

# **The 99 Names of Nothingness**

*Talks given in Chuang Tzu Auditorium from 1may 1978 to 31may 1978*

*Darshan Diaries*

# CHAPTER 1

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*1 May 1978 pm in Chuang Tzu Auditorium*

Khabira. It is a sufi name, a name of God. Literally it means: one who sees all, the cognizant one, the seer of all. And that is hidden in everybody – the witness. What we see may be true, may not be true, but the seer is always true. The seen may be, may not be. In the night you see a dream, in the morning you find it was not true, but the one who saw the dream is still true. In the morning, in the night, all the time he is true. You see a rope and you think, in the darkness of the evening, that it is a snake. But when you come close you know that it is false, it is not so. But the seer was not false. Even in seeing something hallucinatory, the seer remains true; the seer is never false.

'Khabira' means: the one who sees, the witness inside. Sufis have beautiful names for God; in all they have ninety-nine names for God. One wonders why not one hundred? It looks so incomplete. For a certain, subtle reason, the hundredth name has been kept silent. That is the true name of God which cannot be uttered. The tao that can be uttered is not the true tao and the God that can be spoken of is not the true God, because the word 'God' falsifies the reality of God. So the hundredth name is the true name – what Hindus call 'satnam', the true name – but it can't be uttered. It will lose its beauty if it is uttered. It remains unuttered, at the deepest core of the heart. But ninety-nine names can be uttered just as a help to reach the hundredth. The hundredth name is almost a nothingness – what buddhas have called 'nirvana', nothingness.

So I call these the ninety-nine names of nothingness; one of them is 'khabira'. Get into the idea of it and become more and more of a seer. Change the gestalt from the seen to the seer. Looking at the tree, remember the one who is looking; eating, remember the one who is eating; walking, remember the one who is walking. Rather than emphasising the outer, emphasise the inner, and slowly slowly it becomes clear who this seen is. That is our true reality and that is what God is.

Latifa. That too is a sufi name for God. It means: the subtle one. The gross one is visible, the subtle one is invisible. The gross is the outside, the subtle is the inside. The gross is objective, the subtle

is subjective. And people go on searching for God in the gross. They say 'We would like to see God.' But only the gross can be seen; the subtle has to be felt. The gross can be seen with the eyes open, the subtle has to be seen with eyes closed. The gross is not there as an object. You cannot encounter it. God is inside you, as you. You cannot stand outside God and see Him; you can see Him only from the inside by being Him.

And these are the two ways to approach reality...

One way is that of science – the gross, the objective. The other way is of religion – the subtle, the subjective. If you see a flower, you can look at it scientifically. You look at the chemistry of it, at the form of it and the substance that makes it. You dissect it and you come to know about the components of it. But something is missed in that very analysis. The beauty is missed, because beauty is not a component of the gross. And if you ask the scientist 'Where is the beauty that was in the flower?' he will say 'That was not there, it was illusory. I have dissected it all and all, and these are the things that I have found. These chemicals were there, this matter was there, these atoms, these molecules were there. But there was no beauty. And this is all, this is the totality...' But you know and the scientist knows in his own poetic moments, that there was beauty. When he gives the flower to his wife, he is not giving her something chemical. He is giving to her something aesthetic, something beautiful. But when he is a scientist, he denies it.

That beauty can be known only through a totally different way: not by looking there outside but by realising it inside. The real poet will go to the flower and slowly slowly will close his eyes and will start seeing it inside himself. He will become the flower; that is his way of knowing. And that is the way of love also. You can see a man from the outside, you can observe the measurement and the height and the weight and everything – the qualification and the country that he belongs to – but still you are missing. But if you fall in love with the man, then you will know something.

That is really the spirit of the man, the beauty of the man. But in love you will have to become one with the man.

'Latifa' means the subtle one. God is the subtle one. Don't look for Him in gross ways. One has to develop indirect ways, aesthetic ways, poetic, loving ways. One has to learn how to trust, one has to learn how to dissolve, how to become one with things. Then one day, the benediction. Suddenly from nowhere God arises... not as a person standing outside, but as you, as a presence, there inside you at the very core of your being. God comes not as the circumference but as the

Jalal... another name for God. It means: the majestic one. All that is beautiful in existence, all that has splendour and majesty, is part of God. Whenever you see beauty it is divine. Wherever you see it, bow down to it. It is the manifestation of God. It may be in a flower, it may be in a human face, it may be in a star or anywhere, but wherever you feel the awe and the presence of the majestic, bow down! Make it a point, make it your meditation. And you will be surprised: the more you recognise beauty, the closer you start coming to God, the more you can see splendour hidden everywhere. And it is everywhere. In the stone it is lying there – one just needs to discover it. In the ugliest rock there is a splendour – the eyes are just needed to find it.

If one starts looking for it, one comes across it more and more. The ugly slowly slowly disappears, because nothing really can be ugly. Because all is God – how can there be ugliness? The ugliness

exists because we have not understood. It is a misunderstanding, a misinterpretation; it needs more sympathy so that it can open its heart. See it in the lightning, in the clouds, in the rain, in the sounds, in the silence. Just be in search of the majestic and then you will not need to go to any church, to any temple, to any mosque, because then the whole existence becomes His temple. It is!

Rahima. It means mercy, kindness, compassion. It is a name of God. It means the compassionate one, the merciful one. And get in tune with the feeling of mercy. That will become the door to God for you. Everybody has to find his own door. Different people go through different doors. They arrive at the same goal, they reach the same reality, the same nothingness or the same God, but the approaches are different because personalities are different, types are different.

So mercy is going to be the key word for you. Feel more and more compassion. Flow into compassion... for no reason at all, because compassion can't have any reason, it is its own joy. If you do it for some reason it is no more compassion. It has to be spontaneous, on the spot, with no idea, with no motive. Then it brings great joy.

[A sannyasin, leaving, says that if everything goes well, he will be back by fall.]

By fall ? Everything will go well – cross out that 'if'! Never get hooked by 'ifs' and 'buts'. Make life simple, and without 'ifs' and 'buts' life is very simple. 'Ifs' and 'buts' create great complexity. Because we create our life through our thinking: if you say 'if' then there will be an 'if'; you are projecting it. Don't project hesitations. Just say 'Everything will be well and I will be here by fall'... and everything will be well; there is no problem in it.

Man creates his own world by thinking about it continuously.

## CHAPTER 2

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*2 May 1978 pm in Chuang Tzu Auditorium*

Hasiba. It means: one who satisfies. Without God there is no satisfaction possible. One can go on searching and one will find many things in life but nothing is going to satisfy. Just a moment's illusion that one feels satisfaction, one has not even felt it and it is gone. Just a dewdrop slipping on the grass leaf: you have not even seen it correctly and it has disappeared, fallen. That's how we come across satisfaction: one desire is satisfied – for a moment one feels good, but only for a moment, and again the whole turmoil starts, again the whole trip. As one desire disappears, ten desires arise in its place, and it is a non-ending process.

Only with God does that process stop, that wheel moves no more. When one comes to see God, feel God, live God, all desiring disappears – one is utterly satisfied, and forever. It is not momentary satisfaction, it is contentment, absolute contentment; hence the name Hasiba. God is one who satisfies, who really satisfies.

Everything else in life only promises, but they are false promises, the goods are never delivered. Money promises that if you have it you will be helped. But people go on becoming richer and richer and happiness never arises. It is always there like the horizon – very elusive. Relationships give one the idea that everything will be good now and one will live in happiness forever, but it never happens. It happens only with God and in God.

So whatsoever satisfies you totally, absolutely and forever, is what God is: God is another name for that which satisfies.

Hadi is a sufi name for God – it means: the guide. All guidance is from God, and the guidance is always coming – we just have to learn how to listen. It is a still small voice in the heart. If the mind is too full of noise you will not be able to hear it. Once the mind is silent, that still small voice arises. And it is absolutely clear, with no hesitation, with no wavering. It leaves no alternatives; it is not a

question of choice, it is very decisive. One simply has to do it, there is nothing else that can be done. But we don't hear it – our minds are in such turmoil, the traffic noise of the thoughts is so much.

The guide is not outside, the guide is within you. One has to go deeper into one's own being to find God and the guide. Once the inner guide is found there are no more mistakes, no repentance, no guilt. There is no question of doing good or doing bad; whatsoever one does is good. It is not a question of morality either; one's very being is good and whatsoever comes out of it is good. One walks in light and one walks lightly because the head and the burden of the head is no more there. And when one walks in light and walks lightly, life becomes laughter, love, joy.

Until the inner guide is found, a master is needed. Once the guide is found, you have found the master within yourself. The master is there simply to say something to you which is being said by your heart already. But you cannot hear it so it has to be said from the outside, because we can listen to something from the outside more easily than to something that comes from the inside.

The master outside is just a representation of the guide within. So the inner guide and the outer master are not two phenomena; they speak the same language. Surrendering to the master is really surrendering to your own inner guide, because the outer master functions only as an echoing point, as a mirror: he reflects you. He makes things clear which are not clear to you, that's all. He simply says loudly that which is being said by your heart silently. He magnifies the still small voice.

[Swami Rashid. Swami, master, as a reminder that he is ultimately master of himself. For him, the way is through the understanding of God as provider.]

God is always providing; whatsoever is our need is always looked after. We unnecessarily become worried about our own self. There is not a thing to worry about. Once this trust arises, life becomes a joy. The universe is not antagonistic to you. It has mothered you, it has fathered you; it is both your mother and father. You are part of it. It goes on nourishing you, it cares!

To understand this is to relax. Those who don't understand this remain tense – naturally, because they have to take care of themselves. Then there are a thousand and one problems to be faced. They have to plan for the future and it creates anxiety. Planning for the future they go on missing the present, so their whole life becomes just planning for life but never living it. They are also worried about the past because they have done a thousand and one things which were not right. And the mind goes on thinking: 'I should have done this rather than that.' Between the past and the future they are crushed, between these two rocks they are sandwiched.

Once you understand that God is the provider, great freedom arises. There is no past then and no future, there is only present. You can live it to the maximum. Then life is not just an endurance but an enjoyment. That's the meaning of your name.

Majido. It is a name of God. It means 'the glorious one.' That is the next step in wisdom, because human wisdom is of no use unless it reveals to you the glories of God. Human wisdom can even become harmful: it can make you egoistic. It has to be surrendered at the feet of God. All glory and all wisdom is His. Man has just to be a fool in the eyes of God. From this moment think of God as wise and yourself as the fool. And that will give you the real wisdom.

To be foolish in front of God is to be wise. Blessed are the ignorant ones for they shall know....

[A sannyasin, leaving, says he feels a block around his third eye. It's been there for the past year and has become more pronounced over the last six months. It's always there when he meditates. Osho checks his energy.]

It is something that has to be accepted very lovingly. It is not anything bad, just the meditative energy is trying to penetrate the higher planes. It hits the third eye centre, that's why the pain arises. Any day there will be a breakthrough. Before that breakthrough the energy has to go on knocking at the door. And nobody knows at what knock the door will open. It may open at the second or the third or the fourth – any knock and it can open – but it is very close by. And before the door opens the pain will become even more severe.

But don't be worried about it and don't take any medicine for it. Just enjoy it. If it becomes too much, too unbearable, then just take a shower; it will help. But no medicine, because any medicine will be a hindrance.

Yes, you have to accept it. And whenever you need me just put this (the little box) on your third eye, mm ? Keep it with you. And come back!

[A sannyasin says: I feel weak. I feel more receptive and feminine since Primal. Lots of father-figures coming up – teachers and everything. I don't know if I should do something or just to let it go. Osho checks his energy.]

You have to relax into it; nothing else has to be done. It is perfectly good, you are on the right track. Become more feminine, become more soft, delicate, and allow it to happen. Your ego is trying to create trouble. Your ego is saying to you 'Be strong, be masculine, be this and that.' Don't go on that male chauvinistic trip – forget about it. Relax. Whatsoever is coming naturally is beautiful. This femininity has to be absorbed.

It is not weakness, it is delicateness; it is softness that you are thinking is weakness. To use the word 'weakness' is to evaluate it. Your ego is evaluating it, condemning it – that this is something wrong, you are becoming weak. Ego always thinks of softness as weakness. That's why women have been thought down the ages to be the weaker sex. It is not true, it is just false.

The woman is the stronger sex but she is delicate, that is true. And now biological investigations prove that. Women live five years more than men: their average age is five years longer. More men go mad than women, double the number. More men commit suicide than women, double the number. More men are prone to illness than women; women have more resistance against disease and illness than men. Women are capable of tolerating pain much longer than men. Just think of giving birth to a child or having a child in your womb for nine months and then for years the nuisance that the children create. Only a woman is able to bear it all. She has a kind of strength which is totally different. She may not have muscular power but muscular power is not the only way to judge strength. The deeper way to judge strength is by the capacity to resist illness, death, the capacity to tolerate pain, the capacity to remain alive in spite of all that is against life, the capacity to remain sane in spite of the whole insane world.

Drop that word 'weakness' – simply call it softness, femininity, and allow it. Much more is on the way. And it is beautiful!

[The sannyasin adds: I'd like to be with a woman. I just sit and just wait and nothing happens, you know.]

Just hang a small signboard: I am waiting for a woman and nothing is happening.

Many women are waiting for a man and nothing is happening – they will start turning towards you! Just let it be known, that's all. Tomorrow just have a signboard and see: many women will start enquiring.

It is not a problem, not at all. Try a signboard!

[A sannyasin says she feels a lot of fear. She is not in a relationship and feels fear to move into one. She feels better when she is not in a relationship.]

My feeling is that the fear is right. Your energy enjoys being alone better. You should not fight with the fear. That fear is indicating the right path for you. At this moment your energy needs to be left alone to yourself, hence the fear is coming. Fear is not always wrong, remember. Nothing is always wrong; it depends. People have such ideas that fear is always wrong – it is not. Yes, sometimes it is wrong, sometimes it is not. Nothing is always right-and nothing is always wrong; everything depends on the context.

Right now your fear is perfectly right – it simply says to you 'Don't get involved'; hence the fear arises. It is not the fear of the new, not at all; that is a misinterpretation. It is simply fear that if you get entangled in energy, somebody else's energy, you will lose the centering which is growing. You are becoming more centered, you are settling more in your being. You are coming to terms with your aloneness and if you fall into a relationship that will be dragging yourself out. Your movement is inwards; a relationship will take you out and that will create a contradiction. Hence the fear. The fear is really helpful – it-is showing you not to be foolish.

Remain alone. When the fear disappears move into relationship, then it will be perfectly right. It will disappear – when its time is gone, when you have settled, when the energy is exactly as it should be inside, then one can afford to go out. First one has to settle inside, then it is easy to go outside, it is not a distraction. In fact it becomes an enhancement of the inner because of the contrast. It becomes a little holiday from the inner but you always come back. Then it is not destructive, it is creative. Then love helps meditation.

So simply wait. Listen to your fear and don't repress it. It will disappear on its own. When the energy is ready to go out, you will suddenly see one day that you are moving with somebody and there is no fear at all – your whole being is with you. When that happens then move into relationship. Till then, avoid, mm? Even if he [the previous sannyasin] puts on a signboard, you avoid it! Mm, look at him. Look at him well, otherwise tomorrow he will put on the signboard. He is sitting there!

Look at his face, otherwise he will put on the signboard and you will be the first victim!



## CHAPTER 3

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*7 May 1978 pm in Chuang Tzu Auditorium*

Halima is a sufi name, a name of God. It means: one who forgives, forebears all. Even if you go against Him, He is not against you. Even if you deny Him, He will not deny you. Even if you go astray, He knows you will come back. His trust in you is absolute. And if one understands this – that God has given freedom, utter freedom to us all, even the freedom to deny Him, even the freedom to do everything which goes against Him – then a new concept of God arises: God as freedom.

The idea that God is a kind of dictator is false. The idea that God wants everybody to obey Him is utter nonsense. An obedience that is enforced from outside will not be a real obedience, it will be a slavery. Yes, a different kind of obedience comes but it comes voluntarily. It is your choice, you choose it. You can disobey, you can obey. As far as God is concerned, all is the same. Adam and Christ are both the same as far as God is concerned. Christ is not more valuable than Adam, who denied God, who disobeyed God.

Once this freedom is felt then God becomes the greatest democratic situation. That is the meaning of 'Halima'. God loves so much that He loves even your hatred for Him. He loves you unconditionally, irrespective of what you are doing and what you are. His love does not depend on your acts....

Asima – another sufi name for God. It simply means 'the great.' All is great, the small exists not. The small cannot exist because all is interlinked, all is part of an infinity. Even the smallest particle is part of the whole. The particle cannot exist without the whole and vice versa too: the whole cannot exist without the particle. The whole will not be whole without the particle – something will be missing, there will be a gap. So even the smallest blade of grass is as great as any sun.

Once you start looking for the great you will find it everywhere. You will not find a place where the great is not. That is one of the greatest insights of modern physics. Searching for the smallest

they have stumbled upon the greatest source of energy. Looking for the atom they have discovered atomic energy. The small only appears small, it is an appearance. It contains the great.

And you cannot find the great directly. Whenever you search you will find the small: the small is the way of the great to express itself. You cannot see the ocean – you always see this wave or that wave. Only waves are seen; the ocean remains unseen. The ocean has to be inferred because the waves cannot exist without it. So we see the small parts – the man, the woman, the tree, the mountain, the particle of dust, a drop of water; but these are just forms. Penetrate deeply into them and they become doors, doors to the infinite.

That infinity is called 'Asima', 'the great'. Look deeply, within and without, and you will find Him.

Hasibo – a name of God. It means: one who absolutely satisfies. There are many satisfactions in life but they are all momentary. They are just like sandcastles: you make them, you have not even completed them, a breath of wind and they are gone. They are like paper boats: you prepare them with hard work and they all drown. Or they are like writing on water – nothing remains, the whole effort is wasted.

Yes, a glimpse arrives but a glimpse is just a glimpse, it is not going to abide. It is just a dream. And we go on living, moving from one dream to another dream. One desire is fulfilled, there is a little bit of satisfaction, just a little bit – just enough so that one can go on hanging around in the world – and then another desire arises. That's how we have been hanging around in the world for centuries. But nothing really satisfies. One never comes to a moment when one can say 'Now I have arrived.' When one can say 'Now I have arrived', that space is God. When one can say 'Now, there is no more to go, there is no more future needed, I am utterly contented' – that is the space called 'Hasibo.' Only God satisfies, or you can say it in other ways: that which absolutely satisfies is God.

One need not believe in God; all that one needs is a search for infinite contentment. Whenever you have arrived at that state of infinite contentment you will know what God is. God is another name for that utter contentment. In that moment all turmoil disappears. The mind desires no more, thinks no more – thinking is part of desiring. It dreams no more – dreaming is part of desiring. It repents no more. There are no longer any expectations, hence no frustrations. One is simply there with no movement towards past or future. All has stopped, the world has stopped.

That stopping of the world or that stopping of the mind is 'Hasibo.' It is one of the most beautiful names for God.

Hafiza – a name of God. It means 'one who preserves.' And we remain unnecessarily worried. All worries are futile because that which is going to happen is going to happen. And that which is going to happen is the only thing that is going to happen. There is no way of shirking it, no way of avoiding it, no way to do something else than it. Seeing this, one starts living in a kind of let-go. Realising this – that God preserves – we are no more worried about our securities, safeties. Then whatsoever is, is good, has to be good, because it is from God. Sometimes the mind even says 'How can it be good? You are suffering so much, there is so much pain and agony and anguish – how can it be beautiful, how can it be good?' But sometimes suffering is needed and is good, because people grow through suffering. Sometimes pain is a blessing because it becomes a challenge – one integrates only because of pain. Sometimes agony is a provocation for prayer.

So all blessings are not blessings and all curses are not curses either, but for a man who trusts and who thinks God preserves, all is good. If it is a curse, he accepts it in total gratitude. If it is a blessing he accepts it with the same attitude. He makes no choice – he does not say 'This should be and that should not be.' He withdraws himself. He simply becomes a recipient, and in that receptivity is transformation. That receptivity is trust, that receptivity is initiation into sannyas.

So from this moment forget that you have to worry about yourself. Forget that you have to carry your burden on your own shoulders. God is doing that already and doing it perfectly; there cannot be a more perfect world than there is.

This I call the religious consciousness. It has nothing to do with Christianity or with Hinduism or Islam. It is just pure religious consciousness and immense trust in the goodness of God, immense trust in existence, that it mothers us all, that we are part of it, its progenies; how can it be antagonistic to us ? Then not only does life become a benediction, even death becomes a benediction....

[A sannyasin, leaving says he has a 'crazy idea' to cultivate herbs to make sleeping potions. Osho says that all ideas are crazy, and that in actual fact God creates many crazy people but very rarely sane people.]

[A sannyasin, leaving, says: Since I've been here I feel as if I'm dreaming... everything seems blurry around me. It's as if something in me is asleep.]

You have never felt like that before?...

You are awakening! And it always happens; if you have been asleep for a long time... And everybody has been asleep for a long time and everybody has been dreaming for a long time, for many lives, so when one starts awakening for the first time reality looks as if it is a dream. Because with dreams you are acquainted and with reality you are unfamiliar. The dreams are old, ancient, and reality is new. The new always looks fragile compared to the old; the old is always solid, concrete, looks more real.

Something beautiful is happening – I can see it: your eyes are opening for the first time. And the old mind will try to say 'This is all dream – what are you doing here ? Go back to your old reality.' Just wait a little and soon you will see what is real and what is unreal.

There is only one criterion: the real is that which gives you silence, which makes you absolutely tranquil and still. The real is that which takes all fears away and all desires away from you. The real is that which explodes like a tremendous contentment and the unreal is that which is always followed by misery, anxiety, tension, strain. But what happens is: if we have lived for a long time in a dream and have lived for a long time followed by misery, we become attached to the misery. It looks as if it is the only life there is. Without it we feel almost nude, without clothes, something seems to be missing.

It is as if a prisoner has been in the prison for forty years with heavy chains on his hands and feet, then one day suddenly he is made free. He will not be able to sleep that night. He will miss those chains and the sound of the chains. Each time he turns in his bed he will know that something is missing. Forty years is a long time. Those chains were no more chains now – they had become part of his being, part of his identity. Now suddenly he is without identity.

That's what happens: when you come here for the first time your old identity starts slipping away. That's what you are feeling, that something is slipping away. And naturally, unless the old has completely gone, the new cannot arrive. There cannot be a meeting of the old and the new. When the old ceases to be, the new begins. But you are on the verge – if you can take a little courage you will never be the same again. You can awake but you can escape too! You can become very much afraid of awakening.

... The dream is going to go! Just keep a little alert. And you are coming close to home!

[The Primal Therapy group is present. One leader says: I don't know quite how much to just allow things to happen – which I prefer – or how much to do and structure and direct the thing so that it creates a space where other things can happen.]

No. A little structure is good. Too much structure is not good but without structure you will not come to any results. An unstructured group is good if it goes on for at least three months. Then something is bound to happen! How can you escape.... Mm? But if it is only for ten, twelve, fifteen days, then an unstructured group will be just a dissipation of energy. If it is too structured, then freedom is destroyed – people feel repressed, regimented, and that too is not good. So one has to keep a balance – fifty-fifty: fifty percent structured, but always with possibilities, open possibilities. Then much will be the result.

Later on we can have long, three-month groups, then there is no need for any structure. But things are bound to happen then, because how long can you avoid them ? But in a shorter time period if there is no structure, then everything will simply fizzle out. A little structure is a must.

And think more of primal. Don't think of other groups because there are other groups already. If you start doing rebirthing processes there, then Rebirthing will not be of any use. You need not bring other groups into it. A little bit is okay but your main work should be on primal screaming; you should insist on that. That should remain the main body of the work. And fifty percent structure is perfectly good.

And it is nothing to do with the group energy – it is just too hot now so everybody is low.

It is just that the climate is too heavy and everybody is feeling tired. It is not just an accident that the east is lazy: it is because of the heat. The heat is such that just to survive is enough work. When it is cold, one wants to do something to keep oneself warm; when it is hot one simply wants to rest to keep oneself cool. That's why – otherwise there is no problem.

But remember, fifty percent structure. Don't be too obsessed with structure. So freedom is there – allow a few things to happen on their own – but not one hundred percent freedom, otherwise you won't come to any results. People may enjoy but enjoyment is not the real thing. The real thing is that some insights should happen to them.

But it is just summer and nothing else. Soon it will be gone and things will start flowing.

## CHAPTER 4

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*8 May 1978 pm in Chuang Tzu Auditorium*

Basiro. It is a sufi name for God. It means 'all-seeing.' There is no way to hide from God but man goes on trying. Not that he succeeds, he cannot succeed in the very nature of things. But in the effort he wastes his life and becomes alienated from God, starts believing he has deceived God.

Start meditating on the all-seeing quality of God, on the fact that He is everywhere, that you are never alone, that you cannot be alone, that He sees inside you. You cannot escape from Him, there is nowhere to go. Wherever you are, He is. You are in Him, you are Him. He is not seeing you from the outside. If He were seeing you from the outside there may have been ways to avoid Him but He is seeing you through your own consciousness so it is impossible to get rid of Him.

Surrender and open up to God. Be nude before Him. This is the meaning of authenticity. And when a person is authentic, he is religious. This is the idea behind the sufi name: it is just a device to make you authentic.

[Osho gives sannyasin to a seeker who has been initiated by the Anand Marga movement.]

You have been on a path of shakti – of power, energy – and that's a dangerous trip. Very few people reach through power. It is very appealing, magnifying, gratifying, but dangerous, because the ego can ride on it. One should never search for power. Power comes of its own accord but that's another matter. One should search for peace. One's goal should remain peace-oriented, then a power comes, a great power, but it is just a by-product; you don't take much note of it.

Hence the ego can't ride on it. It comes like a shadow, it is not the main thing. The main thing is peace and peace is against the ego. One is as peaceful as one is egoless. So the ego cannot absorb, exploit the peace that arises in one's being, but it can exploit power very easily.

The people who seek power are more, because that is a natural instinct. We seek power through money, we seek power through politics, we seek power even through God. That's why we say that God is omnipotent, all-powerful. But the search is basically wrong. The search should be for silence, for stillness, for utter annihilation. The search should be to cease... for nirvana, not for power but to become nothing. The ego cannot ride on nothingness, and that's the beauty and grandeur of nothingness.

Power comes but then that power is never used by the ego. In fact that power is never used by you. It functions without your ever being concerned with it, it functions on its own. You remain blissfully unaware of it. It follows you just like a shadow. You don't think about it, you need not be bothered about it. And the more humble you become, the more silent, the more the power grows, because all the energy that is involved in the ego becomes released; that's your power.

So you have to take a drastic step. Forget all about a power search. And this is my observation, that the people who are in any way searching for spiritual power, sooner or later turn into politicians, become victims of politics. They start moving into politics because there is a logical relationship between the two. So be very conscious. Here with me you have to disappear. And then there is great benediction.

Amito Jalal. Amito can mean two things. One: immortality, and second: that which is immeasurable. And immortality is immeasurable, it cannot be measured. Only mortality can be measured because it has limits – birth and death. Immortality has no birth, no death, it is immeasurable. Immortality is another name for God. We are immortals but not as 'we.' We are immortals only when we are not. In our not-being is our real existence; in our being we go on missing.

To be is to be finite; not to be is to be infinite. To exist as a person is to exist in the limitations of birth and death – old age, illness, disease and all. Not to exist as a person means to start existing as a presence. Then there is no beginning and no end; you are co-terminal with existence itself. That is the meaning of 'Amito.'

And the second name I give you is 'Jalal.' It is a sufi name for God – it means: the beautiful. All beauty is God's. All ugliness is man-created. And wherever you see beauty, worship it. It is divine! The more you worship beauty – in the sunset, in a human face, in a bird on the wing, in the wind passing through the pine trees and in the river winding its way down the Himalayas... Wherever you see it, worship it, bow down to it, kneel down in deep prayer, because wherever beauty is, God is just around the corner. There is no need to go to the temple; if you can seek Him in beauty, then the whole existence is His temple.

The more you become aware and conscious and sensitive of beauty, the more you will be surprised to discover that the small things you had never taken any note of are of immense beauty – just a pebble on the shore, just the silence of the desert or these insects in the night or the darkness of the night itself! Once you start becoming aware of it, then slowly slowly each and everything becomes His 'jalal', his beauty!

And I am not saying to look for it only outside you; look in yourself too. Standing before a mirror, don't think you are standing there: this too is God reflected in the mirror. Look in your own eyes reflected in the mirror, worship and bow down. Then a new love affair starts with existence. And that love affair will lead you slowly slowly towards the immortal, the immeasurable....

Do the camp. Relax with my people, don't remain tense. And don't take sannyas seriously. Be playful about it, then much more will happen. Enjoy it! Don't make it a holy trip, because all holy trips are ego trips. Just be a child with all my children here, and enjoy – sing and dance.

Don't keep aloof and don't think that you are doing anything serious; we are not doing serious things at all. A joke is far holier than your so-called holy books because it brings laughter, and laughter is the quality of God. The ancient Hebrews say that God created the world because He loves gossiping and He loves stories. And they also say that when a man dies and reaches God, God asks, 'What's new?'

So be joyously here... and much is going to happen. It happens on its own, you need not force it.

[A sannyasin says she has discovered a sensitivity within herself, feels weaker, and wonders how she will be able to cope in the West. Osho tells her not to mistake vulnerability for weakness. They appear alike only, but vulnerability is greater than any strength. Osho talks of the seeming durability of the rock, the seeming impotence of water.

Osho says: This is my whole approach, tao is my way. I help you to become vulnerable. Through being vulnerable, one is victorious. And with the dropping of the defence armour, one drops fear and then love has access to one's being. If you are trying to be strong, you can't be true. Man is delicate; that is the truth. We are just dewdrops slipping off a grass leaf. So accept and welcome this vulnerability. Nothing is more valuable than this. This is the most precious treasure you are coming across.]

[A sannyasin says: I came here more or less out of a mental institution. I was afraid of going in one again but I think I've come to myself.]

You have come... and now nobody can drive you mad. If you have not been mad here, no place! Now you can go anywhere and live anywhere and you will not be mad.

[Osho checks the energy of a sannyasin who has been running a centre in the west.]

Much is going to happen just allow it to happen. It is not really a question of doing, it is more a question of allowing. If you can simply allow it, unafraid, if you can be receptive, you will be transformed. Just don't resist.

There is a famous statement of Jesus: 'Resist not evil'... but people resist even the good. What to say about evil? – that is out of the question. Even if God comes to you, you will resist. Sometimes it is easier to allow evil than it is to allow goodness because evil is below you, you remain higher than it. To allow the good is more dangerous. It is higher than you; you are drowned by it. God comes like a flood: one is utterly drowned. The problem is not that people don't seek God; the problem is that God seeks people but they escape. They hide in a thousand and one ways.

You have come at a very very significant moment of your life – the energy is just on the threshold. If you can dare and open the door, something that you cannot imagine, cannot dream about is going to happen. If you remain cowardly and keep your doors closed, then you can go on doing a thousand and one things but nothing will happen.

For this one month that you are here just remain absolutely available to me, that's all – no argument with me, no resistance towards me. Trust is the key for you. And once you have experienced a few moments of trust, it will be yours forever. The problem is just the first experience of trust. The next becomes easier and it goes on becoming easier and easier: the more you experience, the more you know that trust is the door. The first experience of trust is very difficult because a thousand and one doubts arise.

But you are in a good energy. If you miss, you will be responsible, your energy will not be responsible!



## CHAPTER 5

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*9 May 1978 pm in Chuang Tzu Auditorium*

Shahido. It is a sufi name for God and means: one who witnesses all, the great witness.... ]

Nothing is hidden from God because God is the inside of everything. And the inside knows all. You can hide something from others but you cannot hide it from yourself, and it is there that God is hiding. It is not in the object, it is in the subject itself.

There is a sufi story....

Two disciples came to a master; they wanted to attain to truth. The master gave each of them a dove and told them 'Go to a place where nobody is witnessing you and kill the dove.'

The first one went just outside the house. There was nobody – it was a hot afternoon and nobody was on the road. He killed the dove, came back. The other disciple never turned up for three years. The master waited and waited and after three years the disciple came with the dove and said 'I could not find a place where He was not the witness. I have tried all kinds of places, places where there was nobody watching. I had gone into deep dark caves where even if somebody was there he could not have seen it. But everywhere He was watching from inside me. So I closed my eyes but then He was watching from inside the door. In these three years I have tried all that was humanly possible. I am sorry – I cannot fulfill the mission.'

The master was very happy and he said 'You are accepted and the first is rejected. You have found the very secret of meditation. Live always aware of this witness and God will become available to you. He is available.'

Zahira. That too is a sufi name for God. It means: the manifest one. Shahido means the hidden one who is looking from inside, Zahira means the manifest one who is manifest everywhere – in

the trees, in the rivers, in the mountains, in people, in animals. God is both, the hidden and the unhidden. He is not only the inside, He is the outside too because He is all.

So this is going to be your meditation: looking at a tree, forget the tree – remember God. Seeing a flower, forget the flower and see God. Talking to a friend, forget the friend – start talking to God. It is a knack, it comes slowly. It is a great art. Once you know the art you have magic with you: you can transform everything into God. Then wherever you are you are surrounded by gods and gods in millions of forms.

So this is going to be your work: see God in everything....

Just being available to me things start happening, things which on your own you may never be able to begin.

The presence of the master functions as a catalytic agent – it triggers. Then there is a chain reaction: one thing leads to another and then it goes on and on. Once the process has started you can be on your own. But the first triggering is of immense value. And that happens to anybody who is ready to trust. I can see great trust in you, so there is no problem. The problem arises with people who want something to happen but won't allow it to happen. Then they are in a contradiction. They would like it to happen but they won't open their doors. They would like the sun to come in but they won't open the doors. The sun goes on waiting outside and they remain behind their doors in darkness, just dreaming about light but doing nothing.

And much is not needed to be done in fact – just opening the door is enough. Just give way to me. You can give way and you can give way so easily that it is not going to be a task, it is going to be just a play.

Sabur. It is a name for God; it means 'the patient one.' God is infinite patience, that's why He goes on creating. He is never frustrated; otherwise He would have stopped long ago, at least in creating man. Man does not deserve to be here. He has been a continuous nuisance in existence but God is not frustrated yet.

A great Indian poet, Rabindranath Tagore, has written a small song: 'Whenever I see a new child born I thank God, because I know He still hopes. He is not yet tired, He still believes and trusts, He is not finished with man yet. He will go on creating and will go on hoping.'

It is one of the most beautiful names for God. Sufis have ninety-nine names for God; this is one of the most beautiful: 'Sabur.' And it has a message for you also: if you want to attain to God, you have also to learn infinite patience. In some measure, we have to be like Him. Nothing hinders more than impatience – and that is one of the greatest problems for the modern mind. Never before has man been in such haste, in such hurry; people want everything instantaneously. They think God is also coffee or something like that. God needs infinite patience, absolute patience, because He can happen only when you are in an absolute let-go. If you are tense, if you are in a hurry, if you want to do it right now, you cannot be relaxed. Your very expectation will excite you and any excitation is a kind of fever.

God is possible only when you are utterly at peace, at home. If He comes today, good; if He comes tomorrow, good. If He comes in eternity, good; or if He decides never to come, that too is good

because all that He decides is good. This is surrender, this is patience, and in such a state of mind He comes immediately, instantly.

The more patience you have, the faster is the happening – the less patience, the more delayed.

So think of God as patience and create patience in yourself, because only patience can meet patience.

[A sannyasin says: Ohh... so much has happened here. I feel so good! I feel like I want you to take me and swallow me up.]

Right! You have been swallowed already, you are inside me now. And that is the only way to let me in: if you are inside me only then can I be inside you. It is reciprocal, it is mutual.

Something has happened and it will go on growing. Soon it will become a huge, enormous phenomenon....

[A sannyasin says she has a buzzing sound in her head. Osho checks her energy.]

Whenever it happens, listen to it very very lovingly and attentively. It is the sound of the cosmos. It is the sound meditators have always been hearing, have always been searching to hear, praying to God so that they can hear. And if you listen attentively, it will become more and more clear. And when it becomes more clear you will start hearing it not only as noise but as a very harmonious thing, a subtle rhythm, and that is the rhythm of life itself. This sound is known in the East as 'Omkar', as the sound of the cosmos itself.

When all sounds disappear, this is heard. It is a great blessing.

So, whenever you are not doing anything, sitting silently, just close your eyes and listen to it. Leave everything in the background and become totally attentive to it. It will become more clear every day you will hear it in more detail and the rhythm will become a great blessing. Slowly slowly you will be able to hear it everywhere; even in the marketplace, in a noisy place, it will surround you and it will protect you.

This is beautiful – continue it. Good!

[A sannyasin says she only feels really alive when in love, the rest of the time she is not really aware, is making plans... ]

In fact one only feels life when one loves. Only love makes you aware of life, nothing else. Love is the light in which life becomes known. Love means a mirror to reflect you. When you are in love with a person, what actually happens is this: that the other person, his consciousness, his presence, becomes a mirror to you. You are reflected in it, so you can see yourself; then you are aware. When there is no love, there is no mirror. Things cannot reflect you, only being can reflect you. A being can be reflected only by a being.

They say that if you go to the sun and you stand on it you will not see its light. You will not know that there is any light from the sun going and filling the whole universe – not at all. You will be standing

in darkness. It is very dark there, and the reason is that light can be known only when it is reflected. So you will see the earth reflecting light, the moon reflecting light, Mars reflecting light, but the sun will be dark. And that's exactly what is happening here: you don't see the earth reflecting light because you are on the earth, but when people go to the moon they see the earth so luminous, as luminous as the moon.

Light needs to be reflected, only then can it be seen. And your consciousness is the highest quality of light, the subtlest light, the most refined light – it can be reflected only in love, and then only are you aware. That's why in love people become very beautiful... suddenly! They are no more ordinary, a grace descends. Everything changes – their eyes, their gestures, their walk, the way they sit, the way they talk, their sound; everything is immediately transformed.

So the observation is very accurate: only in love does one feel alive. But now the question is: how to remain in love for twenty-four hours so that you can remain alive for twenty-four hours? Because this is not much of a life – that once in a while you are alive and then you are dead. Long periods of death and then one flare-up of life; this is not much, not good enough. But one can remain in love continuously.

If you are watering a plant you can water without love, you can water with love. You can treat the plant just as a thing or you can treat the plant as a person – they are people! Just say hello to the plant and you see the difference. Hug a tree and see the difference. Have a little chit-chat with it. In the beginning it may not respond, but slowly slowly it will become friendly. Slowly slowly it will understand your love, and when you come close to it there will be ecstasy in the tree. And I am not talking poetry, I am talking actual science. Being with the tree then is experiencing as much love as being with your beloved. Then cooking food can give as much love or cleaning the floor can give as much love. Because this whole earth is divine.

The story goes that when Moses reached Mount Sinai, God shouted at him 'Take your shoes off – you are walking on the holy ground!' But those who know know that all ground is holy ground, wherever you walk it is holy ground. You can walk on an ordinary street feeling the holy ground underneath your feet and then there is love, and love makes one alive, aflame.

Your observation is right – now implement it in many more ways in your life. Just don't depend on the so-called love. Let love spread, let love become your very climate.

[A sannyasin has a problem she cannot explain, Osho checks her energy.]

Everything is perfectly good! Your energy is absolutely as it should be. And it is moving into new spaces in your being, that's why you feel puzzled. It is not moving in the same groove; otherwise there would have been no problem. It is finding new outlets for itself, it is expanding. It is getting new territories under its control, territories of which you have not even been aware. That's why you feel a little puzzled, confused, about what is happening and you feel a kind of haze surrounding you for a few days, a cloudiness. Everything will remain vague. It always happens whenever energy moves into a new dimension. Before it becomes settled there one cannot be certain about what is happening. But everything is on the right lines.

And whenever you need me, just remember me. Close your eyes, put your hands on your heart and remember me. Whenever you feel puzzled, whenever you feel that you are not centered, not

rooted, whenever you feel some question is there and there is no answer to it, just close your eyes, remember me, feel me close. Feel my energy surrounding you – be drowned in it. And now it is possible. It is not possible for everybody but now you have come to the point where it is possible.

So make use of it. The contact has happened; now there is no need to be worried. And you are not alone, mm? Those spaces will be new and you will feel many times that you are alone and like a child lost, but you are not alone. Soon you will find me everywhere, wherever you move inside.

## CHAPTER 6

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*10 May 1978 pm in Chuang Tzu Auditorium*

Wajid. Wajid is a sufi name for God. It means: one who has no needs, one who is fulfilled, contented. Fulfilment is another name for God. Unless one becomes God one remains unfulfilled. Dissolving into God is disappearing from the world of needs. Then one simply is and all is good. Then whatsoever happens is blissful: life is blissful, death too. Then there is no distinction between success and failure, then there is no choice.

The sufi names of God are tremendously significant. They are not just names for God, they are immensely meaningful for the seekers. They are also paths to God, indicators, arrows pointing towards the ultimate. God is one who has no needs.

The less needs you have, the closer you will be to God. And in moments of no need there will be no barrier between you and God. There are moments when suddenly you don't have any need. Just one morning, sitting silently watching the sunrise, there is no need, no desire, no idea, no thought. The mind is empty, clean, unclouded. The rising sun is so beautiful, so allowing, that one is caught in that net of beauty. In that moment time stops and one cannot imagine things can be better than this. That is the moment of 'wajid.' You are closest to God in that moment because desires have disappeared.

Search for these moments. Sometimes they come on their own, but if you search they will come more. If you wait for them you will be able to recognise them more. If you cherish them, they will stay a little longer than ordinarily. If you prayerfully, lovingly, ask for them, more will be the possibility.

Samada... a name for God. It means: 'one to whom we turn when we are in difficulty.' Man remembers God only when he is in difficulty. When there is pain, suffering, anguish, when one becomes aware of the fragility of life, when one sees the momentariness of all that is, the

fleetingness of life, when one becomes aware that death is approaching closer every moment, then only does one turn towards God.

So suffering has a purpose. The purpose is to remind you of God, that there is a way out of suffering, that if you turn towards God you will go beyond suffering. When we are happy and things are going well, who bothers about God ? We can afford to disbelieve. We can keep Him at the back, we can neglect Him. That's why people who happen to be in a comfortable, convenient life remain superficial. Rich people are almost always superficial. They have not known the anguish that brings depth and they have not known the suffering in which one turns towards God. Pain brings a depth. Pleasure keeps one on the surface. Pleasure makes people hollow because it has no challenge in it.

This question has been pondered over down through the ages: 'Why is there suffering in life ?' And this is the sufi answer to why there is suffering in life: because only in suffering does one turn towards God, because only through suffering is one's heart purified. Suffering functions as a fire, it is purification. It is not without any purpose, it is not meaninglessly there, it is not accidentally there either. It has a mission.

Samada means: one to whom we always turn in misery. And if one learns how to turn towards God, then one starts turning to Him even when one is not in misery; that is the second step. The first step has to be natural, the second step is going beyond nature. In suffering everybody remembers God. That is natural, nothing very special about it; but the beginning, the first step has been taken. Then remember to remember Him even when there is no suffering. When all is going beautifully, don't forget Him; then even happiness starts becoming deeper. With the remembrance of God everything takes on a depth, plenitude, height. Without God, man is just trivia, just a driftwood.

Prem means love, Jami is a name of God. It means the one who bridges all. Without God existence will fall apart. It will be a heap of flowers, it will not be a garland. To make a garland a thread is needed which joins all the flowers together, which runs through them. That is the meaning of 'Jami.'

He is the thread that keeps this chaos as a cosmos. He is the running unity between trees and mountains, rivers, man, woman, stars. He is the glue that keeps the universe together, otherwise there is no reason why things should be together. Of course, it is an invisible force.

Scientists believe in gravitation: without it the earth would not remain together. Nobody can see gravitation, nobody has ever seen it, but it explains something. Since that important day when Newton was sitting under the tree and the apple fell, something that had always been there became visible to him. He could see why the apple was falling towards the earth. Why not upwards? Why do things fall downwards? There must be a pull in the earth which can't be seen but can be felt.

God is the gravitation, not only of the earth but of the total cosmos. That is the meaning of 'Jami' – one who keeps all things together. And love is that quality that keeps everything together. It is through love that the world is a unity, an organic unity. It is not just a mechanism. There is a soul in it. It is vibrant with life.

So remember two things: love is the closest experience to God and God is the ultimate experience of love.

Salam – a name of God. The word has two meanings, two aspects of one phenomenon: silence and peace. Silence is the interior phenomenon, peace is its outer expression. When a person is silent within, he is peaceful outside. Unless silence is at the core, the peace on the surface is false, pseudo.

Never try to cultivate peace on the surface. That creates conflict, that is the sole cause of all schizophrenia in the world, it creates split. You cannot impose peace from the outside, and that's what has been done down through the ages: people have been taught to be peaceful. So they pretend to be peaceful and they are boiling within. They have learned etiquette but their beings are not transformed. They talk about peace and they prepare for war. The more they prepare for war, the more they talk about peace: they hide behind that peace-talk.

All natural phenomena have to begin from within and then they have to spread outwards, just like a seed. The tree is not imposed from the outside. The seed bursts forth into a tree; it comes from the within. The interior core slowly slowly becomes its exterior. That which is hidden becomes manifest.

Silence is the hidden peace and peace is manifest silence. And that is the meaning of the word 'Salam': God is both – silent, peaceful. And man has also to be a god. Man has also to be silent and peaceful, because only when these things have happened is one capable of seeing, is one capable of knowing. When the heart is utterly silent, not a single feeling, thought, emotion stirs, when there is no conflict outside, no enmity with anybody, in that moment of tranquillity one comes to know what truth is, what God is.

[A sannyasin, leaving, says: I wrote to you about some friends I have in San Francisco in a healing group. You said to help them all to become sannyasins. I don't know what to do about it, how to help them.]

Just allow me to do – don't you think about it. Because you cannot help anybody to become a sannyasin by arguing. It is not an argument. It is not a question of convincing somebody, it is more like an infection. Just be there, open, loving, blissful, and the infection starts. You need not be after them, otherwise you will put them off. If you try to convince them they will argue. And always remember that all that is really true is beyond the argument. The false has all arguments in its favour.

Have you heard the famous story? – that there is a wall between heaven and hell. God was very disturbed because the wall had not been repaired for centuries and He wanted the devil to repair it – just the ordinary problems of all kinds of neighbours. The devil of course wanted God to repair it. They started arguing and in the heat of the argument God said 'If you don't listen to me, I will drag you to court!' The devil laughed. He said 'Where are you going to find a lawyer for yourself? They are all here!'

For God there is no... for love there is no argument. For meditation there is no way to convince people. And once you start trying to convince you are already moving in a wrong direction. These things spread like infection, they are contagious diseases. Just a sannyasin is enough to turn people orange. You should be there – just let them see what has happened to you. There is no need to show it to them; just let them see what has happened to you. If you want to show you may exaggerate, you may pretend – that is the usual mind tendency. You may exaggerate.



Just be there in your reality, in your authenticity. Just let them see what has happened to you, and that is going to bring them towards me... not your logic but your laughter. Just go and laugh with them and dance with them.

This will be the name for the centre: Kabir. It is a sufi name for God – it means 'the great, the infinite, the vast.' And it is also the name of a very great mystic, Kabir.

Help people to remember God, and by helping people to remember God, you will be remembering God automatically. It is a tremendous help for yourself. Slowly slowly, just helping people towards God, you start moving – not even knowing that you are. One day one is surprised that one has moved so far so fast.

People who are just working on themselves become too self-conscious, that's why my suggestion always is to start a small centre. A few friends-will start gathering. They will talk, they will discuss, they will read, they will meditate, and you will become more and more concerned about them rather than about yourself. That unconcern with yourself is a tremendous help for your growth.

Don't be worried and don't feel fear. I will take care – it will start functioning. Keep this (a box) with you, and whenever you need me just put it on the heart and I will give you a call.

[A sannyasin, leaving, says: I would like to be able to love you. I feel so tight.]

You are! You are growing towards love, slowly, slowly. And love is not a seasonal flower, not the love for me. It is a cedar of lebanon: it takes time, sometimes even lives. Many of you are here who have loved me for lives and it has been growing slowly, slowly.

Krishna Ali. Krishna is the name of a hindu incarnation. Hindus believe in twenty-four incarnations of God. Twenty-three of them are partial, only part of God descends; Krishna is the total manifestation of God. Literally the word krishna means 'the one who attracts.' And there is a suspicion that the word 'Christ' comes from krishna. The root for both the words is the same – 'one who is the centre of all.' So krishna is the most beautiful word in the hindu mind.

The second word, 'ali', is a sufi word, a name of God. It means 'the most high.' In your past lives you have been moving between these two traditions again and again – the hindu and the mohammedan – and both the currents have become very very synthesised in you. A part of you is hindu and a part of you is mohammedan and the meeting is beautiful.

Cross-breeding is always beautiful. A person who has lived only in one tradition remains a little impoverished. You have lived in two traditions before and now you are living in the third – the christian. Now this can become a beautiful pinnacle, a great synthesis. And all religions are paths towards the same peak. Howsoever different and howsoever diametrically opposite they may appear, at the final realisation they all fall into the same ocean.

My sannyas does not belong to any religion but all religions belong to my sannyas. Sannyas is that oceanic feeling where all rivers meet, mingle and disappear. So a hindu can be a sannyasin, a jew can be a sannyasin, a mohammedan can be a sannyasin, but the moment they become sannyasins they are no more hindus, no more jews, no more mohammedans. When the Ganges falls into the

ocean it has the same taste as when the Volga falls into the ocean. Sannyas is that taste of the ocean and all rivers lead to it.

And next time, come for a longer period – much has to be done.

[A seeker says Osho reminds her of her father who died last year.]

You can find him in me! It is only a question of love – only forms change. You can find him again, again and again. All that is needed is a loving heart. Because people are not loving, that's why the problem arises: one father dies and you are not loving, so you cannot love anybody else again that way, hence the misery. One child dies and you cannot love some other child with the same intensity, hence you go on missing him. If we can love, then nothing is ever lost. Our lovers go on coming in different ways, in different forms. Only forms change, love remains eternally the same.

So good, if you have that feeling then get deeper into it. And it is only a question of opening your heart.

[When Osho invites her to come back again, she replies that she cannot promise.]

Promising is not the question. Who can promise? And how?... because the future is so uncertain....

We cannot even promise for the next moment, so that is not... I am not asking about promises, mm? Just have a dream of coming again – that will do.

Come back, because much can happen here. This time you have been just a visitor on the outside; next time become more of an insider. Go into groups, meditate, feel me more, and you may find your home here.

[A visitor says: I'm very undecided about taking sannyas. My mind chatters a lot and my feelings.... Maybe I expect too much.]

Everybody feels uncertain, that's natural. How can you be certain about something into which you are entering for the first time? One has to enter in spite of the uncertainty, in spite of all the doubts, in spite of all suspicions, hesitations, confusions. One has to dare! These things are not like logical conclusions. It is not that first you have to be one hundred percent certain; you will never be one hundred percent certain. One hundred percent certainty also comes but it comes by becoming a sannyasin. It cannot come unless you become. How can it? From the outside it can't ever be total.

Sannyas is a kind of love affair – you fall in love. Do you think that lovers are certain that this is the right person, that they may be doing something for which they may repent? This person looks so beautiful but may not be so. And who knows about the reality? – this may be just their projection. This may be just their hallucination about it, their expectations, and the reality may destroy them all – then what? But people still go on loving.

That is great in man – that when it is a question of love he throws all doubts and uncertainties to the wind. That's why the mind says 'Love is a fall, you have fallen.' That's why it is called 'falling in love.' You are no more in your senses, you have gone mad. But when love is there knocking on the door, who bothers? One is ready to go mad. Only fools will remain sane, the wise will go mad.

Sannyas is also a kind of love affair – a love affair with infinity, a love affair with the unknown.

I can understand all your hesitations, uncertainties, but they will remain. There is no need to wait – take the jump! And with the jump all your energy will settle. There are a few things one can know only by doing them.

If you want to wait you can, but my feeling is that there is no need to wait. How long can you stay here ?

Jalalo. It is a name of God. It means 'the majestic one, the beautiful one.' Everybody is carrying the beautiful one within himself and is completely unaware of it. The majestic is hidden inside you, and unless you know it, you will remain a beggar. Once that is known then one is an emperor, the whole existence is one's kingdom. But people search for the kingdom and hence they miss. Search for the king and the kingdom comes automatically of its own accord. And the king is within you; the kingdom is without and the king is within.

These are the two types of people: those who search for the kingdom.... They never find it. How can you find the kingdom if you have not found the king ? These are worldly people – running after money, power, prestige, the whole power politics. The second kind, the rare kind, is the religious person who doesn't bother about the kingdom, who goes in and finds the king. But in finding the king, the kingdom is found.

That king is called 'Jalal', the beautiful one, the majestic one.

[To another seeker, Osho says... ]

I have been waiting for you and you have been searching for me but you have always been afraid.

You have missed many opportunities before – don't miss this opportunity! Your ego has been a barrier up to now. You are very clever and you can always find beautiful explanations for your ego. Now drop them – it is time – and take the jump!

Sabura. It is a name of God. It means: the patient one. And God is achieved only through patience. Those who are in a hurry, miss. There is a very ancient taoist saying: 'Hurry slowly.' Yes, effort is needed but it should be effortless. Work is needed but it should have the quality Of play.

It is one of the most beautiful names. Become patient. God comes – all that we need is to be in a prayerful waiting. We cannot snatch, we cannot grab, we can only be open and available.

And I see that you are just on the threshold – if you open the doors the sun is just there and you will be full of light!

[She says she has done enlightenment intensive group in Germany... She was enlightened but she couldn't keep it.]

Good! So start with Enlightenment again. Become enlightened again but don't keep it, because an enlightenment that has to be kept is not worth anything. Enjoy it and drop it....

That feeling is going to happen forever too. But you need not keep it, you cannot keep it. If you try to keep it, it will disappear, because keeping means you have become a hoarder. Enlightenment is possible only with open hands, not with a fist – close the hand and it is gone....

And the real group is me. These are just things to play around with, toys!

[A sannyasin says: Someone, a teacher in the States, wrote me to surrender to my own inner light – not to surrender to anyone, not to depend on anybody. And that tastes good.]

There is nobody except yourself – how can you surrender to anybody else? That teacher must be just stupid. To think in terms of there being someone else is utter nonsense. The light is neither inner nor outer, it is not yours nor mine. The light is simply light. Surrender to light. Wherever it is, it is yours!

These ideas appeal very much because they nourish the ego: 'Don't surrender to anybody.' But who is there? Even if you want to surrender to anybody you will not be able to find him. Only one exists, there have never been two. And what nonsense to talk about the inner light, as if there is some outer light too.

[The sannyasin says: She speaks of the 'Christ-light.']

Just words! Then there is Buddha light and Krishna light. Light is simply light – what has it to do with Christ or Buddha? And how can Christ's light be within you?...

That is just thinking! How can Christ's light be within you? Then what used to happen to people who were born before Christ? They all lived in darkness? Buddha lived five hundred years before Christ and Krishna, twenty-five centuries before Christ – do you think they all lived in darkness?

So what is the point of calling it Christ-light? Light is simply light! Surrender to light. Wherever it is, it is yours. When one surrenders to a master he is really surrendering to himself. But he does not know who he is, so he cannot surrender directly to himself: he goes via the master. The master is just a passage to come to yourself. It is like a mirror: you look into the mirror and you see your face. You look into the master and you will find yourself and nobody else.

These are just very ordinary egoistic statements but arranged in a beautiful way; they appeal to many people.

Surrender to light – I don't say to whom. And when you surrender, what are you going to surrender? You are going to surrender yourself so it is far easier always to surrender to a master. Otherwise how will you surrender yourself? Surrendering yourself to yourself? You will come in from the backdoor again.

A master is nothing but a device. There is nobody there. I am not here. I am just a situation for you....

Meditate over it. Good.

## CHAPTER 7

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*11 May 1978 pm in Chuang Tzu Auditorium*

Alima. It is a sufi name for God. It means: one who knows. Only God knows and unless we become one with God there is no knowing. All else that we think is knowledge is just trivia, rubbish – at the most information, but not knowledge. And the difference is great: to know means to know from the inside; information means to collect something from the outside.

If you ask a scientist about a flower, whatsoever he is going to say is information. Ask the lover or the poet or the painter. What he is going to say about the flower will be closer to knowing, will be something from inside.

They say in Japan that if you want to paint a bamboo, first you will have to become a bamboo. Otherwise how can you paint it? – you will not know the inside story. And that's the difference between painting and photography. Photography is information, because the camera cannot go within. It remains an outsider, it is a spectator, it does not participate. A painting means that the painter entered into it, participated in its being, fell en rapport with it. There were moments when he was not, only the bamboo was there. He felt the bamboo in the morning sun, as the bamboo feels it. He felt the bamboo when the cuckoo comes and starts crying around it. He felt the bamboo on the full-moon night when a subtle breeze passes by and whispers something in the ear of the bamboo.

Sufis say that only God knows because God is the inside of all. God is not a person but just the inside of everything – inside me, inside you, inside the rock inside the flower... inside the whole existence.

Science studies existence from the outside, hence it remains information. Religion goes into it. Religion is not a detached observation, no; it is falling in love. That is the meaning of 'Alima': to know things from the inside.

[Worship beauty is the message in the name Jamil.]

Don't think of God as truth, rather, think of God as beauty. Religion would have been totally different if God were thought of as beauty rather than as truth. I am not saying that He is not true – He is, but it makes a lot of difference for people in how they conceive of Him.

Because God has been conceived of as truth, people started thinking logically about Him. Truth creates logic in consciousness, it stirs logic. Truth seems like the conclusion of a syllogism. People started arguing about God, started proving, disproving. Because God was conceived of as truth, religion automatically became reduced to theology. Rather than becoming poetry, it became theology. Rather than becoming an aesthetic experience, it became logic-chopping. Rather than enhancing the earth, making it more beautiful, it went against life. Logic is always against life; it is murderous because it depends on analysis; analysis kills. Because God was thought of as truth, religious people became thinkers, not creative artists. Just that simple phenom-enon dominated the whole past of ten thousand years.

Sufis say that God is beautiful, 'jamil.' Think of Him as beauty, then it stirs creativity in you. Because beauty has to be created – in poetry, in sculpture, in painting; one has to give birth to it. If you think of God as beauty then you can do something about it. If God is truth then you can't do anything about it, you have to discover it. Truth is there – you have just to uncover it.

But if God is beauty then you are not only to discover it, you have to create. Then the whole perspective changes and religion becomes life-affirmative. Then it enhances and affirms. It is not life-negative, it is not in the service of death. Then religion is not against love, because how can beauty be against love? Then religion is not against dance, it is not against celebration. How can beauty be against celebration? Then the earth is not a punishment but a holiday resort. We are here just to enjoy – it is a gift.

[A sannyasin, leaving, says: I see it as my last trip.]

Very good. You needed this trouble, so... but it is finished. Mm? you had some idea to go into business but now drop that idea forever. You have to go somewhere else.

Business is for those people who don't want to go anywhere else, who want to remain occupied with the mundane, with the futile. And if one wants to remain with the futile one has to go on thinking that one is doing something great, something very valuable. That illusion is a must. Otherwise millions of people cannot go on just accumulating money and rushing from one place to another and then one day simply dying! The whole thing comes to nothing and their whole life has been just a wastage. Everybody sees this, that this is happening, but everybody continues to follow the routine. The illusion is great and it is supported by the collective hypnosis.

One who really wants to know what life is has to get out of the business mind. One has to create the mind of an explorer, an adventurer. Because life is not business and life is not bargaining. It is a risk, it is a gambling rather than a business.

So this time take six weeks if they are needed, but close everything so that you will be completely out of it.

[A sannyasin leaving, says she is afraid of change.]

Mm, nothing to be afraid of. I will keep following you. And the thing that has settled in you cannot be unsettled by the West now. The West cannot do anything any more. It will become even more settled by seeing the whole nonsense that goes on in the world. And if you want to see the real nonsense, you have to go to the West to see it. The East is very poor – it cannot afford that much nonsense. If you really want to see the whole neurosis of man, one has to be in the West.

This going will help. It will make you more settled, it will make you more certain of your being, it will give you more confidence in the direction you are moving. You will come back more grounded more centered. It will be a good contrast.

So nothing to be afraid of. Just go happily and see the whole circus that goes on there. And this time you will be able to see it. You can see the circus only when you are no more part of it. If you are part of it you cannot see it; to see, a little distance is needed. If you yourself are the circus, then who is there to see it? Something has settled in you – you will have that distance there, you will be able to see things more clearly. And you will be able to understand the whole ridiculousness of it. Fear is natural but there is no need to support it. Just go happily!

[A visitor says he wants to feel Osho's presence. Osho checks his energy.]

The mind is too full of thoughts, a great traffic of thoughts in the mind is there almost like a thick wall. And to feel my presence, gaps of thoughtlessness are needed, because I can penetrate in you only through those intervals, pauses, periods. If the mind is occupied with thoughts, then there is no way to enter. And presence is a very delicate phenomenon; a single thought there is enough to prevent it.

You have been living in your head long enough – you have forgotten the language of the heart. You need to learn it again, because without learning the language of heart a man lives only on the surface of life. One can swim, but one cannot dive deep. Depth is not available to the mind, depth is possible only through the heart. But this is not something special that has happened to you; this is happening to the whole modern mind. The more modern a mind is, the more a mind a person is. There is nothing like a modern heart, the heart is very ancient. The mind is very modern. But the ancient heart knows something. Only the heart can feel the presence of somebody who is absent.

The mind can feel the presence of somebody who is very present. The mind can feel the impact of a personality – and personality and presence are two different worlds. A personality is just a facade, a synthetic phenomenon. Even a great personality is just a great pretension, nothing else. The whole art of the personality is: pretend whatsoever you want to be and you will be. Go on pretending, go on pretending, and you will be. But a pretension is a pretension, howsoever long you have been repeating it. It never becomes truth. Truth is truth, repeated or not repeated; a lie is a lie a million times repeated. But that's the art of the whole personality: go on repeating, pretending.

The mind can very easily feel the impact of personality. But I am not a personality. I am a nobody, I am just ordinariness. To feel me, you will have to learn the grammar of love. Next time you come stay a little longer. It is possible and it should be made possible, otherwise you will be missing something very valuable.

[A sannyasin couple are present. The woman says: Most of the time I feel like a child and it makes me feel so much fear, she says.

Osho checks her energy.]

Raise your hands towards me, close your eyes, and if something starts happening, allow it. Regress as far back as you can go. Become a small child and let things happen. Whatsoever happens, allow – if your body moves, you start singing like a child or you want to dance like a child, you stand up and you dance. Just be a child.

Go into that space and don't be shy. Don't feel that people are there – forget everybody. Only I and you are here.

Allow it. You are not allowing it, you are a little bit afraid of it. And it is natural, fear is natural. People will laugh and they will think you have gone crazy. But this is one of the most beautiful things that can happen to a person.

Two and a half must have been the age from where you started deviating from your natural path. That's where you parted from your natural being and you started becoming unnatural. For boys it is around four, for girls it is around two and a half. Girls become self-conscious before boys. They become mature earlier than the boys. So it must have been at two and a half years when you started becoming self-conscious, when the ego had the first stir in you and you started pretending and behaving according to etiquette and all that. You started learning the ways of the society, parents, family. You started becoming false.

That's why your meditation is taking you back to that point. From there you can start again, and that will be beautiful. That is the meaning of being born again; that is a rebirth. One has to go back to the point from where one started becoming false. and of course it is very crazy to be two and a half now and to start again from abc. But it will not take that long. Once you accept it, within weeks you will grow years. Within three of our months you will be back to this age but in a totally new space... and this courage has to be sown now.

Start behaving like a child, start playing with children. Go to the school too and play with children. And don't pretend, just be a child again. Get into the whole idea of it. it will release such innocence in you and such grace.

Just be a child, mm? People will talk to you as if you are a grown-up – don't bother about them. You can talk gibberish, in baby-language or anything that comes to you. For three, four months, just be a child again.

Good – I am happy; something valuable is on the way. Gather courage, mm?

(To the man) Don't be worried if she becomes a little child.... Be like a mother or a father or you can also become a small child! And fall in love – have a little puppy love again! It will be good, mm? Whatsoever comes natural to you, allow, but don't in any way prevent her from being a child. Help her and that will be a great experience for you too. And sooner or later you will also pass through it.

[The sannyasin says they plan to return to Germany.]



If you can stay it will be good, because in Germany it will be very difficult. They don't allow even a two and a half year old to be a two and a half year old; how will they allow you? If you can stay a little longer this will be helpful...

## CHAPTER 8

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*12 May 1978 pm in Chuang Tzu Auditorium*

[Wahid – all is one.]

Multiplicity is false, it is only an appearance. Oneness is the truth of reality. We differ only superficially; deep down we are all one. On the circumference many, at the centre one.

So if you look at the circumference it is a chaos: everything seems to be accidental, unrelated to everything else. But if you look from the centre, all is one; then it is a cosmos. Everything is interdependent, all are related. God is the thread, the thread of unity that runs through all. This is the meaning of 'Wahid.' Don't get lost in the many, remember the one.

Even if sometimes the many seems to be so factual, still persist in seeing the one. That's the meaning when Jesus says 'Love your enemy.' He is saying that your enemy is you, he is not separate. To think of destroying the enemy is suicidal: you will be destroying yourself. So even if sometimes it is very difficult to see the one, persist; insist on seeing the one. And that becomes one of the doors towards reality.

Wahhab... another name for God. It means the one who always gives, the bestower of gifts, the giver.

All that we have is His gift, it is not our earning. We have not earned life – it is a sheer gift, for no reason at all. We don't deserve it. The more you look at the benediction of life, the more the feeling arises: How can we deserve it? – the beauty of it, the joy of it, the utter splendour of it. We have not done anything to deserve it, it has been bestowed upon us. That is the meaning of the word.

God is overflowing. He gives because He cannot help but give, He gives because of His abundance. He gives like the sun gives light or the flower gives fragrance – it is simply His nature. Once this is

understood one can start moving towards God. This becomes the small path: you also become a giver – that's the way to come close to Him.

Man is a hoarder; that's where the antagonism exists between man and God. Man is a miser. Even if he gives sometimes, he gives only to get back and to get back more. He is always thinking in terms of profit. Giving is not his joy but a necessity. His giving is business – it is not love, it is not sharing. This is what is meant by the worldly man.

Who is the spiritual man? The man who knows the joy of giving and who gives for no reason at all, who gives without any discrimination, who does not say 'I will give to you because you are good and I will not give to you because you are bad.' If you discriminate, then again something of the business has entered. God simply goes on giving to the sinners and to the saints, to all alike. When His clouds shower, they don't only shower on the virtuous. When His sun rises it does not rise only for the good: it rises for all.

Imbibe that spirit of sharing, let that become your very style of life. That I call prayer. That is the essential prayer: to be capable of giving without any idea of getting, to be capable of giving without any conditions attached to it, to be capable of giving just out of your abundance.

[A sannyasin, leaving, says she has difficulty dropping old habits of nervous tension, nail-biting.... Osho checks her energy.]

It is not really nervousness. You have been repressing your energy: it spills over and it feels like nervousness. From your very childhood you must have learned the trick to repress it. You must have been a very very energetic child. And this happens to an energetic child. Parents don't like them, society does not like them, mm? because they are such a nuisance. The more energy the child has, the more of a nuisance he is around the house, in the school, everywhere. This society exists for the less energetic, it makes no provisions for the energetic. It exists at the minimum; it does not allow people to live at the maximum. Hence millions of people think that they are nervous; they are not really. It is just that there is too much energy and you don't know what to do with it.

So one starts biting nails or one starts smoking cigarettes. It is the same – biting nails or smoking cigarettes. One starts doing anything just to remain engaged; otherwise the energy is there and it is too much to bear. When people condemn it – that this is nervousness – then more repression happens. You are not even free to bite your nails. The nails are yours and you are not even allowed to bite the nails. Then people find cunning ways – chewing gum, mm? Those are subtle ways: nobody will object too much. Smoking a cigarette, nobody will object too much.

Now, biting nails is less harmful, in fact not harmful at all. It is a harmless joy. It looks a little ugly, looks a little childish, that's all. And you are trying not to do it. That's what you say: 'I am finding it difficult to change my old habits.'

No. You have not understood the cause and you are just trying to change the symptom. It can be forced but then you will start doing something else, because where will the energy go? You have to learn to live more energetically, that's all, and all these things will disappear. Dance more, sing more, swim more, go for long walks. Use your energy in creative ways. Move from the minimum to the maximum. Live life more intensely. If you are making love then make wild love... not just

lady-like, mm? – that means at the minimum. A 'lady' means a woman who lives at the minimum or does not really live but only pretends to. Be wild!

And now you are no more a child so you are allowed to be a nuisance in your own place. Jump and sing and jog. Just try this for a few weeks and you will be surprised: nail-biting disappears on its own. Now you have far more interesting things to do – who bothers about the nails ?

But always look at the cause, never be too concerned with the symptom.

[A sannyasin says: I feel lately that I can't be total. I'm always up and down.]

Everybody is up and down. A problem arises only because people have impossible expectations of things: they want to always be up. Nobody can always be up. If you go up you will have to come down. This is a wheel. You can go up again but you will have to come down. If you want to remain up forever you will be stuck there, you will hang as if on a cross. It won't be a joy at all. The people who really want to remain in one state have to forget about both up and down; then one can remain always the same. That is the state of Buddhahood. But people think a buddha is always up. That is absolutely wrong. What will he do up there?

Buddha is neither up nor down. He has dropped the whole duality of up and down. He is not in a high state, so he is never low. He has forgotten that whole language of high and low. He is not always happy, remember, but when I say he is not always happy I don't mean that he is sometimes unhappy; he is not unhappy either. He is never happy, never unhappy. He has simply dropped that whole nonsense. He does not care about happiness and unhappiness. Then one remains in one state. Then the wheel stops.

But that's the problem: people want to remain up all the time. It is as if one wants to remain in sexual orgasm all the time. It can happen only for the moment and then you are thrown down into the valley. Then you have to go up again slowly, slowly.

The myth of Sisyphus is the myth of humanity, mm ? You take a big rock slowly, slowly up the hill, you drag it to the peak and then it slips; it rolls down and goes back into the valley. You have to come down again and take the rock back. It goes on again and again: whenever you reach the peak, the peak is so small that it cannot hold the rock.... This is the human dilemma. And the problem arises because we ask for the impossible, otherwise there is no problem. And it is the same with your totality.

Don't ask inhuman things, just be ordinary and natural. Otherwise that will become a tension – that you are not total. And you have to be totally total, so that becomes an anxiety. Because of the anxiety you will not be even as total as you were before. The anxiety will take much of your energy, you become more and more worried, and all is lost in a mess.

Whatever is available, enjoy; don't ask for perfection. Live a very very natural, ordinary life. Then there is no problem. Totality and everything will follow of their own accord. And if they don't follow, so what? Who cares ?

Just relax a little bit. You are a perfectionist. Now you have started calling your perfection 'totality', that's all. In some past ages you could have become a great catholic saint. Now you have fallen in

wrong company! And one thing is certain: I will not help you to become a saint. I am against saints and against sinners. Just simple human beings are good, really good. Saints are very monotonous.

Have you ever lived with any saint for twenty-four hours?... Otherwise you will commit suicide! They are so boring. Just forget about all these things Live naturally – when hungry, eat; when tired, sleep....

[A sannyasin says he is restless and not very happy.]

When you feel restless, feel restless, and when you feel unhappy. feel unhappy! These things have to be absorbed. one has to learn to live with the negative parts of one's being too; then only does one become whole.

We all want to live only with the positive part. When [you are] happy, you accept him; when [you are] unhappy you reject him. But you are both. When all things are flowing, you feel great; when everything has stopped and become stagnant, then you feel in hell. But both have to be accepted. This is how life is: life consists of hell and heaven together. The division of hell and heaven separately is a false division. There is no heaven up there and no hell down there; they are both here. One moment you are in heaven, another moment you are in hell.

One has to learn one's negative aspect too and one has to relax with it. Then you will be surprised one day that the negative part adds to the taste of life. It is not unnecessary; it gives spice to life. Otherwise life would become dull, monotonous. Just think – happy and happy and happy; what will you do then? Those moments of unhappiness again bring zest, search, adventure. Again you regain appetite.

To be with me means that you have to be with your totality of being. All the aspects of good and bad have to be accepted. There is no way to get rid of anything. Nobody ever gets rid of anything but one learns slowly, slowly to accept all. Then there arises a harmony between the dark and the light, and it is beautiful. Because of the contrast, life becomes a harmony.

So try to live these moments too. Don't make problems. Don't start thinking 'What should I do so I am no more restless?' When restless, be restless. This is my message. When unhappy, be unhappy I And don't make much fuss about it – just be unhappy; what else can you do ?

It is just like the climate: it is summer and hot so what can you do ? While it is hot, be hot and perspire, and when it is cold, shiver and enjoy it. Slowly slowly you will see the interrelationships of the polar opposites. And the day you understand that this polarity is you is a day of great understanding and revelation

For three months accept everything and then you report to me what happens, mm? Good!

[The leader of the alchemy group says: I was trying to do too much and I wasn't really able to let you through. I wasn't really able to let you do it.]

That I know. But that's how one learns. In the beginning everybody does that. It is just the old habit; nothing to be worried about. And it is very tiring!

If you let me do it you will never be frustrated and you will never be tired. You will come out of each group fresher than before, more alive than before and with your vision clear. But if you try to do something you will come out of each group tired, weary, frustrated, because one always falls short of one's ideals.

Ideals are imaginary – there is no way to fulfil them. Whatsoever you do, you will always fall short because you can always imagine better, that is the problem. Imagination has no limitation and action is limited. This is one of the basic problems of the human mind: imagination unlimited, action limited. Imagination gives you ideals – how things should be – and action is so limited that you can never fulfil that imagination, those ideals.

If you allow me, then there is no question of action, no question of inaction. You are just a vehicle. You enjoy the whole game, whatsoever happens is good. But that comes slowly. To each therapy leader this has been the problem in the beginning, but slowly slowly.... So don't be worried about it.

## CHAPTER 9

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*13 May 1978 pm in Chuang Tzu Auditorium*

[A new sannyasin says since he read Osho's book, he has found a new relationship to Christ... and it's wonderful, full of life.]

That's true. That's good christians have destroyed all bridges towards Christ. Christ needs a new interpretation, a new approach, a new breakthrough. Christ needs people now who are not christians; only they can relate with him.

If you are a christian you cannot relate with Christ. You are full of rubbish – theology, doctrine, scripture One has to be unburdened of all that. And that is the case with Buddha too: if you are a buddhist you cannot relate with Buddha either. You have to be a non-buddhist to relate to Buddha. Because these people are not philosophers – they have not propounded philosophies, they are not theoretical. You have to fall in love with them. You cannot be indoctrinated, because all indoctrination kills love, all logic is against love.

So if a person comes to me who really wants to be in tune with Christ, I am the door! And if somebody comes to relate to Buddha through me, I am the door. Because it is all the same! The taste of enlightenment is the same. These are only differences of name: Buddha, Krishna, Christ, Mahavira. These are only differences of name, differences of form and body, time, language, but the innermost quality is the same light.

You have come at the right time – something is going to happen.

[A sannyasin says he is afraid of returning to the west and slipping into old ways and routine.]

The fear comes to every sannyasin but it disappears within two, three weeks. That is true, that you don't belong any more to the past. And there will be a little difficulty in readjusting yourself. But

there is no need to be afraid, because now you are more alert and you can respond to situations in a more conscious way. As consciousness grows, one becomes capable of tackling problems easily. Of course, new consciousness brings new problems, but their level is higher. And the new consciousness that brings new problems also brings new solutions. It gives clarity, transparency, understanding, courage. But fear is natural. It will remain only for two, three weeks. Once you have reached there, started working, it will disappear.

And don't be afraid that the old pattern will come back. It can't. Once you have seen something higher, the lower can never claim you back, it is impossible. You will protect it – what you have attained is so valuable. I know it is a delicate sprout yet, but you know the value of it so you will protect it. And sometimes it happens: when situations are against you and the challenge is great, one protects it more consciously.

My feeling is that your experience of going back is going to be helpful for your growth. Trust me! Go and see... and you will know that what I say is confirmed.

[A sannyasin, leaving, says: I wanted to ask you something about meditation. I find it happens sometimes to me and I'm wondering if whether I should make some effort every day to meditate silently.]

It happens on its own sometimes, mm? You make it a regular phenomenon. When it happens on its own, it is good, and that is the most beautiful experience – when it happens effortlessly. But for at least one hour every day you should wait for it and then it will happen more and more.

Sometimes what happens is that meditation is close by but you are engaged in other things. That small still small voice is within you but you are full of noise – engagements, occupations, responsibilities. And meditation comes like a whisper. It does not come like a slogan, shouting. It comes very silently. It makes no noise, not even the footsteps are heard. So if you are engaged, it waits and goes.

So make it a point, for at least one hour every day just to sit silently and wait for it. Don't do anything. Just sit silently with closed eyes, in a great awaiting, with a waiting heart, with an open heart. Just waiting, so if something happens then you are ready to receive it. If nothing happens, don't feel frustrated.

Even sitting for one hour and having nothing happen is good, is relaxing. It calms you down, makes you still, makes you more centered and rooted. But more and more it will come and slowly slowly there will arise an understanding between you and the meditative state – that you wait at a certain hour, in a certain room, at a certain time; it will come more and more. It is not something that comes from the outside – it comes from your innermost core. But when the inner conscious knows that the outer conscious is waiting for it, there is more possibility of meeting.

[A sannyasin, leaving, says she feels like a child and vulnerable. Osho tells her not to force herself out of this state of childlikeness, to allow it. It is something valuable; it will become your second birth, a new beginning in life, you say. On the outside you can pretend that you are a grown-up; inside know that you are a child. This childhood has not to be forced into change. No, it is something beautiful.... ]



[A visitor, the husband of a sannyasin, says: I just felt very compelled to come here. I felt I was dying.]

That's true. It is a question of life and death. And when it is a question of life and death, only then is it significant. If you come here as a casual visitor, you don't come at all. When you are pulled almost magnetically, irresistibly, in spite of yourself, then something great is going to happen; you are ready for a transformation. Then it is not just curiosity. It has fire in it – fire that rejuvenates, recreates....

You are on a threshold. If you gather a little courage you can be reborn. If you cannot gather courage you will shrink back, the threshold will be missed and it may take years to find the threshold again. You are just so close to the door that you can immediately enter something that you may not have even dreamt about, imagined, thought about. But this is something for which you have been waiting very unconsciously. You are in a beautiful space.

And that's why you are afraid also – shaking trembling, deep inside: the new always makes one feel afraid. With the old we are familiar, settled – we know all about it. Even if it is not great, at least it is well-known. People even remain miserable just because misery seems to be so familiar. Even if a great opportunity knocks on their doors they will remain afraid. Who knows? Going into the winds, into the open, into the sun, who knows what will happen?

You are on a threshold. This is where I keep catching my sannyasins – you are there. Gather courage and become a sannyasin... take the jump! And then do a few groups.

What should we do? Should I make you a sannyasin first, then give you groups, or first you can do groups and then you can become a sannyasin, mm?

[The visitor replies: I don't know. I don't know anything!]

That's right.

Sannyas is coming... just two, three groups. Something is imminent, just wait for it. And you will be happy when it happens – you will be unburdened. You will start growing wings. That's my work here: to make a new sky available to you.

Sannyas is just a name for something unknown. One just needs a label, so it is a label. It is just a beginning of a great pilgrimage that ends in God. It is the greatest adventure a man can go on. To go to the moon is not so adventurous. It is almost like the earth not even so beautiful as the earth. If you suddenly find yourself on the moon you will find yourself almost exactly as you are here, in a desert; it will be nothing new. And even to go to Everest has no meaning.

Sannyas is depth and height – the height of the ultimate and the depth of the ultimate. It is an encounter with God. It is coming!

[To the wife] help him. Surround him with great love energy, mm? – he will need it. And never talk about sannyas with him – that is my work!

[An ashram musician says: In sufi dancing I sing every day and it's always about loving and being open in your heart and 'I love you, Osho' and all that. And I sing it so often now, it's not true, I don't feel it.... But I want to be able to.]

That's natural. You cannot sing it every day... but you cannot create love by wanting; it comes when it comes. It is like the breeze: when it comes, it comes; when it doesn't come, it doesn't come. It is not like an electric fan: you cannot turn it on and off. Look – it has come... and then it is gone.

Love is a breeze. You need not be worried about it.

When you are singing the song, sing with your total heart. Your heart should be in the singing, not in the content of it. That's what you are getting puzzled about. You cannot be in that content every day. If you are in it every day, you will go crazy, you will go mad. One can contain only so much love. There is an automatic mechanism in the heart: when it becomes unbearable, it closes. So it will open whenever it opens. You need not worry about it.

When you are singing a song in the sufi dancing the content is not the point; you should be in the singing. You follow my distinction? – content and the song. One is painting: the content is not the question but painting. What you are painting is not the question.

[The sannyasin says: But I know how it is when I sing with my heart... but I know also how I sing when I'm cool.]

You have to sing both ways, because you cannot be hot every time. If you are hot, your heart will be burned. The fuse will go and even (our ashram electrician) will not be able to fix it! It is natural. Sometimes sing perfectly cool and sometimes perfectly hot. Sometimes the passion is there and sometimes it is not. And one has to understand these rhythms. When it is there, enjoy that; when it is not there, enjoy singing, enjoy music. When it is there, forget about music and singing and enjoy the content. And both are good, all is good.

Those cool moments have their own significance. Just think of two lovers for twenty-four hours in love: soon they will be tired of each other, deadly tired. They will become so bored with that love. It will be too sweet, it will create a kind of diabetes. So there are gaps. For a few moments you feel great love and then it disappears. The gap creates appetite and suddenly you are there again; all that joy is back and the honeymoon starts again.

Each love affair goes through a thousand-and-one honeymoons and a thousand-and-one divorces... and they happen every day! In the morning it was all flowing, by the evening it is not flowing at all. But slowly, slowly, one understands that these are the moods, the climates that go on changing. One has to learn to enjoy cloudy weather, sunny weather, all kinds of weather.

Love is not a constant phenomenon. If it is constant you will forget about it. One can only perceive things which are not constant, which go on changing. If something is absolutely constant it will become so obvious that you will stop looking at it. You will forget all about it. Change keeps you aware of it. Perception needs a rush of energy.

It is perfectly good... you need not be worried about it. If some day it is cool, enjoy the coolness of it, and if some day it is very passionate, enjoy the passion of it. When you have started enjoying both you are on the right track. Don't choose a particular kind of weather. Don't say 'I will enjoy only when it is sunny or only when it is cloudy.' Then you will suffer much. Just say 'I will enjoy. When there are clouds I will enjoy the clouds and when it is raining I will enjoy the rains.' This is totality....

Everything is perfectly good. And when does your music group start?... Make it absolutely new. And give it a new pattern, a new structure whatsoever you feel, but make it alive!

## CHAPTER 10

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*14 May 1978 pm in Chuang Tzu Auditorium*

Mujib. Prem means love, Mujib is a sufi name for God. It means 'one who hears the prayer, the hearer of prayers.' No prayer is ever lost, and if it is, that simply means it has not been done; it never means anything else. Your heart was not in it, it was only lip service. There was a motivation in it, there was no purity. You wanted to manipulate God through it, and God cannot be manipulated. We can only surrender to Him. We can only allow Him to work upon us. We can only say to Him 'Thy will be done.'

That should be the foundation of all prayer. A prayer should not be a demand – it should be a surrender. Then it is heard, then it is certainly heard. Never has a single prayer been futile. That is the meaning of the word 'mujib': God is ready to hear, we just have to learn how to say it. All that is needed is a heart, a loving heart, full of prayer.

The prayer should not be from the head. It should not be formal – christian, hindu, mohammedan, no. It should be yours, authentically yours. It should not be learnt from any priest. No priest should ever be allow to stand between you and your God. Your contact with God should be absolutely immediate, without a medium. It should be personal, it should be private it should be intimate. Then anything that comes from your heart is always fulfilled. God is not only a hearer of prayers – He is a fulfiller too. So become a loving prayer. That is the message in your name. Let your whole life become a prayer, praise to God, gratitude, a subtle song of joy.

This will be the name for your centre: Ya-Malik It means 'Oh, Lord, Oh, King of Kings.' It is a sufi name for God, it is also a beautiful mantra. The chanting of it can create beautiful spaces within you, just chanting 'Ya-Malik, Ya-Malik, Ya-Malik...' It has a sound value. Those vibrations, those sounds, penetrate to the very core of your being, they stir you to your very depths.

There are very few real mantras in the world; this is one of them. A real mantra is that mantra which has a sound value. It is not the meaning of the word that is significant, but just the sound, just the

music of the sound, the melody of the sound, the science of the sound, the vibration. And vibrations can change people.

Certain music can create great sexuality in you. Certain other music can create great serenity in you. Sounds go and hit your particular centres. Modern music hits only the sex centre. It almost creates a sexual delirium, a sexual hysteria; it is hysterical. Classical music goes higher. There are people like Beethoven who reach to the highest peak. Just listening to Beethoven is enough to create a meditative space inside and outside. The eastern music goes very deep. It is absolutely non-sexual, it never stirs the lower instincts. It gives you wings.

The sound value of 'Ya-Malik' is immense. So use it for chanting too.

[A sannyasin, arriving, says: I feel an empty space right in front of me. It's as if my old relationship with you is totally gone... it's, it's just empty... it's not even as though it's devotional.]

Very good!... No, no, no need to be worried. This is higher than devotion. And you are not basically a devotional person mm ? so that is not needed at all. Devotion will never go very deep with you. It can only be the beginning In the end it will be just emptiness, not devotion. You are a natural Buddhist.

A natural Buddhist, mm? – a non-devotional type....

But two groups you must do any time, two buddhist groups you have to do: Zazen and Vipassana – whenever you feel like doing them, not just now. These two groups you have to do. They will help this emptiness. They will make you aware of it and they will make you capable of enjoying it. They will make you feel that it is not just empty – it is full of something unknown. It looks empty because all that is there is unfamiliar to you.

It is like a child who only knows his toys: he comes into the room and sees that the room is empty because his toys are not there. There are many things in the room but they don't make any sense to him. They are irrelevant to the child. He looks for his toys and they are not there; he comes running out and he says that the room is empty.

That's what is happening: all that you have known about your mind is not there. Those were toys. Now something of the no-mind is evolving, emerging. It is an emergent no-mind. And you will need to be made more acquainted with it from different angles. More clarity is needed, more friendship with this emptiness is needed, and that will only be possible if you do these two groups – Zazen and Vipassana. So whenever you feel to do them, do...

[A sannyasin had previously written to Osho, and reminds him: I'm full of fear and anger and jealousy. I'm in a state of shock.]

That shock can be used for great growth!

Shocks can always be used for quantum leaps. Nobody ever grows without shocks. We have really so many shock-absorbers around ourselves – that is our armour – and those shock-absorbers can be broken only by great shocks. They absorb ordinary shocks, ordinary shocks cannot destroy

them. Extraordinary shocks are needed so that you are shaken to the very roots. So never miss the opportunity which a shock brings. Use that opportunity to grow. Take the challenge.

And you have been doing well, I am happy. You have been doing well. Anybody would be in trouble in such a situation: your woman making love to somebody else – in front of you.

Anybody would go berserk, would kill or be killed. But this is a shock that can be used. You will always be grateful to the woman and to the man, because this is how one drops clingings, possessiveness, jealousies.

Unless a real situation arises, people only philosophise. And it is very beautiful to philosophise that one should not possess, that one should not be jealous. But when the real question arises, when you see something happening which hurts and hurts like hell, one forgets all philosophising.

One knows that now something has to be done. In fact, without even thinking, one reacts. And something has already happened, something has been already done; then one becomes aware. But then it is too late.

You have been doing well – I am happy with you. Let this situation be a meditation. Nobody belongs to anybody. Neither does your woman belong to you nor do you belong to her. Nobody is anybody else's master. Everybody is independent, unique. Be respectful. If she chooses this way, then it is perfectly okay; this is her choice. You have to respect her freedom and in respecting her freedom, you will grow free. Always remember: if you make somebody a slave to you, you will become a slave to that person. It works both ways it is a double-edged sword: if you make the other free, in that very act you are making yourself free also.

And these are all childish things, they don't matter. This life is really nothing but a dream. Whether you see your woman making love to somebody in a dream or in reality is not in fact in any way different. You are in both cases just the observer. Remain the observer and don't get involved in it. Remain a witness and great will be the benefit.

Just raise your hands and close your eyes. If something starts happening, allow it; I would like to see the energy, how it is moving.

[Osho checks his energy.]

You will be able to go beyond it; don't be worried. Take things lightly, non-seriously. I can see that you will be able to transcend it. And that transcendence will bring you such beauty you have never known before. It will be a dropping of a layer of the mind. It will bring a new purity and innocence. It will be a breakthrough. Welcome the shock and go into it.

[The sannyasin asks: Is there anything I can do?]

No, nothing has to be done – you have just to be a watcher, just witness it.

[The sannyasin answers: It's just that energy wants to do something.]

Mm mm, so you can just dance and sing. You can dance and sing – that is allowed!

# CHAPTER 11

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*15 May 1978 pm in Chuang Tzu Auditorium*

[Hafiz is a sufi name for God. It means the one who preserves all – the preserver, the sustainer, the nourisher.]

It is not only that God created existence in the beginning. He continuously creates it, the creativity is a continuum. It has never stopped. In fact there was no beginning and there will be no end. God is more creativity than a creator. Each moment He is at work. There has never been a holiday, and the christian myth – that for six days He created and on the seventh day He rested – is just a myth. His creation is His play. He is not tired. The very idea of six days work makes sense only because we think of it as work. Then on the seventh day one needs rest.

God's creativity is continuous; there is no rest. If He rests for a single moment life will stop. He is our breath. If your breath goes on a holiday, you are gone. Even if for a few minutes your heart does not beat, you are gone. God is the heartbeat of the universe. There has never been a holiday and there will never be. And He is constantly nursing you. The very idea that somewhere in the past He created the world, creates a distance. He becomes almost invisible, inconceivable. When you think that millions of years ago He created the world, it doesn't seem relevant to you, you don't seem to be related to Him. He may have created Adam but He has not created you. You don't feel connected.

No, God has not only created Adam – He is continuously creating: He has created you. And not that He stopped one day when you were born; He has been continuously creating you. He has been your childhood, He has been your youth, He will be your old age. He is your life and He will be your death. He is all! He is the breath going in and He is the breath going out. He is within and He is without and He is continuously nursing you.

Once this idea takes form in your being, God becomes very close. It is a continuous contact. Even when you are asleep, He is breathing in you. Even when you never think of Him, He thinks of you.

There is a sufi saying, that if God stops thinking about you for a single moment you will disappear. Because you are a thought in His cosmic mind, you are His dream. He maintains you.

Let this idea sink deep in your heart, and suddenly you will see that God is not far away, He is very close by. And when you are eating, you are eating Him; when you are drinking, you are drinking Him. When you are in love, you are in love with Him, He is in love with you. Then there arises a kind of intimacy, a dialogue. That dialogue, that intimacy is prayer.

[A sannyasin says: I feel myself closing down as I'm getting ready to leave... my energy's all going back in.

Osho checks her energy.]

I can see, mm? – it is closing. You are afraid of going back. You have a very paradoxical mind: you want to go back and yet you don't want to go back. You want to be here and yet you want to go. Because of that paradox you are pulled apart. And whenever energy is divided it starts closing. Energy remains open only when it is non-contradictory.

That is one of the fundamentals to understand about energy: energy flows when there is no contradiction, when whatsoever you are doing, you are totally in it. What it is does not matter – if you are totally in it, your energy will be open. You will feel like a lotus opening to the sun. Once your energy is divided, split – one part wants to do this, another part wants to do something else – you close immediately. All contradictions inside are destructive to openness.

It is true – you have felt it rightly: it is closing. One thing that can be of immense help is to go totally. Enjoy going. Feel that I am sending you, not that you are going. And that's true, that I am sending you. Whenever I want somebody to stay, whenever I feel that staying will be helpful, I manage it so it happens. I manage it from your inside, so you never come to know, mm? – you always think you have decided to stay. When I feel that going will be helpful, I again manage from within you, and you think you are deciding it. Just drop the idea that this is your decision and immediately you will feel opening again and the energy will start flowing. Go totally happy. I am sending you. It is going to help your growth, and next time when you are back you will be deeper in me.

This going away will bring you closer to me.

To take a long jump, first one has to go back a little and then one has to run and create the momentum. That's what is meant by your going. Just go and go happily.

[a sannyasin had previously written to say she was very afraid of Osho and the ashram, after meeting a christian missionary who said Osho was satan and people visiting the ashram went crazy.]

The mind creates many problems, and one of the problems and the greatest problem that the mind creates is: it asks for the impossible. Naturally, you cannot manage it – you become miserable. For example, all love contains the opposite in it; that is natural. But the mind says 'Let love be absolutely pure.' Now this is impossible, and because it is impossible you cannot manage it and so you become miserable.



Love contains the element of the opposite in it as does everything else. There is no life without death and there is no love without hate. Once you see the point then you are not worried about the hate, you accept it. But you don't feed it, you don't nourish it. It is accepted. It is a necessary evil that goes with love. You nourish love, you pay attention to love, you live love, and you accept the hate part of it. It is its shadow.

Once you see that it is its shadow there is no need to be worried about it, because the shadow is impotent. The shadow becomes very very potent if you pay too much attention to it, because attention is food. And if you pay too much attention to the shadow, the real looks like a shadow and the shadow starts looking like the real. Then hate becomes more important because it is in the focus and love becomes secondary because it is no more in the focus. All that is needed is to focus yourself on love and accept the hate part.

Whenever love happens, hate always happens. Yes, one day there is a kind of love where all duality disappears, but you cannot even call that love. Love can only be called love if it is surrounded by hate – that is its definition. That love which is not surrounded by hate is a totally different phenomenon. Even to call it love is to misuse language. That kind of love will also happen, but right now just pay attention to, care about, the love that is growing in you, the trust that is growing in you. Doubt is contained in it.

Trust is significant only because there is doubt. If there is no doubt left, trust will be useless. For what will it be needed? Trust is so valuable because of doubt. Doubt is destructive, trust is creative. When a person loses all doubt, trust also disappears, remember – because there is no need for the medicine when the illness is gone. So don't ask for total trust, mm? because in total trust there will be no place for doubt, and again you have asked for the impossible and you will fall short and will be in pain, in agony.

And remember that the question does not arise from the outside; the question is always inside. It is not a question of there being something in me that creates doubt or that creates trust. In both the cases – trust or doubt – it is something in you; it is always an inner phenomenon. I am just an excuse. So somebody can choose me as an excuse to doubt and somebody can choose me as an excuse to trust. And both can find arguments for their choice: the person who wants to doubt me will find a thousand and one things to doubt, and the person who wants to trust in me will find a thousand and one things to trust.

Life is so vast – you can always choose. If you are against God, you can find arguments against God all over. If you are for God, you can find arguments for god everywhere. Whether god exists or not is irrelevant – the real thing is whether you want Him to exist or not.

So the question is whether trust or doubt is going to help your growth. Trusting me is not the point – that is putting the whole question in a wrong context – but whether doubt or trust is going to help your growth. Whom you trust is not such a big problem – you can trust Christ, you can trust Buddha, you can trust me, you can trust anybody. Trust will help. Whether it is x, y or z, is not the point.

People always choose a dead person to trust in because there is less fear. Christ cannot do much, he cannot disturb you. Christ is all your imagination but once he was not. When he was alive and walking it was a totally different phenomenon. He created much nuisance, much trouble... for others,

for himself. The people who crucified him had not crucified him for no reason at all. He was being a nuisance. He was disturbing people's sleep, he was disturbing their dreams. He was a constant reminder that they were wrong!

How long can you tolerate such a person? The crowd takes revenge with a vengeance. They killed him and now they believe in him because now he cannot create any problems; now he is just a symbol in the church. People were against Buddha; now they worship him – the same people!

When Jesus was there, the rabbis were telling people 'This man is wrong, this man is evil.' Now the christian priest will say the same thing about me: 'This man is Satan.'

Who told you that I am Satan? – some bishop?

[She answers: A lady missionary.]

A lady missionary? Good! They have to say that, because either I am right or they are right. Their whole existence will be in trouble if I go on succeeding. If I go on creating more and more orange people, they will become more and more angry.

And there are the same people who were against Christ! They are not different people – this is something to be understood: they are the same people. And these are the same people who, when I am gone, will be for me. This is the stupidity of humanity: the intelligent person is one who walks with Jesus when he is alive and the unintelligent person is one who worships Jesus when he is dead. They were saying the same things about Jesus – that he was possessed by the devil, that all the miracles he was doing were not God's miracles but that the devil was doing things through him. They can always find arguments. You can always find arguments: if you are looking for them you will find. Whatsoever you look for, you will find.

Be intelligent. This is your life – don't be guided by stupid people; be guided by your own intelligence. Just look into me, just feel me, and you will find the same person that you have been seeing in Christ. The only difference will be of the form, of the body, of the words; otherwise there is no difference.

I am not a missionary! I don't represent anybody – I simply represent myself. Jesus never represented anybody; he simply represented himself. A missionary represents somebody else. His knowing is not his own it depends on the scriptures. I am my own authority. I am my own scriptures – read me! And while I am available, don't be distracted by such foolish people. They are simply foolish.

And remember only one thing: it is not a question of whether you trust in me or not – I am not saying to trust in me, I am only saying trust. If you cannot trust in me, trust in somebody else, but trust. If you cannot trust in an alive person, then trust in a dead person, but trust. Trust will help, it will help your Christ-consciousness. It will make you luminous, capable of seeing, capable of understanding that which is.

And don't listen to people who have some investment – christian missionaries, others. They are all politicians in the garb of religion.

Pour your energy into trust and don't pour your energy into doubt; pour your energy into love and don't pour your energy into hate. Soon you will be able to understand. And only your understanding will help. Don't try to find substitutes for it.

Mm? you opened the bible and you found the sentence that there will come a very wise and strong man who will take people astray. Now you became afraid that the bible might be talking about me. Open the bible tonight and you will find something else. Go on opening it every night and then you will see it is just coincidence.

It is just like you go to the railway station and you stand on the weighing machine: the ticket comes showing your weight and also something about your character. Then weigh yourself again: another ticket comes and it also shows something about your character which may be even contradictory to the first. Weigh yourself again, just go on weighing yourself, and you will be surprised – after reading ten tickets you seem to be the whole world! All kinds of characters are yours. This is how people go on consulting the I-Ching. It is just your imagination, nothing else. But these are unintelligent ways. The intelligent way is only one and that is experiential, existential.

I am here, available, with open hands – look into me! I am just a window. Jesus is a window, Buddha is a window. And about windows one thing has to be remembered: when they are gone – when Jesus is gone – people think the window is very valuable, so they frame it with gold, stud it with diamonds and pearls and emeralds. By and by they completely forget that this is a window – you have to look through it. It is a medium, not an object of worship. And then there are so many diamonds and so much gold and so much silver that accumulate on the window that you cannot see beyond it. It becomes an altar, it becomes an object of worship; but it was just a passage to see through, it was a medium.

Jesus is a medium, I am a medium. Those who are intelligent will see through me and will find God. Those who are unintelligent will wait. When I am gone and when the window is framed in gold, studded with diamonds and is no more a window, they will worship me.

Be totally with me, as totally as possible. And when I say 'total' I don't mean that there will be no doubt. In spite of the doubt, be with me.

## CHAPTER 12

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*16 May 1978 pm in Chuang Tzu Auditorium*

[Prem means love, Allaha is a sufi name for God.]

Allaha is far more significant than the word 'God.' In fact no other word in any language of the world exists which is more important than this word. All other words used for God are at the most qualities of God. They are not as comprehensive as 'Allaha.' Allaha simply means existence. It contains all: it contains good, it contains bad; it contains life, it contains death. It is not a quality, but all the good qualities of the totality. And it does not mean existent, it means existence.

Man is an existent. God is existence Himself. To say 'God exists' is a tautology; it simply means 'existence exists.' It doesn't make sense. The tree exists, the man exists, the mountain exists, but not God. Existence is a quality of the mountain; with God it is the very spirit. The mountain exists today, tomorrow it may not exist. There was a time when it was not there; there will be a time when again it will not be there.

God always is. You cannot use a past tense for God. It will be grammatically right but existentially wrong.

You cannot say 'God is.' That is the meaning of 'Allaha', that is-ness.

So your whole name will mean: love, existence. And these are the two qualities to be evolved. One has to become more and more loving and one has to become more and more existent so that one can go beyond death, beyond birth, beyond the momentary, beyond the temporary; so one can become eternal.

Love is the way, existence is the goal.

[A sannyasin, leaving, says: I would like to see through your window.]

It is going to happen. Just remain courageous and don't waver. It is very close by but you can miss the Opportunity if you waver. And this is an opportunity that comes only once in many lives. It is not an every-day phenomenon; the window opens only once in a while. To come close to it and then to miss it would be sheer foolishness. But the mind is foolish and it can destroy any opportunity. The mind has some stake in destroying it, because to see through the window that I am, means that the mind disappears. Then you disappear as you are. Seeing through the window means disappearing as you are. Then the self cannot exist even for a single moment.

The self, the mind, the ego, will create all kinds of rationalisations not to look through the window. And sometimes they are such beautiful rationalisations, sometimes so spiritual-sounding, so appealing, so logical. that one simply has to accept them. To go against them means that one is going against spirituality.

All the old scriptures say that the devil is very very clever in quoting scriptures, and when the devil quotes the scriptures one simply feels like following it. The ego can say 'Surrender to yourself'... but you don't know who you are! 'Surrender to the inner light'... but if you know the inner light, then there is no need for any surrender. But the words seem beautiful – 'Surrender to the inner light.' It seems perfectly right and yet it is utter nonsense.

If the inner light is there you know about it; there is no need to surrender to anybody, not even to the inner light – the thing has already happened. One is enlightened when one knows the inner light. Now this is a very clever trick of the mind...'Surrender to the inner light.' And it appeals, it feels perfectly right. Buddha has said so, I go on saying the same thing again and again. But how can you do it ? You don't know where the inner light is, you don't know what exactly this inner means. All that you know is outer.

All knowledge is of the outer. The inner is just an idea in the mind. You have not come across it yet. Because whatsoever can be experienced will be, out of sheer necessity, outer. The inner cannot be experienced because the inner is you! There is no division, they are not two, so who is going to experience whom? Whatsoever is experienced is outer, has to be outer. The very thing that it has been experienced proves that you are separate from it. The experiencer is separate from the experienced, the observer is separate from the observed.

So there is no such thing as spiritual experience. All experiences are psychic, psychological, subtle, the subtlest. Experiences of light, of energy, of expansion, of oneness with the universe, of meditation, of samadhi of enlightenment – all experiences are of the psychological. When one goes beyond all experiences there is nobody to experience, there is nothing to experience. It is utter silence, soundlessness. It is absolute absence. There is nobody present in it, it is just space. That is the inner. But how can you surrender to it?

The window is close by – just keep daring. And remain alert about the cunningness of the mind, the cleverness of the mind – its rationalisations, explanations. And whenever I see that the time has come, you will pass through me. It cannot be forced, remember. Nothing should be done before its time, otherwise something goes wrong. A certain ripening is needed... and that is happening. That's why the mind is becoming more and more scared and afraid that the fruit is ripening and any moment it will fall of its own accord. Before it happens the mind will try to avoid any situation in which it can become more ripe. So just be alert.

I am working and I am aware of what has to be done and when. Just relax, stop fighting and resisting. Become a conductor, mm? – that's the right word that electricians use. A right conductor of electricity is that element which does not resist its flow. When there is no resistance the metal is a beautiful conductor. Become a conductor – don't resist.

The window is ready; you just have to become ready. And it can happen any moment, it will happen anywhere; it is not needed that you have to be here. That is the whole purpose of sannyas – that wherever you are I can become available to you. Physical presence is immaterial. It is helpful in the beginning but not essential. The window will follow you. Whenever you are ready you will suddenly find it there just close at hand.

[A sannyasin says: I was lying awake and I suddenly felt your presence very strongly. I felt carried away and finally I got afraid.]

Don't be afraid – it will happen more and more now. Once it has happened, it becomes easier. Once I have contacted you, it becomes more and more easy. But don't be afraid; if you become afraid, you shrink back and you miss something that will be a transformation. So wait for it, desire it, long for it, and when it happens dance with joy, absorb it. Those are not the moments to be afraid; those are the moments to celebrate. If you celebrate you will become more and more available to me. If you can welcome it with a warm heart, with no fear, then it will go into you like an arrow. It will penetrate to the very core.

[A sannyasin says she will have to go to the west for a month... ]

No, you go and finish things – it is very good. That will always be helpful. It is always good to destroy the bridges that you have passed. If you keep them, you go on thinking about them. We keep the old bridges intact only out of fear so that if something goes wrong we can always fall back.

A really courageous person always destroys the bridges because he knows he is never going to go back. He destroys the places where he has lived, he destroys all possibilities of clinging to the past. He knows that life is always ahead and that falling back is a betrayal.

One is betraying life when one falls back, because life moves ahead. It does not belong to the past, it has nothing to do with the past. It is in the present and it is for the future. It is a future-orientation, an opening for the future and the unknown. The past is finished, already known. You have eaten the essential out of it; now don't collect garbage. That's why I told you to go. Once you are free from the past and all possibilities of going back, you become more rooted in the present and you become more available for the future. It is a natural process.

But if something remains in the past, a memory, if nostalgia persists – one goes on thinking in some way or other that if something goes wrong, or if things are not going right, there is a security.... If this place does not prove your home then you have another substitute home somewhere. But just that idea in the mind will not allow you to make this place, this moment, your absolute home. That will be a distraction. You will be half-half, divided. And my whole approach is to make you undivided in the moment. This very earth the paradise, this very body the Buddha – just this. And then there is great benediction.

[A sannyasin says that he has been through tremendous despair in the last couple of weeks, and has cried a great deal, but now he feels empty. Osho checks his energy.]

Something has left you, but it is good that it has left. The last part of the ego has left.

You feel empty, mm? because you had become accustomed to a certain identity. You had become certain of living with somebody inside you. Now that somebody is not there. Now the house is empty, utterly empty. In the beginning it will feel kind of sad, kind of lonely. And yes, you will feel vulnerable and not in a loving way, because all the love that you have known before was love through the ego. Now, before another kind of love starts flowing you will feel that all flow has stopped; hence the hardness. That softness was not a true softness, but the ego pretends to be polite, soft. That is the polished ego. That's what a cultured man is. That is the only difference between the uncultured and the cultured: the uncultured has a gross ego and cultured has a very polished, polite, humble ego; he looks almost egoless. He has become his pretension. That softness is a pretension but one can become absolutely one with it.

Now the ego has gone, with it the softness has gone. You will find a natural hardness in you. This is your reality. It is just as if you painted your face with powder and you had made it beautiful and then it rained and all the powder went down the drain. Suddenly you find your real face. You had forgotten about it. Those flowers that you have arranged on the rock of your ego have disappeared; now the rock is left.... You will feel a little hard and at the same time vulnerable, at the same time unloving, empty. This is what christian mystics have called the 'dark night of the soul.' Before the morn, before the dawn, everybody has to pass through it. One has to be utterly empty, only then can one be full. There is no other way to fullness.

So these days will be a little difficult, but welcome them. They are part of growth, of immensely valuable growth. But you cannot see ahead. And I understand that – you can see only that which was and is no more. You cannot see that which is going to be, which is already on the way, which may have already entered you. But before you can recognise it a little time will pass, because one has to learn a new grammar, an altogether new language to understand it, to conceive of it, to conceptualise it. One has to create a new kind of intellect. A new kind of intelligence has to arise and start functioning; only then can you see what is happening. But it is good.

[Osho gives him a 'come close energy darshan' and then says to the sannyasin's girlfriend:]

Be as loving as you can, because he will never need more love than he needs now for a few days. And don't create any trouble for him, mm? Because he will be going through a hardship on his own. He will feel so empty, so whatsoever you can do to make him happy and loving, do.

Just don't create any trouble for him for a few days. Then you can take revenge, but for a few days you.... Then I will give you freedom for a few days: you can do whatsoever you want to do with him. But for a few days you resist the temptation.

[The girlfriend says: It's been hell many times and I've been very sad.]

No, you need not be. He is passing through a rebirth. Be a mother to him. Don't demand anything from him – just give him. He will not be able to give in these days. He is empty; what can he give

to you? And if you demand and you don't get, you will feel miserable. When you feel miserable, you will take revenge on him and he will become more hard, because what can he do? He is not the man you used to be in love with; he is changing.

He used to be a caterpillar; now he is on the way to becoming a butterfly – it is a quantum leap. And no caterpillar can understand what is happening because it is happening for the first time so the caterpillar becomes very confused. No caterpillar can be helped to understand that he is going to become a butterfly, he cannot believe it. He has seen butterflies but he has never thought of himself as a butterfly. He cannot conceive, in any way, of his having wings. He has none. He cannot see any link between himself and the butterfly; they are two different species.

He is becoming discontinuous from his past; he is dropping his caterpillarhood. So he will be in a chaos, and if you demand, the relationship will be on the rocks. Forget all demanding. This is not the moment to be a wife or a girlfriend – this is a moment to be a mother to him, so just be a mother. By being a mother, I mean: just give. A mother gives. The child cannot return anything, the child cannot even say thank you; that is not expected from the child. Even if sometimes the child smiles that is more than enough, a great reward for the mother. If the child feels happy, the mother is happy.

So for a few days be a mother. Once he has grown his wings, then you can be a lover again, and then he will have something to give to you. Up to now he was only pretending to give, because he had nothing. Right now he cannot even pretend because now he knows he has nothing. Later on, one day, he will have something and there will be no need to pretend. He will give, because when one has, one gives. Giving comes naturally when you have it.



## CHAPTER 13

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*17 May 1978 pm in Chuang Tzu Auditorium*

[A sannyasin has to return to the west because her mother is dying of a life-long illness.]

So it is a good release for her, mm? She should not be prevented, she should be helped to leave the body. Because life in each and every case is not a blessing. It is a blessing only if one can use the opportunity to grow; then it is a blessing. Otherwise it is a curse because it is unnecessary suffering. It is good for her to leave the body and to be again in a new body so she can start growing.

When one is ill for so long the whole energy is taken up in the illness; nothing is left to grow. And when one is ill for so long one tends to become the body more and more, because the body is constantly there, hurting, reminding one of its existence; the whole consciousness becomes focussed on the pain. When the body is healthy, in a flow, then one can turn inwards one can feel oneself more as a consciousness. And to feel oneself as consciousness is the whole search. So just go and help her.

If you find her still alive, help her to die very peacefully, almost joyously. And then a miracle is possible. If she can die joyously, ecstatically, whatsoever she has missed in life she may still have a chance to gain in death. And sometimes it happens that a fifty-year-long life may have been useless and in five seconds of a beautiful death all is gained.

So help her to forget the body; help to remind her that she is a transcendental consciousness, an immortal consciousness. Just go and sit silently by her side, meditatively. Put your hand on her head and remind her to relax and to let go of the body, not to cling, just to let go of the body, to surrender it to existence. And if you can help her to die silently, meditatively, you have served her.

Take a box for her, mm? and put it on her navel, because it is from there that life will be leaving her body. People who have lived deep in illness almost always die from the navel centre. Put it on her

navel, you put your hands on her head and tell her to relax, and I will do my best, mm? Make it a beautiful death.

[A sannyasin, leaving, says he feels a pressure in the throat during Nadabrahma and Kundalini meditations. Osho checks his energy.]

The pressure is there but it will disappear on its own, mm? It is there for a certain purpose. It is energy trying to activate the centre there. The fifth centre of the body exists there and almost always it is the most difficult point to cross.

Nature can bring one up to the fourth centre very easily, because the fourth centre is the heart. Nature can bring one to the fourth centre, because love is a very natural phenomenon. People don't come to the fourth because they don't love. Otherwise no religion, no yoga, no meditation is needed; nature can bring you automatically up to the fourth. But the fifth is beyond nature. It cannot happen on its own; unless you go deep in meditation the fifth will never function. The fifth starts functioning with meditation.

Patanjali has three separate words. The first he calls 'dharna'; the first step in meditation happens on the fifth centre. The second he calls 'dhyana'; that happens on the sixth centre, between the two eyebrows. And the third he calls 'samadhi'; that happens at the seventh centre, 'shastrar', in the head. These three are the whole territory of consciousness.

So it is just that the energy is knocking on the door. Because of its knock you will feel a pressure there, but nothing to be afraid of. It will do its work, and once the centre starts revolving it will move to the sixth, and then you will start feeling pressure on the sixth. Then too don't be afraid – just continue to meditate.

[A sannyasin says he is divided between wanting to be alone and with people. He enjoys his work in the kitchen, but when he is not working he feels confused and afraid. He has been in a relationship, but is not now. Osho asks several questions and checks his energy.]

Great... great!

Your energy is perfectly okay and it doesn't need any relationship. That's why when you come into contact with people you become closed. But nothing is wrong in it; it is simply protective, a protective measure. It is not any negativity, it is very positive. Always remember that sometimes openness is wrong and sometimes closedness is right. It depends. No value in itself is valuable; it depends on the circumstances.

Your energy is turning into very very meditative energy. It does not want to relate, not at this moment. And this is not the right time to force it to relate. It automatically closes up so no bridge is left. Otherwise if you meet and mix and laugh and talk with people and communicate, you will fall in love. The energy is not ready at this moment to go into any love relationship, because the energy is going deeper and deeper into your own being. That's why work is perfectly good because there is no question of any relationship. You are flowing and you are alive and you are open. As you come close to people you close, but this closing is perfectly right. If you don't close you will create a contradiction in your being; then love will pull you out and meditation will pull you in and you will be torn apart.

Don't make any problem out of this; it is simply right, as it should be. And when the work is finished, when the meditation has really settled you will start feeling that now you are not closing to people. Then you will be able to move into a relationship again but it will be from a totally different attitude. You are becoming more and more centered in yourself, and it is good. At this moment, any kind of involvement with people will be a distraction. So forget about it; simply be in your work and enjoy, and when you move outside remain completely closed.

This is the moment when one needs to be a buddhist monk. But this is a phase – this will go. That's where I differ from Buddha: this is a phase, one need not remain a buddhist monk one's whole life. It is a beautiful phenomenon when it is needed but it is only a climate that is needed for a certain ripening. Once that ripening has happened, once you have become centered, then there is no fear. It is just as a gardener protects a small plant by putting a fence around it so that nobody tramples on it or no animal eats it, no child uproots it. But when the tree has become big the fence will not be needed, the fence will have to be taken away. If you don't take it, the tree itself will destroy it because it will become a bondage. Then the tree is strong enough on its own. Right now the fence is needed – a very delicate centering is happening.

So you be in the work more and more and if you want to relate sometimes, talk to trees, birds, animals, go to the river. Just forget for a few days that human beings exist in the world. Just be totally with yourself. Slowly slowly you will become strong. And then you will see that now you are not closing: people come and you remain open.

It is not fear, it is simply protection. Don't call it fear. If you call it fear you will start dragging yourself out of it, and that will be bad.

It's perfectly good!

[A sannyasin says she cannot explain what is happening to her, she feels a stranger to herself.]

Words will not be able to say it, words are not meant to say something so deep. Words are only mundane, superficial. They are good for the marketplace, utilitarian, are a must, but not for such deep experiences. So whenever you come closer to any depth in your being, suddenly words become useless, meaningless. You can go on trying but you will not find the right word to express it. And whatsoever word you find will look inadequate, will look almost sacrilegious... will look almost as if rather than saying it, it is destroying it. It will not be able to contain the meaning because the meaning is big and vast and the word is very tiny and small and narrow. The word to be useful has to be narrow, otherwise it will have so many meanings and will become useless. That's why the more science progresses in the world, the more poetry starts disappearing, because poetry needs liquid words, with many meanings, so the poet can play around. Science needs exactitude. the word should mean only one thing and not anything else. 'A' should be 'A' and not anything else; it has to be precise. So the more prevalent science becomes, the more precise words become. Their meaning becomes narrowed down. They are no more vague, no more nebulous, cloudy – they become almost like stones, settled, defined, weighed, measured; but then poetry disappears. Poetry needs not stones – it needs clouds to play with so it can give any shape to the cloud. It needs vague words – hints, rather than meanings, just indications, nuances.

Old languages are poetic; new languages are non-poetic. Old languages can say many more things which new languages cannot say, but new languages are precise, mathematical. And that is

becoming a problem, because if you cannot express your deeper feeling, slowly slowly that which cannot be expressed, dies. Because if you cannot express it to others, slowly slowly you tend to forget it yourself. It is not only that you cannot say it to others, you stop saying it to yourself. How to say it? Even to say it to yourself words will be needed, and if you can say it to yourself, why not to others? So that which cannot be said, slowly slowly tends to disappear from existence.

So many things have disappeared – God has disappeared; in fact, languages, modern languages, don't allow God to exist. Love is disappearing, beauty is disappearing. All the higher values are becoming irrelevant, because the language won't express them.

So whenever you feel the need to say something to me, come and say it through the energy – that's the only way, mm? No need to write a letter. You can come and just sit here and move in your energy and that will be the communication with me. Sooner or later more and more sannyasins will need energy communication. But things are going well....

## CHAPTER 14

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*18 May 1978 pm in Chuang Tzu Auditorium*

Prem means love and trilochana means the third eye – the third eye of love. These two eyes look at the outside, and because they are two, they create a duality, they divide everything into two. There is a third eye – it is a metaphor – which looks inward, and because it is one it does not create any duality, any conflict. It leads to the one. It is a flight of the alone to the alone. Its movement is inwards; it reaches to the innermost core of the being. It goes like an arrow. It is a look into one's own being or into one's own nature.

And the whole work here is to make your third eye function. It has gone into a non-functioning state because we have not used it for so long. It is just as if you don't use your hands for a long time, they will start dying. If you don't use your eyes for a long time... they say if you live in darkness for three years then you will never be able to see again. Or if you don't speak for three years continuously you will never be able to speak again because your vocal chords will die. So each centre, whether physical or psychological, needs to be constantly functioning, then it remains alive. Otherwise it withers away. And the third eye we have not used for a long time, for many lives, so it has almost become non-existent.

People go on listening and the masters go on teaching 'Look within', 'Know thyself', 'The kingdom of God is within you', and people listen to all these things but in fact they don't understand what to do. Where is this inside and how to look inside? Maybe Jesus is right that the kingdom is within, but what does he really mean by 'within'? – because our whole experience consists of the without. All that we know is without and all that is worth knowing is within. This is the dilemma, the predicament of humanity – that the worthless is available and the real treasure is hidden. In fact it is hidden because it is real treasure. Real treasure has to be hidden, otherwise you will be robbed of it!

Your name means: the third eye of love. You have a beautiful name there. If you decide you want it to, if you become intent upon it, it will start functioning. And once it starts functioning you enter

into a different kind of world, a separate reality. Everything remains the same and yet nothing is the same any more. The same trees become greener and the same people look divine. And small things of life bring such joy, such infinite joy. Just collecting seashells on the sea beach one feels like an emperor. Just standing in the rains, one is thrilled; every pore of one's being and every fibre of one's being dances.

But before that can happen, that ecstatic light, one thing is needed: love should start functioning. So keep that in your consciousness, that you have to work towards love... become more loving.

[A sannyasin says he has difficulty breathing. He also is divided between going into himself and relating, but does not feel open to others.

Osho checks his energy and suggests that when he wakes each morning he begins by exhaling rather than inhaling, which he must have been doing up to now. People whose emphasis is on inhalation never breathe deeply. Breath is life; the depth of breathing is the depth of life. The people who emphasise in-breathing become closed; they accumulate much carbon dioxide in their lungs.... ]

There are two types of people: the inhalers and the exhalers. The inhalers will be always in this difficulty in which you are, and the exhalers will never be in this difficulty. They will be open, flowing, alive, meeting with people, loving, communicating. Inhalers become isolated, inhalers become monks – they go to the monasteries. They don't want to go out at all; even that much seems to be such an effort. They want to be closed to the whole world. Inhalers finally can be turned easily into a suicidal state. They go on closing and closing and disappearing into their own world; that creates a kind of morbidity. Avoid it! This is the first thing.

For one month make this change and for one month the second thing has not to be tried. After one month you start the second, and that is to meet people, to talk to people – just small-talk, gossiping, holding hands, relating, mixing – but only after one month, not right now. First change your breathing system and after one month start doing the second and the second will come very naturally and very easily. Then report to me how things are.

Everything will be okay; nothing to be worried about.

[The sannyasin asks: You mean not to do the second one?]

No, not so fast, because first the breathing has to be changed, mm? That will become the foundation. Then the second will be easy. The second can be done right now but it will not be easy. It will be forced and you will feel tired. So start from the foundation.

For one month forget about relationships altogether. Then the appetite will also come. And once the emphasis has changed and you have become an exhaler, a relationship is so simple. So for one month don't bother about the second.

[A sannyasin says since he came here he has felt too much energy. Osho says he must have been a very lively – and repressed – child. Osho then talks about society's investment in curbing children's spontaneous outflow of energy. By and by the pressure is such that children begin to repress themselves. Now that childhood is re-emerging... ]

This Buddhafield into which you have entered wants your child back. I am all for the individual and absolutely against the person. I am all for the natural and absolutely against the cultured.

So it is happening: the spring has started flowing again, the fountain is bubbling with joy and you must be feeling afraid. The parents in you are feeling afraid.

Accept the child, enjoy the child. Give it support, because this child is you in reality – it is your reality. It is you, really you. The false is afraid. Let it go to the dogs! And after these three groups remind me again. Slowly slowly you will become able to cope with so much energy. And energy is good, energy is delight, energy is divine. Once energy is released one can become creative. It brings intelligence, creativity, sensitivity; it brings all that is beautiful.

You are on the right track – just keep daring. Your parents will pull you back, but say good-bye to them. And once this is settled and there are no more two persons in you – the person and the individual – one becomes integrated. Then one is no more a crowd, there are no longer many voices. There is a single voice and the single voice has power and potential. Then anything is possible. One is entitled to miracles... but only afterwards, when one is an integrated soul. That is the very meaning of the word 'yogi': yogi means 'integrated soul.'

Wait... some really good news is going to happen!

[A sannyasin says: I'm a sort of a sentimental person. The mind says one thing and heart says something else. Up to now I've been always following the heart and am always at a loss.]

One has to be very very alert about one thing: there are things in which the heart will be a failure; never listen to the heart about those things. There are things in which the mind will be a failure; don't listen to the mind about those things. And a clear-cut distinction is needed, otherwise one goes mad. For example, if you are trying to succeed in the world, don't listen to the heart. In your business don't listen to the heart, just be your mind. Because the mind is your mathematics; the mind simply means the part that knows how to do big business – nothing else! The mind is your business expert – listen to it!

When you are ill you don't go and ask an engineer; you go to the doctor. If when you are ill you go to the engineer and when you want to make your house you consult the doctor, you will go crazy. That's what you have been doing. If you fall in love with a woman then don't listen to the mind, because the mind has nothing to say about it. It is not a question of logic or mathematics – listen to the heart. If you are reading poetry, listen to the heart. But when you are doing some calculation don't bring in your heart. This is clarity. It is not a question of being sentimental or not. Just clarity is needed and a clear-cut division of labour. The mind is yours, the heart is yours. Both have their functions and one has to learn what exactly the function of the heart is; otherwise you will get confused and mixed up. So just see: if something needs logic, mathematics, the mind is needed. What will the heart do there?

Whenever you get confused, listen to the mind. Because confusion means that the mind is needed. The heart never gets confused; it simply knows. Confusion means that it is in the area of the mind. Slowly slowly you will get to the knack.

During these two years that you are in the Middle East, try this: always the first thing to decide is, is this a heart matter or a mind matter? And in life there are almost ninety-nine percent mind matters, rarely a heart matter. But that one percent is more valuable than the ninety-nine percent. And if there is a question of whether to save the ninety-nine percent or to save the one percent, I will say 'Save the one percent and lose the ninety-nine percent.' But ordinarily there is no question like that.

Use your mind more, continue to meditate, and things will become more and more clear.



## CHAPTER 15

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*19 May 1978 pm in Chuang Tzu Auditorium*

Prem means love, Sami is a sufi name for God – it means: the all-hearing one. Your full name will mean: a loving capacity to hear all. And if one can really hear, nothing else is needed. If one can hear the wind passing through the trees, that is gospel. If one can hear the birds singing in the morning, one has heard prayer. If one can hear the waterfall and its sound and the roaring waves of the ocean, one has heard the sound of the cosmos. These are all the ways God is trying to approach you, to call you... these are all invocations.

But man has become deaf and blind and heartless. We don't feel any more. Even when we feel, we only think that we feel. And we don't hear any more, because to hear something one doesn't need only the ears; one needs a feeling heart behind it. We don't see any more, because unless the heart is standing there, close to the windows of your eyes, you will not be able to see that which is. The form is seen but the formless is missed. The word is heard but the wordless is missed. And that is the true being – the formless, the wordless.

So become more and more loving and more and more capable of listening to existence. I am giving the name to you as a meditation. Your satori, your experience of light, will come through the ears not through the eyes. Enlightenment happens in two ways – either through the eyes or through the ears. To a few people it happens as a vision: they see it. To a few people it happens through the ears: they hear it. The founder of islam, Mohammed, heard it; Moses saw it, so their approach becomes totally different. You will be able to hear it, and the name will remind you again and again that it is through the ears that God will knock on your door. So become more and more sound-conscious, become more and more musical. Develop the musical ear. Listen to nuances of sounds, subtle sounds... and they are always there. Listening to them, hearing them and becoming more and more alert of the subtleties of sound, you will become silent. When one is really able to listen, one suddenly falls into deep silence. All thinking stops, the mind disappears.

[The new sannyasin says that she wants to live with her boyfriend, a sannyasin, but she is afraid that in doing so she will lose her freedom. This has always happened to her in the past.]

I think it will not happen this time. To fall in love with a sannyasin is a totally different experience. It is crazy but it has its own beauty. It will not happen unless you create it; then there will be trouble. My sannyasins won't try to possess and destroy your freedom. That's my whole teaching to them.

But you have to watch your old pattern too, because sometimes it might happen that the other is not imposing himself on you but you think he is because of your past experiences. Or you may provoke him to do it again because that is what you expect and if it doesn't happen you will wonder if something is missing.

You may start thinking that maybe he does not love you because you have only known people who love and then immediately start making you a prisoner and a slave, so love and being possessed become almost synonymous.

All those experiences you have passed through were not of love. Love brings freedom and anything that destroys freedom cannot be love, is not love. This should be the criterion: if you are really in love and someone is in love with you, your freedom will grow, will grow in bounds and leaps. The ultimate state of love is freedom, absolute freedom, and any relationship that destroys freedom is not worthwhile. Drop out of it.

It is better to be alone and free. If one can be free and together, that has a beauty. If it is not possible, be alone. But never lose your freedom. Freedom is far more important than anything else in life. Freedom is your very soul, is your door to God....

Raqib. A sufi name for God, it means: one who watches all, one who is a witness to the whole. And this is what everyone has to become: a witness, a watcher. The more watchful you become, the more you are. The intensity in watchfulness becomes your intensity in being. A man who lives asleep has no soul, he simply vegetates.

It is difficult to watch because for millions of lives we have lived in sleep, walked in sleep – we are all sleepwalkers. Even to remain continuously watchful for a single minute is difficult. Just three, four, five seconds will pass and you will forget: you will slip into a dream or into a thought, into a side-track. Again you will remember after a few seconds, 'What am I .doing? I was watching!' But if one persists, slowly slowly the skill grows. It is a knack like swimming, like driving a car. In the beginning it is difficult, looks almost impossible to manage. And this is the most difficult of all the arts.

So start being watchful. Walking, see yourself as walking. Just see yourself from the innermost core as walking. Eating, see yourself as eating. Listening right now, see yourself as listening... and there will be an immediate change. Then listening is done by the brain mechanism and you are standing deeply hidden behind just witnessing it, watching it.

Let this watchfulness be spread all over your life. In the morning, from the first moment you become aware that you are awake, start watching. To the last moment at night go on watching and watching till you fall asleep. And one day it happens that you fall asleep and still watching continues; and that

is a miracle. Then you know that you are not the body at all – the body can go to sleep and you can go on watching, that even in sleep you are no more asleep.

Right now even when you are awake you are asleep. Then, even while asleep you will be awake. And that moment when you are asleep and yet awake is the moment of great clarity.

So this is going to be your method.

[A sannyasin says she feels Osho has been hammering on her head the whole time, so many things have been happening, with relationships... ]

I have been hammering, that's true. But you have been dodging me, that too is true.

Don't dodge! When I hit you with a hammer, just bow down to it. The hammer will fall on you like a flower. If you dodge, you will suffer. It is not the hammer that hits you; it is your dodging. It is your cleverness that hits you hard and harms you and becomes unbearable. Otherwise the hammer that I am hitting with is made of flowers. It is just roses and roses and roses.

But you will only know its rose quality, its fragrance and its delicacy, if you bow down to it. Suddenly it is no more a hammer – it is a great blessing, a benediction.

But everybody dodges a little bit, mm? People try all kinds of cleverness. They have learned many tricks in life and naturally they play those tricks with me to... not knowingly, not consciously. Then they feel hurt and then it becomes unbearable.

But you cannot escape; there is nowhere to go. Even if you go, I will follow. And the farther away you go, the closer you will find me.

[She says she is not doing anything now, being lazy.]

And are you alone now? (she nods) Be alone – don't be worried; sometimes it is very very life-enhancing to be alone. But it will be good if you start doing some work. Come out of your laziness.

Mm, come out of it. Start doing some work in the ashram or somewhere – pottery, weaving – anywhere, wherever you feel like, but start doing something. And I will continue hammering; don't be worried!

[A sannyasin had previously written to Osho and now reminds him: I felt really crazy one day. I was just laughing and crying, and rolling around on the floor....

Osho checks her energy.]

It is really good. Don't call it wild; it just divine energy, but divine energy always comes as wild energy. It is our untamed energy, hence it looks wild. We have tamed only a small part of our energy and that feels perfectly cultured and civilised That's where you live: at the topmost layer of your being. That is your personality. It is just a show-window thing: it is not your truth. Your depth is infinite. You are not confined by your personality – that is just your front door, the porch. But

people think that is their whole life. So when this inner energy starts rising up, when it starts making ways up and starts reaching to your conscious mind, one feels one is getting into something wild, something mad. It is not mad – it is your energy, unclaimed, until now unattended, waiting for you, once this energy is absorbed you will have a greater being. You will feel as if you are expanding, and you will feel more alive, more vital, rejuvenated.

Something really beautiful is happening. Don't stop it; allow it. Laugh and roll around on the floor and enjoy it. Even if sometimes you start reaching something similar to sexual orgasm, you have to allow it. It will bring something like a sexual orgasm all over the body, throbbing with joy, energy. Don't become frightened about what is happening, because once this energy enters the sex centre – and it will – you will have a great orgasmic experience. That may become your most cherished experience ever. So you have to allow it; now I have told you, so you can consciously allow it. And after that there will be great silence you will fall into a very ecstatic silence. First the peak of ecstasy and then the depth of silence.

Make it a point every night, for half an hour to one hour, to just roll around on the floor, to enjoy, laugh, cry, and feel your whole body throbbing, pulsating, streaming. Report to me after one month. By that time your energy will not look wild. It will look like your real energy and the one that you had always been thinking as your real energy will look just a pseudo face, a mask. The mask is slipping off and the real face is coming up. Even your physical face has changed. It looks more mature, more graceful, more at ease and settled. It is good.

So for one month go into it as deeply as you can. Allow it to go as deeply as you can. Sometimes you will feel that it is too much and you cannot bear it. Just hold the locket in your hands, remember me, and it will subside immediately.

## CHAPTER 16

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*20 May 1978 pm in Chuang Tzu Auditorium*

Prem Hasibo. Prem means love and Hasibo is a sufi name for God. It means: one who satisfies all needs. The full name will mean: love, the god that satisfies all needs.

And love is the ultimate need. Everything else is secondary. Everything else is just a means to that great end. If love happens then all has happened; if love does not happen then nothing has happened, the whole of life has just been a wasteland.

And it is very rare that love blooms, because the soil that the society provides is not adequate for it. In fact, it obstructs it. It poisons the seed. It teaches people to be full of hate, anger, ambition, possessiveness.

Society is founded not on love but on hate. It depends on struggle, violence, war. It can't afford love. Love will take away the whole foundation on which it stands. For millions of years society has remained that way. And unless society's foundation is changed, it will not become a really human phenomenon. It will remain something between the animal and the man, a half-way house. Society goes on carrying all the violence that is there in the animals and has dropped all the love that is there. In terms of heart, it is not evolution; it is a degradation. And as far as that is concerned, christians are right – that man has fallen from grace, that man has committed some original sin.

I may not agree with their details about what sin man has committed – I may not agree, but some sin has been committed. The whole of society has taken a wrong direction. The direction has to be changed, and one has to begin with oneself because there is no other beginning; you cannot begin with the other.

Take the risk of being in love with existence. It is risky because nobody will support you. It is risky because even your own mind will be against it. It is risky because you will fail, fail utterly in this world

and the ways of this world. But to fail in the ways of the world is to succeed in the eyes of God. That's what Jesus means when he says 'Those who are the first in this life will be the last in my kingdom of God,' and vice versa. The person who succeeds in a hateful society succeeds because he is more violent than others, more cunning than others, more clever, more manipulating, more pseudo, than others. He succeeds only by selling his soul. And only the man who cannot succeed in this life can succeed in the other. Yes, those who are the last will be the first. And lovers are the last here. They lose all but they protect the most precious thing.

So become more loving and remember that if you love, God is always there to satisfy all your needs. Trust, and whatsoever is needed is always given. If it is not given, that simply shows it is not needed.

Sometimes pain is needed, then pain is given. Sometimes shocks are needed, so shocks are given. And sometimes it is sadness, misery, that brings maturity – then it is given. Sometimes it is poverty that brings to inner richness, then it is given. But always remember: whatsoever is given, is needed, and whatsoever is needed, is always given. That is the meaning of 'Hasibo': become love and become trust.

And I have been waiting for you for a long time!

You have come home. You have knocked on many doors in vain – now let this door be the last....

Prem Raufa. Prem means love, Raufa is a sufi name for God. It means: one who has compassion, the compassionate. Your full name will mean: love, compassion.

Compassion is the fragrance of love. Love is like the flower and compassion is like the fragrance. There are flowers with no fragrance at all; they are poor flowers. Unless a flower has fragrance it is not much of a flower, because it does not give anything to the world, it does not release its spirit into the world. It is lacking, something is missing. In a certain way it is very non-poetic, hard. It does not have the soft heart and the subtle vibe. It is more on the outside and there is nothing inside it. It has no interiority, it has no subjectivity. The fragrance simply shows the heart of the flower – the hidden becomes manifest, and that is the ultimate.

The seed is one stage. One can die as a seed. The seed is sex and many people die as the seed. Love is like a flower: the seed has bloomed, has come to express its colour, its possibilities. But many people die as flowers, as love. Compassion is when the flower releases its fragrance; then the growth is complete. When sex reaches to compassion one has arrived.

Buddha has said that compassion is the criterion. Love is just in the middle between sex and compassion. Below it is the world of the animal, above it is the world of gods. Love is just in the middle – a door, a threshold. Start with love but don't stop there. It is beautiful as a beginning but not as an end. The end should be compassion. Become Raufa, become compassionate.

[A sannyasin, who has been learning dance in the west, says she is divided between returning to study and staying with Osho.]

So you can continue here and you can start teaching here. And dance is not really a thing to be learned. It is not an art; rather, it is a meditation. To think in terms of art is to miss the whole point.

You can learn it technically and you can become a technical dancer, but you will miss the reality of it. It will be just the body and the soul will be missing. The soul comes through being meditative. The dance is not the real thing, but a dancing soul! Then the body moves of its own accord. You can make the body move but the soul will not move. The centre never follows the circumference but the circumference always follows the centre.

Two years is enough to learn the know-how. Now it is time to go ahead on your own. So come back, dance, help people to dance, and develop your own style, develop your own ways, develop your own technique. One has to be innovative. People try to be imitative. Learning from somebody else is good in the beginning. A little bit of information is helpful, it prepares your body, but one should not be too much attached to it.

In zen they say that if you really want to become a painter, first go and learn how to paint and then throw your brush, your colours, your canvas, for years together, so that you can forget what you have learned. Then one day suddenly, start painting. First learn how to paint, forget how to paint, then one day, start painting. Then it will have the quality of innocence and yet deep down somewhere the quality of an expert artist too. It is a great synthesis.

One can just start painting and then the painting will be simply childish, as many modern paintings are – juvenile, no art in them... more pathological than healthy. Or one can technically become a very very efficient artist; then everything is perfect but the soul is missing. One has to attain to a synthesis: one has to know the technique and one has to be capable of being free of the technique. Then something in you starts growing, something takes form – something that is yours and can only be yours, something that has your signature on it.

That's why I suggested that you come as soon as possible.... Start exploring dance here. Dance, teach dancing, innovate, discover, rather than follow.

[A sannyasin, leaving, says he is continually bored and nothing seems worth doing.]

If one is really bored, one gets out of boredom. You are not completely bored yet!

You are still hoping that there may be some way out of it... and there is none if you ask the truth, there is no way out of it. Because you go on trying to find some way out and then it fails, you become more bored – but only more, not totally bored. Then you start looking in some other direction. Again, for a few days you will feel a little hope, and then the failure. And it will go on and on. Every time you will have a dream that this seems to succeed. For a few days the honeymoon and then you are flat on your back again.

If you want to know the truth, there is no way out. That means: stop trying to get out of it. Start living in it – accept it, embrace it. This is what life is: life is a boredom. Then suddenly you are out and you are not searching for any way out – you are suddenly out. What to do? Life is such. This is Buddha's message; he calls it 'suchness'. Life is such.

I am also bored!

But I have accepted it! And since I accepted it I got out of it!

Accept it and just see – it disappears. It is a creation of your mind: because you want to get out of it, you create it. First one expects something and it doesn't happen, then frustration. But the frustration is the secondary thing; the first and the primary is the seed, is expectation. If you really want to get out of frustration, just drop the expectation. Then how can you be frustrated? How can anybody force you to be frustrated? It is impossible. But we go on working on the second thing and the first is the cause. We go on working on the symptom and the cause remains intact.

Stop looking for a way out. There is none. This is how life is. To get it is to become enlightened.

So when will you be coming back?...

Whenever it is possible, come. And I will make you more bored, more bored! Some day, when the cup is full, you will be out of it. It happens in a single instant.

Then the laughter never ceases; one goes on laughing because then one sees the whole ridiculousness of it. One was creating it and was trying to get rid of it! On one hand we create it, on the other hand we destroy it, so the process can never be complete. You come back! You are coming closer and closer to the point where you will accept it. Good!

[A sannyasin says she doesn't know if she is coming or going... she has been travelling between here, Goa and Bombay. She is not working in the ashram or involved in groups.]

Nobody knows if they are coming or going; it is so difficult.

Go! It is some karma you have to fulfill!

Get involved in something otherwise you will feel like going. That's what you need: some involvement is needed. Start doing some work, but get involved. Otherwise the mind will say 'Go here, go there,' and it is useless – just wasting time, mm? And don't be clever with me. Otherwise you will miss – then don't ask why. Many people go on doing that and then the problem is not solved, because when I give you groups I have certain ideas about why a certain group will be helpful to you. I know from where to start and in what sequence they have to be done.

When you choose you simply choose because people are saying that Leela is great. Leela is great, but the people who are saying it have not chosen it the way you have. They have followed my instructions, they have followed them step by step. I had given them six, seven groups, then I had given them Leela, and they say it is beautiful, great. You choose it out of greed. You will not gain much out of it, because one has to come to a certain build-up.

Everything should be done in the right order, and the order differs with each individual; otherwise I could fix it that first everybody has to do this, then this, then that. But with every individual it is different, the needs are different.

So whenever you feel like doing some groups, do a few more, mm? I will give you some.

[A sannyasin, arriving, says she is happy – she likes being here.]



That's good. You will become more and more happy. It is always good to start with happiness, because whatsoever you have goes on growing.

Always remember a very great statement of Jesus: 'Those who have, more will be given to them, and those who don't have, even that which they have will be taken away from them.' Riches attract more riches, so a miserable person attracts all kinds of misery; then it becomes a vicious circle. Always start with happiness, joy, blissfulness, and the whole world starts pouring more bliss, more happiness, more bliss, more joy into you. But the first step has to be taken by you, the initiation is always from your side. Once the process starts, the existence collaborates. Sing a song and the whole existence sings with you. Yes, the old proverb is right: Laugh and the world laughs with you; weep and you weep alone.

I am happy. You are starting with a beautiful phenomenon inside your heart – this is the right beginning. and from the right beginning the end is never far away. the basic question is never of the end but of the right beginning.

[Osho gives a 'come close energy darshan' to someone arriving.]

Beautiful things are happening inside. Many flowers are on the way. The spring is close by – be ready and open for it. Remain vulnerable, and whatsoever happens, allow it. Don't be afraid of the unknown, because all that is going to happen will be unknown to you. You are on the threshold of a very unknown space. You will not be able to figure out what is what; you will have to go into the darkness of it. But that darkness, once you enter into it, becomes luminous. It is dark only if you don't enter it. It remains dark because you are out of it. Once you trust it and go into it, great luminosity arises out of it. And when the night turns into day and death turns into life, one has seen that which is worth seeing. One has seen the meeting of the paradoxes.

## CHAPTER 17

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*21 May 1978 pm in Chuang Tzu Auditorium*

Deva means divine; Matina is a sufi name for God. It means 'firmness, rootedness.' The full name will mean: divine firmness, divine rootedness. And that is what is needed. Man has become uprooted, he is living without roots; that's his problem. He has lost all roots. He does not know from where he comes, why he exists, where he is going. Once you lose roots, you lose meaning. The whole logos, the whole meaning is in the roots, and God is the soil in which we grow.

And what will happen to a tree that has forgotten about its roots and the earth? It will start shrinking, it will not bloom any more. It will lose its foliage; its greenness, its gold, its redness, will all be gone. No more new blood will circulate through it. And it will be puzzled, it will be in anguish, it will not know who it is, and why, and why this whole existence? Climates will come, seasons will change and the tree will be there, just confused, unable to live, unable to grow.

Unless you are firmly rooted you cannot grow. Growth is possible only when roots go deep. Man is also a tree, and without God man is a tree without soil. That is the meaning of 'Deva Matina.'

Deva means divine; Rashido is a name for God. It means: the unerring one. The whole name will mean: divine unerringness. We err only because we think we are separate from God. The proverb, 'to err is human', is true, because in our very humanness we exist in separation. The moment the separation is dropped, humanity disappears; we are divine. Then there is no error possible. If we do something, error is possible. It is almost inevitable, because in the very beginning the ego has entered. That is the greatest error and all other errors are produced by it. It is the original sin, the ego. Once the ego is dropped, all possibilities of error are dropped. Then you are no more a doer; God is the doer, and He cannot err.

To live in God is to live without error; that is virtue. To live separate from God is to live in error; that is sin.

[Osho asks a sannyasin who is a well-known film star in India, how he is. He replies: I don't know!]

That's good! I know: things are going well. Things really always go well, nothing ever goes wrong. It is only a question of understanding. If one understands, everything always goes right. Nothing has ever gone wrong and it can never go wrong, so whatsoever happens is how it should happen. To accept this brings great relaxation.

The very idea that something can go wrong and we have to put it right, creates anxiety. It is impossible to change anything in existence. Everything is as perfect as it can be; no change is needed. To relax in this and to relax utterly into it, is real meditation. Meditation is not something to do, but the attitude that whatsoever is, is good and all is blessed. That attitude is meditation. It is coming slowly slowly. The hankering to change, the hankering to be this and that, is dropping.

That moment when there is no desire to be anything other than what one is, is a moment of great benediction. Then one comes to know that from the very beginning, nothing is missing. We were unnecessarily worried, unnecessarily puzzled, unnecessarily trying to find keys and clues. And the door has always remained open – it was not closed at all. I am happy with you. Things are going very well.

[Osho then refers to the sannyasin's colleague, a movie director.]

Just tell one thing to him: that if he has not been courageous enough to keep to the commitment of sannyas, he should be at least courteous enough to return it.

And I knew that this was going to happen. I knew, because there were only two alternatives: either his girlfriend was going to become a sannyasin or he was going to become a non-sannyasin... and he was defeated by her. He will repent one day.

He will feel and he will come... but he betrayed. He has broken something very sacred.

And one day when he realises the whole phenomenon he will be surprised. It is one of the basic tragedies of all love affairs: a woman becomes interested in any man who has some kind of illusive power; and that power was arising in him. It was not there before, it was arising. The more meditative he was becoming, the more energy was arising in him. Something beautiful was on the way and I was really working hard on him – more than he ever deserved. Things were coming to a point, it was building up. In fact that energy became the attraction for her.

She is a beautiful woman – perceptive, courageous, adventurous, daring; not an ordinary indian woman – very modern, in search of some great thrill. She became interested in him not because of him – one day he will understand it – but because he was a sannyasin and something of meditation was arising in him. Even she may not be knowingly aware of it, because people are not knowingly aware of what is happening.

Sannyasins have always been attractive to beautiful women, because a sannyasin becomes a challenge. He is like an Everest which has to be conquered, has to be defeated, and she is an adventurous woman. She was not interested in him – she was interested in sannyas; whether knowingly, unknowingly, that is not the point. She was interested in a very feminine intuitive way in

the energy that was arising in Mahesh and which was coming to a build-up and which was going to explode in a great flowering.

And once she became interested, the next step... that is the tragedy of all love. First, a woman is never interested in an ordinary man – no woman worth anything is ever interested in an ordinary man. A woman is always interested in something extraordinary, something majestic, something beyond the grasp. And that was there – something beyond the grasp. But once a woman catches hold of the man she was interested in, she starts destroying that very power, because then she becomes afraid: he will dominate, and nobody wants to be dominated. Before he starts dominating, she has to destroy that very power. And I call it a tragedy, because once that power is destroyed she will no more be interested in the man.

This is the dilemma: she is interested in power, then the power feels frightening. If the man remains so powerful then she will remain dependent; she will never be the whole – and soon she starts playing feminine tricks. And because he loves her, the man goes on yielding. Once he starts yielding, the lion disappears and the mouse is born, and no woman is interested in a mouse, no woman at all. Once she has reduced the man to a mouse, she is finished, and as I can see, that is what has happened.

I was watching the whole phenomenon and that's why I was again and again telling him 'Let her become a sannyasin. If she does not become a sannyasin, then the next challenge is to destroy your sannyas.' I had not said so, but it was there. She had to destroy the relationship between me and him. She was jealous of it – there was something more powerful than her love affair. And no woman wants anything more powerful than her love affair; that should be the suprememost.

And soon, in fact already, her interest in him is flopping; she has started looking at other men. And she is not the kind of woman who can stick to one person. She could have remained with him if he had remained unyielding, if he had remained a real man. If he had remained an unconquered peak she would have remained interested, but now she will search for other peaks, somebody else. He is already a spare part, an extra.

So tell him: if he is not courageous enough to keep the commitment, he should be courteous enough to return it. And once his mala is back, I am going to burn it and destroy the whole work on him. Only that will bring him to his senses. So just tell this much to him.

## CHAPTER 18

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*22 May 1978 pm in Chuang Tzu Auditorium*

[Wasi – a sufi name of god]

It literally means: the all-comprehending one, the all-knowing one, one who understands all. Deva Wasi will mean: divine knowing, divine comprehension.

There is a human way to know; that is intellectual – it is like groping in darkness. There is a divine way to know; that is intuitive – it is not groping in the dark. It is just opening your eyes and seeing things as they are. Through the intellect we arrive at conclusions – through logical processes, syllogism, inference. We collect data, we argue this way and that, for and against, then we decide. But our decision is bound to be tentative, it can never be absolute; that's why science goes on changing every day.

No scientific statement is absolutely true; it is only relatively so. Today it is true, tomorrow it may not be. At the most we can say perhaps it is true. It is hypothetically true, approximately true. It is the closest that we can comprehend right now but tomorrow new facts will be coming in, new research will be done, new discoveries will be made, and we will have to change accordingly. So science remains a changing flux.

Religion is totally different. Its truth is absolute because it is not being arrived at by syllogism, by logical process. It is a revelation. It is not through thought; it is through no-thought. It is not through mind; it is through no-mind. To work scientifically means to train the mind in a scientific way, with a scientific approach, attitude, methodology. To be religious means to put the mind aside so that it creates no disturbance. Then your heart is available to reality.

Religion never gives any conclusions the way science does. They are not conclusions because there is no process behind them. And they are not logical statements. They are simple and pure

existential statements: 'God is.' It is not a syllogism, there is no why. It has simply been revealed to the religious consciousness that God is, only God is and nothing else is. The mystic cannot give any proof for it, neither can anybody else disprove it. It is beyond proof and disproof; it is just intuitive.

The word 'intuition' has to be understood. Intellect is through tuition – it has to be taught. Intuition means: that which has not been taught, that which arises spontaneously. No school, no college, no university can give you intuition – it can only give you tuition and tuition only trains the mind. But there is a way, a separate way of knowing reality by putting the mind aside and looking directly into it, becoming a mirror.

That mirror is 'Wasi.' God knows not because He thinks – He simply knows because He is a pure mirror. And everyone can become a pure mirror. That is the work that has to be done here: each of my sannyasins has to become a pure mirror – a mindless awareness, a contentless consciousness.

Moumina. It is a sufi name for God – it means: the faithful one. God is always faithful... even when we are not faithful to Him. He never betrays, even though we betray Him a thousand times. He never goes away from us, although we go astray. He is always with us; we are not always with Him. His love is unconditional, it demands nothing. He simply goes on pouring His being into our being.

It is because of Him that we breathe, it is because of Him that we live, it is because of Him that we love, it is because of Him that we are. He is our being. He is utterly faithful, and not only to man – He is faithful to the trees, to the birds, to the animals, to the rocks. He is faithful to His existence.

And that moment is a great moment when we also become faithful towards Him. Then there is a great meeting, a communion. Become a 'Moumina'... become faithful!

[A sannyasin does not know if she is committed to being here permanently. Osho asks about her responsibilities in the west – a job and studying at a drug rehabilitation centre for another year.]

Another year? No other responsibilities? – just these?

You can come – these are nothing; there is no problem.

Being here will be of immense value. Just to be in my presence helps tremendously. And if you can be lovingly in my presence, then nothing else is needed – no method, no meditation. Just that love will take you higher and higher, and without any effort on your part.

While I am here you can simply ride on my wave, you can simply fall in tune with my wavelength; that's all that is needed. That's what I call love: to be in love with me means falling into the wavelength that I am, allowing me to take possession of your whole being.

So these are not problems. Your job is not a responsibility; somebody else will do it and will be happy to do it. You will create a little more employment there! Come back. And studies are nothing much to worry about. The real study is here. So finish things there and come back here and be part of the commune.

Deva means divine, Waduda is a sufi name for God. Literally means: the loving one. Your full name will mean: divine love. and there is no other kind of love in the world; all love is divine.

Even when it is mixed too much with mud, then too it is divine. It is always divine. Love is the way of God expressing Himself in the world, and only those who approach Him through love, reach. Those who try to approach in some other way go on missing.

And you are on the right track now. something is going to happen. It has already happened!

## CHAPTER 19

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*23 May 1978 pm in Chuang Tzu Auditorium*

Deva means divine, and Hakima is a sufi name for God. It means: all-mighty, all-powerful, omnipotent. Deva Hakima will mean 'divine power.' Man in himself is powerless; all power is from God. Man is just a vehicle, a passage. The moment man starts thinking 'This is my power', he starts falling into sin. The ego is the original sin and it is the ego that separates you from reality. The ego is nothing but the claim 'The power is mine, I am powerful.' The ego is trying to prove only one thing, in different ways – that it is powerful... through money, through prestige, respectability, virtue, knowledge; but the goal is one. The ego wants to prove 'I am powerful, more powerful than you.'

And it can take even religious shapes, holier-than-thou, purer-than-thou, more virtuous-than-thou; but the trip is the same: it is a power trip. Ego simply means a power trip. And the power is not ours, it can't be ours, because the power was here when we were not and the power will be here when we again are not. We exist only for a moment, for the time we are here. We come from an unknown source and we disappear again into that unknown source.

That unknown source has power. All life comes from it. The whole existence arises out of it, and not only this existence – other existences too. All these existences are nothing compared to the source. The source is more than the sum-total of all. That source is God. To recognise that source, to remember it and not to allow the ego to arise, is all that sannyas is about. Constantly remember: you are not, God is.

Basiro. It is a sufi name for God. It means: the all-seeing one. And to remember it is a very significant method for awareness. If God is seeing you all the time then there is no point in hiding anything. When all is seen, there is no point in repressing anything. One becomes open.

This method has been used by all the religions of the world. These names of God are not just names – they contain much more. Each name is a methodology... very potential. Rightly understood it can transform your life.



This is the message in your name: remember that God is seeing you every moment. There is no way to escape, nowhere to hide, because He is watching you from your own within. So all is already known. In fact, before you know it, He knows it, because you exist only on the surface of your being and He exists at the very centre. Realising this, one relaxes, becomes open. There is no need to remain closed. Good or bad, beautiful or ugly, one is as one is and God knows it already. One is nude before reality. This makes man authentic, sincere, fearless. Otherwise man becomes a deception, pseudo and plastic, and starts living as a lie. And if one lives a lie, one cannot find truth.

Truth arrives only through authenticity.

[Osho assigns groups to a sannyasin, arriving from the west, and tells her to be as deeply involved here as possible, not to avoid.... ]

Sometimes it happens that on the one hand we try to go into a thing and on the other hand we try to avoid it. That creates a conflict, a contradiction. Then your own energy starts fighting with your own energy – that is a dissipation. That's how many people destroy their life. When you are going into something, go totally, go whole-heartedly, don't hold back, and great will be the benefit from it.

In fact the benefit does not depend on the group process; it depends on your wholeness. The group process is just an excuse, a situation. The real thing that happens is not through the group process. It happens by your cooperation. And that is not only so in the group; that is so with me too. I am just an excuse. If you can go with me the whole way, God is bound to happen to you. It always happens when you go the whole way.

But people go very reluctantly – they go on resisting and fighting. That fight and that resistance is almost unconscious, it is not that they are deliberately doing it. Otherwise why should they be here? They are here because consciously they want to cooperate with me, to go with me, to explore the unknown with me, but some unconscious fear, some unconscious habit pulls them back. So the conscious goes on moving with me and the unconscious goes on moving against me, and the unconscious is more powerful. The conscious is only one-tenth, the unconscious is nine-tenths; you cannot win against it. It has to be persuaded, seduced, so that you can go whole-heartedly – both consciously and unconsciously.

I give you these group processes just as a learning. The ultimate is to go with me. If you can allow the group process and you can go with it, slowly slowly you will know the secret of going totally into things. And the danger in a group process is not big, so you can afford it. The danger with me is great. The group process is shallow water; you can go into it. With me, it is a bottomless abyss.

So in each group you have to remember one thing: to go as deeply as possible. Avoid all resistances that arise from the unconscious, that will be coming up continuously, trying to hinder you. Just put them aside, just don't listen to them. Say an absolute, decisive 'no.' Don't put your energy in contradiction in any way. And slowly slowly the more you allow, the more you will feel blissful. Then you can allow more. And the ultimate is to allow me!

Only if you are totally with me is something going to happen, otherwise not. Even if a person is ninety-nine percent with me and one percent not with me, nothing will happen, because that is the evaporating point. Only at the one hundred degree point are you transformed, does the metamorphosis happen.

So just keep that in mind... and something is on the way. Wait for it! Wait joyously. If you allow, it is going to happen – it is destined to happen. Good.

[A sannyasin says that he is in a state of mind where he forgets everything. Every moment is forgotten as soon as it's happened. He always had pressure on the front of his head and when sixteen had an operation on his nose, since when he has had this problem. Osho checks his energy.]

Two things you have to do.... The loss of memory has something to do with your operation, but it can be recovered. Start deep breathing – that will help immensely. More blood is needed to circulate in your brain system. Not enough blood is circulating so the energy has gone dull. The battery is not charged up enough. And sometimes operations can do that – they can become a kind of leakage of energy. And the nose is very close to the brain.

Start deep breathing, but always remember to start with exhalation, never start by inhalation. Exhale deeply and then let the inhalation come of its own accord. You need not do anything for it; just exhale deeply. Pour all the dirty air out and let fresh air rush in of its own accord. That will change your energy pattern. Your energy will start flowing more. This has to be done as many times in the day as you remember, but never more than seven times at one time. Seven exhalations at one time is enough but you can do this many times in the day.

I am saying not to do it more than seven because one enjoys doing it. One feels great power arising out of it, but too much can be harmful. And if it is done too much your headache can come back, the pressure can come back. That's why the pressure has gone. These two things happened simultaneously: the pressure has gone because energy is not flowing enough to keep the pressure, and so the memory is also not working. If you put too much energy into it the memory will come back but the pressure will too.

So you have to go very slowly – you have to make your whole system accustomed slowly slowly, so the pressure does not come back; otherwise that will create trouble. And it is better to lose the memory than to have a constant headache.

And the second thing is: start doing a headstand, 'sirshasana'; stand on your head. Any sannyasin can teach you. That will help immensely, but that too you have not to do more than three minutes at a time. You can do it twice – one in the morning, one in the evening. And whenever you do it you have to have an empty stomach, otherwise the headache will come back. The headache has to be avoided.

Start these two things and within two, three months things will settle – nothing to be worried about.

[The Tantra groups is present. The leader says the group was very heavy and she sometimes worried about that.]

No, worrying won't help. Worrying will make it more heavy. Don't worry at all. Worrying won't help, but something can be done, something can be done to make it less heavy. Any group energy-play can be helpful, but group energy, not pairs – the whole group together. Let them hold hands, dance, sing. Just do something childish; gibberish will be helpful. Let all start 'glossolalia', talking in tongues

together. Anything which looks foolish, ridiculous on the surface, will release their seriousness, will make the thing playful.

People are serious about sex. It is not their fault. Centuries of condemnation have made the whole thing very heavy. Their whole energy has become too conditioned. It makes them feel guilty; it is wrong, it is sin. Even if they are modern and they have dropped all those ideas, those ideas are there; the puritan ethic is deeply implanted in human beings. It has poisoned their whole energy system.

So don't be worried about it, because if you worry you will make them more serious; that won't help. Just let them laugh, sing, dance. Gibberish is always good – it immediately brings the child back and one starts enjoying the childhood; then things become easier. Or tell them that they are all small kids – let them imagine that they are not more than three years of age. Let them visualise, imagine they are three years of age, all small children, just playing. And then the sex play also comes as part of it, just as happens with children. But tell them to forget that they are grown-ups.

It is somewhere around the age of three that they became serious about it. It is somewhere at the age three to four that their parents started repressing them. Take them back; deep breathing will be helpful. Something like the rebirthing process will be helpful. If you feel it is heavy, do something, but don't be worried. If you can take them back in imagination, in fantasy towards their childhood.... Just tell them 'Lie down, and everybody imagine that you are three or two years old.' And they will start playing with their own bodies, feeling their own bodies again as they used to when they were children. The parental voice has not yet entered, there is no condemnation. There is no distinction between body parts, there is nothing wrong, nothing right, they are amoral. Then you will immediately see the energy changing. Then you can bring them to your techniques, to your processes. Good.

Prem means love, Adila is a sufi name for God. It means equal eye. In the eyes of God everybody is equal. Everything has equal value – rocks and animals and trees and man and woman and stars. There is no hierarchy: nothing is lower, nothing is higher. Everything is exactly equal. In God we are equal – not only with other human beings but with animals, birds and rocks and trees too. As far as being is concerned, we are equal.

Your full name will mean: love that brings equality. And man has tried all other ways to bring equality except love; love has not been tried yet. On the contrary, violence has been tried. Communism is an effort to bring equality through violence, through hatred, through anger, through rage, through destruction. And communism has utterly failed – it has not been able to bring any kind of equality. It has created a new kind of inequality, that's all. The old pattern has changed but inequality remains. Now in Russia, the poor and the rich are no more there, but now the governed and the governor, the ruled and the ruler; the same phenomenon has come in from the back door.

There is no way to bring equality into the world except through love. Only love can have that much courage and only love can have that much openness. Why can love bring equality? Because love does not allow the ego to exist. It is ego that brings inequality. Everybody wants to be superior, higher than others; that's the root cause. Economy is not economic, it is not political – it is spiritual. If the mind exists with a centre called ego, inequality will continue; there is no way to destroy it. But the ego can be destroyed.

Love is the alchemy. And Jesus is right when he says 'God is love.'

[The new sannyasin had previously written to Osho about a problem with her eyes, which had started with migraines when she was sixteen. The doctors say nothing is wrong physically. Osho checks her energy.]

You do two things. One is: cold and hot bath together – start with cold and end with cold. Take a cold shower, then a hot shower, then a cold shower, then a hot shower... as many times as you want. Change it, shift it fast, so two minutes cold then two minutes hot shower... an immediate change in the whole body energy from cold to hot, from hot to cold, but begin with cold and end with cold. That will help you immensely; it will settle the whole thing inside.

The second thing: as many times as you go into the bathroom, just close your eyes and throw cold water on both eyes. And you will be surprised.

There is a certain heat around your eyes; maybe that is just a hangover from the migraine. The migraine has disappeared but not totally. Maybe it is still there a little bit, but you have dropped it from the conscious. It happens: when one has suffered from one thing long enough, slowly slowly one becomes oblivious of it, one takes it for granted. Slowly slowly it slips into the darkness of the unconscious, but it continues. It is just a hangover. The energy is there, not a very intense energy, but it is there and it is creating a certain heat inside the eyes, and that heat is creating the vibration.

So it has to be made cold.

Sometimes when you have ice, just put the ice on both the eyes. But the first thing is most important: change from cold to hot, hot to cold – cold to hot. that will change your whole body current. And if you can take a sauna bath once in a week, that will also be good, very good. But if you go for a sauna bath then don't sit in the sauna bath with open eyes. When you are taking the heat inside, put a wet towel around your eyes so they remain cool. The whole body will start perspiring but the eyes will remain cool. Then take a cold shower, ice cold. And within two, three months it will disappear – there is no problem in it.

Good... good!

## CHAPTER 20

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*24 May 1978 pm in Chuang Tzu Auditorium*

[Osho gives sannyas to a six-year-old.]

Prem means love, Wahid is a sufi name for God – it means: the one – love for the one.

Right now it may not be possible for you to understand, but let it become a seed in your heart; one day you will understand. There are two kinds of love: love for the many – and that's where everybody lives and suffers – and there is another kind of love: love for the one; that's where bliss happens.

[Osho then addresses the parents. The mother had wanted to take sannyas some weeks before but the father was not ready.]

[To the man] That's good! Now things will start happening. I was waiting for you. I was waiting for the right moment and the right moment has come today.

[Your wife] also did well – she waited and waited. When one loves, one can wait. Love gives patience, and there is no hurry.

One can trust that it is going to happen – sooner or later; when is irrelevant. And I knew that you were to come, that's why I told her to wait. Even if she had to wait her whole life, she was to wait.

Join the sufi dance and in the night join the music group. For these few days just enjoy. The more you enjoy being here, the closer you come to me. When you are in a celebration I am there. And even when you are gone far away, whenever you are celebrating you will find me there. Celebration is my key word. That's my meditation, that's my prayer.

[The woman asks: I wanted to ask you if we could continue our transcendental meditation. We've done it for almost three years. We enjoy doing it but we wanted to ask you.]

You can continue. Whatsoever you enjoy, always continue. Enjoyment is the criterion; nothing else is decisive. If you are enjoying something, go on doing it. Whatsoever feels good, is good. Continue, mm?

Prem means love, Moumin is a sufi name for God. It means: the faithful one. Prem Moumin will mean: love and faith, love and trust. And remember faith does not mean belief... never. Belief is a pseudo-faith. It pretends to be faith – it is not. It is an intellectual substitute for something which is of the heart and is never of the head. But the head is very cunning – it goes on creating substitutes. They are not more than toys to play with.

Faith is of the heart, belief is of the head. But when you start longing for faith, the head immediately gives you belief. It looks like faith but it is not. But one can be deceived, millions are deceived. To believe in christianity is not faith, to believe in islam is not faith, to believe in hinduism is not faith. These are beliefs. But to become a Christ is faith. To become a christian is belief.

Once a zen master was asked, 'What is the greatest barrier in Christ's work in the world?' And the master said 'christians, christianity.'

Christianity becomes the barrier in the work of a Christ because it is a substitute. You can learn christianity; you cannot learn how to be a Christ. In fact the processes are polar opposites, diametrically opposite. If you want to be a christian you have to go to the school, you have to learn christian theology, doctrine, this and that. You can learn it like anything else – as you learn geography, as you learn history, you can learn christianity.

But if you want to become a Christ, there is no way to learn it. In fact, on the contrary, you have to drop all learning. You have to get rid of all that has been imposed on you; you have to forget all that you know. You have to start from scratch. You have to start with a clean slate, you have to start with an unconditioned mind. All learning is conditioning, and when one is unconditioned Christ arises in one's own being. It is not something that you gather from the outside, that you accumulate, imbibe, no. It is something like a flowering of your own. You bloom into it. It is your colour, it is your perfume. It is your very nature.

That is faith. To become a Moumin – to become faith, to become trust, is the greatest quantum leap. To come from the head to the heart is the longest journey. Man can reach the moon – that is easier – and soon man will reach to the stars; that too is not very difficult. The only problem and the most difficult journey is: to move from the head to the heart, because they don't exist in the same dimension – their ways of existing are so different.

So remember: your name will mean love and faith, not love and belief. And love is the door to faith. The more you love, the more you become heart-full. When you have really become heart-full and your love has grown to a maturity, a ripeness, that very love starts changing, starts being transformed into a new fragrance. That fragrance is faith – it is the ultimate love. Love is the beginning of faith, faith is the culmination of love.

[A sannyasin is very sad to be leaving.]

Then start a small centre in your town – just friends gathering together, mm?

This will be the name for the centre: Wali. It is a sufi name for God – it means: the friend. And think of God as the friend, because we are not different from Him. He is not different from us. We belong to the same reality, to the same whole. And this existence is a great brotherhood, a great friendship. Everything is interlinked. The lowest and the highest are not separate; they are part of the same ladder.

Think of God as the friend. There is no need to think of God as far away, distant; that creates difficulties. Think of Him as a friend who is walking by your side, following you like a shadow, who cares for you, who loves you and who needs you as much as you need Him. That is the meaning of a friend. The need is not one-sided: it is not only that you need Him – He also needs you. You are incomplete without Him and He is incomplete without you. That is the meaning of friendship: you both complement each other. This whole existence is interdependence. This small blade of grass is as significant, is needed, is required, as much as the greatest star. There is equality.

And if we can start thinking of God as the friend, there will be a change in the world climate – of thought, of religion, of philosophy. To think of God as the father is not very good, because we don't have a good idea of the father in the mind. No son has a good idea of the father in the mind. There is a certain kind of fear around the very idea of the father. Every boy is afraid of the father; he punishes. One has not to do this, one has to follow him. He is all-powerful and there is a kind of domination from the father. It is very difficult to forgive your own father. To call God the father is to destroy something.

It is better to call God the friend. Then you feel more in tune. You can open your heart, you can share yourself with all your limitations; there is no fear. And you know that the friend will forgive you, you know the friend will support you. Your limitations will not become a barrier. You need not hide from the friend – he will understand.

Start this small centre, mm? – and friends will gather and think of God and meditate and pray. Then something will start moving. All great things start like small ripples. Nobody could have thought that Jesus would become such a tide. It was such a small ripple, in such a far away part of the world. But it has become such a great force. What is happening between you and me – you cannot be aware right now of what it can become tomorrow. It can possess the whole world it can become a wild fire.

So just remember, and don't be afraid of starting. There is no need to do great things – just small beginnings. And if they are on the right track, if they are in cooperation with God, they become great. They are bound to become great, they are destined to become great.

[Osho gives a 'come close energy darshan' to a couple. He then talks to them about how we cannot really gauge happiness, though we can gauge pain. When you have a headache, you are bound to know, but when you don't have a headache, what is there to know? When there is no headache, there is no head either! It is strange that all that is really good and healthy and whole remains unknown. But man has to be made alert about pain, otherwise he will die. Pain is a protective device, but when there is no pain, nature is not worried about it.]

It has no in-built mechanism. You have to create that mechanism; slowly slowly you have to learn it. It is not inborn; it is all art that has to be learned. Very few people learn to know what bliss is. Many people attain to moments of bliss but they don't take note of them. Things are perfectly good

– go on into this unknown phenomenon. Slowly slowly the art will arise. It is just like the wine-taster: just by a single drop on his tongue he can say the make of the wine, the year it was made. It is not inborn, but slowly, through making subtle distinctions, one comes to know.

To know about bliss is almost like the art of a wine taster.... Things are good – I can taste the wine!



## CHAPTER 21

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*25 May 1978 pm in Chuang Tzu Auditorium*

[A visitor says she doesn't want to take sannyas because to wear orange and mala will be difficult at home. Then asks about her boyfriend, who is more spiritual and ascetic than her, which causes difficulties.]

A relationship can never be without difficulties and if there is love, then there are more difficulties. This may look strange but it is one of the most fundamental facts of life to be understood: if there is no love, a relationship can move very smoothly Hence many societies in the past have decided for marriage without love. When there is a marriage without love there is no expectation, you don't have great dreams about it. It is very mundane, it is down to earth. There is no romance involved in it, no poetry involved in it, no great hopes, no great dreams. It is simple – an arrangement. One feels to live alone is difficult, hence the arrangement. It is social, it is political, it is financial, it is sexual... but it is just an arrangement. Then there are no difficulties because you are not involved in each other. The relationship is formal, so everything goes smoothly.

But when there is love the relationship is not formal, it is informal. And when there is love, all that it means is that you penetrate the boundaries of the other and he penetrates your boundaries. You start overlapping – that overlapping creates trouble. You want your own way, you would like him to follow you, and he wants his life his way and he wants you to follow him. Then the conflict starts, and the trip to dominate, to possess, to be the boss – consciously or unconsciously. So because there is trouble, I infer there must be a little bit of love... but it is only a little bit and it is without any understanding.

Bring more understanding to it. You will not be able to separate easily because love is involved. Without love marriage is easy, divorce is easy. It does not matter either way; it is a simple, utilitarian arrangement. If things-are going well, good; otherwise, say 'goodbye'. But when you are involved in each other it is not easy, it is difficult. A part of your being has become incorporated in his being,

a part of his being has become incorporated in your being. You really don't exist as two individuals any more – you exist as a couple. A couple does not mean two persons living together. A couple means: two persons plugged into each other – no more really two... trying to be separate and yet trying to be together. That is the difficulty: one wants to remain dependent and one wants to remain independent. One is asking for two polar opposites.

If you understand it, things start becoming clear. Then if he is on his trip you have to allow him. You are nobody to interfere in it. If he wants to become an ascetic, that's his decision; you have to respect it. If you love him, you will love him with all that he is and with all that he wants to be. If he loves you, he will give you freedom and will allow you to be yourself. If some problems arise, they can be solved – there is no need to fight about them. Only more understanding is needed.

Make things more clear. It almost always happens that couples don't make things clear to each other. You hope that the other will understand and so is the case with the other: he thinks you will understand. Nobody understands! There is no communication problems have never been put forward clearly. If he is trying to be ascetic, the problem will be sexual – you will suffer sexually. You have to put it clearly to him: 'I am not interfering with your asceticism, you can be an ascetic – I love you and I will go on loving you – but what about my sexuality?' Then some way can be found. You can remain together and still you can have boyfriends. If he really loves you he will see the problem. Or if he cannot do that he will relax his asceticism a little bit.

But what really happens is that we never make things clear to each other. We go on hoping that the other will know telepathically; nobody knows telepathically. The other is not a clairvoyant. You have to put it exactly: two plus two is four – like that. But what happens is that you will try to condemn his asceticism; you will not say that your sex is suffering. On the contrary you will condemn his asceticism. He will think that you are trying to possess him, dominate him, dictate to him. He will resist, he will fight. And the real problem is not talked about.

It is nothing to you whether he wants to be an ascetic or not. That is his business, it is his life to decide what he wants to be, how he can bloom and flower. Don't condemn his ascetic ideas. Maybe that is natural to him. There are born ascetics in the world. For those people, hardship is luxury and luxury is very hard. They cannot remain in comfort. If things are uncomfortable they are very happy. They fit with some uncomfortable thing. It gives them sharpness, challenge. It makes them more aware, gives them more meditateness. If it is all comfortable and loose and convenient, they fall asleep, mm?

That's how asceticism was born: it is a few people's need. If everything is good, they will simply fall asleep – there is no point in remaining awake. They have to go on creating problems around themselves so that they can keep awake. If the house is on fire you cannot fall asleep. If something is hurting you cannot fall asleep. Asceticism is really, basically, an effort in mindfulness, awareness, consciousness. The right source is there. There are false ascetics also who are not really thinking in terms of awareness but who are only masochists, enjoying torturing themselves. They are ill and pathological, they need treatment.

So if you feel that your boyfriend is a masochist.... And the criterion to know is if by torturing himself he feels very happy; the more he tortures himself, the more happy he feels... not aware, but happy. Awareness is a totally different quality. Awareness is neither happiness nor unhappiness – it is a

very silent witnessing. If you see that your boyfriend is becoming more and more aware, then that is natural to him. If you feel that he is becoming more and more pathologically happy – playing with his wounds and enjoying it – that is morbid. Then he needs some psychological treatment; help him to get treatment. If you love him, you have to look after him.

But make your problem clear to him – that either he satisfies you sexually or gives you freedom to move with other people. This will bring things to a clear conclusion. Either something will happen and you can be together or it becomes so impossible to be together that you separate. But one should not go on lingering in such affairs. Something conclusive is always needed. If you linger too long in a kind of misery, you become addicted to it.

And about sannyas.... Unless you are ready to wear orange and a mala, there is no need to become a sannyasin. It is a commitment. It will be difficult – that I know – but that is the whole point of it. I make it difficult. If one is ready to sacrifice that much for me, only then can one be related to me. Then one deserves to be related to me. If one is not even ready to suffer such small things – that people will laugh at you, they will think you have gone crazy or something – if you are not even ready to do that much for me, that simply means that you don't want to relate with me, that you are not in the kind of space where I am more valuable than these small discomforts. Then wait. When you are ready to be committed, take sannyas.

But come to a clear conclusion about your friend. Clarity is needed.

[A sannyasin, leaving, says that she alternates between bliss and celebration, and physical exhaustion. Osho checks her energy.]

Very good! I can see why you are feeling a little exhausted. When celebration starts happening it can sometimes take too much energy. In the beginning it always does, because you have never celebrated before. So it is a new phenomenon and it is so beautiful that you are pouring too much energy into it. One has only a certain quota of energy available, so you are feeling exhausted. But it will be so for only a few months.

Soon new energy will become available. There are layers of energy. The first layer is a very tiny layer. It is only for day-to-day use – getting up in the morning, taking your breakfast, taking a bath, going to the office. earning your bread, coming back; that kind of work. That is a very small layer.

When you start meditating, energy is being taken from the first layer, and that is a new work. The old work continues and new energy is not yet available. If you go on celebrating there will come a point when you will feel really utterly exhausted. Only then, in that utter exhaustion, will there be a breakthrough and from the second layer energy will start flowing in you. Then you will never be tired. On the contrary, you will feel you have more energy than you can use; you have stumbled upon a deeper source of energy. That is the second source – it is enormous.

It happens in situations, in ordinary situations too: you are tired – you have come from the office, utterly tired – you want to go to sleep. Suddenly your house is on fire and all tiredness disappears. The second layer is the emergency layer. When there is really a situation where it is a question of life and death, then it becomes available. You are full of energy – no sleep, nothing, no tiredness. You will come to that layer slowly, slowly.

Then there is a third layer which is not human at all. The first is individual, the second is collective, the third is cosmic. Very few people reach to the third. To reach to the third is to become enlightened; then you are God. To reach to the second is to become one with nature. To remain with the first is to remain confined in the ego – a tiny place to live in, very confined, like a prison cell.

But things are going perfectly well – don't be worried. Just go and continue: celebrate, dance, sing... Let joy flow, overflow! And don't be too worried about the tiredness – that will disappear one day suddenly. And the day it disappears you will see your new face arising. A new person is born. It is a new birth, the second birth; and the third birth is a resurrection. Then one never dies....

[A sannyasin says that when Osho had told him earlier to work, he had opened his own restaurant. Now he says that he wanted to be in control, and realises it would be better to work in the ashram.]

That is the right thing. I was waiting for this. But you wanted to do something separate, so I said yes. I just said yes because you wanted to do it and I don't want to interfere unnecessarily.

To be here and to do something separate from the ashram is just meaningless. Then you are being here yet not being here. The whole joy of being here is to become part of the commune, to dissolve into it, to lose your identity in it. That's the very joy of being here. But a few people do that in the beginning: they try to remain independent and do something on their own, so they can be here and yet independent. But they are in a double-bind and sooner or later they will feel frustrated.

I was waiting for this moment. I wait for the right moment to say a certain thing. I said yes to you unwillingly, reluctantly, because I knew that within two, three months you would get tired and it would look futile, meaningless; because it would take your whole energy and you would not feel that you are here with me at all, mm ? (he nods) Your restaurant would become more engrossing and would come between me and you.

So that's the right thing: be finished with it and become part. Good!

[A sannyasin, who is an ashram resident, says that she has not really been in contact with Osho for a year, and wants help.]

So that's good. When one sees, things start happening...

Help is always available. It was available even for this whole year, but you wouldn't take it – you were on your own trip....

Yes, that too is right, mm? Only then this understanding can come, otherwise not. Everything that happens is good. it was needed somehow in some way – it had to play its part....

[Osho blesses her.]

Everything is good now, mm? Relax and forget that once year – it was a nightmare. You needed it so.... And now it is enough.

[A sannyasin says he has been doing a relaxation exercise just before falling to sleep each night. But is very afraid to leave his body.]

The experiment is going well – you continue. Fear will be there and more fear will come, but it is an indication that the experiment is going perfectly well.

To leave the body is frightening; that's why people are so afraid of death. Continue it. Fear will go but it will not go by dropping the experiment; fear will go by going deeper into the experiment. Whenever one is afraid of something, one has to go into it; that is the only way to get rid of the fear. If you are afraid of the dark, go into the dark. In spite of the fear go into the dark – go as deep as possible. Only that experience of darkness will make your fear invalid. It will show you that it was stupid to be afraid – it is so beautiful. This darkness is so velvety, so silent, such a splendour, and you were always afraid of it! Then the fear has no more grounds to exist in you.

If one is afraid of death then the only way is to go deep into death meditations. Die every day, every night before you go to sleep – feel you are dying, dying, dying, dying. You will be frightened, you will be afraid, you will try to come out of it, but in spite of the fear you have to go.

Once it has happened totally, once you have really come to the point where you are out of the body and the body is there Lying dead on the bed and you are hovering and you can see it – the joy of it, the freedom of it, the exhilaration of it, the ecstasy of it – then all fear disappears.

Fear is growing because your experiment is going rightly. Continue... and I will take care!

## CHAPTER 22

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*26 May 1978 pm in Chuang Tzu Auditorium*

Shunya Wahido. Shunya means nothingness and Wahido is a sufi name for God – it means: the one. The one is achieved through being nothing. Unless we disappear, God cannot appear: the death of the ego is the birth of God. One has to efface oneself completely. Even if a little bit of the ego is left, that is enough – enough to remain a barrier between you and God. And the ego is like cancer. A single cancerous cell can multiply itself and spread all over the body. So is the case with the ego: just a little bit hiding somewhere in a corner is enough; it will fill you completely. It has to be uprooted, utterly destroyed.

That is nothingness – when one starts feeling as if one is nobody. One looks inside and finds nobody there. One cannot even answer the question 'Who am I?' All answers seem to be futile and superficial, pseudo and arbitrary. One simply knows not who one is. In that unknowing, knowledge descends. In that innocence, wisdom arrives. And when you cannot find anybody, you are ready for God, ready to receive Him. When you are nothing, your doors are open and the one comes.

Because you are, the one cannot exist. The very existence of you creates two, 'I' and 'thou'. When the 'I' disappears, the 'thou' also disappears. There never happens a dialogue between man and God because a dialogue needs two. Yes, a communion happens, a disappearance happens, an annihilation happens... but no dialogue, no exchange, no communication. One simply knows – not as separate from God but as one with Him.

That is the meaning of 'Wahido': become nothing so that the one can arrive.

Prem Samo. Prem means love, Samo is a sufi name for God. It means 'the all-hearing one', the one who is listening to the prayers of the whole existence, who is all ears – who is listening to the birds and the trees and man and animals and mountains and rivers – who is attentively listening to the music of existence.

The Sufis think that God is a musician. He has the ear that can understand music. Because of that idea Sufis have gone deep into music themselves; because the best prayer can be through music. Music has no words in it – it is pure sound. Language is a hindrance; pure sound goes without any vehicle. And God cannot understand any other language than the language of pure sound. That's why music can be understood by each and every one.

You can understand Indian music without understanding any Indian language. One can understand Beethoven without knowing what language he used to speak. Anybody can understand the sound of a cuckoo because really there is nothing to decode. It is an outburst of joy.

God has the musical ear... And I am giving you the name Prem Samo; it will mean 'love, music'. Love is the greatest music because it creates a harmony in your body, mind and soul. It bridges all your parts, it integrates, it gives you a centre. Without love a man is just fragmentary, a crowd – many selves but no Self with a capital 'S'. The centre is missing. Without love a man is somehow holding himself together. With love there is no need to hold – a centre arises. And the whole being becomes a melody, a subtle music. That is real prayer. And God is always ready to hear the music of love.

So become love, become music. That's what sannyas is all about.

[A sannyasin is unsure whether to stay here or leave.]

Then you go, because whenever somebody is hesitant about staying it is better to go, it is always better to go. Because hesitant people are going to create trouble for me....

No, if you don't want to go at all then it is a different matter, but my feeling is that deep down somewhere you want to go.

Just be truthful because much will depend on it. If deep down you want to go but I tell you to stay and you do, then you are obliging me and you will take revenge. You will become negative and you will think that you have done something great by staying. Rather than feeling grateful and happy, you will feel that you are doing some great work – the ashram needs you, I need you. That will make your mind negative and you will miss the whole point.

Try to understand my problem: when somebody asks me, the whole point is that I have to look into his mind. To decide is a delicate matter. If I say 'Don't go, you can stay,' you will stay but you will have missed something. Again and again the idea will come that you have sacrificed something: you could have gone and you could have visited the West. The desire and the fantasy will come and the idea that at least once it would have been good to go... and the friends and the past and the nostalgia.

Then slowly slowly you will be revengeful towards me because I have told you to be here, that's why you are here. Then everything that is difficult here will look more difficult than it is. If it is hot, it will look more hot than it is because you are obliging, sacrificing; you are a martyr. And nobody seems to be grateful to you, nobody seems to be thankful to you. Deep down you will ask from everybody that they say that you have done some really great thing. Then you are missing the whole point – you are here and you are not here.

If I say to you to go, then too the same problem – then you are going, you are sacrificing; you don't want to go. And the mind is always dual, so whatsoever I say the anti part is always there.

So my whole approach is that if you are a little bit hesitant about staying.... Because staying is really a great commitment.

Just a few days before, one sannyasin... was crying and saying that she did not want to go, and I told her, 'Okay, don't go.' And she was immensely happy, naturally, because that very night she had to leave. She was ecstatic. Now she is finding every kind of difficulty. And work that is given to her is not right.

You follow me?

Now the mind works like that: if now I say to her to go she will cry and weep; if I say 'Okay, stay,' then....

Because staying is not just staying – you are getting involved in the life of the commune. And you have to disappear into the commune; only then can the commune exist. The commune is an effort to create a group soul, a Buddhafield, but then you have to disappear into it. Then it is no more a question of what work is given to you or of what happens. All is accepted in deep gratitude and one goes into it – because everything is a device here.

So just close your eyes, look inside and tell me, and I will do accordingly.

[The sannyasin says his answer is the same as before, if Osho wants him to go, he will.]

You go, mm? Go and whenever you feel like coming back, come. But this time you go.

It will be helpful – it will make you clear and next time you come you will be more totally here.

Because I gave you another chance – you could have decided to stay. But you go on repeating 'You told me!' I just told you that you could decide afresh but you are still repeating 'You told me to go.' You are still trying to throw the responsibility on me... and that is not right. I want everybody to be responsible. You are to be here on your responsibility. It is your joy to be here... not because I have said to be here. That can't last long.

[A sannyasin says she has severe gastritis and is under the care of a doctor. Osho checks her energy and says that it is just the heat is disturbing her, as it is many people. The rains will come within a week and everything will settle, you prophesy. She then says she can't relax; even in meditation she is making effort.]

In fact, many times people go on misunderstanding the word 'relaxation'. Relaxation simply means: be as you are... and then there is relaxation!

If you try to be somebody else, something else – for example, if you feel that you are not relaxed enough and you want to relax – you are creating a new tension. By being relaxed simply this much is meant: to be as you are. If you are tense, be tense; if you are in a hurry, be in a hurry. Whatsoever



you find yourself to be in, be in it and you will find relaxation following you. It will come of its own accord.

A relaxed state of mind simply means: 'A' is 'A' and is not worried about being 'B'. Whenever 'A' is trying to become 'B' there is a problem. And that's what you are doing. Just be yourself! It is perfectly good. Everybody has his own pace. It may look to somebody else that you are too tense; it may not be so.

Forget about relaxation too – just be whosoever you are. Never for a single moment make any ideals against yourself; don't have a goal up there, otherwise you will be in trouble.

Do you have a box with you?... So whenever you forget this, just put the box on your heart and you will see relaxation coming on its own. You are not to relax – remember! When one tries to relax, one cannot relax.

Have you heard about a book, a very famous american book? – the title is: 'You Must Relax.' Now the 'must' is anti-relaxation. When the 'must' comes in, tension comes. So don't create any 'must' and 'should'. And I don't see any problem – you are perfectly as you should be. Start enjoying rather than improving....

How can you enjoy if you are trying to improve? You are after yourself... trying to do this and that. How can you enjoy? A person can enjoy only when he is without any ideals and goals. For one month simply enjoy. Whatsoever happens, be that, and after one month report to me.

[The sannyasin then says she is trying to forget a former lover, and doesn't have any desire to be with a man.]

So no need to forget! Go on remembering!...

Again you are doing the same thing: you are trying to forget the man. Who can forget by trying? The more you try to forget, the more you remember, because even to forget you have to remember!

Don't try to forget. Make it a meditation. Whenever you remember him, just close your eyes and remember him as deeply as you can and soon you will forget.

## CHAPTER 23

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*27 May 1978 pm in Chuang Tzu Auditorium*

[A sannyasin and child are returning to the west. Osho asks if things have settled. The man says not totally.]

They never settle totally!

And one should not think of total settlement. that will mean stagnancy. A little bit of conflict keeps the flow moving on. Too much conflict destroys the relationship – too much adjustment also. If the couple is absolutely adjusted it is no more a couple. Then all has disappeared; there is nothing to fight any more.

Only two dead things can fit with each other totally. Life asserts itself, struggles, fights, clamours to be taken note of, tries to dominate. Life is will to power, hence the conflict. It is intrinsic to life itself. And nobody wants to be dominated; everybody wants to dominate. Relationship exists between these two.

A relationship is a miracle. It should not happen really, scientifically it should not happen. It happens because man is not yet scientific. And it is good that he is not yet scientific; and he is never going to be absolutely scientific. Something illogical will remain in the heart of man. That keeps the flame of humanity alive; otherwise man becomes a machine. Only machines are utterly adjusted; a machine is never maladjusted.

So this is the problem facing every couple: total conflict and all is destroyed – there is no bridge between you and the other; a relationship doesn't exist – total adjustment and again the relationship disappears because there is no more flow, there is no more hope. Just between the two, exactly in the middle between adjustment and conflict, a little bit of adjustment, a little bit of conflict.... And they go together. They look contradictory but they are complementary.

If one can remember that, one remains sane; otherwise a relationship can drive you insane. There are moments when it drives people insane, when it is too much to bear. So never ask for absolute adjustment. Just a little bit is more than enough – feel grateful for that – and let the relationship remain a flow. Be together, but don't become one. Be together, but don't become absolutely unconnected. Remain two and yet in contact. That's what I mean by the middle.

And be a little more alert. One has to be a little more conscious when one is moving in love, and one has to be careful about the other. Whatsoever you do affects him.

(to the woman) Be careful of him mm? – you have been hurting him a lot. He suffers – he loves you, that's why he suffers.

Prem Wakil. Prem means love, Wakil is a sufi name for God. It means: the ultimate trust. God is our security – there is no other security. The person without God lives in insecurity, in fear. The person without God remains always anxious, in a kind of paranoia, because he cannot trust. Without God there is no trust. Everybody seems to be the enemy, everybody seems to be against one. One is constantly alert, defensive, aggressive; life becomes a turmoil, an anguish.

The moment one starts moving towards God, trust arises. Then there is no more any enemy... not even death. There is no more death. With God there is no death, hence all fear disappears.

Then one can live in tremendous security. That security never arises out of money, power, prestige. It doesn't depend on the bank balance – it depends on the inner balance. It depends on the contact with God. That is the meaning of 'Wakil': the ultimate trust.

Your full name will mean: love and trust... and these are the two most significant words in any language. Love makes you human; below love, one is animal. But love can only make you human – it cannot make you divine. Trust makes you divine, trust is beyond the human. Love is human, trust is beyond the human. A man needs to be a man and needs to surpass man. Then only is he fulfilled.

Prem Muido. Prem means love, Muido is a sufi name for God. It means: one who restores, reintegrates. The full name will mean: love that restores, love that reintegrates.

Man is almost a crowd – with no soul within, with no self within, just a circumference without any centre. This is the misery, the madness. That's why one does not know who one is. There are many people inside and everybody claims 'I am you.' But those faces go on changing: in the morning you are one self, by the afternoon you are another. When you are angry, one self is at the top; when you are not angry, another self is at the top. You are a constant battleground of these many selves. They push and pull each other and everybody tries to overpower you. One self decides one thing; another self immediately cancels it. There is a continuous fight going on. In this situation man remains in a war-field.

Unless love arrives, the centre remains darkened. With love, something new starts growing in you which is not part of the conflicting selves. That's why love has the quality of no-self-ness, egolessness. Once love is there at the centre of your being, everything falls in tune. The master has arrived and the servants start obeying. Without love one remains in this state, constantly falling

apart. One never becomes one piece. And unless one becomes one piece, there is no possibility of any growth.

This is the message in your name: let love arise, help love to grow. Put everything at the door of love, sacrifice whatsoever is needed to be sacrificed, because nothing is more valuable than love. With love, one is really born.

[A visitor says she loves her boyfriend of four years but is jealous if he is attracted to other women, even if he does not go with them.]

But this too is your problem – it has nothing to do with him! Mm! So don't make a distinction; this too is your problem. You love him too much, but your love is also full of possessiveness. And whenever a love has possessiveness in it it creates problems. You have to drop the possessiveness and love him. That has to be your work: don't be possessive and don't feel jealous.

In fact, it is perfectly okay sometimes for him to go with somebody. It is just a change and a good change....

That is your decision, then don't go; but if you need, you also can go. In fact, you are not going because you want to make him feel guilty; only then can you play this game of possessiveness easily. You don't need and he does, so you become higher and he becomes lower.

If you accept him and if you accept it as natural, then slowly slowly you will also feel like that. It is very human to be with somebody else sometimes, mm? – just a change. One gets fed up eating the same food every day. It is just like that – nothing else; it is not much of a moral problem....

You suffer because you are not allowing yourself to do the same. You are suffering because you are not allowing the same freedom to yourself. If you allow the same freedom to yourself you will even be grateful to him, because it is he who has made you free also.

You are not enjoying freedom.

And you have to start to enjoy freedom a little bit. Let him also taste a little bit of jealousy!

If you start moving, he will be. This is my whole work every day! I want him to become jealous. In that way both will be enriched: he will know what jealousy is, you will know what freedom is. Both will become more understanding of each other. Right now you don't know what freedom is, he does not know what jealousy is....

Not out of anger; then he will not feel jealous. That is a totally different thing. If you just go out of anger he will not feel jealous. Because he knows that you have not really gone with that man; you are simply going away from him out of anger but not towards the other. Jealousy arises only when you go towards somebody, not away. You follow me?

When he sees that your eyes are full of fantasy and you are thrilled and for years you have not been thrilled that way with him... then he feels jealous. When you are going with somebody just out of anger, he knows that this is nothing. It is not a question of your just going. When you go

with immense desire, passion, when you go with joy, with dance, and he knows this dance has been missing – for him, it has stopped long ago – then he will feel jealous. Let him taste it!

[The visitor says: He doesn't just go to make love – he really loves.]

These are just consolations, consolations you are looking for. You want to cling and you will find explanations. These are all just consolations. And these are the problems; this is why we cannot see things clearly.

The simple and clear thing is this – and it has nothing to do with you or him; it is just human – that a man by and by feels tired with the woman he loves. And not that he does not love you: he becomes tired because he loves you. So every day, tasting, tasting the same woman and the same territory and the same geography and the same topography... And he is a photographer! So he becomes enchanted with new forms and new designs and new models – and this is just natural.

You also become that way... and not out of anger but just out of understanding. Feel compassion for him. Don't be hard on him and don't be hard on yourself; you are hard on yourself too! Just see the point. This seems to be just the right thing to do; once in a while you also fall in love with people. There are so many beautiful people. Why cling to one? Mm? God has made so many lovers, potential lovers, and you say to God 'I will love only this man.' Can't you see anything beautiful anywhere else? Then you have very much narrowed down your mind.

My suggestion is: become a little more free. Only a person who is free can give freedom to the other. And freedom will be needed, otherwise you will destroy your love relationship. I am trying to protect it. If you go on in your own way, sooner or later it will be destroyed, it will become ugly. Each time he goes with somebody – and each time there is conflict and misery. By and by you will start falling apart rather than coming closer. He will start hiding facts from you he will become a hypocrite. He will start telling lies, mm? just not to disturb you, just not to create any trouble. And when he lies, you will know... because women are natural lie detectors!

Technology has only now invented lie detectors but women are the ancient-most lie detectors. Whenever a man lies, the woman knows, she knows immediately. His face, his eyes, his way, his words – everything says that he is deceiving her.

[She answers: I have to change this idea that it is possible to be together always without desiring others.]

You don't know! You have just heard it. Deep down you still hope that this is possible. You have to drop that hope. It will be hard but it will be of great joy, once you can drop this hope.

Be together but don't ask for absolute togetherness. Avoid the absolute; everything is relative. Be a little more free and your relationship can go a long way, mm? Because if you are not creating trouble for him and he is not creating trouble for you, then there is nothing to disturb your relationship.

The latest research into couples' psychology has found that if once in a while they have some fooling around, it helps their relationship to remain alive, flowing. I know it is difficult, and difficult for a woman, because for centuries the mind of the woman has been conditioned to remain jealous, possessive. But if you try to understand, it can be dropped; it is not impossible to drop it.

And next time you come, stay a little longer. It will be easier to drop it here than anywhere else in the world. Just pass through a few groups, meet with people, enjoy people, and it will be easier to drop it.

[A sannyasin asks: How can I learn to fly?]

God would have made you a crow! You are rejecting God's gift of being a human being – you are simply being ungrateful! If a crow asks 'How can I become human?' it will be more relevant. You are at a higher stage. What will you do by flying? What will you gain by it? You will look simply stupid! What is the point in it?

You will go on when you die, so what is the hurry? You will go out completely. And you have been out before you were born – what have you gained up there?

People just go on gathering stupid ideas in the name of spirituality. Spirituality has nothing to do with it. Spirituality is concerned with real problems. These are not real problems; these are just dreams. So everybody is flying in their dreams, everybody sees the dream of themselves flying – just childish dreams, pointless, meaningless.

I cannot help you in any such nonsense. I can help you to be rooted in this earth, to know who you are, to be more blissful, to be more loving, to know the meaning of existence. These are the questions I can help with. But if you want to fly or anything like that, levitation, etcetera, you can go to Maharishi Mahesh Yogi. You can find many people who can help you.

But I am not the right person then. I am against all esoteric nonsense and against all kinds of occultism. I am very down-to-earth, I am very materialistic. I teach spiritual hedonism or a materialistic spirituality. You have fallen into the wrong company!

But try to understand: you are asking a wrong question and that wrong question can destroy your whole life! There are many people – it is not only you that is asking – many people.... Somebody is interested in whether the earth is hollow or not and he comes to me from America to know whether the earth is hollow or not. But what is the point of it? Somebody is interested in U.F.O.s – whether or not some other planetary people are trying to make contact with the earth.

But these are not real problems; these are escapes. You are trying to avoid the real problem of life. By putting an absolutely meaningless problem in front of yourself, you are trying to escape from the real problems that are there inside. This is a device to avoid life. I can help you to encounter life, not to avoid it.

Do a few groups here. You have already flown – I would like to bring you back to earth. Come back to the earth – you have done enough flying; you are tired! What more?...

[He is leaving the next day.]

Come back, mm? Do a few groups, meditate, just be here for a few weeks, and then the right question will arise. These are not real questions.

And don't think that I am being hard on you. I am being hard because I love you, because I see that you will waste your life if you get interested in such things. I don't teach magic. And if you want to become a magician then you have to find some teacher who teaches magic! You can go to Satya Sai Baba! These are the right people for such things.

Come back, mm? Something is possible, something more valuable than you are asking for is possible. I can give you something real and you are asking for an unreal thing.

Deva means divine, Shakura is a sufi name for God. It means 'thankfulness.' Your full name will mean: divine thankfulness. And that is going to become your meditation: just feel thankful for all that God has done; each moment remain thankful. The first thought in the morning should be of thankfulness, gratitude; the last also and in-between. If you see a beautiful tree, feel grateful to God. If you see a beautiful cloud floating in the sky, feel grateful.

These infinite joys have been given to us – the sunrise and the sunset, so many flowers and birds, this precious life and a possibility of love. All that is needed has been given and we have not even asked for it. It has been given unconditionally, with no strings attached to it.

If you can grow more and more in gratitude you will find yourself becoming more and more silent and blissful.

[A sannyasin says that since doing a group his chest wants to burst, and there is some fear about it.]

Something beautiful is on the way. You should not be afraid at all. It is not the chest that wants to burst – it is your love that wants to burst!

But it always feels like that when it starts bursting. It feels as if your chest wants to burst because the love centre is there. This is the psychological symptom of something very spiritual happening.

So allow it – nothing to be worried about. I will take care.

## CHAPTER 24

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*28 May 1978 pm in Chuang Tzu Auditorium*

Prem means love, Awwala is a sufi name for God. It means: the first, the alpha. Sufism has both names for God: one is 'the first' and the other is 'the last'. God is the first and also the last, the source and the goal, the root and the flower. God is all – the beginning and the end. But it is good to begin with the beginning. Just start thinking from this moment that basically you are divine, that at the source you are divine; then the goal becomes very easy. Once this milieu surrounds you – that basically you are divine, that at the source you are God – then the goal is not far away.

One cannot become divine unless one already is. We can become only that which we are. Becoming is nothing but unfolding: the hidden becomes manifest. But the hidden is as much as the manifest. And once we know that at the source we are divine, then a great trust arises that nothing can go wrong. Even if we go as far away as possible, we remain divine. The sinner is as divine as the saint. There is no distinction at the root, at the source.

All distinctions are just fictitious, fictions that we create. All action is fiction. You do something; you become confined by that act. I do something else; I become confined by that act. But neither are you your act nor am I my act – the action cannot become our definition. But that's how it happens. A person who works as an engineer becomes an engineer. That is only his act, that is not his definition; but we start thinking about him as the engineer, as a doctor, as the sinner, as the saint, as good, as bad, but these are just acts. Our reality is infinite and cannot be contained by any act whatsoever. The act is just a ripple on the ocean – almost irrelevant.

That is the greatest message the East has to give to the world – that what we do is immaterial. Christianity has made too much fuss about the act and has completely forgotten the language of being. Hence it has reduced people to sinners, into guilty persons, pathological. People have to be redeemed from their guilt; they have to be redeemed from the very idea that The act can define them. They have to be redeemed from this reductionism, that a man is nothing but his acts: 'You are



what you do.' No, you are not what you do. What you do is a response in a certain circumstance. It may be good, it may be bad, it may be moral, it may be immoral. It is only that – a certain response to a certain stimulus, nothing more, nothing less. You remain out of it, your purity remains uncontaminated.

This is the meaning of Awwala: we are God in the very source of our being. The very ground of our being is divine; there is no way to lose it. Even if we try, we cannot succeed. It is intrinsic, it is not something like an attribute given to us from the outside . it is our nature. Once this vision gets deeper and deeper into your heart you will start feeling a great change arising.

The moment guilt disappears, a person becomes religious, never before. So any religion that depends on creating guilt in people is not true religion. It is really exploitation, a very psychological conspiracy against humanity. But almost all the priests of all the religions have depended on that strategy. It gives them immense power. The more you can make people feel guilty, the more powerful you become. And the more guilty they feel, the more they bow down to you, the more they are ready to submit, to become slaves. They are afraid, shaken. They cannot depend on themselves – they have to lean on some authority.

This is a psychological strategy to exploit people. It is really the oldest technique of mind-wash. And all the religions have used it. Christ has not used it, Buddha has not used it, but the priests – whether they are christian, buddhist or hindu – have all used it. If we look into the strategy of the priests we will find only a few simple rules: create guilt in people, create fear in people and they will be in your hands.

My work here consists of giving you freedom... in reminding you that you are God.

[A sannyasin couple are leaving to finish things in the west so they can be here forever. The woman says: I feel very privileged.]

You are... and you will become much more! To those who have, more shall be given to them; that's how it works. The richer you are, the richer you become. The happier you are, the happier you become. And the vice-versa is true too: a miserable person attracts misery. So remember that always.

If this simple law can be remembered the whole of life becomes transformed, because the like attracts the like. If you are happy, the whole existence starts flowing towards you in happiness. If you are dancing, the whole existence is ready to meet you in the dance, as a dance. If you are miserable, things start going away from you; you are left alone.

To be with me one has to follow this fundamental law: the more you absorb me, the more privileged you feel, the more you will get. And there is no end to it because I am simply a door to the non-ending, to the infinite. Pass through me... and as fast as possible!

[A sannyasin, leaving, says: I'm a little bit afraid of the change. I'm becoming stronger but I'm feeling less soft.]

Allow it to happen. Women have been taught a false softness; one that is not true. A true softness is never weak; a true softness has its own strength.

But down the ages women have been taught a false kind of softness which is not true. That makes them weak. That is just on the surface – it is a polish. Every girl has been taught to be soft, to be feminine, to be this and that. And in fact there is no need to teach – a girl is a girl, she is feminine. The taught femininity is false, pseudo, and when the taught femininity surrounds you, your natural femininity disappears. That's what is happening: your false softness will disappear and you will become more and more strong. And you will feel afraid: What is happening to you ? Where is your femininity going ? You will be afraid of the strength, but never be afraid of the strength.

It will make you your real self, and then a totally different kind of softness will arise: the real, the untaught, the spontaneous. That which you are carrying hidden in your heart will bloom. But the false has to be dropped for the real to be and between the two you will feel a little hesitant and afraid, uncertain, uncentered. But there is no need to be afraid.

[A sannyasin, arriving, says when he was in away he had a lot of questions all the time and he felt very aggressive. Once he arrived here he stepped into another dimension and all the questions disappeared.]

That's very good! That's how it should be. If you really love me, just by being in my presence your questions will disappear. There is no need to ask; they are answered before you ask. And the presence answers them far more deeply, far more profoundly.

To be here means to be in my presence, and without your knowing you start falling in tune with me. Your state of consciousness is altered, your level of consciousness becomes different so the questions that existed on the first level can't exist on this level. There is every possibility that when you lose contact with me they will bubble up again. That will be an indication that you have forgotten me.

Don't be worried about those questions. Rather, try to contact me again. And you can invoke my presence anywhere. All that it needs is a prayerful, loving heart. You can call me anywhere. There is no need for you to come here to feel my presence; I can come to you. Slowly slowly all of my sannyasins learn the knack of it.

And wherever you are, once you have caught me and can feel me, those questions will disappear immediately. Alone, on your own, you are nothing but a bundle of questions. To be with me is to become the answer. So let this experience become very significant to you.

The real thing is never to solve the questions. The real thing is to transcend them, to surpass them, to go beyond them, to be in another kind of reality where those questions do not arise.

This is the difference between religion and philosophy. Philosophy tries to solve the questions, and hence not a single question has been solved by philosophy. It is an exercise in utter futility. Religion tries to change the level of consciousness, the state of the mind. There is a state in which there are questions and there is a state where no questions exist. Religion has solved all questions without solving a single one. In fact it solves the questioner.

To be with me is to be in contact with a living religion. I am not here to solve your questions; I am here to solve you. If you allow me, I am not going to destroy your questions – I am going to destroy the questioner. And it has started happening. Become a little more courageous and go ahead!

[A sannyasin says she feels like she is dying. She is working in the pottery department.]

That's good work! That's really good work. If you can go deep into it, no other meditation is needed. It is a great meditation in itself and it can centre you. So go deep into it.

And don't be worried: you are not dying. You are becoming more alive – you were dead.

Yes, of course – as you are, you have to die. You have been dead up to now; you have to die to that deadness in you. But in fact you are becoming more alive. It will look like a kind of death in the beginning.... Allow it. And you are in the right kind of work to help it.

You wanted to become assistant to Somendra but I didn't like that idea, it would not have helped you at all. It would have destroyed your energy, it would have eaten you up. You would have fallen into fragments. To be a therapist or to be an assistant to a therapist needs a different kind of person and you are not that kind of person at all. But this work is perfectly good for you. Go into it, put all your energy into it.

And we are going to make pottery something really big – just a few days more, mm? – because I love it.

And it is far better to be with pots than to be with people! Pots are beautiful people... and people are just ugly pots!

Anand means bliss, guha means a cave – a cave of bliss. It is a metaphor: it means the heart, the heart is the cave of bliss. Bliss is hidden in the heart, in the cave of the heart. People go on searching everywhere else but they never search in the heart; it is there. Hence everybody is miserable.

They look around the world, they go to the farthest corners of the world in search of bliss... and it is in their heart. That's what Jesus means when he says 'The kingdom of God is within you'; he is indicating the cave of the heart. So the message in your name is: look into the heart, go deep into your heart – all that has to be found is already there, already given. God has given you already all that you will ever need. All that is needed to become fulfilled is there; one just has to penetrate one's own heart.

Step down from the head. Move more from thinking to feeling, from logic to love, from prose to poetry. In every way let the heart function more.

When you are reading, reading prose, the heart does not function; then the head is enough. But when you are reading poetry the heart starts beating, a different rhythm comes to it. The real poetry has nothing to do with the head – it is illogical. It has immense beauty but no utility. It has great charm, magic, majesty. You cannot prove it, you can only enjoy it. And if somebody can enjoy it, he will know, but there is no way to communicate your joy of poetry to somebody else; it is a heart thing. And in the same way the whole life is divided between the head and the heart.

So always look to what will help your heart to function more and go towards that. Create all kinds of situations in which the heart starts functioning. It has not functioned for many lives. It has forgotten to function. So don't miss any opportunity. Just come close... and start from this moment.

[A sannyasin reports back about his individual meditation – ‘talking in tongues.’ He gets stuck at some point: his body becomes tense and he feels suffocated and then he can’t continue the meditation. Afterwards he feels relaxed. Osho checks his energy.]

The problem is simple: you stop breathing when you do it! That’s why you feel so tense.

You stop breathing, yes! That’s why it becomes more and more tense and you feel suffocated.

Be easier about it. Rather than leaning backwards, lean forwards, mm? And start very easily. There is no need to stop breathing. Then it will come flowing like a song. Breathing you have to continue!

And second thing: you are not to go on doing it. Sometimes it will stop because you will be breathing and sometimes it will come again; there will be gaps. You are trying to do it without any gaps; then how can you breathe? There is no time to breathe. Do it more slowly. There is no hurry.

Just do it. Close your eyes and do it – just any nonsense-sound. Allow it, and then it starts taking its own route; association starts working. One sound reminds one of another, that one reminds one of another and one goes on and on – no language, no meaning, nothing.

Continue gibberish every day... Not more than twenty minutes. If you enjoy then you can do thirty but not too much. If you breathe then you can do it more easily. But without breathing, even twenty minutes!... Mm, you will kill yourself!

## CHAPTER 25

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*29 May 1978 pm in Chuang Tzu Auditorium*

[A sannyasin, leaving, says: It's been very good being here. I'll be back.]

Mm mm, you have to be back! Being here has done something, but much more has still to be done. Never be satisfied by the little that happens, because great is our destiny. And always remember that – less than God will not suffice. Sometimes it happens that we become settled too early; something beautiful happens and we think 'This is it.' This is never it. Each new step, each new experience simply brings you closer to it, just closer to it, because 'it' means the infinite, the eternal, the unbounded. So it is always coming closer but it never arrives.

This is the joy of the existence and the celebration of existence. It is a journey, a pilgrimage, not a goal. God is not a goal but a pilgrimage, an eternal pilgrimage, from beginningless time to endless time. We don't know how much more is possible. So it happens almost always that something happens and we become settled with it. Remember always that everything that happens has to become only a step. It has to be used for something higher, for something more transcendental.

It is this point where the western therapies miss something. Something happens in an Encounter group or in a Primal therapy or in Gestalt and one feels very satisfied, contented... as if one has arrived. It is not that it was not valuable – it was valuable, but then one closes. The discontent, the inner discontent has to remain aflame. Be contented with the outside and never be contented with the inside. People go on doing just the opposite: they are discontented with the outside and contented with the inside. This is why the world is topsy-turvy.

A religious person takes a one-hundred-and-eighty-degree turn: he becomes contented with the outside – the house he lives in, the money he has; he becomes contented with it – but now the discontent starts moving inwards. He becomes very discontented. And that discontent is not a kind of misery; it is an adventure, it is a thrill; one is always on the go. And when you reach one peak,

suddenly you see a higher peak is waiting for you ahead. The challenge of it, the lure of it, the charm of it and you are again on the go.

This is what I mean when I say 'God is a pilgrimage.' Much more is going to happen.

[A sannyasin, leaving, says: There are moments when I feel like meditating and moments when my mind is very speedy and it's hard to meditate. So should I move into meditation more systematically every day?]

Yes, you have to move more systematically and every day. Meditation has to be tasted in all kinds of moods. When you are feeling calm, meditate, because you are already feeling calm and this is the moment – you can ride on this calmness and go very deep; the experience will be profound. There will be no struggle, it will be a kind of let-go. Surrender to the calmness. Let it possess you, ride on it, go as far as it can take you.

When you are not feeling calm and the mind is speaking and thoughts are rushing, that too is the moment to meditate. Now, take the challenge – don't relax into it; detach yourself. Let the mind move with all its rush and thoughts and traffic and you remain aloof. That's what sitting means – keeping oneself aloof from the mind, detached, as if one is not concerned at all, as if this is none of one's business, as if it is just the traffic on the road; you are sitting by the side under a tree. People go on passing, the cars, the trucks, bicycles and all kinds of things are passing and all kinds of things -are happening, but you are sitting under a tree, unconcerned; you have nothing to do with it. This too is a moment for meditation. This is a different situation, and meditation has to be attained in different moods.

When you can attain it in every kind of mood then you have attained it; only then have you attained it. When you are angry and you can meditate – the anger roams around you like a great cloud, but impotent: you are just there, silent, calm and cool, and it cannot affect you – when you are feeling great sexuality, passion, and you can meditate, the passion disappears – in all kinds of mental states, one has to go into meditation.

The doors are different but the goal is the same and one has to enter from all the doors possible. When you have entered from all the possibilities, then only can you be certain, 'Now, nothing can disturb me. Now meditation is mine. If anger comes, let it come; if lust comes, let it come. If the mind is speaking, it's okay. If calmness is there, perfectly good. If happiness is there, we will use that.' Use every excuse.

Sometimes when the mood is positive you have to relax and sometimes when the mind is negative you have to remain aloof, detached, far away, a watcher on the hills. When the mind is negative, make every effort, because it is an uphill task. And when the mind is positive, flow with it, because now you are going with the stream; it is a downhill phenomenon.

But a real mountain climber knows both: he knows how to climb and how to come down – and both have to be known. What kind of mountain climber will he be who knows only how to come down? Uphill he cannot go, only downhill. Or the man who knows only how to go uphill and remains hung up there and cannot come down? The peak is ours and the valley too. My sannyasin has to claim all that the mind can give.

We are not to reject anything; we have to use every possibility. Life we have to use, and death too.

So make it more systematic, and when you feel that the mind is ready, relax; there is no need to fight. When the mind is not ready, fight; give a good fight too. And joyously, playfully – don't get serious about it. Both are good.

You will attain to a very very deep meditateness. And your meditateness will have more richness, because you will have both the polarities in it.

A person who meditates only when he is calm will have a certain kind of meditateness, but it will depend on the moods; he will not be the master of it. When you are calm, you are calm; you cannot do anything about it. So you have to wait for the moment. Or a person who can only fight and somehow subdue the mind will not know how to use the calm moment, will be puzzled by it, because he will not know how to relax. So make it more systematic, and both ways have to be used.

[Osho tells a sannyasin that anand is the bliss beyond the state of mind that we call happiness and unhappiness, the no-mind, no-thought state where nothing stirs, not even a ripple.]

And 'Kalika' is the name of the mother goddess. The name is very significant. The root meaning of the word is 'time-eater'; 'kalika' means 'time-eater': one who eats time. This is a very strange name.

We all live in time, we are born in time and we will die in time and we will be born in time again. This wheel of time goes on moving. 'Kalika' means: one who has eaten birth and death and this whole wheel of time, for whom time has disappeared, for whom eternity has opened up. That is the literal meaning of the word, the root meaning.

But it is also a name of the mother goddess. Only in the East does the idea of mother-goddess exist. In the West, God has always been thought of as the father. The western approach is masculine, it is male-chauvinistic. The western God is a magnified form of masculine energy, male energy. That's why the western God is very arrogant, angry, jealous.

In the Old Testament the Jewish God says 'I am a very jealous God, and those who don't follow me I will crush to death. I will throw them into hell, into hell fire.' There seems to be no idea of love. That was the reason why Jews were angry with Jesus: he introduced the idea of love in God. He was trying to make God a little more feminine, he was trying to make God a little closer to she than he. That's why Jews were angry; they could not tolerate the whole thing.

But in the East, mother-goddess and the idea of it is more ancient than the idea of God as father. And that seems to be more logical, more relevant, because the child first becomes aware of the mother, not of the father. And the mother is more significant than the father; the father is, at the most, institutional. That may be the reason why western religions all become institutional – the church and Rome and the Vatican. Nothing like that exists in the East. Hindus don't have a church. They don't have a head, like the Pope; they don't have a council to order people what to do and what not to do. There exists nothing like an organisation. Hinduism is a chaos. Everybody is free. And everybody can choose his own way, his own style, his own prayer, his own approach to God. There is no formality about it and no institutionalism about it.

The basic reason is because the feminine energy is non-institutional. The mother is not an institution, the mother is natural. The mother has always existed, the father is just an invention of man. In animals there is no father, in birds there is no father, but the mother exists. The father is at the most the triggering point of a process but not very essential. In the western religion the non-essential has become very essential. And the whole society has been created around that concept of God as father; it brings more war, more violence. The idea of mother-goddess is beautiful. The message is: become more and more non-institutional, non-formal, non-ritualistic, less logical, more poetic, more loving.

When your femininity has bloomed in its totality, you will become a 'time-eater', you will be able to absorb time. And to absorb time or to eat time means to disappear from the turmoil of time. Meditation is nothing but a technique to go beyond time, to eat it, to destroy it. While meditating again and again you will come to the moments when time disappears. There is no movement of time inside. Those are the calmest moments and those are the moments when you will know what bliss is.

So become a 'time-eater'; become a mother-goddess. Let religion be more like a love affair than like a business phenomenon... and it is possible! It is possible for everybody – we just have to become aware of it and grope for it. The only misery is that people have even stopped groping. They think that that which they are living is all, that this is all there is of life. This is not all; this is not even the beginning! What you understand as life is not even the beginning of life. Life has not yet begun. Life begins only when you come in contact with eternity, with timelessness, with mindlessness.

[A sannyasin asks if he can trust a vision that he had... and about destiny. Osho checks his energy.]

The energy is so good; you need not be worried about anything. Whatsoever is happening is good; just remain a watcher. Many more visions will come to you. You have that quality of being a great visionary. And you can easily develop many psychic powers but they are not to be developed.

They are not to be developed because they will be a hindrance in your spiritual growth. You can develop them easily – you have to avoid. Sometimes they will start on their own; then too you have to be very alert. Because psychic experiences become a distraction and they can fulfill the ego so deeply that one wants to have them. If you can read somebody else's thoughts, the ego will be very very happy. If you can see somebody's future, who bothers about God then and who thinks about nirvana ? Then one starts playing these games. You have the capacity to develop psychic powers, but they are not to be developed. You just have to be watchful.

If something happens, just see it, take note of it but don't pay much attention to it. Ignore it, neglect it, don't use it. Otherwise you will be trapped by it and you will lose something which is really valuable but which is ahead, which is beyond the psychic phenomena. So visions will come, a few faculties will start functioning, a few intuitions will open up, but you have to be very very careful not to get trapped in them. Telepathy can come very easily to you, clairvoyance can come very easily to you – just a little work. The temptation to have them will be there.

Right now I can see that you are tempted. Your mind has started thinking about how to have them. But I will not help you to have them. I will create all kinds of obstacles so that you can't have them, because they will be your undoing. One has to remember continuously that one has to go beyond all kinds of mind phenomena, good or bad, outer or inner.



[The sannyasin asks about going back to Holland or taking a trip to the States.]

You can go, that's nothing to bother... you can go, mm? – you can have a trip to America. Just don't go on a psychic trip! You can go anywhere else.

But it (the psychic trip) is there and possible, and sometimes it may start, that's why I am talking about it. Sometimes it may start on its own and you may not be able to avoid it; that's why I am insisting that you become very very alert.

And whenever you feel any temptation, any vision or any psychic phenomenon coming to you, just put it (a box) on your heart and it will stop it immediately!

[A sannyasin says he feels disturbed because he wants more money to enjoy himself more.]

For what do you want to have money? Because money in itself is neither good nor bad. It depends on what you want it for....

But have you seen any person who has money and can enjoy life too? It is very difficult... almost impossible. one has to be really a great master to have money and enjoy it! Because there are a few things to be understood: you can earn money only if you stop enjoying life. That is the first necessity to earn money. Because soon, if you go on enjoying it, you will not be able to earn it. By the time you have earned enough, you have also earned a habit of not enjoying life; they go together.

For example, if you want to have a million dollars it may take you fifty years. You can have a million dollars but then fifty years asceticism will have destroyed you. For fifty years you have lived for a goal which is going to be there, somewhere in the future. By the time you arrive your eyes are fixed on fifty years ahead again. That's the dilemma of the rich man. Slowly slowly, the means become the end.

Everybody thinks that he needs money to enjoy. By and by he learns that he has started enjoying having money. Once you have learned that – enjoying having money – you cannot enjoy anything. So my suggestion is: whatsoever you have, start enjoying right now. And if you don't have anything, start enjoying nothing. But enjoy it immediately; don't postpone it for tomorrow. If you want to become rich you have to postpone. If you really want to enjoy tomorrow more, practise enjoyment today, because fundamentally it is not money that will make you capable of enjoying life – it will be enjoyment itself.

Just start enjoying! What is missing?

[The sannyasin says he has enjoyed himself very much the last half year, but he may have lost the ability to live for something.]

If you live for something, you can't live, you don't live. To live for something is just postponing living. One has to learn the art of living for nothing... just to live without any purpose, without any goal.

[A sannyasin says that he has had a bad heart since an incident when he was fifteen, and he is always worried about it.. Osho checks his energy.]

Good. It will go away; nothing to be worried about. It is nothing, mm? You have just brought an idea into the mind but your body is perfectly okay. There is no problem physiologically, not at all – your energy is perfectly flowing, as alive as it can be. You have just got an idea – it is a kind of auto-hypnosis. You have lived under an auto-hypnosis, mm? The boy chased you and you were afraid and you were running for miles in fear that you would be caught. The whole situation created such a mental state that it has become a fixed idea in your mind. So whenever you feel any kind of pressure, stress, strain, any kind of chasing, something chasing you, the panic starts. It is just caused by the mind and the old idea.

There is nothing corresponding to it in the body – the body is completely free of it – so it is simply a question of deconditioning you. A deep de-hypnosis is needed, that's all. That tape in the mind just has to be erased, and that will be easy, it is such an easy thing. You need not be worried about it – you can leave it to me. Do a few groups and it will be gone. Simply leave it to me, I will take care of it, because it is such a simple thing. You need not even think that you have to do anything about it.

The first group you do is Intensive Enlightenment, the second group is Centering and the third group is Leela. Do these three groups and then I will give you a few more. Within the time you are here all problems will be resolved, because you don't have a real problem. Good.

## CHAPTER 26

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*30 May 1978 pm in Chuang Tzu Auditorium*

Deva means divine, Khabiro is a sufi name for God. It means: one who sees, the cognizant one, the seeing one. The full name will mean: the divine vision, a divine way of seeing things. And it all depends on how you look at the world. It is your seeing that determines the world. We don't live in the same world, because our ways of seeing are different. There are as many worlds as there are people, hence the clash. Hence the conflict in love, in friendship, because two ways of seeing can't agree. They overlap, they collide, they try to manipulate each other, they try to dominate each other, but deep down the fact is that there are two kinds of seeing, and there is a great fight going on about who wins, whose eye proves to be the right eye. Religion is a way of seeing with closed eyes. Science observes with open eyes: it looks out. Religion observes with closed eyes. And when these two eyes are closed, absolutely closed, a third eye opens inside – that is 'Khabiro.' These two eyes create a duality, so whatsoever you see is always divided into two.

For example: what you call love and hate is one energy; it is not two energies, it is one energy. There is no division in it. But when you see with two eyes, it looks as if there is love and hate. There is only love/hate, there is only darkness/light, not darkness and light. There is only cold/hot, not cold and hot. That 'and' is created by the two eyes. The whole reality becomes divided. These two eyes function like a prism in which the ray enters and becomes divided into seven colours. It was pure white. When it was one, undivided, it was pure white. When it is divided it is so many colours – it is no more white, it is no more one.

Turning in, there is a third eye. These two eyes meet at a point deep within you. They will never meet outside; they can't meet there. The farther away you look, the farther away they are; the closer you come, the closer they are. When you close your eyes they have become one. That is 'Khabiro', and that one eye can see the reality as it is. It is seeing without seeing. It is seeing without any medium. It is uncorrupted seeing. All those seven colours have fallen into one and become white again.

People are very interested in having beautiful eyes. Rather, they should be interested more in having a beautiful way of looking at things. Rather than having beautiful eyes, have a beautiful vision. See beautifully. See the one, the undivided, the eternal – that's what I mean when I say 'See beautifully.' And it is possible. It is within our grasp; it is just that we have never tried to attain it. We have never looked at the potential at all. We have never worked out the possibility to its actuality. It has remained like a seed. The third eye has remained like a seed.

Once your energy enters and falls on the third eye, it starts opening; it becomes a lotus, it blooms. And suddenly your whole life-pattern is changed. You are a different person. You are no more the same; you can never be the same again and the world can never be the same. Everything is the same and yet nothing will ever be the same again. You have attained to a single eye. Jesus says 'Have the single eye and then you will know what God is.'

This is going to be your work: meditate more and more with closed eyes, try more and more to see in. In the beginning it is difficult. It is very dark there, because we have forgotten even how to look in. It has been neglected, ignored. Slowly, slowly, the rocks of old habits will be broken and you will be able to feel, grasp, grope, and slowly slowly you will become adjusted and you will be able to see it.

First it will be utter darkness. It is just as when you come in from outside where it was hot and sunny. You enter your room and it is dark and you cannot see for a few seconds; then the eyes get adjusted. Slowly slowly the room is not so dark; slowly slowly, it is full of light.

The same is the case in the inner. For the time being everything will become dark, but if you persist – and persistence is meditation – if you are patient – and patience is meditation, if you go on digging and digging, one day you stumble upon the source of your energy. Suddenly darkness disappears and it is all light – and such a grandeur and such a splendour that one cannot even dream about it.

[A sannyasin, leaving for three months to earn money, says he feels sad to leave.]

So don't be worried – three months is not a problem, not a problem. Sometimes it is good to be away from here, sometimes very very good and essential for your growth. Otherwise one starts taking me for granted and becomes oblivious.

There are many people here who have forgotten me just because they are here and I am available; whenever they want, they can come. So they have become occupied in a thousand other things. I am here, available, so there is no question about it. Why not do other things first ?

If they go away, suddenly they will feel that they are missing me. Then everything else will become insignificant and their whole mind will start turning towards me. And that's what is needed. It is very natural, nothing is wrong in it; it is very natural. Mm ? just the fish in the ocean forgets the ocean; take the fish out and then it knows. This is an energy field – that's what I am; it is a kind of invisible ocean.

You tend to forget me. You become much more concerned about other things. You find a girlfriend and then you are much concerned about the girlfriend. There are a thousand and one things one can go on, and I am always there, so slowly slowly you tend not to see me.

We see only the new, the novel. We see only the changing; the constant is forgotten. You come in your room and everything is in its place – you will not see anything. But if something is not in its place, you will immediately see it. The table has been removed, the clock is not there, the picture on the wall is missing. You have not looked at that picture for ten years – it has been there and there and there; you knew it was there. There are people who have not seen their wife's face for years. If they will look they will be surprised at how much the woman has changed, because they have the idea of the woman that they used to know ten years ago when they had fallen in love. Then they were looking at her face; they were thrilled by her face. They are still carrying that old picture and they still think she is that woman. She is not! Much water has flown down the Ganges; ten years is a long time – she is getting old. If they look at their own wife's face they will be surprised – who is this woman? They don't seem to recognise her.

This is natural. That's how the mind functions: one takes things for granted. When they are there, they are there; then the mind takes no note of it. Sometimes it is very good to go far away from me. Then you will know the significance of being close to me, the value of my presence and the value of your relationship to me. Otherwise I am constantly watching people: they come for me and then they get trapped in something else. Somebody falls in love, somebody else starts some business and somebody starts doing something else. They become so obsessed by it that their whole energy starts turning away from me... and they came for me!

But people are accidental. They don't know what they are doing – they are not very conscious of what is happening. And when they go away, suddenly they become aware, because then only will they miss me. Here, even if you are not consciously relating with me, I am showering on you. Even if it is one-way, it continues... and more often it is one-way. But I go on hoping that some day you will respond, that some day you will realise....

So these three months will be of great help, of immense help, of great clarity. And the relationship that you are in, this discipleship, will take a new shape, a new form. Don't be worried. Go, and you will be enriched by it, and when you come back you will find yourself coming closer to me, more consciously. I would like now that it becomes a two-way exchange. It rarely becomes one, but when it does, only then do things start happening. Otherwise I go on giving to you and you go on absorbing it too, your growth continues, but it could have been a thousandfold if you had responded consciously.

So take it as an opportunity, as a device from me. Go, be there for three months, work hard and come back!

[A sannyasin says he is apprehensive about earning money in the west, because he has never enjoyed his work as a dentist, but he needs to pay tax arrears before returning here forever.]

My feeling is you will not feel good without paying it. There are people who won't have any trouble, but about you my feeling is that you won't feel good; you will feel guilty. You will feel a burden on yourself – that you have done something you should not have done. So it is better to pay it; otherwise it will hang around you. Mm, if you have to be there one month more, be there; just one month or two months doesn't make much difference. It is better to clear everything, to finish and close everything and come completely clean of the past. Mm, this will remain hanging in your mind. And these are the things that keep people from growing.

It is really not a question of morality. I am amoral, mm? – I don't think much of morality or immorality; those are irrelevant. But there is something deeper than morality that is involved.

The question is that if you don't do a certain thing you will remain hooked there. A part of you will remain hooked there, and if a part is hooked in the past you cannot move in the future. You are undivided you are one, so if something is hanging there, two years back, you will remain there. It will be very difficult to use those two years to grow. That's why people are hung up somewhere near around thirteen, fourteen. That is people's average mental age.

The person may be eighty but his age, his mental age, is fourteen. This is a very sorry state of things. So he remains juvenile, childish. To be child-like is one thing and to be childish is another. To be child-like has beauty and to be childish is just ugly.

So to me it is not a question of morality – no question is of morality. To me the only question is of growth: whatsoever helps you to grow is good to do and whatsoever prevents your growth is good to avoid. So just for one month's work don't bring that burden on your head; just clean the slate.

And don't try to find rationalisations – they won't help – that the government is going to purchase missiles, or bombs will be created and they are going to kill people, so what is the point of giving them money? If you had not told me this, I would feel it would have been easier for you not to pay your income tax. This is a rationalisation and simply shows that you are feeling guilty. Unless one feels guilty, one never rationalises. One simply doesn't care! You could even not have asked about it – it would not have been a problem at all. But that would have been another thing; then it would be okay, nothing matters.

But that is not true for you. You are trying to find a rationalisation so you can repress your guilt feeling. You can say 'Any day they are going to destroy people by this money – why should I pay? That is just trying to hide the wounds, but the wound is there.

Just go and pay everything and finish everything. It is always good to feel that everything is clear and done fast, so you come back with more clarity, with more transparency....

[A sannyasin says that when Osho comes in to discourse in the morning she gets a pain in her shoulders, which is relieved only by kneeling, with her head down. Osho checks her energy.]

Do it the moment I enter; don't wait for the pain to come. Mm, it is something beautiful; nothing wrong in it. But you do it immediately, the moment I start; don't wait for it to come.

It is simply an indication that the body wants to go into that posture and you resist, hence the pain, and naturally one... You try to the very last: when it becomes impossible to bear, then you bow down. But that bowing down is one of the beautiful postures of receptivity, of surrender, of let-go. That's just how my energy is functioning on you.

So start it, the moment I come, the first thing. Just look at me, then you can go into your posture. That is the womb posture and you are doing it perfectly well. It has to be done. Because you try not to do it, the pain comes and then you do it. So do it from the very beginning and you will feel very relaxed.

And don't be worried that you have to listen to what I am saying; you have to absorb, not listen. You have to absorb my presence. Listening is superficial; it is a communication between two minds. Now you can commune with my energy and that is far deeper. The body and your whole energy wants to communicate on that level – it is ready. So just go into the posture and rest in it. Even in darshan when you come, just look at me and go into it.

And a few things.... Take care of your body. Stop eating outside, because now you will have to take care; otherwise this energy will create trouble. You have to be very careful you can't eat each and every thing, not in the market. Just eat things which one can depend on as being perfectly okay – fruits, vegetables, milk. Avoid any heavy things, then the energy will start flowing more and more. When it is absolutely necessary – when you go to Bombay – it is okay, but avoid as much as possible. And there too depend on fruits and vegetables.... Otherwise everything is going well!

## CHAPTER 27

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*31 May 1978 pm in Chuang Tzu Auditorium*

Deva means divine; the word 'divine' comes from the same root as 'deva.' Basir is a sufi name for God – it means: all seeing. Your full name will mean: a divine way of seeing. Ordinarily what we see may not be there. It may be just our minds projecting something from the within. We see what we believe; our belief creates our vision. That is an undivine way of seeing. If you look into facts with a prejudiced mind, you will never find the reality. You will always impose your opinion upon the facts. And the facts are very polite, very humble, very liquid. you can give them a mold, a form. They take the shape of your mold very easily.

That's why there are so many philosophies in the world, so many ways of seeing things. And each philosophy thinks it has arrived, that it has found the solution to all problems, that it has found the remedy. And each philosophy claims 'This is the truth, the ultimate truth.' But no philosophy has it, no philosophy can have it, because philosophy is basically speculation. It is a game of words, logic, thoughts. It is creating a system out of thinking and then imposing the thinking on reality. And because reality is very polite, it is always ready to oblige you. So whatsoever you want to see, you will see. This is undivine seeing.

Divine seeing is seeing without any prejudice, seeing without any preconceived thought, seeing without any concept – just seeing, pure seeing, with no idea. Nothing is being imposed. Your eyes are empty; then they are divine. You are not trying to prove something. You have not decided beforehand, you don't have any a priori mind. In fact, you don't have any mind. The eyes are just open like a mirror, ready to reflect whatsoever is the case. Only then does one arrive at truth. And that's the difference between philosophy and religion. Philosophy is nothing but a mind game. Religion is a totally different thing: it is approaching reality without the mind. It is putting the mind aside; it is looking direct, immediate. Then the reality is tremendously beautiful... and that reality is God.



So God can never be found by a person who believes. Believers never find God – their very belief becomes the hindrance. And so is the case with the non-believers, because they only believe in the opposite. Non-believers are as much believers as the believers. Their beliefs are different: one believes that God is, one believes that there is no God, but both are beliefs. Between the catholic and the communist there is no difference. Between the hindu and the mohammedan there is no difference... just different beliefs.

The real seeker gets rid of all kinds of beliefs – theistic, atheistic. He simply gets rid of the whole mind-accumulated past. He simply drops the whole baggage. He looks with empty eyes. The real seeker is always an agnostic; he says 'I don't know.' And all real search starts from that point, when you can say totally, honestly, existentially 'I don't know.' That is the greatest beginning, the only beginning in fact, and then your eyes are capable of seeing the truth. One has to approach truth naked, with no clothing of thought, belief, philosophy, consolations, prejudices, conditionings.

This is the meaning of your name: start dropping beliefs. And I am not saying to move to anti-belief, no; I am simply saying be without belief. And then reality is so close, just by the corner – once you are ready to reflect, to reflect it as it is.

[Osho explains, Deva Raquiba means the divine witness... that is the whole process of meditation: the essence of all meditation is to become a witness.]

Prem means love, Samada is a sufi name for God. It means 'the ultimate centre of existence towards which we all have to turn; the destiny, the goal.' We can go as far away from the centre as we wish, but with each step further away from the centre we will be getting more and more in misery. So sooner or later one has to turn to God. Samada means: towards whom everybody is going to turn sooner or later. Your full name will mean: love, the God towards whom we have to turn.

The whole teaching of Jesus depends on a single word and that word is 'repent'. The english meaning of the word repent has gone in a wrong direction; it has nothing to do with repentance. The original aramaic simply means 'return'; repent means return. And the constant emphasis of Jesus again and again is 'Repent, repent! The kingdom of God is very close by.' He means 'return'; he is trying to remind you about 'Samada'.

We are keeping God behind us. A one-hundred-and-eighty-degree turn is needed. Man is miserable, not because he has committed any sin; he is miserable because he has turned away from God. You can call it the original sin. And once you have committed that error – and we all have committed it – life itself goes on punishing us. It is not that God is punishing anybody. Our own going away is a punishment. It is just as you go away from the garden: the farther away you go, the hotter it gets. The cool breeze is no more, and the fragrance of the flowers disappears. The closer you come to the garden, the more you feel the cool breeze again, the fragrance of the flowers and the greenery and the shade of great trees.

Let sannyas be the turning point. That's what sannyas is all about: a return journey. One starts moving inwards rather than moving outwards. One starts looking within rather than without. And the kingdom of God is within. The greatest treasure is there but we have become beggars; we have completely forgotten our own treasure.

So this initiation is nothing but a reminder of who you are, to remind you that you are not a beggar, that you are a born emperor, that we have to claim our kingdom. Ask and it shall be given; knock and the door shall be opened unto you; seek and you will find. But the search has to be in a new dimension: it has to be withinward. That is the true pilgrimage. Your body is a temple – God is already there, but you don't have the time or you don't have the courage to look in. You are afraid of facing reality. People go on finding new escapes, new escapes from themselves. And these are the people who will say that sannyas is an escape, that meditation is an escape, that religion is an escape. In fact, just the opposite is the case: religion is not an escape. It is facing reality, it is encountering your being. And those who are running away from it are really the escapist.

[Osho checks the energy of a sannyasin who is leaving.]

Something is happening and it will continue to happen, so don't be afraid – because back home you may get scared. Strange things are possible. Nothing is dangerous, but just because they will be strange spaces into which you have never entered, you may get frightened. You may start thinking you are going crazy or something. And don't go to anybody for any advice, because whatsoever their advice is will be dangerous; they will not know what is happening to you. So if something happens, you can write to me. And you are now capable enough even to have contact with me from Africa – there will be no problem.

But if something strange happens, don't talk about it, otherwise people will think you have gone mad. Your family will think to take you to the hospital or the psychiatrist. And the western psychiatry and psychoanalysis are still very rudimentary, very primitive, very physiological. In fact they don't deserve the name of psychology yet. They are not the science of the soul – that is the meaning of psychology; they don't believe in the soul. They have reduced man to a mechanism. That is one of the greatest insults that has happened to humanity.

Man has been humiliated very badly, and because of that humiliation he has lost all sense of direction. There seems to be nowhere to go, there seems to be nowhere to grow. There is nothing higher than man and man is nothing but an animal – a little more cunning, a little more sophisticated, that's all; his mechanism is a little more sophisticated. The difference between man and animal, according to modern psychoanalysis, to psychiatry and science, is only quantitative; there is no qualitative difference. So if something strange happens which cannot be understood then you are thought mad. You need electric shock, you need insulin shocks, hospitalisation and all kinds of torture.

So avoid that, because much is possible. Something has broken, a crust has been broken. Many things will surface and they will all be beautiful. You have to go into them, nourish them, cherish them. And I will be with you, mm ?

And you want to start a small centre there?... This will be the name of the centre: Majida. It is a sufi name for God – it means 'the glorious one, the majestic one.'

When God enters your life, ultimate meaning enters your life. Then each single pebble has a message, then there are sermons in stones. That is the meaning of 'Majida': one who brings splendour to life.

So start a small centre, help people to meditate. And whenever possible, come back, because this is your home.

[A sannyasin couple are leaving. The man says he feels inhibited by their relationship of three years and blames the woman. She says she feels sad. It has become more intense here.]

Things become clear here, that's why they look intensified. You start becoming more alert about things that you have been ignoring, things that you have been postponing, things that you are somehow tolerating. Those things become clear here because you go through so many therapy processes. A clarity comes – you start seeing what you have been doing to your life and to the life of the other.

Then there are two possibilities. One is: change the partner; another is: change yourself. And the second possibility is worth trying first, because just by changing the partner nothing will happen. You will fall into the same trap with another woman, because you are the same. You will choose a woman exactly like her because the chooser is the same. For a few days things will be good – they are always good for a few days. They are good for a few days because for a few days one can go on pretending. But how long can you pretend? When you live with a person you have to become honest and sincere, and you have to be yourself; then immediately things start falling apart. So every love affair is good in the beginning. Unless you decide to make your love a situation for inner transformation.... It can become a great situation; it is! It is a great challenge.

Now these two alternatives are there. The simple alternative is to separate, mm ? You can find another woman, she can find another man, and you can play the game of being happy for a few days again. And again you will be in the same trap, both of you, because she will choose a man like you – otherwise why did she choose you? – and you will choose a woman like her.

I have heard about a man who divorced eight times in his life and again and again discovered that he found the same woman... with a different name, the nose a little bit longer and the eyes a little different and the hair colour different, but the personality was exactly the same! Because who is going to choose ? Why have you fallen in love with-her? She must have something that attracts you, and the same thing will be attractive again.

This is the cheaper way. The West has chosen a very cheap way to solve it. It is not solving; it is simply postponing. It is a childish way. But I am not suggesting that if you suffer too much then too you have to cling to each other. No, then there is no need. But first try a better alternative; that is: change yourself. Just see what it is that is causing trouble from your side. Never be bothered about what is causing trouble from her side. That is her problem, she has to look after it. Just take account from your side; see what it is that is causing the problem.

Now the problem is there and something has to be done; you will have to do something. First try this. This is a harder task, an uphill task, but immensely paying. If you can change your approach towards her, your attitudes towards her, the trouble that you are creating unknowingly, unconsciously, if you can change all those patterns, you will feel grateful to her.

(To the woman) And you also try! Don't be in a hurry. You have been together three years – I think you can be together six months more, and this time with very conscious, deliberate purpose – that

you have to make a beautiful relationship out of this. Because my feeling about you is that you are still in love. This is my observation: when love disappears, troubles also disappear. You are still troubled – that is a sure indication that something of love is still there. That love is the hope.

Give it a try. For six months meditate, talk to each other, bring problems to each other, support each other, knowing well that it is a question of six months. Decide a date with the agreement that if you cannot work it out within six months then on that particular date you will say goodbye to each other. You tried your hardest but if it is not going to happen, then it is not going to happen. I am not saying to cling to each other for your whole life. That stupidity has also happened; that is what has happened in the East. And the West is in too much of a hurry, mm ?

My suggestion is that you give it a try for six months. But when there is only a limited time, be total, give it a total try. Even if you don't succeed, even if after six months you separate, you will separate better persons. And your new love relationships will go deeper than this one. Right now you would again fall into the same trip.

So let it be an experiment of love, of changing. But the whole thing is: don't try to change the other; that's what you (the man) have been doing.

Try to change yourself. The other is not your responsibility. People are trying to change the other. That is a very manipulative strategy, very political. It is an effort to dominate the other. And if you start dominating the other, you cannot change the other; she will retaliate, she will take revenge. She will persist, because her ego is at stake. You change yourself, she changes herself. Help each other but don't try to change the other; that is none of your business.

For six months be together again. Let it be a new beginning, a new honeymoon and a new effort – more. conscious, more deliberate. For these three years you have lived in an unconscious relationship; now for six months live in a conscious relationship. And these six months will be of great benefit. Either you will decide to remain together because it is so fulfilling, or you will decide to separate. But then too you will separate in deep gratitude, deep friendship, with no grudge, with no complaint.

[A sannyasin had been here the previous year, but escaped back to the west. Recently he wrote imploringly to Osho for direction.]

I know escape always comes to everybody's mind and one can always find excuses to escape from here, but once you have tasted me a little bit you will have to come back – I will haunt you! I can't leave you so easily. It is better to go with me as deeply as possible, as deeply as you can go into yourself.

I know it needs courage. Everybody feels fear because we have been hiding from ourselves so long that to know who we are is really going through a very shattering experience. The old image will fall to pieces, and that image you have built for so long with such care, with such love; you have nourished it. But it is false and it has to be broken into pieces. And only when it is broken into pieces will your reality take shape.