?' And the same is thought by the other; that has been the basic philosophy of life here. Things settle sooner or later because both are trying so that the other need not change too much, so the pressure is not too much on the other. And then there is great joy because you love the person, so if the person goes to hell, you go to hell. What of New York? If you love the person you go to hell! If I am going to hell all my sannyasins would like to go with me! (laughter)

So about that you have to decide – if you love or not. Other things are not important. If you don't love, then to suffer even for a single moment is unnecessary, because then it is destructive, it is a compromise... and for no reason! Then it is ugly, it is a kind of prostitution. If there is no love, then why? – why suffer even for a single moment? To live in such a relationship is going to destroy your soul and it will destroy him too.

If you can't love then at least you can be compassionate: you can get out of the whole thing. He will be free, you will be free. So the basic thing revolves on one point: whether you love or not. If you love then all sacrifice is okay; if you don't love then not even a small sacrifice is needed. Simply get out of his life and find another life. There is no need to suffer.

CHAPTER 22

25 December 1977 pm in Chuang Tzu Auditorium

Love knows how to forgive. Not only does one have to forgive others, one has to forgive oneself too, and that is the harder thing because we have been taught to feel guilty; we are burdened by guilt. A burdened man cannot grow and one who feels guilty feels always sick; he does not allow his wounds to heal.

So I teach you to forgive others, but even more to forgive yourself. Out of that forgiveness, a great love for yourself will arise. The condemnation will disappear; you will not look at yourself as if you are something horrible. And with that forgiveness of yourself all the so-called saints and churches will disappear from your consciousness. They exist through your wounds. If you are ill and sick they are relevant; if you are healthy, whole, they have no relevance. Hence they have great investment in keeping you feeling guilty. Remember this.... Good!

[The enlightenment intensive group is present. One member says: I spoke with God yesterday. I asked him, 'Who is Osho?'... And he said, '... he's a channel between your mind and your heart.']

Very good! Mm! that has been great... that's very good. So continue your dialogue with God. Whenever you feel, just continue the dialogue; it will grow more and more clear. Let this be your prayer: at least every night when you go to sleep, for a few minutes have a little chit-chat with God. And don't feel shy and embarrassed. The modern man feels very very shy, mm? – even the idea of talking to God looks so absurd. But just be like a child... and many more things will happen. That has been good! Go on talking to God, mm? Good...

[The group-leader says I was much more affected by the negative energy in the group. I felt it more than I have ever before.]

Mm mm... must have been your mood.

Because sometimes you are vulnerable, sometimes you are not. When you are vulnerable you will feel more; when you are not vulnerable you will feel less. It is like infection: if you are feeling weak, any infection will affect you; if you are strong, an infection will not affect you. Much depends on you. And it is good not to feel too affected, because that creates a kind of centre of gravity outside you. The centre of gravity should always be inside you. You should live your moods from inside.

I am not saying sadness is bad. I am not saying that anything has to be chosen. Sometimes sadness is perfectly good; for a change, perfectly good. But it should come from the inside not from the outside. The centre of gravity should be inside. It should be your sadness; you should remain the master of it.

If others affect you too much – somebody is sad, somebody is negative, somebody is miserable and you become affected – that is bad, because you will be losing your own centre, your own grounding. So when it starts happening, next time if it happens in some group that you feel affected, just take the locket in your hand, sit in the middle of the group and feel surrounded by an aura of light, three inches around the body and nothing is entering it. Sit silently in the middle of the group, mm? just for fifteen minutes, and you will be surprised: nothing affects you. The group becomes more and more distant and disappears.

One has to be alert about that. But it must have been something inside you ready to be affected; the outside functioned like an excuse. But nothing to be worried about. Next time, remember!

CHAPTER 23

26 December 1977 pm in Chuang Tzu Auditorium

Anand means bliss, giri means mountain – a bliss mountain.

And bliss has something to do with height, with plenitude. It takes you to the peaks, it takes you to the ultimate plenitude, beyond which one cannot go.

Bliss is the omega point, and everybody is seeking that peak. Sometimes one may be seeking a wrong way, may be moving in a cul-de-sac or may be thinking that one is going up and is actually going down, but still the unconscious desire is for the peak. One who is going deeper into the dark valley, even he is searching for that bliss. He is not going into the valley deliberately. He is misguided, he is confused, but as far as his longing is concerned, it is the same.

The sinner and the saint, both are searching for bliss; the poor and the rich, the respected and the condemned, the famous and the non-famous – their humanity is one. At that point all human beings have the same heart. Then there is nobody who is rich and nobody who is poor, and nobody is a sinner and nobody is a saint, nobody is American and nobody is Indian, nobody is Chinese, nobody black, nobody white, because the greatest desire and the deepest desire is the same. There we exist as human beings, not even man and woman; we exist just as human beings. And if you look deep into reality you will see that it is not so only of human beings, because trees and birds and animals and rocks are also searching... in their own way. Everybody is groping in the dark but the longing is the same, the dream is the same.

And bliss is like a mountain: the higher you go, the more pure air becomes available. And one cannot go very fast; one has to get accustomed to the purified atmosphere, because we live in pollution, we live in heavy dust; we are accustomed to darkness. So those peaks are dizzying too; the higher the flight, the more the dizzying. One has to go very slowly so that one becomes accustomed to each step and each step leads to a higher step.

Your growth will be very very slow, that's why I am saying that. And it is good. Never imitate anybody, never think that the other is going very fast. Keep to your pace, be true to your pace. Mm? there are slow-growing trees and fast-growing trees. The slow-growing trees cannot move with the fast-growing trees.

Everybody is so individual that it is difficult even to find a single other person who is exactly like you.

Mm, so remember that: never imitate. Just look inside, listen to your own heart, and always go with your own heart, howsoever long it takes.

[The new sannyasin says: I need to learn love.]

Mm mm. That cannot be learned.

Love cannot be learned, because all learning is from the intellect. Learning as such is of the intellect. Love is already there; one has to start using it. It is like a limb that we have not used.

For example, a man has not used his hand for many years, he has forgotten completely about it, and because it has not been used it has become rigid; it has lost elasticity, flexibility. Just a little massage is needed, not learning; just a little functioning is needed, not learning. We bring love with us from our very birth; we are love but we have not used it so it has become paralysed. So just start loving; that is the only way to learn. Don't wait, saying that first you have to learn and then you will love. You will never learn and you will never love. Start loving!

It is very natural. In the beginning you may feel a little awkward, you may feel a little haphazard, you may feel not very systematic, but there is no need. Be unsystematic. You may commit a few mistakes and errors; that's perfectly okay, that has to be expected. Mistakes are bound to be there when one starts moving in a new dimension. And one goes astray too; that's perfectly all right. Come back again, go astray, come back again. Commit an error, see it, drop it, go ahead; soon you will be floating.

Learning is not needed, practise is needed; practise is a totally different thing. You simply have to practise it; the faculty exists already. And these groups will help you.

[The sannyasin asks about doing a mirror meditation which he is attracted to.]

When you leave I will give you a particular meditation. Just first go through these meditations, groups. Let your consciousness be cleaned a little, mm? Then when you are leaving remind me. I will give you a special meditation as I feel is right in that moment.

Prem means love, sami means one who is capable of listening.... There are two kinds of listening: one through the head, one through the heart. The head listening is not much of a listening; it is hearing but it is not listening. Of course, whatsoever is said the head hears, but the head is not ready to listen because listening needs silence, listening needs no thought. Listening needs total receptivity, and that is not possible for the head. The head is too full, there are so many thoughts so many desires and they're all revolving. The head is a cyclone. Words can reach it but the meaning will be missed.

There is a different kind of listening, the listening from the heart. You listen through love, you listen through participation, and that is the beginning of a great transformation. Then sometimes it happens that just through listening one is utterly changed; nothing else is needed to be done. In fact, if something is needed to be done that simply means you have not listened rightly. If you have listened to the truth rightly, the very listening is transforming, it is enough. The moment you have heard it, you have become different, you are no more the same.

Truth liberates. Listen rightly – that is the only question. When rightly heard, you immediately know that it is true; it is self-evident. Not that you argue, that you search for proofs, that you think about it, that you decide – nothing of that kind; no judgement, no decision, nothing. Simply, suddenly you know it is true. It is immediate, it is intuitive, and it is that very intuitive recognition of truth that liberates.

[A sannyasin who is returning to Paris says that he feels very lacking in energy, and he is concerned about returning to work which requires competitive energy.]

Just do one thing: when you reach Paris, for seven days do a small experiment. That will settle you and will give you great insight. For seven days, sleep as much as you can; eat well and go to sleep again, eat well, and go again to sleep. And for seven days, don't read, don't listen to the radio, don't see the TV, don't see anybody.

For seven days completely stop everything. For seven days simply relax, and just lying down, rest, and those seven days will be a great experience to you. When you come out of that you will be perfectly able to adjust to any kind of society and to any kind of work. In fact, in those seven days you will start hankering for work and activity and a great desire will arise to be out of bed! But for seven days stick to the bed! This is a special meditation I am giving you! (laughter)

And everything will settle; nothing will be a problem.

CHAPTER 24

27 December 1977 pm in Chuang Tzu Auditorium

Deva means divine, rashid means unerring quality. God is unerring, that is the meaning, and whatever mistakes happen in life, they happen because of us, not because of God. So never complain, and whenever you see something is going wrong, remember: it must be going wrong because of you.

Everything goes right if we surrender to God; everything settles, becomes harmonious. With God there is no mistake possible; with God all is good. The moment the ego arises and starts asserting its own way, its own idea, then we go astray. The ego is always erring, the non-ego never errs. That is the meaning of rashid. So whenever you see something is going wrong in life, remember it must be because of the ego. It is always so, it is necessarily so; it is never otherwise. And whenever something is going right and things are flowing and life is a blessing, remember to thank God, because things are good only because of him.

So whatsoever good happens, it is through God, and whatsoever wrong happens, it is through you. You have to allow that idea into your heart; that will become your prayer. Once that sinks deep in the heart it will transform your whole life. Ordinarily we do just the opposite: if something goes well it is because of us; if something goes wrong, it is because of God. When we are succeeding, it is we who are succeeding; when we are failing, it is fate, it is destiny.

Turn the whole attitude upside-down: whenever things are moving, flowing, are beautiful, it is because of God. If some block, some hindrance, some problem arises, then the ego must have come in. Search for it and you will always find it there. Remove it, and the mistake is removed and you come back to the path.

Prabhu means God, shahida means a witness – a witness to God. And we are the only witnesses he has. We can become his proof, we can become his disproof. Our life can become a witness

to God's existence, and our life can become a witness to God's not existing. God is not a logical conclusion, he is not an intellectual conclusion at all. His only proofs are the people who realise him.

Somebody asked Ramakrishna, 'What is the proof of God?' He said, 'I am the proof of God; I have seen him. Do you want to see?'

That desire to see should become an intense desire, so intense that it is like a fire and it burns you completely, consumes you completely. The thirst becomes so much that there is nothing else but thirst. In that passionate, fiery state of consciousness God happens, and then one becomes a witness.

There is no need to believe; there is only need to see. Only seeing can be believing. Ordinarily the so-called religions have been teaching just the opposite: they say, 'Believe then you will see.' But if you believe and then you see, your seeing is more or less imaginary. It is according to your belief, it is an auto-hypnosis. I say, 'See, and then believe.' The first and the basic thing is to see. And seeing is possible. Why settle for believing? Believing is secondary. Jesus says, 'God is', I say, 'God is', and you believe; it is second-hand. God has to be known first-hand; then only is he known. Your name is the beginning of a great journey. You have to become a witness; you can become... just a little effort, just a collecting yourself together, just a putting of all your energies into one direction and it will happen.

Gopal is a name of Krishna, the Hindu god. Gopal means the cowherd. He loved cows and he was a cowherd, hence he is called gopal. Venu means flute – Gopal's flute, Krishna's flute. Just as the cross is the symbol of Christ, so the flute is the symbol of Krishna. And it is far more important than the cross, because the cross is a sad symbol somehow, signifying death.

The flute is life, love, song, signifying celebration. Krishna is the only god in the world's mythology who is a dancing god, and the world needs a dancing god.

The world is already so sad. The cross is not needed, the world is already on the cross. People are suffering so much; they need a little dance, they need a little celebration. My approach towards religion is that of dance and laughter and song. And venu is also significant, because it literally means a bamboo flute. The bamboo is hollow within, and that's how a seeker should be – hollow, empty, so that God can flow through, so that God can sing a song through you. God is ready always to sing a song, we just have to become flutes. So become a flute... a deep surrender, a total emptiness.

[The new sannyasin explains that her mother has been ill for thirty-five years and in coma for seven days. Her mother said she wanted to die but the doctors were insisting on keeping her alive. She doesn't know whether to return to the States now or after her mother dies.

Osho suggests she stay here for now because the doctors could prolong her mother's state for a long time. That's the difficulty in America, he says: it is so difficult to live and so difficult to die!]

I think there is no need to go. Just be here, mm? – because they can prolong things for months. There is nothing to be done. Here just make it a point every night before you go to sleep to pray for her for five minutes; pray for her death, not that she should survive others. Pray that she should

leave the body. Enough is enough. Pray that she should be liberated from the body; there is no need for her to linger on.

Just be here, meditate here, do a few groups. And when she has left the body, go; then you be with your father. But start this prayer, mm? – that will be a help.

Relax about your mother; it is good if she dies. Sometimes life is good, sometimes death is good. Nothing is good in itself; it depends. So help her to leave. Every night, just help her to leave. And send this handkerchief to your father to put on her heart. Leave it there on her body; it will help.

... It will help her to go out of the body easily. Our attachments are so deep with the body that even if it is ill and consciously we want to die, unconsciously we cling.

If the unconscious clinging stops, she will die immediately. The body is ready to die, just the mind is clinging. And consciously she may say that she wants to die, but that is just superficial. Deep down she wants to live. Deep down one goes on hoping against all hope: maybe something happens and she will be healthy again; she will be again able to walk. Who knows? – some miracle drug may be invented; one goes on hoping.

And particularly a person who has been ill for thirty-five years, who has not lived, naturally clings to life more. This is the paradox: ordinarily we think a person who has been ill for thirty-five years and paralysed for fourteen years should desire to die, but this is not right reasoning. The desire to die happens naturally only when one has lived his whole life, when one has lived so deeply that the fruit is ripe to fall. But she has not lived.

She is sixty-eight but we should reduce thirty-five years from her life. So she has lived only thirty years, and that too is now just a dream somewhere in the past. She may have started forgetting about that too and wondering whether she was ever alive....

So when you have not lived you cling more. Just send this (a handkerchief) to your father, and tell him that this is from me. Put it on her heart and leave it there, and it will help.

[A sannyasin who is an ashram resident has recently returned from the West. He says that he has never had to work in his life and now he would like to.]

It will be very helpful for your growth if you can get into work. It will change many things which are lingering around.

Much has happened, but if you put your energies into work much more will happen: you will become more centred, more rooted. And to work for me will give you the greatest joy of your life. So start doing something... but don't make it a heavy thing.

Don't be too serious about it, otherwise soon you will get tired, and then the mind will start saying that it was better to drift the way you were drifting before, do whatsoever you like and don't do whatsoever you don't like....

Get into it very playfully. Don't consider it a work; consider it your meditation, your love for me, and then things will be different. The work will not tire you, will not exhaust you; on the contrary it will revitalise you continuously.

... Start doing something, whatsoever you choose, but then put your energies into it.

[A sannyasin asks about going to Goa or doing the primal group. He says in the past he has been in therapy in a very self-judgemental way – like 'This is no good, and I am no good'.]

First rest in Goa, mm? then we will decide whether you do Primal or not... By that time problems may be different, problems may have changed, your mind may have changed; there is no need to worry right now. Just go to Goa and rest on the beach and when you come back, then ask me.

A group should not be done with the idea of improving yourself but with the idea of knowing yourself. These are two different approaches. To know oneself is a totally different thing. To improve, to become somebody, to be that or this, to have some perfectionist ideal in the mind, is a totally different thing. With that idea of improving, judgement comes, and then condemnation and misery that you are not this and you are not that, that you are closed and that you have to be open, that you have to be loving and you are not loving, and you have to be truthful. The whole nonsense of the ages, the whole spirituality enters.

There is no end to it; you remain always in anguish and anxiety you are torn apart. You are one thing and you want to be another thing and that is impossible, because the greedy man wants to be non-greedy, the violent man wants to be non-violent, the closed man wants to be open, the man who constantly lies wants to be truthful. We ask the opposite. It is the farthest, the other extreme, that we want. So we demand the opposite and then we are split, and that split will create problems for you.

The group has nothing to do with improvement that's the great change that has happened. The group is not trying to make you more open or anything; the group is simply helping you to see what you are, who you are. It has no future programme in it; it is just an awareness of the present. It does not create a split.

Christianity creates split, Hinduism creates split, but this humanistic revolution of psychology is a totally different thing. It does not create any split. That's why I have accepted groups in the ashram, otherwise I would not have allowed them. I have accepted them because they don't require any ideals; they simply bring light to who you are. Nothing has to be changed.

And it is not that the change does not happen; I am not saying that. The group does not ask for any change and yet the change happens. In fact, that's why the change happens. When you see who you are, in that very seeing, a thousand and one changes start moving. Not that you try to become open; seeing the fact that you are closed, you open. You don't create an ideal of openness against the state of closedness. Seeing the state of closedness, you suddenly open; it is not something that you have to do.

... Just go and rest in Goa and enjoy! For one month forget everything else; then I will put you into many things. So you can rest and you can tell your mind that 'After one month, I am to go into many things, so why not rest at this moment?'

And Goa may prove a great group. Dance and sing and be mad on the beach... with the sun and the sand. Then come back and then we will see: if [you] remain the same, then I will suggest something or if things have changed, then I will suggest something else. Just first go and rest. There is nothing to be worried about. Take it easy!

CHAPTER 25

28 December 1977 pm in Chuang Tzu Auditorium

Prem means love, gaffar is a Sufi name for God. It means: one who forgives, love-forgiveness, that will be the whole meaning, or love-forgiveness. And that is one of the very fundamental secrets: if you can love and forgive, then nothing else is needed. If you cannot forgive, you cannot love; if you cannot love, you cannot forgive. Only great love knows how to forgive, and only great forgiveness knows how to love, otherwise everybody has limitations. If you cannot forgive you will not be able to love. Everybody commits mistakes; that is human, to err is human. To forgive is divine. And the more you forgive, the more you start moving towards the divine; you start transcending humanity. And the higher you reach, the more love becomes possible.

So remember these two things: love unconditionally and forgive unconditionally, and you will not accumulate any karma, you will not accumulate any past. You will not accumulate any bondage around you, and you will not have any barriers to -your vision.

Once barriers disappear from the vision, God is everywhere. If you can forgive and love then you will find him everywhere; wherever you turn he is there. He is not only in the saints; he is in the sinners too. You cannot see him in the sinner because you cannot forgive him. You cannot see him in the ugly person because you cannot forgive him.

Once you start forgiving, the distinction between the sinner and the saint is lost, the distinction between good and bad disappears. There are no more distinctions; you start seeing the one, the distinctionless. There is no man, no woman, no black, no white, no Indian, no American. There is pure energy, and that pure energy is God.

And the community where you have been... It is good sometimes to escape from the world, but only sometimes. It should not become a fixed attitude, otherwise it is disruptive. Once in a while escape to any commune, vegetarian, fruitarian, anything. Once in a while it is very good to change the total

pattern of your life; then come back to the world and you will have a new approach, a new attitude and new eyes to see with.

But remember, escape should not become your style of life. That's where everything goes wrong.

That should not be. An escapist cannot grow. He has chosen the easier course and through the easier course there is no growth. Growth needs constant challenge, growth needs encounter. Growth needs struggle; it needs problems to be solved, settled. If there is no problem to solve, nothing to settle and you have escaped into a kind of primitive life, there will be silence but that silence will not be very much alive. Sooner or later you will also feel that you are dying and you are losing your intelligence.

That has happened in India so much that we know more of it than anybody else in the world. Down the centuries, the Indian mind has been escapist: go to the Himalayas, reduce your life needs to the minimum, live in a cave. In a way there is no turmoil, no anxiety, you live very silently. But I have been to many caves in the Himalayas – I have never come across a single monk with intelligent eyes... stupid. You will become stupid, because intelligence needs continuous sharpening, and where will you sharpen your intelligence if you move into a cave and just go once in a while to beg and you have no other problem? By the time people start knowing about you, they bring fruit, they bring milk, and then there is no need to go anywhere; your needs are small and they are fulfilled. And you start vegetating. To be vegetarian is good, but don't start vegetating!

So once in a while, whenever you have time, go to the mountains, to some commune, enjoy that life too. And it will be good, it will be a good challenge. To suddenly move from the turmoil to the silence is a great change, but then come back. The real test is in the world and we go and grow only through the world.

Escapism is slow suicide. Never choose escape. But I am not saying that once in a while as a holiday it is bad; it is perfectly good. Always gain something from the mountains, from the silence, from meditation and come back to life to test it, to see whether it works there. If it works there then it is true; if it doesn't work there, you have been simply deluding yourself; you have been in a kind of hallucination. You were believing.

It happens – if you go to the Himalayas, it is silent there; you can mistake the Himalayan silence for your own silence. It is cool on those heights and it is very very beautiful, but that beauty is not yours, it belongs to the Himalayas. The moment you come back to the plains it is lost, so what is the point? If you can bring it to the marketplace, then it is yours.

Keep that in mind: go wherever you want, always learn and bring it to the world. Even if ten percent of it can be carried to the world, that ten percent is yours; that Himalayan silence is not yours. That ten percent is better than one hundred percent because it is yours. And by and by it will grow.

A day comes when the marketplace becomes your place of meditation; it is almost like a cave – when you are alone in the crowd, and nothing disturbs you. All kinds of disturbances are there, all distractions are there, but nothing distracts, nothing disturbs; you remain untouched and aloof. Then it is beautiful, then you have arrived home. It is a long journey. Don't choose the short-cut; that is illusory. How long will you be here?

... Do one or two groups here. And next time, come for a little longer period, at least for two months. There are many groups which will be of immense help to you. I see much potential in you. Just a little work and things will start moving.

[The new sannyasin says: I've started to stand off and observe things and it looks as if... people are destroying themselves. The world is destroying itself.]

Don't be worried about these things, mm? If you can save yourself you have saved the world. These are unnecessary problems and you cannot do much about it. If it is going to be destroyed, it is going to be destroyed. So what? Every planet has to die one day. Maybe the time has come for the earth to die; nothing remains forever. Just as people die, planets die, stars die. Everything is alive one day then dies one day. Maybe the day has come. So nothing to worry about! Nothing will be lost; the universe will be perfectly happy. If humanity is gone no problem arises out of it. Without us existence has been there forever. Without us it will be there, perfectly beautiful; there will be no problem. The moon will not miss us.

The people who are pessimists think that this is just destruction; that is not so. If the ecology is destroyed, if humanity comes to a point where life becomes impossible here, then we will find something. Maybe we will find sky cities which can float, big balloons. We will find sea cities which can float or we may start migrating to some planet.

Don't be worried about these things. My own approach is that whenever some problem arises, it is good; it helps the mind to find a solution. For example, people suffered for many many centuries because of darkness, cold, then they invented fire. Not that they had not known about fire; fire was there sometimes, wildfire in the forest. They knew about it but when it became too much and their life was being destroyed, then only.... Necessity is the mother of invention; they invented. Since then we have been inventing and inventing and inventing. Now we have come upon a point where we are destroying ecology. Nothing to be worried about! And you will not be there to face it so why be worried? (laughter) The people who are there will take care! I think Gaffar will not be there. At least for the thirty, forty years you are here, things will continue; nothing to be worried about.

If petrol disappears, we will find something; that is the only way to find. Who knows? – some day our cars will run by water; there is no problem in it. If petrol disappears we will have to find something. Maybe just the sunlight or maybe just air or just water. And who knows? one day we may have vehicles which run only through willpower! (laughter) It is possible, and man only finds out things when things become impossible, otherwise why bother? Petrol is available, so go on! When you have finished with petrol then you have to think about it.

Only a big problem, a big crisis, brings a change in human consciousness. That's how we have been growing. One day we killed so many animals that life became impossible, so we started cultivating; it was the same problem Just think of those people who had lived only on hunting. They hunted too much and they killed so many animals that it became impossible. They must have been suffering in the same way. They must have asked, 'Now what? How are we going to survive? We have killed so many animals.' Then they stumbled upon cultivation.

This is how humanity has been surviving. And the problem has always been there some way or other; the problem has to remain there. Out of the problem one grows. So never be pessimistic, mm?

The American intelligence is pessimistic; it only thinks of the coming doom, doomsday. Ecology is destroyed, this is destroyed, that is destroyed, petrol is finished and the water and air are polluted. It is perfectly right, it is happening, but it cannot be stopped either.

The only way to go beyond it is to find some solution. Not that you can replace ecology; that is not possible. Man cannot go back, man can only go ahead. Maybe that's why so much energy is put into going to the moon and to Mars. Maybe within thirty, forty years we will need a great migration. We have been migrating down the ages. We have been migrating only on the earth, from one continent to another continent. When food was finished on one continent, we migrated to another continent. Now, we can migrate to another planet and it will be a beautiful journey, don't be worried. At least I'm not worried at all... about anything. Whatsoever happens is good. Rather, you meditate! Good.

[A visitor, who has been invalid for several years, says: Did you bring me here?]

Yes! Become a sannyasin...

[She answers: You really think so, that I should become a sannyasin?]

Yes! That's why I have called you. You have to think about it? It is better not to think but become a sannyasin without thinking.....

Thinking will not lead you anywhere; thinking goes round and round. One has to come out of the circle. Non-thinking is always helpful. One has to be foolish sometimes; only then can one do something, otherwise it is impossible. If you fall in love and you go on thinking and thinking, you will not be able to do anything. It is a kind of fall in love....

[She then asks: Are you the person whom I feel I've been in contact with since the summer?]

Right! And now the contact has to grow deeper....

It is always difficult, it is very difficult, but now, slowly, slowly, you will not wonder. Things will become more clear and messages will become more clear....

It is difficult to decide, mm? Once you are here for a few days, slowly, slowly, you will start recognising me... because those intimations are very vague. By their very nature they are very vague because they are not physical, they are astral. And your astral vision is not very clear....

So you have just seen through a dark glass, mm? just fragments, something, but not a clear-cut picture. But that will settle... that's not much of a problem. I will clean the dark glass; it will settle.

It will be good if you stay at least six weeks. That will be good; then you can do a few more groups and things will settle. And what should we do about your sannyas?

[She asks again: You really feel I should?...]

I feel, but unless you feel, I will not give, because my feeling is not the only thing; you have to feel it too. So I think, wait, mm? – your feeling has to come. Then the meeting will be good, otherwise I

will give sannyas and you will not be able to receive it totally. Just do these groups; things will settle. Good!

[A sannyasin says: I don't smoke (dope) because it scares me, it's too intense. I smoke occasionally but I know how much more I could be feeling when I don't smoke. I want to learn to feel without smoking.]

Osho suggests she do the encounter group, and she says she is scared about the violence in it.]

Don't be worried, mm? At the most they can kill you! More they cannot do. Think of the worst and hope for the best.

Encounter will do much, it will be immensely helpful, mm? because this question of sensitivity and aliveness... it requires that something be broken. Something is covering you like a crust, and because of that crust you cannot see deeply, you cannot hear deeply, you cannot contact reality.

That crust is taken off by psychedelic drugs, chemically, forcibly; it is violent act through chemical change. The curtain is pulled away and for a moment you can have a glimpse, but that will remain only for the moment and again the curtain will be there. The next day you will find yourself more dull than ever. Then more of the drug is needed, a greater quantity, and that can destroy the whole chemistry of your body. The best way is to destroy that crust not chemically but consciously, and that's what the work of Encounter is. Don't be afraid, mm? – I will tell them to kill you; don't be afraid! Good!

[Another sannyasin says: Please help me to feel more.]

Mm mm, that will happen in its time, just don't be worried. Feeling cannot be cultivated, cannot be imposed. One has to wait; when the spring comes, it blooms. And it is coming; don't be worried about it, you need not tell me about it. That is my work: to look after that. If you are too conscious about it that will be a hindrance, because consciousness will mean only one thing, self-consciousness. You cannot be conscious without the self and your very self-consciousness will not allow you to relax. You will be checking again and again and saying, 'The feeling has not come yet, the feeling is not coming yet, I am missing... I am missing,' and that Will create more mess.

You forget about it now it is my business! You are my sannyasin, now it is my work. Once you are my sannyasin it is my work. If you are not a sannyasin, then it is your work. The day you take sannyas, you can relax. Then you can trust me; whenever it is right it will happen.

CHAPTER 26

29 December 1977 pm in Chuang Tzu Auditorium

[Mother and six-year-old son are at darshan. The mother says: I worry about him and since he's been at the ashram he's doing the sorts of things I don't like, things he didn't do before like fighting and begging and lying...]

Don't worry, mm? – he will not need any Encounter groups later on! It is perfectly good. This is the time when they should fight and scream and say things and be true; that will create the authenticity. These things will disappear; if they are repressed they remain. They only remain because they are repressed, otherwise when their season is past they will go.

Everybody looks childish because the childhood has not been allowed. So even a man of forty or fifty or even seventy can go into a tantrum. Just a small thing upsets him and he can become very very juvenile. Just a small shock, some sadness, and he is not capable of bearing it. He has not been allowed to live his childhood; that un-lived childhood goes on lingering.

Remember always, as a basic rule: we are finished with that which is lived; that which remains un-lived goes on persisting, it wants to be lived. There are things which are good in childhood. The same things will be very very dangerous when the childhood is gone. For example, if he screams it can be understood, if he shouts it can be understood, but when he is forty or fifty and he shouts and screams it becomes difficult to understand; then he himself feels embarrassed.

That's why so many groups are growing in the world. They are needed, particularly because of Christianity. Christianity has been teaching repression, two thousand years of repression and ideas of Christian dignity. So nobody is allowed... Those things remain deep inside you, they wait: if some opportunity arises they will explode and if no opportunity arises, the person goes on seeking some opportunity. He may become drunk and then he will do things. He is forgiven; people say he is drunk. He can also say 'I was drunk, sorry.'

People go to war, people go to see murder films. What is the joy in seeing a murder film? What is the joy in reading a detective story? It is a vicarious joy: that which you cannot do, you are doing through others, vicariously. Mm? you become identified with the murderer or the murdered, and you are thrilled. Why should people go to see a bullfight? Why should people be fighting with animals and go hunting? That seems to be so cruel and unnecessary. But there is a need; something wants to be expressed, some way has to be found.

Have you not seen a football match? – how a fight breaks out, there is a riot. The two parties and the friends of both the parties start fighting. Somebody is murdered, killed, and there is chaos. Just in a football match! It is so stupid... but it goes on. See a football match and people are so excited; that is their childhood un-lived.

Allow him, don't be afraid.... Your fear comes from your repression; it is not because of him. Your fear comes from your repression. You have been repressed; you have never been allowed these things and he is being allowed. You must be feeling a little jealous deep down and the fear is, if you have not been allowed, how can you allow him? something may go wrong. You have been taught that these things are wrong.

Just allow him. with this he will grow and he will grow beyond childhood. When he become mature, he will be really mature. He will never need anything like Encounter, Gestalt, Psychodrama. He has lived all that himself, and when you can really live then it goes very deep. A group is a created, artificial situation; it is only a substitute, a poor substitute.

Don't be worried – let him enjoy. Good!

Deva means god. Gayyum means self-subsisting, self-evident. God simply means that which needs no proof. Everything else needs proof but God is self-evident, because God is the substratum. Everything needs some support but the ultimate cannot have any support. It has to be its own support. And by God I don't mean a person. By God I mean the totality of existence. Gayyum is a Sufi word....

[A teacher, who came for a short visit, is unsure whether to return to her job in the West or stay here for ever.]

Just do a few groups and enjoy these days. This is how the mind goes on destroying all possibilities; it goes on sacrificing today for tomorrow. When tomorrow comes, we will see. There is no need to decide right now, mm? – you can have twenty-four hours to decide. Start deciding on the night of the twenty-fourth. Up to the twenty-fourth be completely unworried; that thing can be decided easily. Live these few days as totally as possible.

Out of that totality will come the decision. Decision is good when it comes out of life; it is bad when it comes only out of the head. And when it comes only out of the head it is never decisive; it is always a conflict. The alternatives remain open and the mind goes on and on, from this side to that. That's how the mind creates conflict. The body is always herenow, the mind is never herenow; that is the whole conflict. You breathe here and now, you cannot breathe tomorrow and you cannot breathe yesterday. You have to breathe this moment, but you can think about tomorrow and you can think about yesterday. So the body remains in the present and the mind goes on hopping between past

and future, and there is a split between body and mind. The body is in the present and the mind is never in the present; they never meet, they never come across each other. And because of that split, anxiety, anguish and tension arise; one is tense – this tension is worry. The mind has to be brought to the present, because there is no other time.

So whenever you start thinking of the future and the past too much, just relax and pay attention to your breathing. Every day at least for one hour, just sit in a chair, relaxed, make yourself comfortable, and close your eyes. Just start looking at the breathing. Don't change it; just look, watch. By watching it, it will become slower and slower and slower. If ordinarily you take eight breaths in one minute, you will start taking six, five, four, three, two....

Within two, three weeks you will be taking one breath per minute. When you are taking one breath per minute the mind is coming closer to the body. Out of this small meditation a time comes when for minutes the breathing stops. Three, four minutes pass and then one breath. Then you are in tune with the body and you will know for the first time what the present is. Otherwise it is just a word; the mind has never known it, the mind has never experienced it. It knows past, it knows future, so when you say present, the mind understands something in between past and future, in between something, but the mind has no experience of it.

So for these twenty-four days, for one hour every day, relax into breathing and let the breathing go... It goes automatically. When you walk it goes automatically. Slowly, slowly there will be gaps and those gaps will give you the first experience of the present. Out of these twenty-four, twenty-five days, suddenly the decision will arise, whatsoever it is; if the decision says go back then go back... and you will be happy in going. If the decision says stay you will be happy in staying.

It is not material what decision comes up. The most important thing is from where it comes, not what it is, but from where. If it comes from the head it will create misery. You can decide to go, and the head, half of the head, will go on saying, 'You are doing nonsense. You should have stayed.' You can decide to stay and half of the mind will say, 'What are you doing? You are losing your job, you will suffer later on you will get into trouble. It is better to go.'

But if some decision arises from your totality then you never never repent for a single moment. A man who lives in the present knows nothing of repentance; he never looks back, he never changes his past and his memories and he never arranges his future.

Decision from the head is an ugly thing. The very word 'decision' means 'de-cision'; it cuts you off. It is not a good word. It simply means it cuts you off from reality. The head continuously cuts you off from reality.

Right now put it aside and do a few groups. If the decision comes to stay then I will give you a few more, mm? If the decision comes to go, that's perfectly good; I will say good-bye! Good!

[Someone who is leaving says: I love the love that you give to us so much, and I feel the love I have is borrowed from you; I want to develop it myself... but I don't know how.... I'm so greedy. I discovered in Poona that I'm so selfish and so ugly and...]

You have been discovering great things! No need to make any distinction between me and you... and don't feel that the love is borrowed. It is yours... sincerely yours! (laughter)

Love is simply love; it is no one's. When it is somebody's, it is not real love; it has the bitterness of the ego in it. Love is simply love. How can it be mine and yours? Your ego is creating the problem, that it should be yours, that you should be in possession. But if you remain there it will never happen. That 'I' has to be dropped, then you will not see any distinction. Then mine and yours disappear; only love is. There is no 'I', no 'thou'; only love is!

Something beautiful is happening to you but the ego wants to destroy it. Don't be a victim of the ego; just put the ego aside. Don't think in terms of 'mine'. Just forget all about that 'me' and 'my' and suddenly you will see that love is like the sky: it is nobody's, although countries claim that this is their sky! And you can also claim that the sky above your house is yours, the sky in your courtyard is yours, but whose...? The sky cannot be anybody's. We are all in it and it is in all of us. It is nobody's, nobody can claim. So is the case with love.

Just forget that idea. And the second thing....

Remember the ego always wants to have something through which to condemn you. It lives out of condemnation, because it needs conflict. If there is no conflict the ego cannot survive. Conflict is its food, nourishment, so it has to fight with something or other – either fight with somebody or fight with yourself; call yourself ugly and start fighting. When you call yourself ugly the fight has started. Then the ego is happy; there is war going on between you and you. It has divided you into two.

Who is this who says you are ugly? It must be something separate from you. You have divided yourself into two parts; one has become your 'I', the super-ego, and the other has become the condemned part, the ugliness. Now you are two and you can fight.

Never condemn, and if you don't condemn, if the acceptance is total, whatsoever you are, whosoever you are, this is the way you are. Relax into it, and in that very relaxation the ego dies because it cannot get any nourishment any more.

The ego has to be dropped.... That is the only barrier, the only problem, the only disease. But you are moving on the right track; just be more alert. The closer you come to truth, the more alertness will be needed because the mind will try to distract you in all ways, to take you away.

CHAPTER 27

30 December 1977 pm in Chuang Tzu Auditorium

Anand means bliss, blissfulness, wahhab means one who can bestow bliss on others too. And bliss is true only when you can shower it on others, when you can share it. If it is something that you can't share then you have imagined it, it is not true. Truth is always something that has to be shared, that can always be shared. In fact there is an intrinsic desire in truth to be shared. Dreams are private; you cannot share your dream. You cannot invite your friend to be present in your dream, that is not possible, even the most beloved person cannot be part of your dream – you will dream alone. It is not shareable. Bliss is not a dream, it is not private. It is reality. When it happens you can bestow it on others; in fact, there is a great urge to shower it on others. When a person feels blessed, he can bless others too.

Wahhab is a name of God, a Sufi name for God: God, the bestower. So let this be a continuous remembrance in you, that whenever you are feeling happy, share it and it will grow, and you will be repaid a thousandfold. Whenever you have a little bit of happiness, immediately share it. Sing it, dance it, hold somebody's hand, give it to him or her. If you cannot find anybody then a tree will do, a rock will do, but share it immediately; don't hoard it. It is by hoarding that we have been killing our beauties, it is by hoarding that we have become miserable. A hoarder will always remain miserable. Share, and be a spendthrift!

[To an initiate Osho says:]

And let this become your practice: whenever you have time just take your eyes upwards, and soon you will feel silence arising out of it. You will become capable of moving them almost to the very end. And when the eyes move upwards, great changes happen in the body energy, in the body chemistry. And you have the natural possibility, otherwise after many many meditations, eyes start moving upwards on their own.

In the deepest trance, the eyes are always upwards; in deep sleep also your eyes move upwards. But you have a natural quality and it will be easily developed, so just sitting silently, move the eyes upwards, either with closed eyes or open eyes; it doesn't matter. And soon you will see that when the eyes move upwards thoughts will stop; you will not be in the ordinary space. When the eyes have moved to the very end you can fall into deep trance, where consciousness is, but the world disappears.

And tell your friends, with whomsoever you are staying, that if you fall or you become unconscious, they need not be worried – I will take care – because sometimes it is possible. Mm? others will think that you have fallen into a coma or something; they need not disturb you. If they become too worried and they want you to come back, just tell them to rub the third eye slowly, mm? – just a one minute rubbing of the third eye and the eyes will come back. That has to be your private meditation.

Mujib is a Sufi name for God; it means one who hears the prayers. Prem means love – one who hears love and prayer. And deepest in your being is that centre which hears prayer and love. And it hears only two things. Nothing else ever reaches it; all else remains on the circumference, on the periphery. It cannot go into that deep core of your being; only prayer and love reach there. When you are in deep love you are centred.

That's why you are centred, because love connects you with your own centre. That's why people are in so much need of love, because without love they feel uncentred, unrooted. A tree without roots in the soil is thirsty for soil, is hungry for the soil. That's how a man or woman is without love: unconnected with themselves. Love connects.... So is the case with prayer.

Prayer is the highest form of love, the purest form of love. In love there is some demand hidden, unhidden, conscious, unconscious, but there is some subtle undercurrent of demand, of desire, of conditions. In prayer love has become free of conditions, free of desires, free of passion. In prayer love is freedom. It has stopped begging. It asks nothing; it has forgotten the language of asking. On the contrary, it has learned how to give. When love starts giving it becomes prayer.

So in fact, only love is the bridge. The higher love is, the more rooted you will be.... More grounded.

Man also has roots just as do trees, but those roots are not visible roots, that's the only difference. Otherwise we have roots, but our roots are invisible. They need nourishment, and the nourishment comes through love and finally through prayer. So start by loving and by prayer; that is your whole path. The beginning should be love and the end should be prayer, and somewhere in the middle of the way, love is transformed into prayer. If one can go on loving and loving and loving, one day one suddenly sees that now the love is no more crawling on the earth but has grown wings and is flying into the sky. Then it is prayer.

[Osho suggests groups to the new sannyasin. She replies: I would rather like to do the pottery...]

You can do it, but I think do a few groups and then pottery, mm? First become a potter and then do pottery!

First release all your catharsis, otherwise that will go into your pottery. Your anger, your violence, your aggression, will all go into the pottery. First release all that, so your pottery will be really Zen

pottery. That's the difference between ordinary pottery and Zen pottery. They look alike from the outside, but something made by people who know what meditation is has a different quality to it.

Whatever you have is poured into it. If you are cooking and you are angry, you pour poison into the food. If you are angry and you are doing pottery, your anger is bound to affect it because that too is energy and it will become engrained. It will go into the pot and will remain engrained in it. A man who knows how to read pulsations can read the pot and can say that the person who was making it was angry. He can sniff out who has made it.

When a Zen master makes a pot, a teapot or a cup, he pours his meditation into it, he pours his nothingness into it; he has nothing else. He pours his joy, his silence, his prayer into it. Then it has a different quality, it has a different vibe.

So first go through a few groups, mm? Get attuned and then go into pottery. Pottery is one of the best things to do!

[A new sannyasin says: I have many very strong meditation experiences which I don't trust.... For instance, I have the feeling of dying. I just go into it and I experience that I am leaving, going away. It is very beautiful and I feel I can die.

Osho checks her energy.]

Start feeling that you are dying. Go into that space so I can feel whether it is really there or just imagination. Just be there.

Come back! It is perfectly true and real; it is not imagination. You have to use it as your meditation technique. At least once or twice a day, die; you don't need any other meditation. It is just the right thing for you and you have come across it on your own.

But it happens, because there is no way to decide whether it is imagination or reality, it is difficult for you to decide. But I am here for that! It is perfectly real; go into it deeper and deeper... but without any fear. Even if sometimes you feel that you are almost going to die, die; nothing to be worried about. It is not the death of the body, it is the death of the ego. And if the ego dies you are born. It is good!

Eckhart is one of the most beautiful persons the West has produced. I mean Meister Eckhart, a Christian mystic. After Jesus there are only two other persons in Christianity who are valuable. Eckhart and Francis. Eckhart was almost a Zen master.

The Pope had decided to expel him from the church but he died at the right time! That's why he was not expelled, otherwise they had decided, orders were going to be issued, but he died at the right time; these people know when to die

But read Meister Eckhart's sayings, meditate over them; they are some of the most beautiful sayings ever.

[The new sannyasin says he has been doing TM, but he uses his own mantra, 'Om man padmi om.']

You can continue, mm? But the mantra is a little big, it should be small.

The bigger it is, the less effective; it should be very small. Mm? let me feel the mantra for you. Come close. Just turn your eyes upwards, as much as you can, so that they almost start going into the head....

Good! Mm mm. You use a sufi mantra, 'Ya Malik... Ya Malik.' Malik means master, God, Lord – 'Oh, Lord' – 'ya' means oh. But use it emphatically: 'Ya Malik!' Mm? (He repeats it.) and make it very forceful. 'YA MALIK... YA MALIK... YA MALIK.' And that will do. Continue it, it will be helpful. Good.

CHAPTER 28

31 December 1977 pm in Chuang Tzu Auditorium

[Daniella, from Italy, took part in the Centering group which is here tonight. Osho is explaining the meaning of her sannyas name to her: Prem Shakura.]

OSHO: Prem means love; Shakura means thankfulness, gratitude, gratefulness. And love is always thankful. If love complains, then it is not love. Love basically is gratitude. Complaints arise when there are desires and they are not fulfilled; gratitude arises because all that is needed is already fulfilled. So much is given that more cannot be asked; then there is gratitude. Complaints arise because this has to be there and it is not and that has to be there and it is not. The desiring mind complains; the loving mind thanks.

That's why one very fundamental thing has to be understood: love is not a desire, because desire is complaint, desire is ungratefulness. Love cannot be a desire; it is fulfillment. It has no demands, it does not ask for anything. It only gives, and gives out of thankfulness. Love is a sharing, not a desire. And people who think love is a desire go on missing; they will never know what love is. They will know passion but they will never know love. They will know lust but they will never know love.

Love is very unearthly. It is of the sky! Love exists in time but does not belong to time; it comes from eternity. Learn to become more and more grateful for small things.

Just for the sheer joy of breathing, feel grateful to God... just for the sheer joy that you can see rainbows and flowers and the clouds. What more is needed? Just for the sheer joy that you can love and that you can be loved, be thankful, and out of that thankfulness a person becomes religious. Not by going to a church or by becoming a Christian or a Hindu but by becoming grateful, does a person attain to religiousness.

[Meanwhile, Tet from Holland, another group participant, is taking the plunge into the sannyas stream.]

OSHO: This will be your new name: Swami Prem Aurobindo.

AUROBINDO (tentatively trying it out): Aurobindo... Swami Prem Aurobindo.

Prem means love, Aurobindo means lotus - love lotus. And love is the lotus in the mud of life. The lotus is a symbol of great metamorphosis: it arises out of dirty mud and there is nothing more beautiful than it. There is nothing more fragrant than it, there is nothing more delicate than it... and it arises out of very dirty mud. It is the symbol of transformation. So is the case with life: ordinarily it is dirty mud, it is a mess, but it can be transformed into a lotus, a lotus can arise out of it.

In the East we have always thought of Buddhas as lotuses. They belong to us and yet they don't belong to us. They come from us but they go beyond us; they live in the world but the world does not live in them. They remain here and yet they are somewhere else, in some other space. They are outsiders here. They move in the crowd but they remain alone; they talk but they are silent. They live as everybody else lives but there is a different quality in their life. Their life has a luminosity, their life has grace - that grace is divine.

When I say the 'mud of life', I am not condemning life; I am simply saying that life contains lotuses in it. They have to be searched for, they have to be cultivated; they have to be helped, so that they can grow.

Don't accept the seed as the end. The seed has to be given to the soil; the seed has to disappear into the soil, and then a majestic tree arises out of it. Nobody could have imagined that that small seed had contained such a big tree - a tree which will talk to the stars, which will have conferences with the clouds, a tree which will be a message from the earth to the sky. Nobody could have thought, imagined, dreamt that a small seed can contain such a beautiful phenomenon.

So is man a seed, a muddy phenomenon... not to be condemned, but to search for the lotus. And love helps you to grow; love helps to make you a lotus. Love is exactly the inner lotus, the opening of the heart; and with that opening there is great fragrance, great joy and great benediction.

[Rohit and Priya are leaving for England. Osho asks Rohit if he has anything to say. Happy New Year! says Rohit and Osho chuckles and says, That's good. It is always New Year! Priya looks down at the ground as Osho asks her when she will be back. She doesn't want to go, she says, but she has another year of nurse's training to complete. I will need nurses, says Osho, I will need all kinds of people, so you go. It is only one year? It feels like a long time, replies Priya ruefully. It will not be long, Osho promises. I will make it very short!]

[Urmila says she's been in a negative space this visit, though she feels good now.]

URMILA: I see how difficult it is, to surrender. When I listen to you it seems pretty easy, but...

OSHO: It is! Surrender is the easiest thing in the world. If you cannot do surrender, you cannot do anything! In fact, surrender is not a doing at all; it is a non-doing. You don't do it, you simply relax into it. There is nothing like doing. What do you do when you go to sleep? You don't do anything; you simply relax into sleep. That's what surrender is: if you love me, you relax into me.

There is no effort needed. Effort means resistance, effort means you are fighting. Something in you is not ready, something in you wants to deny, something in you wants to say no - and against that you are trying to say yes, hence the conflict - otherwise, no effort is needed. Just see me and listen to me, watch me, just feel me and surrender will come on its own. One day you will suddenly find that you are no more; then it has a beauty. It is effortless.

But it is going to happen; maybe that is why you started feeling some negative space. Before surrender one has to go into many negative spaces. Many doubts arise; many dark nights of the

soul have to be passed. Before one comes to the oasis it is a long desert. But when the darkness becomes too much, then know well that the morning is very close by, by the corner. The night is darkest before the dawn. Good, Urmila!

[Mahasattva, her companion, comes up.]

OSHO: Hello, Mahasattva! What about you?

MAHASATTVA: It's always the same thing: I'm groping for a question and they're so short-lived; they don't survive the way to you!

OSHO: There is no need... there is no need! (laughter)

No question is needed. To get my answer no question is needed. In fact you will get it only when there are no questions left.

MAHASATTVA: I feel it might be a way of hiding myself.

OSHO: No, no, nothing is there... nothing. All questions are momentary. Just watch and they will disappear - and by watching, watching, one day you will come to a space where there is no question left. Then you will understand my answer, not before it.

If you are too much in your questions you will not understand the answer. When you are no more in questions you have the right vision, an unquestioning consciousness. Then there is no need even for me to say a single word. Without my saying anything, it will be heard by you. Without being given to you, you will get it.

This is very good; whatsoever is happening is the right thing. But I understand: so many people ask questions, so you become worried. You start thinking 'So many people are asking questions and getting answers.' While they ask they will not get the answer! Answers are available only when questions have left you; they can't live together. So this is paradoxical but this is how it happens: those who have never asked will receive sooner.

Just keep a little patience! Good, Maha!

[Parmita follows Mahasattva. Her energy feels light, bouncy.]

OSHO: Hello, Parmita! What about you?

PARMITA (laughing): The same thing...

OSHO: Mm!

PARMITA: ...no more questions!

OSHO: That's very good, Parmita! That's my whole work here: to take all questions away from you. If I answer, I answer only to take the question away, not to answer the question. Mm? It is just a hammering on the question so it is dropped and you are freed from the question. Not that I give you an answer... otherwise you will be imprisoned by the answer, and that will not be much gain.

You have to be freed, completely freed from question and answer, both. But the mind feels very worried when there is nothing to ask; the mind feels very, very happy when there is something to ask, something to worry about; some irritation and the mind enjoys it. When there is silence and nothing to ask, one feels at a loss. But you have to learn to be in that space of being at a loss. That is very spacious. You are unacquainted with it, that's why you feel so shaky when that unknown

space surrounds you; otherwise it is the most ancient space possible. Just start enjoying it!

When there is no question, dance, sing. Feel happy that you are fortunate in having no questions left. It happens only to fortunate people!