

Don't Let Yourself Be Upset by the Sutra, rather Upset the Sutra Yourself

Talks given from 01/8/79 to 30/9/79

Darshan Diary

CHAPTER 1

1 August 1979 pm in Chuang Tzu Auditorium

Prem Birgitta. Prem means love; birgitta means strength, power, energy.

Love makes you strong, makes you powerful, because love transforms your possibilities into actualities. It transforms the seed into a sprout, it transforms the potential into the real. Without love one is empty, with love one is overflowing. Without love one is a beggar, with love one is an emperor.

Love more and more, and love without any expectations. With expectations love cannot soar high. Love without conditions. With conditions love is poisoned. Love for the sheer joy of loving, then love becomes the bridge between you and God.

And birgitta has another meaning also – that is bridge. When love energy is overflowing, you are bridged to God. There is no other way to be bridged.

Anand Alwin. Anand means bliss; alwin means a friend.

Bliss is the friend. It is only through bliss that one arrives home. It is by being blissful that we start feeling the presence of God in existence.

Ordinarily people think they will be blissful when they have found God... that is not true, because unless you are blissful you cannot find God. Certainly you will be immensely blissful when you have found God, but that is the end of the story; and first we have to think of the beginning, not of the end. One has to learn to be blissful for God to arrive. It is only through the blissful state of consciousness that God can penetrate us.

Misery is your enemy; bliss is your friend – and remember it... don't become too associated with misery. Don't befriend misery, disconnect yourself with misery. Never get identified with anything

that brings misery, and drown yourself each moment more and more in bliss. Be drunk with bliss, be a drunkard, and in bliss you will find the greatest friend.

Anand Phillip. Anand means bliss. Bliss is a state of joy, pure joy which makes no shadow. Ordinary joy is always followed by misery... it creates a shadow. Ordinary happiness brings unhappiness in its wake. It's bound to happen; they are two sides of the same coin.

Anand is a special kind of joy which makes no shadow, which has no opposite to it. It is beyond opposites; hence we cannot call it happiness and we cannot call it unhappiness. It is beyond duality, it is transcendental. It is a silent joy, a peaceful joy, it is ecstasy without excitement – and that is the goal.

Phillip, literally, does not mean much. It means a lover of horses: phil, hippos. But in another way it has some significance. Phillip was one of the disciples of Jesus, one of the twelve disciples. That way it is significant, it has some association with Jesus, and to be associated with Jesus in any way is beautiful.

So your full name will mean a blissful disciple, a disciple who has attained the state of bliss. And to be a disciple is a great experience. That's what sannyas is all about: entering into discipleship, entering into the world of learning – not of knowledge but of learning. Knowledge is accumulative; learning is not accumulative. Through knowledge, one becomes knowledgeable; one has more and more knowledge in the head. Through learning, one's being is transformed; not that one knows more, but one is more.

It is not a question of quantity, it is a question of quality: one is more, one has more authenticity, rootedness, groundedness, one is more centered.

Become a blissful disciple. Enjoy learning the new, the unknown... And the moment you have learned it, forget all about it; don't carry its weight, so you remain available to learn more. Go on dying to knowledge: whatsoever becomes knowledge has to be dropped; the moment you have known it, it is finished. Throw it away, be empty again, so you are again available to know more.

Each moment one has to die to knowledge; that is the way of the disciple: he remains open-ended, he remains available, he is ready to go with the truth, he has no prejudices, no preconceived ideas, he carries no past. He lives in the moment and the moment is all. And to live in the moment is the only way to learn about God. One cannot learn about God through the Bible or the Koran or the Vedas, one learns about God by being in the present moment, by being open empty, by functioning from a state of no-knowledge and by being blissful. A blissful openness... that is the meaning of your name. Let it become your very way of life.

Anand Chandro. Anand means bliss; chandro means moon – the moon of bliss.

Bliss is more like the moon than like the sun it is not hot, it is cool. It is not fire, it is light. It has an intensity of its own, but there is no feverishness, no passionate excitement. It is a state of no-passion, no desire.

Buddha became enlightened on the full-moon night. The story is that he was born on a full-moon night, he became enlightened on the same night – the full-moon night – the same month, he died

the same month, on the same full-moon night. It may not have happened historically – it may have happened because that coincidence is possible – but though it may not have happened historically, its significance is great.

It has nothing to say about Gautam the Buddha, the man. It says something about the state of Buddhahood: the state of Buddhahood, that state of awakening, is born as a full moon, matures as a full moon, and one day it disappears into the totality as a full moon. That full moon is a symbol, a metaphor: a metaphor for silence, peace, calm, quiet, equilibrium; a metaphor for a poetic existence, for music, for love a metaphor for the mysterious, the miraculous.

Sannyas is the beginning of the search for the miraculous, for the poetic in existence, for the mysterious in ordinary life. It is full of mystery, it is just that we are not aware. Nothing is ordinary, nothing can be ordinary because everything is full of God – how can it be ordinary. Everything is extraordinary... but we are blind.

Sannyas is initiation into a new perceptiveness, into a new way of seeing into things, events, life, existence .

So let these be the guiding lines for you: coolness, calmness, tranquility, equilibrium, poetry, music, beauty, love... And the whole of religion is exhausted in these metaphors. In these few words is contained all that is of worth.

Anand Rupam. Anand means bliss; rupam means beauty.

Bliss is beauty. It is only the blissful heart which becomes beautiful. The flowers of beauty grow only in the soil of bliss. All that is beautiful in life is somehow rooted in the state of bliss. People try to seek beauty directly – they are bound to miss. Then their idea of beauty is very superficial, not even skin-deep. It has no depth, it is shallow, and it remains confined to the body. Nothing is wrong in it, but to finish at it is foolish. To think of it as if it is the end is stupid. It is not even the beginning.

The real beauty arises only when one has found bliss. A Buddha, a Jesus – these people are really beautiful. Thousands of people fall in love with these people... And sometimes it happens, they may not have physical beauty at all. It was so with Jesus. He was not physically beautiful – his face was very prominently ugly, but still, those who came in contact with him fell in love! One of the most beautiful women of those days, Mary Magdalene, fell in love with him, because something was coming from the deepest core of his being and it was so much that you could not even see his body and his body's ugliness. His body simply became like transparent glass – you could see the light within. And when you are seeing the light, you forget the transparent glass completely. It has been found again and again that whenever a person becomes blissful, he becomes tremendously beautiful... and a beauty that is not of this world at all, a beauty that belongs to the beyond and a beauty that cannot be destroyed by anything, not even by death.

Anand Nityo. Anand means bliss; nityo means eternal.

Happiness is momentary, so is unhappiness; they come and go, and because they come and go, they don't have much meaning. Even if you are happy, you know it is bound to go, so how can you really be happy when you know that it is going to go, when you know that it is only a passing breeze,

that the guest will stay overnight and in the morning will be gone? It is impossible to be happy if happiness is only a momentary phenomenon. It only deepens your sadness. It simply makes you aware of the futility of life, as if life is made of the stuff called dream.

If this were all then life would be absolutely meaningless. But fortunately it is not so: there is a kind of happiness which is eternal. The momentary happiness comes from outside, it is a visitor, a guest. And the eternal happiness is the host, it is your very interiority; it does not come and go, it is your very nature.

To know it is the purpose of sannyas. And it can be known because it is just there waiting inside for you to turn back. Just a turning in, a tuning in, and one forgets the world, one forgets the body, and one forgets the mind, and one is simply drowned in eternal bliss. Then slowly slowly one can come out of it and yet it remains; one can start doing the ordinary things of routine life and yet it remains there. Only in the beginning one has to make an effort to enter into it. Once the knack has been learned, one need not make any effort to go into it, one is always there; then one can go on doing ten thousand things and it is not disturbed. That is the greatest treasure life can give to you, the greatest gift God would like to give to you. But you have to be receptive and you have to learn to see with closed eyes, you have to learn to see within.

So think of Zazen, Vipassana; those two meditations will be of immense value to you. Sitting or lying down, just look in. Even if in the beginning you don't see anything, don't be worried. Even if only thoughts continue, let them, ignore them, remain indifferent, unconcerned.

Between three to nine months... one day it happens: all thoughts disappear. One is, but without any thought. That is the moment one has fallen into one's own center. That is the first satori. It transforms one's whole life. It is possible... and I am here to help you: just don't hinder...

Just watch. You are not the body, you are the watcher. Simply watch and everything will settle. Mm? Good!

CHAPTER 2

2 August 1979 pm in Chuang Tzu Auditorium

Deva Giacinta. Deva means divine; giacinta means beautiful – divine beauty. All beauty is divine; God expresses himself as the beautiful. It may be the beauty of a poet, the beauty of music, the beauty of a painting, the beauty of a flower or the clouds. Wherever beauty is, God is; beauty is his main expression.

So those who are sensitive to beauty are religious people – they may believe in God or not, that is irrelevant. If they are aware of the beautiful surrounding them, if they are aware of the beautiful within and without, they are on the path unknowingly; they are coming closer to the temple, unconsciously. The poet is an unconscious mystic, so is the painter, so is the musician.

The difference between a poet and a mystic is only of awareness: poet plus awareness is equal to the mystic. Hence without being poetic, aesthetic, nobody can understand life and nobody can know what God is.

So wherever you see beauty, bow down. Feel tremendously grateful that we are part of such a profound existence, that we are part of such a miraculous, mysterious world.

Anand Norbert. Anand means bliss, blissful; norbert means divine brightness – blissful divine brightness. That's our intrinsic nature, that's what we are made of. But we never look in and hence we remain surrounded in darkness.

To be an extrovert is to be in darkness; to know the light one has to turn in. Introversion is the way. Once you have known the light within, then coming out of it, even outside, you will find it. Once the within is known, all distinction between within and without disappears. Then there is no darkness at all; existence is pure light, it is all divine brightness. Then God starts radiating from each stone, each flower, each person.

Veet Karl. Veet means surpassing, transcending; karl means man. The greatest paradox of human life is that a man becomes truly man when he surpasses humanity. A Jesus is a true man because he is no longer within the boundaries of humanity. A Buddha is a true man, the authentic man, and the reason why he is authentic is that he has gone beyond.

Man is the only animal who can surpass himself. A dog remains a dog his whole life. A tiger remains a tiger, a rose remains a rose, a lotus remains a lotus. Nobody except man has this tremendous power, potential, to surpass himself; hence surpassing oneself is the most distinctive characteristic of human beings.

Then the paradox can be understood: why you become real man when you surpass humanity... because then you have used the greatest gift that God has given you, then you have used the space, the opportunity, the context, of life. You have used your life as a ladder and gone beyond. By surpassing one becomes oneself.

And that's what sannyas is all about: the method, the secret, the key, to surpass oneself.

Anand Pritama. Anand means bliss; pritama means beloved. Bliss is the goal of all life; we are seeking and searching nothing else but bliss. Bliss is the beloved.

God is another name for the same thing, God is making bliss personified, giving bliss a personality... because it is very difficult to love something which has no form. How to worship something which has no form? How to seek and search for something which has no form?

Hence man has given so many forms to bliss. Hindus give one form, Christians another, Jews still another, but deep down behind each God, if you analyze the search, you will find that everybody is seeking bliss.

And now the time has come for us to be clear about it; these metaphors have created much trouble in the past. People have been fighting just because of different metaphors – killing each other. In the name of religion more people have been killed than in the name of anything else. More people have been tortured in the name of religion even than in the name of politics, because metaphors were taken too seriously. A metaphor is beautiful if you understand that it is a metaphor, but the moment you become serious about it, the moment it becomes the truth and the only truth, then you are turning into a fanatic, then you are a dangerous person, you are mad.

And that's how religious people are and have been: very fanatical. Their religion is the true religion and their God is the true God, and all other gods are false and all other religions are false. And naturally, when they are false they have to be destroyed; in the service of truth all that is false has to be burned down.

Now the time has come for man to become a little more mature – these are childish attitudes! A fanatic is a juvenile: he never grows up, he remains at the mental age of eleven or twelve. But these fanatics can have tremendous power over foolish people, because they speak with such certainty, with such absoluteness. Their very confidence in their belief becomes contagious.

Hinduism is a poetic way of saying something about that which cannot be said, so is Christianity, so is Islam – different poetic ways, different methods to make available something which is intrinsically unavailable... gestures, fingers pointing to the moon. But the fingers are not the moon!

My effort here is to destroy all these metaphors so that we can see the real search face to face. The real search is bliss – what name you give it does not matter. And it is not only man who is in search of bliss: the trees, the rivers, the planets, the animals, the birds, everyone in his own way is searching for bliss.

Once this is understood, once we have become alert that our search is for bliss, things become easier. Then we don't go on groping in the dark, then we have a sense of direction, then we know the purpose of life; we can put our energies totally, intensively, into gaining it, into achieving it.

So your name has to become your very reality – bliss is the beloved, beloved of all. And when you fall in love with somebody, you are really falling in love with the bliss that arises out of that person or arises out of the communion with that person. If you have fallen in love with a rose flower that simply means that in the company of the rose you feel blissful. The rose is only a door to bliss, so is the person you have fallen in love with.

The Master is the ultimate door one falls in love with, but you fall in love with the Master only because he represents bliss more clearly, more profoundly, more intensely, more passionately, more warmly, than anybody else.

[The new sannyasin asks: Will I be a good sannyasin?]

You are, there is no question of "will"!

Anand Dhammo. Anand means bliss; &ammo means religion. Bliss is the religion; everything else is non-essential, everything else is ritual. And if one enjoys ritual it is perfectly good to enjoy it, but ritual is not the real thing. The real thing is to create a space within you which can be filled from the beyond by bliss.

All that is needed on the part of the seeker is to create a space in himself. We are so full of our own ego that we don't allow the beyond to penetrate us. We have to empty the cup completely, and then instantly something starts raining, something very tangible. You can almost hear it, you can almost see it filling you; you can taste it, you can smell it.

And once your inner cup is full of the beyond, life has become significant. Before that it is insignificant. Before that it is empty although it looks so full – of rubbish, of all kinds of furniture: thoughts and memories and imagination and projections and conceptions, philosophies, ideologies... One seems to be so full up. One is almost a junkyard, centuries have become accumulated inside. All this has to be emptied.

And this is the miracle: the moment you are utterly empty of all this rubbish, you become full! In that emptiness God descends.

Dhammo is Buddha's word for religion; he used the word "dhammo" for religion. It is something more than the English word "religion": the English word does not have that beauty, that depth, significance. The English word "religion" represents Christianity, Judaism, Hinduism – systems of belief.

Dhammo fundamentally means your innermost nature. Just as it is the nature of water to flow downwards – that is water's dhammo; just as it is fire's nature to burn – that is fire's dhammo; just as it is the lotus' nature to be beautiful – it is its dhammo.

Bliss is man's dhammo, his nature. It is not a system of belief; it is not a question of believing in something, but rather of discovering something inside you which is already there, which is already the case. True religion is not a belief but a discovery; it is an experience. So what we really have to do is uncover. Much garbage has gathered that has to be thrown out.

And the moment you have discovered your innermost emptiness, immediately – not even a split second is lost – you are in contact with the beyond. That beyond is known as God, but to call it "the beyond" is far more beautiful because somehow God has become associated with wrong meanings. Priests and churches have exploited the word so much that it has become ugly, distorted. Many people are simply put off, the moment you use the word "god" they are put off. And one cannot blame them. It is better to use the word "beyond", that opens the whole sky of the unknown, of the uncharted.

And the moment you are empty, the impossible becomes possible. And the greatest thing in life is to taste the beyond because then you have tasted something deathless, something timeless, something eternal.

CHAPTER 3

3 August 1979 pm in Chuang Tzu Auditorium

Prem Bernardina. Prem means love. Bernardina literally means a bear's heart, but metaphorically it means the sacred heart... because in ancient Teutonic mythology the bear was thought to be a sacred animal, just as in India they think the cow is a sacred animal. Your full name will mean love, the sacred heart.

Without love a man is almost dead. He has a physical heart, and the heart beats, and he breathes, and he lives – but he lives in a mundane way. His life is only on the circumference. He never comes to know the center of his own being, he never comes to know himself. And not to know oneself is the greatest misery in the world, because then whatsoever we do is going to be a mess. Not knowing yourself you create only confusion and chaos in your life and other people's lives.

It is only with a knowing self, with the light of wisdom burning within you, that your action has clarity, has compassion, that your action has totality, that it brings blessings to the world and to you. Otherwise your action is not really action, it is mechanical reaction.

And the real heart only opens not by breathing, but by loving. The heart has two aspects, as everything else has two aspects: the physical and the non-physical. The physical heart is studied by medical science, by the physiologists, the materialists, those who think that man is nothing but a body. And the non-physical part is the world of the mystic. The non-physical heart lives on love, just as the physical lives on oxygen; for the non-physical, love is oxygen.

And with the functioning of the non-physical heart your body becomes a temple, because God has arrived. You start living a fulfilled life. Each moment is of such profound depth, of such great music, of such intense poetry, that one cannot imagine... one cannot dream about it. To know it one has to know it; only the taste of it will tell you what it is all about. It can't be described, it can't be explained,

it can't be defined, but the path can be indicated. And sannyas is the path to open the non-physical heart.

Anand Silvia. Anand means bliss; silvia means goddess of the woods. Metaphorically it means goddess of solitude, the solitude that prevails in the deep woods. That silence, that stillness, has to be a part of your inner life too. Then bliss arises.

Bliss is found in solitude, but not an extrovert solitude. You can go to the mountains – the beauty of the mountains will enchant you, the silence of the mountains will enthrill you – but within a few days you will be bored because your mind will go on, round and round in circles, in the old circles. The old gibberish will continue; in fact it will be more than ever before because there is nothing else to do. The mind becomes too occupied with imagination, hallucination, dreaming, and the silence outside becomes a contrast. And the mind becomes afraid of the silence outside also, so it starts working too much just to keep itself occupied. Hence mountains can't help, woods can't help.

Down through the ages many people have gone to the woods, to the desert, to the mountains, to find solitude, but it has never been found there; they have only become dull and dead. And one can mistake dullness for silence. They have not gone beyond the mind; they have in fact fallen below it. They have become more like animals than like gods. Yes, there is a certain beauty, an innocence in being an animal, but it is below humanity. It has something of the child but it has no maturity in it; it is more ignorance than innocence.

And a man who has lived long in the mountains becomes more and more ignorant of the world, becomes more and more a part of the physical environment, but does not gain maturity, richness, does not become more conscious; in fact he becomes more lazy, lousy, relapses into a kind of sleepy existence. He becomes a sleepwalker, because the challenges are missing which keep oneself alert and awake.

So I am not in favor of people going to the mountains in search of solitude. The solitude has to be found inwardly. It is not an extrovert journey, it is introversion; it has to be found in your very subjectivity. It is not an object, something outside, it is your very being. The deeper you go into yourself, the deeper you are going into the real woods, into the real deserts, into the real mountains. And if you have found solitude within yourself then it makes no difference: you can be in the marketplace and you will be silent, and you can be in the mountains and you will be silent. Then the outer makes no difference at all, the outer becomes irrelevant.

And to make the outer irrelevant is the basic approach of my sannyas. Hence one has not to escape from it, it has to be made irrelevant. One has to live in it and yet be not part of it. And the moment you know the beauty of your aloneness, the beauty that exists when you are utterly oblivious of the whole world, when there is no interference, no distraction, when you are simply resting in yourself – that's what meditation is, resting in yourself; that is the best definition of meditation possible, resting, relaxing into one's own being – then bliss arises naturally, as a byproduct. Bliss can never be the goal; it is a byproduct of solitude.

Satyam Peter. Satyam means the truth and peter means the rock. Truth is the rock on which one can make the temple of one's life, the only rock which can support a life of eternity. But people live in lies, pretensions, deceptions, masks. They not only deceive others, they deceive themselves too. People live in illusions, dreams, not in reality, not in truth.

Hence life remains a constant frustration, because no dream can ever be fulfilled: every dream is bound to fail, is doomed to fail. And when a dream shatters it shatters you – and each dream is bound to shatter sooner or later. You can postpone it at the most, you can go on pushing it towards tomorrow, but it is bound to happen, it is inevitable. No dream can remain a truth forever. You can go on avoiding seeing the untruth in it, but for how long? One day it is bound to impinge upon you, and then the whole time that you have been working on it is wasted; that whole life has gone down the drain.

But man is so allured by illusions that one illusion dropped, he immediately creates another. In fact even before the first has dropped he has already projected another; in case the first drops, he has an alternative. So we go on changing from one dream to another, from one prison to another; we go on changing from one lie to another. The Christian becomes a Hindu, the Hindu becomes a Mohammedan, the Mohammedan becomes a communist, the communist becomes a fascist, and it goes on...

One has to learn one of the most fundamental facts: that truth is already available, you need not create it. It has not to be invented, it has to be discovered. And it is discovered when you are utterly silent; it is discovered within yourself. You find the rock within yourself: the rock of eternity, the rock which knows no death, the rock which has no beginning and no end. Once you have found that very ground of your being you can build a real temple of life, which will be of fulfillment, contentment, joy, celebration.

Deva Cheryl. Deva means divine; cheryl means love. Love is divine whenever it is love, but it is very rare that love is love.

Many things pretend to be love, many things bear the mask of love: jealousy, possessiveness, domination, ego trips, power politics. There are a thousand and one things which can pretend to be love, which have the sugar coating of love. It tastes sweet in the beginning, but soon the bitterness appears. It looks like nectar, but with experience it proves to be poison. But then it is too late and you are entrapped. It is easy to get into something, it is very difficult to get out, because your life becomes invested, entangled, intertwined.

And those things which pretend to be love have a few benefits too, a few advantages. They give safety, security, comfort, and they promise you all kinds of things in the future. Those promises are never fulfilled, those goods are never delivered, but for the moment those promises are enough to keep you hanging on. Those promises go on like carrots hanging in front of you, and you go on moving, hoping for the best, but it never happens.

Whenever love is love it is divine, and whenever love is not love it is very evil; it is just the opposite, it is very devilish. And out of a hundred, ninety-nine point nine percent it is not love. Hence the world is in such misery, in such hell.

To know love, to know true love, is to know God; that's why I say love is divine. It is enough to know love, then God will be known automatically; there is no need to search and seek God. And one cannot search and seek God because one knows not where he is, what he is. His address is not available, or there are so many addresses that you may get confused. You will never be able to decide which address is the right one: the Hindu, the Christian, the Mohammedan, the Buddhist...

There are three hundred religions on the earth and at least three thousand sects. If you listen to all of them you will simply go crazy. It will take thousands of lives to listen to all of them and all the nonsense they have been pouring into humanity's mind. And it will not bring any clarity; if you had any in the beginning, that too will be lost.

But love can be understood because it is something natural. It is not invented by the priests; it is not fabricated, manufactured, by the theologian; it is not something that philosophers have inferred. It is something natural in you, it is part of your energy. It can be discovered without any help from the outside.

One just has to remember a few things: beware of jealousy, beware of possessiveness, beware of domination. If you can beware of these three enemies, sooner or later you will find the real love... because real love knows nothing of these three, and if these three exist the real remains hidden. And once you have tasted the real then there is no problem; you will never be deceived by the unreal. To know the real as real is enough: the unreal is finished with, finished forever. It can pretend only in the absence of the real.

Prem Satyamo. Prem means love; satyamo means truth. Love is the most fundamental truth. Except for love, everything else is philosophy – God, heaven, hell, reincarnation. Except for love, everything else has to be believed in – and to believe in something is to begin on a wrong track. To believe means to believe in a lie, because it is not your truth, you have not known it, you have not experienced it.

Love is something that can be experienced immediately. You need not believe in it, you need not follow any religion for it. One can even be an atheist and yet can love. And to love is to become a theist, because it is impossible to love and not to become aware of God; that has never happened. If love is there, God comes just hidden behind it, and comes so silently that you don't hear even his footsteps. You become aware only when he has already possessed you.

So to me love is the highest religion; there is nothing higher than love. And because love need not be believed – it can be experienced, it is something existential – one need not be false from the very beginning. And if you are false, from the very beginning... That's what believing means: you don't know God and you believe. But how can you believe something you don't know? Doubt is bound to remain there somewhere, hidden in you somewhere in the unconscious, waiting for its opportunity to explode. And when it explodes, it explodes with vengeance!

So every believer is a doubter – believer in the conscious, doubter in the unconscious, and the unconscious is deeper than the conscious. So no believer has ever attained to God, no believer can ever attain to God. That is impossible because at his deepest core he is an unbeliever; belief is only a cover-up.

So I don't teach any belief. I teach you experience. I want you to become existential, not philosophical. And the only way to be existential is love. Move into love, go deeper into it. Let it be your involvement and commitment in life. Don't just remain a spectator. Be merged, be drowned, be drunk with it, and you will come out of it with something absolutely unexpected. You will go into love and you will come out with God.

What appears to be love in the beginning turns ultimately to be the very existence of God. Hence Jesus says: God is love. I go a step further: I say love is God.

Anand Svabhavo. Anand means bliss; svabhavo means self-nature. Bliss is self-nature: it is not something that happens to you from the outside, it is something that grows in you. It is like a tree: the seed is already there, the soil too – just that you have to become a gardener. And that's what sannyas is all about: becoming a gardener of one's own inner being. Everything is available: the seed, the sun, the rain, the soil. And it is always spring there; in the interiority of your being there is only one season and that is spring. But we never go there. The seed remains a seed, the soil remains with all the potential for blooming into a thousand and one flowers, but remains empty, remains a desert. The sun rises and sets but nothing ever seems to happen there. The spring remains unfulfilled because the gardener is missing, because your consciousness is not there.

Your consciousness is wandering all over the world. Your consciousness goes everywhere except to your innermost core – and that's where one should go first, that should be the first exploration. But we are ready to go to the moon, to Mars, sooner or later we will be going to the stars... Nobody seems to be interested in going in – and there is the real moon and the real stars, because there is the source of our life, of our energy, of our being, of our consciousness, of our love, of all that we are.

And when one comes to know that center of one's being one has come to know the very center of existence itself... because only on the periphery we are different; at the center we all meet, and we are all one.

Those who know the center say there is only one reality; those who know the periphery say "I am separate from you, you are separate from me. Everything is different: the trees are separate, the animals are separate..." They remain involved in the multiplicity of things, they don't really know the universe. Literally one word "universe" means one – universe. They remain involved with the multiverse; their world is a multiverse, it is not a universe. Only a mystic knows the universe, because he knows the one, because he knows the unity of all things. And that knowing happens in one's own being, it is our self-nature.

The moment you are there, all is bliss. Misery has never penetrated, cannot penetrate. Misery can exist only on the circumference and bliss only at the center. When you start living at the center, as the center, then you can come to the periphery also, and misery will not be found there either because now you are so full of the center and the fragrance of it, so full of the light, so full of consciousness that the center has imparted to you, that even the circumference is no more circumference. You remain rooted in the center wherever you are. Then you are the center of the cyclone, then even in the cyclone you are not distracted, not disturbed; you remain at ease, at home.

And that's the way one should be, that's the way of a sannyasin: remaining always at rest, at peace, at home.

CHAPTER 4

4 August 1979 pm in Chuang Tzu Auditorium

[A sannyasin accompanies her fourteen-year-old daughter to take sannyas.]

Anand Erika. Anand means bliss; erika means brave, courageous. Bliss is only for the courageous. The coward lives in misery. The coward has to live in misery because he clings to the past, he clings to that which is already known, he clings to the familiar. He remains in a self-confinement, afraid of the new, afraid of the unknown. And life is always new and always unknown. It is only for those who have the guts to go into the uncharted, who are courageous enough not to look back.

That's what bravery means: always looking forwards. When you have a destination as a star far away, and you are ready to risk all for it, then life grows into a blissful phenomenon. Life becomes a beautiful lotus of bliss.

[The teenager asks if she has to go to school in the West because she doesn't fit the system any more.]

So you can be here! This is the place for people who can't fit anywhere else. They fit here immediately! Then there is no need to go anywhere, then this is your home. Solved! Your problem is solved! Mm?

Prem Radha. Prem means love, and Radha is the mythological beloved of Krishna. She was not a historical person, she never existed, but she represents all those who have loved Krishna, she is the essence of all the love that has been showered on Krishna. So Radha is simply a symbol of the beloved, not a person in reality but only a perfume, a presence.

She is referred to in the old Indian scriptures as a shadow that follows Krishna. Her name is not mentioned; everybody else's name is mentioned. But there is a reference to a woman who follows

Krishna like a shadow, anonymously. He is there, but she is almost as if not, almost an absence. She does not obstruct him in any way, she is just a shadow. Later on this shadow was called Radha.

The name was given thousands of years afterwards, and the name was given by a highly esoteric school of mystics, for a certain reason. In Sanskrit the word "dhara" means river; it comes from the mountains, from the source, from the high mountains, and moves downwards towards the sea. Radha is simply dhara read in reverse. Radha means a river moving from the sea towards the mountains, going upwards, defying the law of gravitation.

And love is the only phenomenon that defies gravitation. It moves upwards, everything else moves downwards. Gravitation has no effect on love, hence they use this word. And slowly slowly the word became associated with the woman who followed Krishna as a shadow, whose name is not mentioned, who remained anonymous. Love is always anonymous; it does not want to proclaim. It is non-obstructive, it is non-possessive, it is non-demanding. Love only wants to sense, love only wants to surrender, love only wants to disappear in the presence of the beloved.

And that's the path for you; your name contains the path for you. Become love, anonymous, annihilating, self-effacing, humble – just a shadow, a shadow surrendered to God.

Anand Ursula. Anand means bliss; ursula is the name of a constellation of stars, Ursa Major. Man can become a blissful constellation of stars, but that is only a possibility, a potential, a seed. It can happen but it may not happen; it depends on us. Life has to be lived as a great art, only then is it possible.

But people go on wasting their life. They take it for granted, they think they have already got it. Life is only an opportunity for real life; in itself it is not the real thing but only an opportunity, a context! a space, in which real life can happen.

But great effort is needed. The seeds are there, the soil is there, but you have to be a gardener. You have to plant the seeds, you have to care about the seeds, you have to gather fertilizers, and you have to love the seeds and the sprouts and protect them, and do a thousand and one things. Then one day the beautiful flowers and the great fragrance...

Life can become infinite light. And all that is required to create that light is within you, but it has to be given a new synthesis, a new arrangement. One has to learn to play on life almost as one learns to play on a guitar or a sitar; life has to be taken as a musical instrument. And then one has to learn, learn from all possible sources: from the poets, from the musicians, from the dancers, from the mystics, from the meditators, from the lovers, from the trees, mountains, rivers, stars – from every possible dimension, from every direction, one has to learn. And then a great richness grows in you. You can really become a constellation of dancing stars.

But one can miss the opportunity too. If one remains accidental, if one just goes on doing things because others are doing them, if one just goes on moving without any sense of direction, if one simply tries to kill time, then one is committing suicide. Then one will not know what life was ready to become, what life was meant to become, what life was destined to become.

It can become a blissful dance, a blissful song, but one has to be very conscious, alert, artful, skillful, and one has to work upon oneself. Each moment one has to go on working on oneself. Slowly slowly

that refinement, that sharpness of intelligence arises which makes you really an individual; otherwise you are just a part of the crowd.

Anand Rubai. Anand means bliss; rubai means a song.

You must have heard about the famous book of Omar Khayyam, Rubaiyat. It is the same word, rubai; rubaiyat is plural for rubai. Rubai means a very very lovely song, a song that goes deep into the heart, a song that has nothing to do with the mind, a song that is not intellectual but intuitive, a song which is not any theory, any philosophy, but just sheer joy – the song of a bird.

It means nothing and yet it is so significant!

It has no meaning. You cannot find any meaning in it. A cuckoo calling from the distance... it has no meaning at all, but yet it is so significant, so lovely, who cares whether it has meaning or not? A rubai is a song which is beautiful not for its meaning but for its juice, for its tremendous beauty, for its penetrating power. And life should be a song of bliss; it should not be sad.

Sadness is something manufactured by us, it is not made by God; sadness is our creation. God has created a very blissful existence; it is man who distorts things. It is man's mind, his ego, which goes on disturbing the harmony of nature. Either one can live as an ego – then one lives in hell; or one can live in egolessness – then one lives in paradise. And to be a sannyasin means to enter paradise.

[A sannyasin says she is full of fear. In reply to Osho's questions, she says she is not in a relationship, but in love with someone in the West, and does not know if he loves her.]

Because when there is fear unaddressed, that means it is love upside down. The same energy that becomes love, becomes fear. If it is directed towards something then it is a totally different matter, then there is a problem and it can be solved. But when it is not directed towards anything it simply indicates that you want to drown yourself in deep love and that somehow you are holding back, and that is creating the fear. It is only love that takes fear away.

Love casts fear away, so take a jump into love! And don't be bothered about whether the other loves you or not – that is his problem! Then let him come and become a sannyasin and he will ask... His problem is his problem, don't be worried about that!

You love, and the fear will disappear. It is the negative aspect of love. If you don't love it will remain there and grow like a wound and it will suffocate you: your whole life will be destroyed around it.

So find someone, any victim will do! And don't be worried about what is happening to him – that is his problem! Mm? You try. Good.

[A sannyasin says she has to move her energy but does not know how to let it happen.]

All things are happening. You even may not be aware of it, but things are happening inside. You are calmer and cooler, and this is a good indication, because this is the beginning of let-go. It is going to happen! Don't be worried.

[A sannyasin says she has so much energy she can't handle it, and it seems to be stuck in the belly and causes pain.]

Don't be worried, I need much energy! Don't be worried, we will use it.

Do Hypnotherapy, mm? Then I will give you a few more groups. And then start working. And the whole energy will be transformed, nothing to be worried about. It is good. It comes with such a rush, that's why sometimes it can be painful. One just needs to become accustomed to the rush, then one starts absorbing it. And it has to be used, otherwise it can become stagnant in the body and then it can give pain....

It will be released from every place where it can become dead, stagnant. It can be released. And then when it is overflowing and it comes and goes and you are just a vehicle, you don't stop it anywhere, then it is such a joy to live! Then it is just a breeze passing through the trees; it takes all the dust away from you and keeps you clean and flowing. It's perfectly good: it is not a problem, it is a blessing! And soon you will understand. After Hypnotherapy, remind me.

[A sannyasin says: I became a sannyasin in Germany and I felt your energy. It was good and many things happened of their own accord, but when I came here a great doubt came into my mind and I was puzzled and confused. And I asked myself: is this the wrong place?]

It happens. There you were imagining things, and here no opportunity is given to imagine. What you were feeling was your fantasy. It was your dream world; you were the maker of it so you could have done whatsoever you wanted. Here I will not allow you to fantasize! I will shatter all your dreams and all your fantasies. I will shock you into awareness! Dreaming is not the thing that is going to help, hence the doubt – because you believe more in your dreams than you believe in me. And to pull you out of your dreams, naturally, is a difficult job! But it has to be done.

My work is very thankless: to destroy people's dreams, their fantasies, what they think are very occult, esoteric, this and that. All that is nonsense!

I am a very pragmatic, realistic person. So when you are here you have to be ready to come down to earth from the clouds. I am very earthly, earth-rooted. And I would like every sannyasin to be earth-rooted, because only then can you grow like trees into the sky. The tree has to be rooted in the earth, then it can bloom in the sky. The flowers will be seen by everybody and roots will not be seen by anybody, but the roots are the real thing – and I start with the real thing. You would like the flowers immediately and I give you roots. And roots are not very beautiful, remember; roots are ugly.

So you will have to pass through many ugly experiences. Doubt is ugly, suspicion is ugly, negativity, sadness, anger – they are all ugly, but they will prepare your roots. And it is a long journey. The flower is the end product. And if you want the flower right now, then you will have only a plastic flower! You can choose: if you want real flowers, real roses, to grow in your being, then you have to come with me – according to me, not according to you.

Whatsoever happens here happens according to me; I never adjust to anybody. If I start adjusting to you, then I will not be able to change you at all. I can pat your back and I can say, "Great, your dreams were great! You are already realized! Just on the verge of it!" And then great trust in me will

arise. But that will not be helpful; I will be befooling you, deceiving you, cheating you. I will not be a friend, I will be an enemy. And I want to be your friend!

So do a few groups, grow a few roots... and wait and hope for flowers. They will come one day, but it is an arduous journey to come to real flowers. And only real flowers satisfy; plastic flowers can't satisfy, they will not have any fragrance in them. They only look like flowers, they are not flowers.

So it is perfectly okay, nothing to be worried about. Just have a little patience. Do a few groups, meditate, dance, sing, and within six to eight weeks your dreams will be gone and you will be moving on the earth. And then you will be able to see what is happening here. Right now you are too much clouded by your own mind, too much occupied by it, so you cannot see what is happening.

Something tremendously important is happening here which is not happening anywhere on earth. But it is up to you: if you are so interested in your dreams you can go back and dream again. But if you really want to grow, if your desire to grow is authentic, sincere, then you will have to pass through much pain and much fire, because it is only through fire that gold can be purified. And I am an alchemist.

CHAPTER 5

5 August 1979 pm in Chuang Tzu Auditorium

Anand Gitta. Anand means bliss; gitta comes from a root which means bridge.

Bliss is the bridge. Nobody ever has entered into God without being blissful. The doors are closed for miserable people. Those who cling to misery will remain without God, because misery disconnects you from existence, it isolates you. Misery makes you an ego. The moment you are blissful the ego starts melting. When you are really blissful there is no ego to be found at all, and that's how one becomes reconnected, bridged.

The ego is the barrier; bliss is the bridge. And they never exist together, they cannot: either you are blissful or you are an egoist. The egoist is bound to be miserable; misery follows the ego as a shadow. And the blissful person is followed by God.

One of the great Indian mystics, Kabir, has said: "There were days when I was searching and exploring and enquiring, and I was almost mad in my search and I was calling 'God, God, where are you?' And I was constantly crying and weeping, day in, day out, and there was no response – the skies remained silent. Then one day it happened: I was not crying, I was blissful, as blissful as a bird on the wing, as blissful as an opening lotus in the lake, as blissful as the rising sun, and suddenly God started calling me: 'Kabir, Kabir, where are you?'"

And Kabir says, "Since I know the secret I don't bother at all about God; I remain blissful and he goes on following me, calling 'Kabir, Kabir, where are you going? What are you doing?'"

Anand Alfred. Anand means bliss; alfred means wise.

It is bliss that makes one wise – not knowledge, not information, but a dancing heart... not a memory crammed with information, but a heart that knows how to be cheerful, how to be singing. When your

heart becomes a singing bird, then wisdom arrives. Wisdom arrives only when you are innocent, and bliss creates the space for innocence to happen. They go together, bliss and innocence; hence children look so blissful: they are so innocent. Knowledge has not yet corrupted them; they are not yet poisoned by the society.

The work of a Master consists in undoing what society has done to you. He has to make a clean sheet out of you again, he has to give you a new birth, a new childhood. That's what sannyas is all about: initiation into a second childhood. And remember these two things, which are not really two but two aspects of one phenomenon: be blissful and you will be wise. Whatsoever is done out of bliss is always wise; whatsoever is done out of misery, anger, sadness, jealousy, hatred, is bound to be wrong.

In my vision, bliss is virtue. To be blissful is to be a saint, and to be miserable is to be a sinner.

[The new sannyasin asked about a noise in his ears which is especially loud when there is silence. The noise changes.]

It changes... Do one thing: start listening to it very attentively. When it happens, don't be worried about it. Rather, focus on it: let it be the object of meditation. Listen to it minutely, in detail, so nothing is missed, as if it is tremendously important and not a single note should be missed. Be very meditative about it, and you will be surprised: the noise will lose all its disturbance; it will become a melody, it will become very musical. And it is something beautiful, nothing to be worried about. It has not to be stopped, it has to be transformed. This is the way to transform it.

And I have given you one group, Vipassana, first to tenth September – that will help you to concentrate on it. In those ten days the thing will happen. So after that you remind me again. But nothing to be worried about; it is not a disease... and it can be a blessing. Just wait!

But you start. Whenever you feel it, whenever you find silence around you and it is there, sit silently, close your eyes and focus on it – as if the whole world had disappeared and only that noise is your world, as if that noise is the voice of God – and you will be able to transform it!

Anand Gerrit. Anand means bliss; gerrit means brave, courageous.

The coward is bound to live in misery because the coward cannot go beyond his past; he clings to the past because the past feels familiar, safer, secure. But to live in the past is not to live at all, to live in the past is a kind of death. And out of that slow death arises misery. One's whole life starts stinking of death. Life is always in the present, but for that one needs great courage: courage to detach oneself from the past, courage not to look back, courage to leave the familiar, courage to live in insecurity. In fact that is the definition of sannyas: the courage to live in insecurity, to live moment to moment, not knowing what is going to happen next... without any clinging to the past and without any projections for the future. When one lives in the present, life has a thrill, it becomes an adventure. Then it has ecstasy, and that ecstasy is anand, that ecstasy is bliss.

Courage brings bliss. And because millions of people are cowards, the world remains in misery. It is very rarely that a courageous person steps out of the crowd, finds his own way, lives his own life, risks everything, becomes an individual, rebels against the crowd-mind, the mob-mind, and declares

his independence. In that freedom is bliss, and in that freedom is God. That freedom is bliss, that freedom is God.

Anand Annelise. Anand means bliss; Anne means prayer; lise means God – a blissful prayer for God. That has to become your very existence: a blissful prayer to God.

Prayer is blissful when it is an expression of gratitude, with no demands, with no complaints. Whenever one starts asking for something in prayer, it is no longer blissful; it is praying out of misery, out of demand, out of need. It loses its grandeur, its grace. It is nothing but desire disguised as prayer. And that's what goes on in the churches, temples, mosques, in the name of prayer: people are not praying, people are asking, demanding, people are trying to exploit even God for their own purposes. They pray only when they are in need, they remember God when they are in misery. They completely forget God when they are happy. And the real prayer arises out of happiness, not out of misery, so it is very rarely that real prayer happens in the world, because people pray when they are in pain and they forget completely when they are in pleasure. When everything is going well who bothers about God and who bothers about prayer? When something is not going right, you start remembering God.

It happened in the life of one of the very rare men of this century, Fyodor Dostoevsky, the Russian novelist. He was also a revolutionary, and he was condemned to death with eleven of his other comrades. All twelve were to be shot early in the morning at exactly six o'clock. They were made to stand in a line and they started looking at the church tower, at the clock, and minute by minute life was disappearing. And Dostoevsky says in his memoirs that in those four, five moments, he remembered his whole past.

It happens: when death approaches and you become aware that death is coming – when it takes you unawares – then it doesn't happen; but when you know that at exactly six o'clock you will be shot dead and only five minutes are left, one starts having a review. The whole film of the past starts moving. And in those five minutes he remembered that he has not lived his life attentively. He had wasted his life, he had lived as a robot, as a machine, unconsciously, almost asleep. He could not remember a single moment of attentiveness, of awareness. He decided, "If another life is given to me, I will devote my whole life to awareness." And by chance it happened that he was forgiven; exactly one minute before, the order from the Czar came that all those twelve had to be forgiven.

Then somebody asked him after a few years: "What happened to your decision?" He said, "I tried, but it didn't work out; I could not live attentively. I still try but... for a moment it is there and then it is gone."

People are living almost in a kind of sleep. But when pain comes, misery comes, they are disturbed in their sleep and they start praying, and they take great decisions that "Now, from now onwards, I will be good, I will be this, I will be that." But that is not true prayer. If it comes out of pain, once the pain is gone the prayer will be gone. The true prayer has to arise out of bliss, it has to arise out of your gratitude to God, it has to arise out of a tremendous sense that you are part of this great, profound mystery, that such an infinitely beautiful universe has been given to you for no reason at all; you have not earned it. It is a sheer gift from God. Then there is prayer.

And if prayer is there, God is there. Wherever prayer is, God is. People ask, "Where is God?" – their question is meaningless. They should ask, "What is prayer?" – because wherever prayer is, God is.

Prayer is the way to see God. Prayer gives you the eyes, the perspective to see God. So Anand Annelise will mean: a blissful prayer to God. Let that become your existence too.

Prem means love; janine means gift of God. Love can only be a gift from God. Man can create only commodities. Commodities have no values, they have prices but no values, and values have no price. Values are beyond price. And love is the greatest of all the values, the suprememost value; everything else can be sacrificed for it, but it cannot be sacrificed for anything else.

Just to become aware that it comes from the beyond – that it descends and we just have to be empty to receive it, a womb that we have to be pregnant with it – that awareness and a door that has remained closed up to now starts opening. You become capable of seeing things which you had never suspected before. And then it pours, it simply pours. So much comes that you cannot contain it, you have to share it with others.

And my sannyasin has to become a vehicle for love, a passage, just a pure passage with no hindrance... not standing in between. Just an emptiness, utterly empty, so that if God wants to flow through you, he can flow without any resistance from your side. To be in that non-resistant state is to be in meditation, and to allow God and his love to flow through you is to be a saint.

A saint is one who has disappeared, who has become absent, whose presence is no more there, in whose presence God has become present himself, he has annihilated himself totally. That is the ultimate goal for a sannyasin. It can be achieved, it has to be achieved, because without it life remains unfulfilled, life remains nightmarish. With it, life becomes paradise.

Anand Yusuf. Anand means blissful; I don't know myself the meaning of yusuf, but that doesn't matter. Whatsoever it means, be blissful! But suf means pure. From suf comes sufi... the purest of the heart. Yusuf may have something to do with it. And there is a tomb in Kashmir which is believed to be the tomb of Jesus, but the stone on it says "the tomb of Isa Yusuf". It seems yusuf is a form of Jesus, the Arabic form of Jesus – the possibility is there, it is only a possibility.

Then it becomes very significant. The word "jesus" means one who is beloved of God. And Jesus is one of the greatest Sufis of the world. The word "suf" also means clean, absolutely clean, with no dirt, a mirror without any dirt, so that it can reflect God. But I am not certain whether these meanings are really applicable to yusuf or not, hence I say: be blissful! My message is bliss, and bliss brings cleanliness, bliss brings clarity, bliss brings the kind of heart that becomes beloved of God. It creates Jesus in you.

But the whole alchemy depends on the process of being blissful, then all else follows. People have a very deep misunderstanding of bliss; they think it is a goal. It is not a goal, it is a discipline. If you think of bliss as a goal, then how can you be blissful right now? First you have to prepare yourself, you have to go through many austerities, fasts, prayers, rituals, then one day maybe sometime in the future – maybe in this life or in other lives – you will be capable of being blissful. To think of bliss as a goal helps you to postpone it. That's not my idea of bliss. Bliss is not a goal but a discipline in itself. You can be blissful this very moment, it is only a decision on your part.

It is our choice to be miserable or to be blissful. If we choose to be blissful no power can make us miserable, and I say it through my own experience, and through the experience of thousands of my

sannyasins that it is only a question of decisiveness. If you decide to be blissful nobody can make you miserable. Even if you are thrown into hell you will remain blissful. You will enjoy hell too; it will be really a fantastic trip and you will meet beautiful people there!

Hell and heaven are not something outside you; they exist in your eyes. The man who knows how to be miserable will be miserable even if he is with God; he will find ways and means of being miserable. Even in paradise he will count the thorns on the rosebushes, and the man who knows how to be blissful, even in hell, will count the roses.

So let it become a fundamental rule of your life, that at each moment you have to decide. The alternatives are always open, both alternatives, we are always on the crossroads. You can move in the direction of misery, you can move in the direction of bliss; always choose the direction of bliss. Slowly slowly, it becomes natural to you, then there is no need to choose it deliberately; you simply choose it. And to be blissful is to be ready for God. God is the goal, not bliss; bliss is the discipline to attain God.

Anand Nirmohi. Anand means bliss, blissfulness; nirmohi means non-attached.

Blissfulness is possible only if one remains non-attached to everything that happens, remains unclinging to everything that happens, does not become identified with anything. The mind immediately starts clinging, and particularly when something beautiful is happening, the mind naturally tends to cling more. But to cling is to miss it, to cling is to destroy it. If you love and your love becomes possessive, you have killed it. Now you can go on carrying a dead bird – you can put it in a beautiful golden cage – but it cannot sing any more and it cannot fly in the sky and it cannot soar high in the winds, it cannot whisper with the clouds. All life is gone.

Nirmohi means not to be attached to anything, not to be possessive, not to be clinging... moving through life utterly detached. It does not mean indifference, it does not mean renunciation. Live in life, but don't gather the dust of experience around yourself. Each moment die to the past so that you are again new, so that each moment you are born again, fresh, again with the wonder of life, again with the surprise of a child, again full of joy, intrigued with everything that is happening.

That's the true way to be a sannyasin: being blissful and yet unattached. In the East we have a metaphor for it. We say that a sannyasin should be like a lotus leaf in the pond: the lotus leaf remains in the water, but it is so silky that the water cannot touch it. It remains in the water but utterly untouched by the water. So even when dewdrops collect on the lotus leaf... In the morning you can see them, separate. They are resting on the lotus leaf, but utterly separate like pearls; a wind will come and they will slip back into the lake and they will not leave a trace behind.

That is the way of a sannyasin: to live like a lotus leaf in the pond. Live in the world but remain absolutely unattached, non-possessive, non-clinging. Live as freedom, then God is yours, then truth is yours, then you are yours!

Anand Sanatano. Anand means bliss; sanatano means eternal.

Happiness is momentary, hence happiness is bound to be followed by unhappiness. They are like day and night: one is followed by the other inevitably. Hence even when you are happy, you cannot

be really happy, because deep down you know unhappiness is on the way. Bliss means something which is timeless, a happiness which is not followed by unhappiness. It comes and remains forever. It only happens once, then it is forever, that's why it is called eternal: it has a beginning but no end. And that is the goal of life; sannyas is only a methodology to attain it.

When one is finished with happiness, unhappiness, and the duality of it, when one has had enough of it, then the journey for bliss starts, then one starts seeking and searching for something eternal, something deathless. That's what has created sannyas in the East. The East is far more ancient than the West. The West is still young, hence still interested in the happiness-unhappiness game. The East is too ancient for that, it has known all those games and the futility of it. Sannyas is the greatest contribution of eastern consciousness to humanity. But it has died in its old form. I am trying to revive it. Of course, it will have a new form now – a new body and a new spirit.

The old sannyas was more of renunciation. My new sannyas is more of rejoicing. Rejoice in life, rejoice in ordinary things, rejoice in everything possible, rejoice even when moments are almost too difficult to rejoice in... when sadness seems to be natural, when depression seems to be just the right thing, when defeat and defeatism surround you, when you are a failure, frustrated... But remember always that when the night is very dark, the dawn is very close by.

So learn to rejoice even in the darkness of the night, because it proclaims the dawn.

[A sannyasin asks: How can I have more trust?]

That is really a difficult problem... Trust is not a commodity; you cannot have more or less. It is not a quantity. Either you have it or you don't have it. More or less is not the question at all, it is utterly irrelevant. You cannot have less, you cannot have more. If you have it, you have it, don't be worried. If you don't have it, don't be worried... What is there to be worried about?

This is trust! If you have it, good; if you don't have it, good.

Help my people there! And you have it! – don't be worried. I certify that you have it!

CHAPTER 6

6 August 1979 pm in Chuang Tzu Auditorium

Chit Karin. Chit means consciousness; karin means clean.

Mind is like a mirror. Meditation is nothing but a cleansing of consciousness. It gathers dust: the dust of experience, the dust of thoughts, the dust of memories, the dust of desires; layers upon layers of dust. And it is natural: each mirror gathers dust, and mind is a mirror. If the dust becomes too thick, then you become blind, then you can't see – and that's the state millions of people exist in. The mirror is there but covered with such dense dust that it reflects no more.

Meditation is a process of cleansing, of making the mirror spotlessly pure – not even a particle of dust on it. Then you start reflecting the tremendous beauty of existence, the incredible joy of existence. The very poetry of being is reflected in you, resounds in you. And that's what God is all about: the experience of inexpressible beauty, the experience of such joy that one cannot even imagine it, the experience of ecstasy so deep, so profound, that one is utterly lost in it. That's what God is all about. In a single word "god", all these things are implied: joy, bliss, beauty, benediction. But one has to cleanse the mind. It is very dirty. And I mean literally dirty; not that it is evil, not that it is bad. It is simply covered with dust!

It is natural for it to be covered with dust. Just as you take a bath every day and you change your clothes, exactly the same is needed for the inner: a bath every day, a changing of clothes, dropping the old, dying to the past, and living in the present.

If one can live in the present without thinking of the past and the future, mind remains pure, and that purity is the door to the divine.

Prem Lydia. Prem means love; lydia means bliss.

The word "lydia" comes from a small country in Asia, an ancient country, no more in existence. The people of that country were so happy, so blissful, that the name of their country became symbolic for bliss. They were exquisite players of flutes. They expressed their joys through singing, playing on musical instruments, dancing, so that slowly slowly the word "lydia" lost all connection with that country. It has simply become symbolic of being utterly happy.

Your name will mean love that brings bliss. Love can bring great misery too, bliss is not a necessity. Love can bring great pain. Love is also like a flute: you have to know how to play on it, otherwise you will create only noise. Unless you know how to play, you will be creating only disturbance for yourself and for others. Love needs to be very alert, aware, artful. Buddha has said love needs the greatest skill in the world. And he is right, because it is the most delicate phenomenon; one has to be very alert, otherwise one is bound to go wrong.

Many people love, but rarely do they attain to bliss through it; more often, love becomes a hell. Very rarely does it become heaven. It can become heaven too; it all depends on you. It has the potential to take you to the highest peak of joy, but then your love has to become more of a meditation than only lust, more an awareness than only an instinctive desire. Transform your instinctive love into a conscious love. Be a witness to your love energy; if love becomes associated with watchfulness then bliss is bound to happen. And there is no other way to bliss; the only way is love. Either one succeeds or one fails, there is no alternative possible; hence one has to be very careful, each step has to be taken with tremendous care. Then love will have the greatest poetry, the greatest joy, the greatest ecstasy in it. It can reveal to you all the mysteries of life, but one has to learn how to love.

We are born capable, but that capacity is only raw; it has to be refined, it has to be polished. Love is like a seed in us and it has to become a tree, a flower, a perfume.

Veet Markus. Veet means going beyond, surpassing, transcending; markus means god of war.

Your full name will mean: now the time has come to transcend the idea of war. The time has come to transcend all gods of war. The world is tired, it is utterly tired of wars. The whole of history hitherto has been violent, insane. No more of it! We have to turn a new leaf, we have to start humanity as if from ABC.

The past has been ugly, sickening, nauseating. It has been very very inhuman, and the whole sickening phenomenon existed because of the idea of violence, war. Up to now we have not lived in peace, in love, we have not made the earth a home yet. We are still divided into countries, into races, into colors, into ideologies, into churches; all these divisions have to go. That's what I mean by transcending war and the gods of war: all these divisions have to be dropped. We have to declare that the earth is one... not only the earth, but the whole universe is one. It is a brotherhood. And not only are human beings brothers, animals and birds and trees and rocks... this whole existence is a brotherhood.

Once this idea starts sinking deep into our hearts we can create a totally new kind of world. We can create paradise herenow. We need not wait for paradise after death. If life is not paradise, how can death lead you to it? If even life is a wastage, death is bound to be a wastage, because death is nothing but a culmination of your life. Life has to be lived in such joy, in such beauty, in such grace, that even death becomes a phenomenon worth seeing, a phenomenon worth worshipping.

We have to transform life into love and also death into love, then only are we religious – not by being Christians or Hindus or Mohammedans, but by being lovers of existence.

Transcend the idea of conflict and enter into a totally different idea of love. We need not fight. Life need not be a fight. It has to be a dance, it has to be playfulness, it has to be love and laughter.

Deva Linda. Deva means divine. Each and everything is divine, because only God exists. Nothing else exists besides God; hence, even if there is a devil, he is divine. That's exactly the meaning of the word "devil"; it comes from the same root "deva", divine. It is beautiful that the devil is called devil. It means that the devil too is divine.

Nothing else is possible. That has to become your first understanding about sannyas – that the whole of existence be looked at in a totally new way, with a new perspective: it is not ordinary, it is extraordinary. Nothing is mundane, everything is sacred. Wherever we are, we are in God; walking, sitting, sleeping – everything is happening in God. We breathe him, he beats in our hearts, he pulsates in our blood. He is speaking in you, he is listening in you. This has to be the most fundamental understanding of a sannyasin, because with it, everything else starts changing.

Linda has two meanings. One is Latin; in Latin it means beautiful. The other is Teutonic; in Teutonic, Linda means a serpent, which is a symbol of wisdom. Jesus says: Be ye wise as serpents. In all ancient cultures, the serpent has been the symbol of wisdom – in India, particularly so. The whole of spiritual energy has been called serpent energy, and in India the symbol has existed at least for ten thousand years. Your energy is like a coiled serpent inside, lying fast asleep near the sex center. It has to be awakened. Once the serpent starts rising and moving upwards, the higher it goes, the higher goes your wisdom and your understanding. When the serpent reaches to the last center of your being, sahasrar – the first is the sex and the seventh is the sahasrar – when the serpent has reached to the seventh center, that means it has become fully awakened. That is the moment of enlightenment.

Both meanings are beautiful. So your deva linda will mean divine beauty and divine wisdom. And both happen together: when one becomes wise, one becomes beautiful, and if one is truly beautiful, one is bound to be wise, because beauty has nothing to do with the body; it has something to do with your interior consciousness. Wisdom is the beauty of the soul, and beauty is the radiation of that wisdom. It starts filtering out of you, as if a light is burning inside and it starts reaching outside, its rays start penetrating your dense body and start reaching others. You become luminous.

But this miracle of being beautiful and wise happens only if one starts living, not with the ordinary idea of a materialistic world, but with the poetic vision of a spiritual existence. Then trees are spiritual beings and you can have communion with them, and stars are spiritual beings and you can have dialogues with them, then even when you touch a rock you are touching God. It makes you soft, it makes you sensitive, it makes you immensely alert, because you are constantly encountering God, he is constantly watching you, he is constantly your companion; like a shadow he follows you.

To be aware of it is to be transformed, totally transformed.

Anand Ken... will mean: bliss is health.

Health is not only a physical phenomenon, that is only one of its dimensions, and one of the most superficial dimensions, because basically the body is going to die – healthy or unhealthy, it is momentary. Real health has to happen somewhere inside you, in your subjectivity, in your consciousness, because consciousness knows no birth, no death. It is eternal.

And to be healthy in consciousness means: first, to be awake; second, to be harmonious; third, to be ecstatic; and fourth, to be compassionate. If these four things are fulfilled, one is inwardly healthy. And sannyas can fulfill all these four things. It can make you more aware, because all the meditation techniques are methods to make you more aware, devices to pull you out of your metaphysical sleep. And dancing, singing, rejoicing, can make you more harmonious.

There is a moment when the dancer disappears and only the dance remains. In that rare space one feels harmony. When the singer is completely forgotten and only the song remains, when there is no center functioning and only the song remains, when there is no center functioning as I – the I is absolutely absent – and you are in a flow, that flowing consciousness is harmonious.

And to be awake and harmonious creates the possibility for ecstasy to happen. Ecstasy means the ultimate joy, inexpressible; no words are adequate to say anything about it. And when one has attained to ecstasy, when one has known the ultimate peak of joy, compassion comes as a consequence. When you have that joy, you like to share it; you cannot avoid sharing, sharing is inevitable. It is a logical consequence of having. It starts overflowing; you need not do anything. It starts happening of its own accord.

These four are the four pillars of inner health. Attain to it. It is our birthright; we just have to claim it.

CHAPTER 7

7 August 1979 pm in Chuang Tzu Auditorium

Anand Victor. Anand means bliss. Bliss is the purest form of happiness. Ordinary happiness is always followed by unhappiness as a shadow. Ordinary happiness is a mixed phenomenon, it is never without unhappiness. They are almost like two sides of the same coin: wherever one is, the other is also.

Bliss means: where unhappiness has disappeared completely, where the coin has only one side; the other side exists no more. Bliss is a transcendence of duality, hence bliss is indefinable. You cannot say it is this, you cannot say it is that; it is both and neither. It is such a totally new experience that it is difficult to put into words, but it can be attained. It cannot be expressed but can be achieved.

And victor means the conqueror, the victorious. A man is really victorious only when he has achieved bliss, not before that. One could conquer the whole world and yet I would not call him a conqueror unless he attains bliss. To me even Alexander the Great is as much a slave as anybody else, because he has not tasted bliss at all. He has conquered the world but he has not conquered himself. A sannyasin is on the way to conquering himself.

Sannyas is an adventure in self-conquering. And to be a master of oneself is to be blissful – or vice versa: to be blissful is to be a master of oneself.

Veet Rob. Veet means going beyond, surpassing, transcending; rob means fame.

Man lives for name and fame, and both are futile. The very idea is egoistic, and the ego is the greatest lie there is. The ego wants to be famous, to be well-known, to be world-known, because it can exist only through others' eyes; it is other-oriented. The ego cannot exist on its own. It has no legs of its own, it has to depend on crutches. What others say about you is tremendously important for the ego. If others say good things about you, you can have a shining ego. That's exactly the

meaning of rob: shining fame, shining ego. If others are saying bad things about you, you feel depressed. But you are a victim, you are in others' hands, you are not master of your own self.

The person who is interested in fame remains a slave – because you have to compromise with people, you have to fulfill their demands, their expectations, their idea of how you should be. If you fulfill their ideas and ideologies, their notions of character, morality, religion, they will respect you, they will give you great honor.

The ego has to depend on others, hence it remains a slave. And you have to make a thousand and one compromises; slowly slowly you go on losing your soul. You become famous but you lose your soul, you lose your freedom.

To be free one needs to be free of the desire for fame and name. To be really free one has to have courage to be a nobody. That's what I mean by transcending the idea of fame, by dropping it; it is futile. One need not be other-oriented, one should be self-oriented. One should look withinwards, one should see oneself, how one is, what one is; one should not ask others.

It is so foolish, stupid, to ask others, "Who am I?" And that's what the ego is continuously doing: directly, indirectly, it is waiting for others to say something good, something nice about you. And when they want to manipulate you, they say things nice to you. But because they have to say nice things to you, sooner or later they will take revenge and they will say bitter things about you, maybe behind your back.

So when they meet you they will be smiling and they will be very respectful, but because they have to be respectful and bow down to you their ego feels hurt. Behind your back they will take revenge, they will laugh at you, they will think you are stupid, they will think they are befooling you – and how well they have succeeded in befooling you! That's why this game goes on in the world: people say one thing to the face of the person and exactly the opposite behind their back. You can be absolutely certain about it: if somebody is saying something good to you, you can be certain that he will have to say something bad about you, because nature keeps a balance.

Then the whole game looks so nonsensical. And how can they say anything about you? – they don't know you! You yourself don't know you!

The religious person is one who does not depend for his identity on others, who is not other-oriented, other-directed; who is self-oriented, self-rooted, who looks within, who creates a silent consciousness in himself so that it can mirror his reality – and that reality is absolutely egoless. It is but it has no idea of I. It is pure awareness, without any I in the center of it, without any wound of the I in its center.

Sannyas means entering into a new world, the world of the no-ego. The ordinary world is the world of egos. The ordinary world is nothing but an ego trip. Sannyas is falling out of those trips, dropping out of those trips and, rather than looking outwards, turning in. That is the only way to know who you really are.

And the day one comes to know, one is simply surprised, amazed, that one is God himself! – because the part is part of the whole, and the part is not separate from the whole. In fact the part

is the whole. It is an organic, intrinsic part of the whole; it cannot be separated from it. The whole cannot exist without it. You need God as much as God needs you; you cannot exist without him, he cannot exist without you. Even a small grass blade is needed for God's existence, otherwise he would be a little less; he would not be so green and so alive. Without the blade of grass he would not be the same God; he would be poorer.

Learn to know yourself, and don't be bothered by what others say about you. It brings such freedom, such joy, and such integrity that you have never known before.

Anand Dominique. Anand means bliss; dominique means the child of the lord. The full name will mean a blissful child of the lord.

On the way towards God the greatest requirement is to be again a child. One has to be born again, because innocence and only innocence can take us to the ultimate. It is not through knowledge that a man reaches to God, but through innocent, wondering eyes. It is not through information, education, culture, that one bridges oneself with God, but through the capacity to feel awe. And that's the treasure of the child: the child is capable of feeling the mysterious everywhere. He understands only one language, the language of wonder; he knows nothing, hence he is closer to God.

Knowledge becomes a barrier, because knowledge destroys wonder, awe. Knowledge is an effort to demystify the universe, and the moment the universe is demystified it loses all significance, all meaning, all poetry. That's what science has done: it has made man's life absolutely senseless.

Religion means bringing the world of the child back to you. And only the consciousness of a child can be blissful because he is not tortured by the past – he has no past – and he is not worried about the future. He lives in the present. He is utterly herenow. And that is the way to be blissful.

So by becoming a sannyasin, be a child again. Be full of wonder. Again start feeling the mystery all around, and feel tremendously grateful that you are part of this mysterious existence, that you share existence with the stars, flowers, birds, rivers, mountains. It is such a blessing!

That is another meaning of dominique: blessed by the lord.

Anand Nirdosh. Anand means bliss; nirdosh means innocent.

Bliss is only for the innocent. Once Jesus was asked, "Who are the people worthy enough to be allowed in the kingdom of your God?" Jesus was standing in a marketplace surrounded by a crowd. He looked around, and pointed to a small child, and said, "Those who are like small children, they will be capable of entering into my kingdom of God."

There was a rabbi standing in the crowd; he did not point to the rabbi. There was somebody who was thought to be a saint, and he did not point to him. There was somebody who was very virtuous and had done great service to the society; he did not point to him. There were all kinds of people in that crowd. Out of all those he had chosen a small child...

And that's my own experience too: only the innocent are capable of entering into God's heart. And to live in God's heart is to be blissful, or to let God live in your heart is to be blissful... but either way, innocence is a must.

The function of the Master is to take all knowledge away from you. The real Master does not impart knowledge; on the contrary, he takes it away. He destroys all knowledge, he is very hard on knowledge. Slowly slowly he creates an empty space in you. When the disciple can say totally, "I don't know," he has come to the door of the temple.

The feeling that "I don't know, is the most sacred feeling in the world. Socrates says, know only one thing, that I don't know anything." Socrates is one of the wisest men of the world. But wisdom is not knowledge, wisdom consists of innocence. Knowledge is Cunning; it is never innocent. So from this very moment start dropping knowledge and start functioning from the state of not-knowing. This is the beginning of a great inner revolution. Soon one becomes innocent, and when the heart is innocent, the world is sacred.

When your mind is full of knowledge there is no God; then only matter exists. When your heart is dancing with innocence there is no matter; then only God exists.

Anand Niharika. Anand means bliss. Niharika means the original chaos from which the whole of existence has come, the original chaos out of which the whole cosmos was born.

Bliss is a beautiful chaos, beautiful and creative. It is out of bliss that God is born. It is out of bliss that you come to know the truth of existence. But in the beginning bliss is a chaos, and only those who are capable of entering into this chaos are able to know bliss. In that way misery is very systematic. Misery has a certain mathematics about it, it has very calculated steps; it never goes beyond a certain boundary, it is definable, it is analyzable. There is nothing mysterious about it: it is very plain, clear. The mind is capable of understanding it. But bliss is a chaos, it is undefinable, and mind is utterly impotent in understanding it.

Bliss needs guts, great courage, because you have to go beyond the known, you have to go beyond the secure and the safe. You have to go into the unknown without any map. The boat is small and the sea is uncharted, and you cannot be certain of the other shore because you cannot see it.

One has to go in trust, and trust needs the greatest courage in the world. The coward cannot trust, he always suspects, he doubts. Only the brave can trust; because he trusts himself he can trust existence. And then life is a tremendously ecstatic adventure. Then each day you come across new realities, new revelations. Then each moment brings a new gift from God and life becomes a constant dance of joy.

[The new sannyasin says he loves Osho, the people here... and also some people in the West.]

So bring them also! That is not a problem. Persuade them and bring them too, and help my people there. Keep it (a box) with you and whenever you need me put it on your heart. And if you try to persuade those people and they don't listen, put the box on their head! You will see miracles happening!

[A sannyasin says that recent death of his father, and also of some sannyasins, has brought up some fear in him. He asks if it is something to be conquered.]

We are all surrounded by death – always. Only once in a while certain accidents make us aware of it, otherwise, we live in death. Death is all over the place....

No, no, [it is] not to be conquered, just to be witnessed. The idea of conquering creates conflict, antagonism; then you are no more in tune with existence. Death is part of existence, we are not to conquer it. It is so. We have to accept it, we have to respect it. It is the way life is. Life cannot exist without death. Death is the way of life's existence. If death disappears, life will disappear, and one day that calamity could be possible: scientists may succeed one day. They can create a body, artificial, everything plastic... then you will not die!

But what kind of life will that be when your hands are of plastic and your heart is of plastic, and you have replaceable parts and you can be sent to the garage any time and...? You will be immortal, because plastic is very immortal; the only immortal thing that we have created up to now is plastic. So we can change the whole man; we can transform the whole body into a plastic body and instead of bones there can be steel, and instead of blood there can be chemicals, and everything can be made in such a way that you can go on living. But what kind of life will it be? It will lose all significance. It will not have love!

Death makes life possible. The way life is, is because of death. So death surrounds life like the ocean, and life exists like small islands in it. And they are beautiful because of the ocean; without the ocean they will disappear! So we are not to conquer death. We are to love it, accept it, be a witness to it, and see the phenomenon that it is the other side of life.

Once in a while you become aware, but otherwise it is always there: the plane crashes, some friend dies, and then a shock and in the shock your sleep is broken a little bit. Again you will fall asleep and you will forget all about the plane crash and the friend and the mother and the father, and again you will move in the same somnambulistic pattern...

But it is good to be reminded! – because that reminding can become a great experience. If you can now keep alert forever, then the death of a friend or the father or the mother or a beloved can become a blessing in disguise – if it can make you aware, if it can make you more of a witness.

And one who can witness death can witness everything, remember, because that is the last thing, the ultimate in witnessing. If you can witness death then there is nothing else which cannot be witnessed. You have encountered the ultimate fear, and in encountering it you have gone beyond it, in witnessing it you can start laughing about it. Then death is a joke.

[A sannyasin says that when she closes her eyes, she sees two eyes; they seem to be yours.]

It is perfectly beautiful. Look into those eyes! Descend deeper and deeper into those eyes. It will bring many realizations to you. Those eyes will become doors into a new world.

[A sannyasin says: When I feel the bliss... and this inner peace, it goes mostly along with a deep sadness.]

Don't be worried. Peacefulness and sadness have something in common. They overlap. Sadness has something of silence and silence has something of sadness. They are not the same but they overlap, so sometimes it can happen: feeling peace, feeling silent, you may suddenly become sad. Don't be worried about it. Vice versa also happens: sometimes feeling sad you may suddenly become very peaceful, because one can enter from one to the other; they are bridged.

Enjoy it, nothing is wrong in it. Even sadness has a beauty of its own, it has a depth. In fact it is far more important than your so called happiness, because that is very shallow. Your happiness is shallow, your sadness is deep. It touches your very core. So don't be worried; let it happen, watch it.

CHAPTER 8

8 August 1979 pm in Chuang Tzu Auditorium

Anand Mark. Anand means bliss. Linguistically bliss gives the idea of happiness, joy, pleasure, but existentially it is something higher than happiness, greater than joy, deeper than pleasure. All those three things – happiness, joy and pleasure – are part of it, but it is not just the sum total of them. The total is more than the sum total of all the parts.

Bliss is the state of absolute harmony within you, not only within yourself but with the existence too. Hence within and without, when absolute harmony prevails there is no discord. All is at ease, at home. Then it is bliss. And that's the goal of all life: to attain it.

Mark means the god of Mars. The ancient people all over the world were always tending to change and transform everything into the divine. The sun became a god, the moon became a god, Mars became a god, mountains became gods, rivers became gods, even trees, rocks... That was a totally different world view in which all was divine, in which dust was divine.

Those were really poetic people – visionaries, dreamers. They had a certain quality of innocence, hence wherever they looked, they penetrated deep; everything became transparent to them. They were childlike. It was the primitive age of humanity, and when I use the word "primitive" I don't use it in any condemnatory sense – on the contrary. In fact, to know God one has to be a primitive again: innocent, full of wonder, awe, knowing nothing and exploring everything. In that wonder and awe and innocence, worship naturally arises.

So it is not a question of what you worship: the sun, the moon, mars – it doesn't matter. All that matters is that deep inside you a great longing to worship arises. It becomes focused on anything: whatsoever you can find, you start worshipping it. That is the state of religious consciousness.

That consciousness has disappeared from the world. Instead we have a very mundane, scientific approach to reality. The poetic has disappeared, the religious seems invalid, the spiritual seems

absurd. But for a sannyasin the absurd, the illogical, are the pathways to God. Life itself is illogical, absurd.

And anything is significant if you can use it for worship. If worship can arise in you, if you can become prayerful, then use everything: then let trees be gods, and rivers and mountains and everything be divine. If the poetic vision arises in you then bliss becomes very simple. When you can see God everywhere you fall in accord. Then the enemy disappears, and with the enemy, all struggle, all conflict. Then all is melody and all is music.

Deva Anne. Deva means divine; anne means prayer – divine prayer.

Prayer is not human, it is always divine, because it is not done by us; it happens to us. It is a penetration of the beyond, a ray of light coming into the darkness of our being. It is not something that we invent, it is a gift. All that is needed on our part is to be ready to receive it, to be willing, to be open, to be vulnerable.

Prayer is not an act that you can perform; it is not a ritual, it is nothing that you can do anything about. One is utterly helpless before prayer. There is only one thing you can do and that doing is very negative: don't hinder it. When it comes to you, welcome it; when it fills your heart, don't be afraid; when it starts flowing in your tears, allow it. Be in a let-go and prayer happens.

So whenever you are feeling harmonious, whenever you are feeling happy for no reason at all – morning, evening, night – then just sit with closed eyes, in a state of surrender... just available. Not available to anything in particular, not expecting something to happen, not waiting for God to do something to you... because those are subtle demands and they become the hindrances. Just being silent, enjoying silence, utterly surrendered and open to existence, one starts hearing the footsteps of the beyond, very close by. They go on coming closer and closer and closer, and suddenly they are so close that they become your heartbeat. Ultimately they are so close that you cannot separate yourself from them; you are them.

A man cannot do prayer but a man can become prayer. Prayer is a state of being, not a state of doing.

Anand Renate. Anand means bliss; renate means reborn.

Sannyas is a process of rebirth, it is being born again. The society corrupts. It corrupts every child; it distorts every child's consciousness, it paralyzes its freedom. It makes the child crippled because only crippled people are ready to depend on others. The crippled and the paralyzed need leaders to guide them, they need saints to teach them, they need priests; they need all kinds of exploiters. So before a child can become conscious of what is happening to him, he is already poisoned.

Real religion means something that is never social. Real religion is always anti-social. Jesus is anti-social, Christianity is not; hence Christianity has nothing to do with Jesus. Buddha is religious but Buddhism is not. Because Buddha is anti-social he is a rebel. He has not only made himself free of all bondage, he helps others also to become free.

And that is the whole process of sannyas: all that the society has done to you has to be undone. Slowly slowly the whole structure that surrounds you, the armour, the defense, has to be withdrawn,

taken out, taken away, dismantled, so that the consciousness hidden behind can assert itself, so that you can become an individual. And to be an individual is the greatest bliss in life.

Unless a person becomes an individual he remains pseudo. Personality is pseudo; individuality is authentic and real. We are born as individuals, but the society immediately starts changing us into persons. It destroys your freedom, individuality, integrity, and it makes you a pseudo phenomenon, a slave.

Sannyas has to go against this whole process. It has to destroy the personality so that the individuality can be found again; that is the rebirth. And when you feel yourself it is the greatest moment in your life – when you are not dominated by others, not pulled and pushed, when you are really rooted in your being, centered in your own being, resting in your own self. Bliss arises out of that rest and one is reborn.

The first birth is only physical; it happens through the parents. The second birth happens through the Master; it is spiritual. Get ready for the second birth, get ready to be reborn. And life can become paradise. It is paradise: all that is needed are eyes, free eyes, to see it, and a free heart to feel it.

Anand Wil. Anand means bliss; wil means resolution, unwavering resolution a determined resolution.

Sannyas is a commitment – a commitment to know yourself, a commitment to be yourself, a commitment to risk everything for this exploration. It is total involvement with existence, going to the very depths of existence and to the very heights of existence.

Ordinarily people live only accidentally. They are like driftwood at the mercy of the waves and the winds. They don't have a direction; they don't have any sense of direction either. They don't know who they are, why they are and where they are going and from where they are coming. They are sleepwalkers, somnambulists, living in utter unconsciousness.

Sannyas is pulling yourself together, sannyas means making all possible human effort to wake up. It happens, but one has to make a very concentrated effort for it. It has to be passionate, intense; it has to be total and whole. And that is the meaning of your name.

Let it become a reality, not only a name: a blissful resolution to know who you are, a blissful resolution to know what existence is. What is beauty? What is truth? What is God? – when these questions are no more curiosities, when your whole life is at stake, then only do answers start coming to you.

Just as water evaporates at one hundred degrees' heat, when your commitment to self-enquiry is total, the ego starts evaporating. And the moment the ego has evaporated, the knowing happens. When all that is false is gone – the ego is the center of the false: the ego gone, all that is false disappears from your life – suddenly you are face to face with reality. And to know the real is to know God, and to know God is to know bliss and benediction.

Anand Sharabo. Anand means bliss; sharabo means wine. My way is the way of the drunkard. I would like you all to be drunk with the divine. Less than that won't do.

The mind is calculative, hence it remains superficial. And because it calculates too much it always hesitates; only when the time has gone does it come to a conclusion – but then it is pointless. When the right moment is there the mind goes on thinking and hesitating. The mind is basically an extension of fear. That is not the way to know God. God cannot be known through calculation, through cleverness; God cannot be known by this hesitating mind. It is good in the marketplace but not good in the temple; one has to leave it outside the temple. And to leave the mind outside is to be drunk.

Then you function through the heart. Then your heart starts creating a wine of its own and your whole being becomes permeated with it. You start living in a totally different dimension: the dimension of love, the dimension of poetry, the dimension of dance, the dimension of music.

Then you are getting away from the marketplace. The way to get away from the marketplace is not to escape to the Himalayas or to a monastery. The real escape is to drop the mind and to exist as the heart. To exist as the heart is what I mean by being a drunkard... to exist as a lover.

Then prayer is easy, then worship is easy, then trust is easy. It becomes so easy that one never asks how. If a person asks how to trust, how to love, he is simply showing that he exists in the head – the head always asks "how". The heart never asks how.

CHAPTER 9

9 August 1979 pm in Chuang Tzu Auditorium

Veet Charlie. Veet means going beyond; charlie means man. Man is the only being in existence who can go beyond himself. This is man's distinctive character. It defines him.

Aristotle says that man is a rational animal. He thought that reason separates man from other animals. He was wrong. Animals also have reason; the difference is only of quantity. Men may have more, they may have less, but any quantitative difference cannot become the definition. Only one thing is special about man – that is his capacity to surpass himself.

My definition of man is: one who can surpass himself. It is a paradox: man becomes man only when he surpasses himself.

Friedrich Nietzsche has said that the day man stops thinking beyond himself will be the gloomiest day in the history of man. Man exists in the very endeavor to grope for the beyond, the very adventure to pass all the boundaries. That is the very spirit of man. It makes him noble, it makes him divine; it makes him something which is extraordinary.

Sannyas is only a method to transcend yourself. Sannyas means the very essence of religion. Without religion man would be an ordinary animal: more rational, more efficient – but still, an animal is an animal. It is religion that brings something so totally new into the human existence that it is inconceivable to the mind. And to comprehend the incomprehensible is the way of a sannyasin: an effort to know the unknown and the unknowable.

It looks absurd logically, but logic is not all. And we are fortunate that logic is not all. Life is far more than logic can contain. It overflows all logical definitions. It knows no boundaries, no limitations; hence it is inexpressible in words. But the inexpressible is the very heart of man, the very poetry of his existence, the music of his being.

I will need you here! Think of this place as your home.... Do a few groups. And become part of the family right now. You can go back once, finish things, come back.

Anand Anamo. Anand means bliss, anamo means nameless. Bliss is so vast that no word is adequate enough to express it. It is so infinite that we cannot say what it is, we cannot define it. It is like a taste on your tongue: you know it, but you cannot say it.

One feels almost dumb when one enters into the world of bliss. One starts feeling that only silence can express it. All words seem so futile, so superficial, so meaningless, because words have been invented for day-to-day use and bliss is not something that is ordinary, that is routine. It is something extraordinary. A ray of light in the dark night of the soul, the meeting with the mysterious, with the miraculous, the meeting of the dewdrop with the ocean – that's what bliss is. On one hand, the dewdrop disappears in that meeting and on the other hand it becomes the ocean. But now how to say it? Now who is there to say it? The separation is no more there between the knower and the known; hence the inexpressibility of bliss.

Bliss is the poetic name for God. The word "god" has become a little dirty in the hands of the priests, in the hands of the scholars; it has become associated with the wrong kind of people. It has lost its beauty, it has lost its grandeur, it has become almost mundane. The moment you say "god" nothing sacred stirs in your heart. "God" reminds you of the church and the dead priest and the superficial rituals. The word "god" reminds you of Christianity, Hinduism, Mohammedanism and all their stupid quarrels, conflicts, bloody wars.

The word "god" does not remind you of bliss which really is its essential meaning. It does not remind you of singing, dancing, which is its real meaning. It does not remind you of celebration, joy, which is its real meaning.

Sannyas is not a ritual. You are not becoming part of a church; on the contrary, you are dropping all memberships of all the churches and of all the nations, and of all that makes you limited, confined. You are attaining freedom through it. Initiation into sannyas means initiation into total freedom.

Sannyas means assertion of your being as yourself. And only an individual can meet God. A crowd has never seen God, only individuals: a Moses, a Jesus, a Mohammed, a Krishna, a Buddha – only individuals, not crowds. Moses was moving with a great crowd. He was moving from Egypt towards Israel with the whole crowd of Jews, but he had to move to the mountains into absolute aloneness and solitude, to encounter God. He had to leave the crowd behind. Buddha had to leave his kingdom behind to go into the mountains.

Sannyas is really leaving the crowd behind and moving inwards, because the real mountains are there, the virgin peaks of those mountains are there, not trodden by anybody, because only you can go there; nobody else can go there.

Sannyas means an inward journey of absolute freedom, in freedom, and for freedom.

Prem Nadam. Prem means love; nadam means music. Love is the music of the heart. The heart is a harp, you can play upon it. To know how to play upon the heart is the whole art of love. The mind creates only noise. It knows nothing of music; it is incapable of creating music. The mind belongs

to the marketplace; it is the marketplace. It has all the noise of the traffic and the people bargaining and shops and shopkeepers and the customers.

But the heart is utterly silent. It knows nothing of the marketplace; it knows only solitude. It knows silence, and silence is music. In fact when you enjoy and music you enjoy it because it creates silence in you. The greater the music, the greater its capacity to create silence in you. If it only creates noise in you, excitement, feverishness, it is not true music; it is part of that maddening marketplace again. True music makes you aware of such tremendous silence in yourself that you have not known before.

Meditation is the art to know one's silence, one's music. Meditation means dropping from the head and entering into the heart. And heart is the center where love arises, music arises, poetry arises.

The heart is the center of celebration, of rejoicing in life. When your heart is full of love and music it starts overflowing, it starts reaching other people. The sharing is inevitable; once you have it, you have to share it. You cannot contain it, it is so much. If you try to contain it, it hurts.

It is like when the child is nine months old in the womb. The child has to come out; the mother cannot contain it any more. The child is grown up, needs the womb no more. The child has to enter the world, the child has to leave the mother.

When your love is ripe, when your music is full, it goes on flowing towards people, towards nature, towards mountains, rivers and stars, and the sharing of it brings you more joy than the joy itself.

Anand Nijen. Anand means bliss; nijen means one who is his own self. Bliss happens only to those who insist on remaining their own selves. The society is very much against such people. The society wants sheep, not human beings; the society wants slaves, not rebels. The society is interested in what you can do, not in what you are. The society has no interest in your self, in your soul. Its whole interest is in your efficiency; it wants to reduce you to a machine. And that's what has been done down the ages: people have been reduced to machines.

One has to be very aware not to be exploited, because the machinery of exploitation is really very complicated and very great; to escape from it is no ordinary thing. That's why it rarely happens that a Buddha, a Jesus, a Socrates, a Heraclitus, find guts and courage enough to escape from this whole trap; the trap is really big. And they start poisoning you the moment you are born, or even before it, because now they say that even the child in the mother's womb is affected by what is happening around him.

So the moment you are conceived the society starts impinging upon you, and the moment you are born, immediately you are baptized as a Christian or as a Hindu. The priest enters and the priest follows you from birth to death, from the beginning to the end. He takes care that you don't escape. You are conditioned not to escape; you are conditioned to believe stupid things. You are conditioned to become a believer, not an enquirer. Your reasoning is destroyed, your logic is paralyzed.

All that they can do to destroy you is being done; and the irony is that it is done for your sake – they are helping you. They are killing you! Hitherto the society has been very murderous, but because it has been so for so long we don't take any note of the murderous structure that surrounds us.

Sannyas means that you are becoming aware of the prison, that you are becoming aware that a few people have escaped from the prison, that you are becoming aware that there is a possibility for you too to escape, that you are becoming aware that there are methods and devices through which you can get out of the prison, that there are keys which can unlock the doors, and ladders which can be used to climb the walls, and there are means which can be used to bribe the guards. That's what sannyas means: one is becoming aware of all these possibilities and one starts enquiring what is beyond the walls. The true life is beyond the walls. God is available only to those who are free, not to those who are slaves.

That is the meaning of your name: bliss that comes to one who remains himself, who does not compromise, who does not sell his being for any comforts, security, safety. Bliss comes as a gift to those who are rebellious; bliss is for the rebellious souls. I teach rebellion!

[The new sannyasin says he doesn't know where he belongs.... he has been doing nothing for the last six months.]

You are getting ready to be here. If you do nothing for six months, then this is the place! Where else can you go? 'Nothing' is dangerous. You can come here and be here, part of the family.

[A sannyasin asks: Could show to me the bridge between the divine kingdom, the mystical kingdom, and the mystical marketplace.]

The bridge is always within you. You are the bridge, and you can bridge anything: Buddha and Jesus, the marketplace and the mystical kingdom, relationship and solitude, matter and God. You can bridge anything. You are the bridge; there is no other bridge. Whenever you are in a state of witnessing you can bridge anything. That is the secret. Don't judge, don't evaluate. Just watch – a pure seeing, whatsoever is – and you will be surprised that in seeing without any judgment, bridging happens.

Those who can remain a silent witness to all that goes on around have bridged the marketplace and the mystical kingdom. They may be in the marketplace but they are in the mystical kingdom through their witnessing; they are in the world and not part of it, because that witnessing energy is always a transcendental force. It cannot be reduced to anything objective.

It is very elusive: if you want to catch hold of it, you will never be able to. If you don't try to catch hold of it, it is in your hands, it is all yours. If you run after it, you will not find it; if you stand still, it is there.

So learn to witness more and more: outer things, people, nature. Witness – don't forget that you are just a witness, a watcher. Then inner things – thoughts, desires, memories – watch and remember that you are a witness.

This is what George Gurdjieff used to call self-remembering. Continuously remember that you are a witness; never for a moment let this remembrance lapse. Many times you will forget and you will become identified. The moment you remember that you have forgotten, don't repent. Don't waste time in repentance, because that is getting identified with a new idea, the idea of repentance. Don't feel guilty, otherwise again you are identified. Just take note that you had forgotten, that's all: remember again. No need to repent, no need to feel guilty. Again start watching, and slowly slowly, the knack...

It is a knack, it is not even an art, because art can be taught but the knack cannot be taught – that is the difference. It is a knack. Doing it one learns only by forgetting many times, going astray, coming back again; one learns only by trial and error. Nobody can teach it to you, but you can still learn it. And that is the bridge. Then it is not a question of what you want to bridge: the whole existence is bridged.

Suddenly all that was falling apart, was contradictory, inconsistent, opposed to other things, is no more opposed, is no more contradictory. On the contrary, all the contradictories become supplementaries and all the opposites become polarities of one energy. And out of that witnessing arises a great harmony. The whole existence is felt in deep harmony. That harmony is God, that harmony is truth; that harmony is nirvana, enlightenment.

So it is not a question of bridging this and that. If one has to bridge each time, then one will have to create millions of bridges and still there will be left many things left unbridged. I give you the simple secret through which everything becomes bridged, the master key: witnessing is the master key. You need not carry many keys for each different lock; only one key opens all the locks.

CHAPTER 10

10 August 1979 pm in Chuang Tzu Auditorium

Prem Anastasia. Prem means love; anastasia means resurrection.

Love is the only energy that never dies. Each death only becomes a new birth. Everything else is momentary, except love: love is timeless.

That's why Jesus says love is God. Love is our only experience through which we can have a glimpse of what God is. Love comes closest to God's reality. Love is almost a reflection of God. Hence it dies, disappears, but revives again, resurrects again. To know love is to be religious. To be love is the end; the goal is achieved.

Prem Anna. Prem means love. Anna has three meanings: the first is prayer, the second is grace, the third is compassion. All three meanings are tremendously significant and all three are rooted in the experience of love.

First, love becomes prayer; second, love becomes grace; and third, love becomes compassion. In these three steps the whole journey is completed. These are the basic qualities of a spiritual consciousness. It will be prayerful. Prayer means gratitude. It means that whatsoever God has given is more than needed. It is an overflowing thankfulness. It is an expression of gratitude, that "I am not worthy, yet you have chosen me to be alive. I have not earned it, yet you have showered it on me. It is a gift." To know life as a gift is the beginning of prayer.

And the moment you start feeling prayerfulness, a great beauty starts surrounding you; a softness, a feminineness, a roundness – all those create grace. One is surrounded by an aura of grace, but only when the heart is full of prayer. And prayer never remains inactive. First it transforms you, and brings grace to you, beautifies you, and then it starts reaching to others. That's what compassion

is: you start sharing your joy. But everything begins with prayer, and prayer itself is nothing but the fragrance of love.

Be love and all else shall follow of its own accord.

Anand Mario. Anand means bliss; mario means prayer.

Prayer can either be serious or cheerful. If it is serious it is ill, unhealthy; something has gone sour in it. If it is cheerful, dancing, rejoicing, then it is healthy and whole. Ordinarily people pray only when they are sad, miserable; hence their prayer never soars very high. It cannot reach to the ultimate. It has no wings, it cannot fly. It cannot take you to the core of the mystery of existence. Because it is out of your misery it is heavy; because it is out of your sadness it knows nothing of dance. It cannot laugh, it knows nothing of laughter.

Because of this kind of prayer the so-called saints are really pathological people, psychologically ill. Flowers cannot bloom in their being. This has to be remembered: prayer should be playful. It should not be serious, it should be sincere, certainly, but not serious. It should be silent but not sad. It should be capable of love, laughter, lightness. Unless it is rooted in delight it cannot take you very far.

My whole approach towards prayer is that of playfulness. Churches have become very serious. They are almost cemeteries. They are not temples of life. Death is worshipped there; life is not enjoyed. A healthy prayer is nothing but a rejoicing in life and all its gifts. And life is beautiful. Each moment is full of surprise, and each moment brings tremendous possibilities of being ecstatic; but unless you are in a prayerful mood, receptive, laughing, dancing, you cannot receive those ecstatic gifts. You remain closed.

Prayer means the opening of the heart, just like a bud opening and becoming a flower... Then the flower enjoys the sun rays, the wind, the rain. Then the flower is laughing; it is laughter. It is a song. And a tiny flower is not as tiny as it appears, because it goes on pouring its fragrance into existence. It gives, it not only has. It not only gets, it gives too, it shares; it shares its whole spirit.

Become a blissful prayer a cheerful prayer and then God is not far away. In that very cheerfulness he is found.

Anand Dominique. Anand means bliss; dominique means blessed by the lord.

Bliss is not an achievement of man. Man cannot attain it by his own efforts. Man has to be on the receptive end: he has to be open and vulnerable. It is always from God's side that the blessing comes. Bliss is a blessing from God. It is available to everybody but very few people are capable of absorbing it. People remain closed. They are not sensitive enough. They cannot allow it to enter; they are very afraid. They are always on guard, holding themselves back. They are so afraid that they create an armor around themselves so nothing can penetrate.

Sannyas means dropping your armor, becoming defenseless. It is risky, but the payoff is tremendous. Once you gather enough courage to drop all defenses, God simply starts pouring into you from every nook and corner. He rushes towards you from every direction. That is the

meaning of dominique: blessed by the lord. Bliss is a blessing. You cannot achieve it but you can receive it.

The ego always wants to be the achiever, hence the ego is a barrier. One has to put the ego aside, the ego can bring only more and more misery to you. The greater the ego, the greater is going to be the hell. No ego and the hell disappears. Egolessness is what paradise is all about. It is not a geographical place somewhere above in the skies; it is a psychological space of egolessness.

Drop all defenses, let the ego disappear, be open, trusting, ready to risk for the unknown, and bliss starts descending in you; it comes from the beyond. And once you know the knack of it, how to let it in, things become very simple. Life becomes spontaneous, life loses all complexity: it becomes so simple and so innocent that you are a child again. And to be a child again is to be a saint.

Prem Michael. Prem means love; michael means godly, divine, godlike.

Love has three dimensions. One is animal-like: it is only lust, a physical phenomenon. The other is man-like: it is higher than lust, than sexuality, than sensuality. It is not only exploitation of the other as a means. The first is only an exploitation; the other is used as a means in the first. In the second the other is not used as a means, the other is equal to you. The other is as much an end unto herself or himself as you are. And love is not an exploitation but a mutual sharing of your being, of your joys, of your music, of your pure poetry of life. It is sharing and mutual.

The first is possessive; the second is non-possessive. The first creates a bondage; the second gives freedom. And the third dimension of love is godly, godlike: when there is no object to love, when love is not a relationship at all, when love becomes a state of your being. You are simply loving – not in love with somebody in particular, but simply a state of love, so whatsoever you do, you do it lovingly; whomsoever you meet, you meet lovingly. Even if you touch a rock, you touch the rock as if you are touching your beloved; even if you look at the trees, your eyes are full of love.

The first uses the other as a means; in the second, the other is no more a means; in the third the other has completely disappeared. The first creates bondage, the second gives freedom, the third goes beyond both: it is transcendence of all duality. There is no lover and no beloved, there is only love.

That's the ultimate state of love, and that's the goal of life to be attained. The majority of people remain confined to the first. Only very rare people enter into the second, and rarest is the phenomenon which I am telling you is the third. Only a Buddha, a Jesus... There are a few people here and there, they can be counted on one's fingers, who have entered the third dimension of love. But if you keep your eyes fixed on the faraway star, it is possible. And when it becomes possible, you are fulfilled. Then life lacks nothing, and in that fulfillment is joy, eternal joy. Even death cannot destroy it.

Prabhu Anama. Prabhu means God; anama means nameless.

God has no name. All the names are invented ones. The Christian, the Hindu, the Mohammedan – all those names are arbitrary. People have been fighting for those names, killing each other, and God has no name at all. God is this nameless universe, this vastness, this infinity, these millions

and millions of stars, planets, the earth, the sun, the moon; all this, this totality, is God. This totality is so vast that it cannot be contained in a name. No word is adequate enough to express it.

This has to be constantly remembered because down the ages we have been taught names, theories, philosophies, ideologies, and they have become so important that we have completely forgotten the reality.

The word "rose" has become more important than the rose itself. But remember, the word "rose" is not the rose and the word "god" is not God, and the word "love" is not love itself. We have to drop the words and enter into realities.

Language is absolutely useless as far as reality is concerned. Language is good when you are talking to human beings: it is convenient, it is communicative – but when you are talking to the stars it is a hindrance because they don't understand any language. And when you are addressing the whole existence the only way to address it is to be utterly silent, to be utterly devoid of all words and all philosophies and all religions. One should not be a Christian and one should not be a Hindu and one should not be a Mohammedan if one really wants to commune with reality.

And to be a sannyasin means the first step into reality, beyond words, beyond language, beyond scriptures.

Deva Agar. Deva means divine; agar means a house, a temple – a house of God, a temple of the divine.

Each being is a house of God, each being is a temple of the divine. If we are not aware of it we go on living a very miserable life; if we become aware of it, life becomes sheer ecstasy. The only difference between a Jesus and you, between a Buddha and you, is that of awareness. They have awakened and you are fast asleep, otherwise there is no difference at all: the same God who resides in them resides in you. But in you something is asleep; in them something has become awakened. The word "buddha" means the awakened one, whose sleep is gone.

We are in a metaphysical sleep. It is just as in the night when you fall asleep you start dreaming and the dreams appear real, absolutely real; you trust them, you believe in them. In the morning when you wake up it looks so ridiculous – how could you have believed in them? But when they were there and you were asleep, you believed them. The same is the situation on a higher plane: when one becomes metaphysically awake one cannot understand how one could have believed in money so much, in power politics so much, in name and fame so much. How could one have believed in the body so much knowing that death is happening every day, all around? How one went on living as if one was not going to die at all!

But right now when you are metaphysically asleep all these things seem to be very real. Somebody insults you and it looks so real, somebody praises you and it looks so real, but when you become metaphysically awake, meditatively alert, all these things start fading into dreams. Then it doesn't matter whether you are insulted or praised. Nothing that matters right now matters at all.

Your name will remind you continuously that a god is hidden inside you. You have to search for him, and the only way to search for him is by becoming more aware, more alert, more mindful. All the

methods of meditation are nothing but techniques, devices, to bring awareness to you, to shake you up, to wake you up.

Prem Nayana. Prem means love; nayana means the eye – the eye of love.

God is not known through logic, God is known through the eyes of love. God is not a conclusion of great argument, it is an insight. It is not the end product of thinking but an experience of feeling.

And just as we have eyes to see the world without, hidden behind these two eyes is a third eye which can look inwards. It is a metaphor, it is not a physiological phenomenon. It is not that by dissecting the body you will find the third eye somewhere. It is a poetic way of saying that when we close our eyes and we stop looking outwards, a new insight arises in us which looks inwards. And only by looking inwards does one find God, because God is not there outside; God is your very potential, your very ground, your very being. Of course once God is known as your inner reality, as your subjectivity, you will find him everywhere, but you will only find him outside when first you have encountered him inside.

Hence worship does not help much; only meditation helps. After meditation worship is possible, but then one does not go to worship in a church or in a temple: one's whole life becomes a worship. Then one walks and it is worship, and one sits and it is worship, and one sleeps and it is worship. Because now everything is so full of God, how can you do anything else but worship? A tremendous prayer goes on arising in you. Waking, sleeping, it continues; it becomes an undercurrent.

But first God has to be encountered within; then he is without too. But nobody has first known God without. That has never happened and that is never going to happen. That is impossible. The first taste has to be subjective, then it can be objective too.

CHAPTER 11

11 August 1979 pm in Chuang Tzu Auditorium

[A sannyasin says he has had many professions but always felt "It's not that." He asks Osho what to do to find his way.]

It has nothing to do with what you are doing but with what mind you are doing it. With the same mind nothing will satisfy you. You can go on changing but you remain the same. You only change the job but not your approach, your attitude, not your consciousness. Nothing is going to satisfy you.

If you change your consciousness then anything can satisfy you, then everything can satisfy. So you have to change the whole gestalt of your thinking. Don't think in terms that "This job is not good, that's why I am not satisfied." No, you don't know how to remain contented, how to enjoy life with all its limitations, how to enter into each situation with awareness, love, blissfulness. Then all the jobs are almost the same. What you do does not matter; what you are matters.

So now let this be your search. Do whatsoever you are doing but do it more meditatively, more lovingly, more playfully. You will be surprised: things that looked heavy are no more heavy and things that looked a drain are no more so. The whole burden will disappear... but not through the old way.

And this is what sannyas is all about: changing the emphasis from the outer to the inner, changing the emphasis from the content to consciousness, changing the emphasis from the world to the self.

Now go and try it – something is ready to happen! Keep it (a box) with you and whenever you need me put it on the heart. Help my people there.

Prem Silva. Prem means love; silva means goddess of the forest. It represents the solitude of the deep forest, the virgin solitude. And if love and solitude can both grow together in your being

then you will know the highest peak of joy possible to human beings. Love alone gives tremendous contentment; solitude alone also gives tremendous contentment. But when both are together it is immeasurable; no word can express it. Then even "tremendous" is a very tiny word.

And this is the synthesis a sannyasin has to achieve: one has to be both, absolutely alone and utterly available for relationships. These are the polar opposites, and the meeting of these two creates the greatest harmony.

Anand Robert. Anand means bliss; bliss is the purest essence of happiness. Happiness is a mixed phenomenon: it is always found with unhappiness. The unhappiness remains at the very core of it, so even when you are happy, something is unhappy in you – some part remains dark. Hence happiness never satisfies; one longs for more and more. But the problem is that the more happiness one has, the more unhappiness one will feel. The happier a person becomes, the unhappier he becomes. The happier a society becomes, the more unhappiness is felt. They grow together, in the same proportion; in fact they are two names of the same thing or two sides of the same coin.

Bliss means pure happiness, no shadow, no darkness. It is the ultimate goal of all beings – man, animals, birds, trees. But only very few – a Jesus here and there, a Buddha here and there – have attained it, although it is possible for everyone to attain it. But people don't bring their total energies to the endeavor.

Robert means bright, brilliant. Bliss and brilliance and joined together, because bliss is light – hence it is bright – and bliss is radiant. It is a sun in the heart of your being that starts shining, and all the clouds disappear. It starts radiating all around you, it creates an aura of brilliance around you. It creates a rainbow of all colors around you; it makes your life tremendously rich, multidimensional.

Misery is out of stupidity, hence a miserable person is bound to be stupid. Stupidity and misery go together; intelligence and blissfulness go together. If one wants to be blissful, one has to be very intelligent. And remember, intelligence is not something that is given to a few and not given to others; intelligence is part of everyone's nature. A few people use it, and only a very few people use it. Others never look at it.

Meditation is a way to look at intelligence, to focus on your intelligence. And the miracle is: just by focusing on your intelligence it starts functioning, it starts working. Once your consciousness is focused on it, it becomes alive, it comes alive.

If you become blissful you become intelligent if you become intelligent you become blissful. And a sannyasin has to work both ways together. Be more blissful so that you can be more intelligent, and be more intelligent in your life so that you can be more blissful. They go on helping each other. They create a beautiful symphony.

Prem Frans. Prem means love; frans means freedom.

Love that brings freedom is the only true love. Love that creates bondage is not love at all; it is something else parading as love. That's what is happening all over the world: people in love feel in chains, subtle chains, golden chains, but chains are chains – whether they are made of gold or steel it makes no difference. Sometimes the golden chains are far more difficult to get out of than

the steel chains, because with golden chains you become attached because the golden chains look like ornaments. Because they are golden a clinging arises.

In the name of love people are living in golden chains. Their houses have become prisons. Their love life is not truly a love life; it is just the opposite of love. It is hatred, it is jealousy, it is possessiveness; it is anger, rage, conflict; it is the whole power politics. Because it is not true love it is bound to be an ego trip. And wherever there are two egos, conflict is bound to arise, so all lovers are continuously quarreling; quarreling becomes their occupation.

They can't sit in silence. They can't sit just looking into each others' eyes; they can't sit just holding each others' hand and looking at the moon. They can't meditate together. Their life knows nothing that love should make available to them. Love makes all that is great available to lovers but in the first place love has to be there. Love makes meditation possible. Love is the deepest meditation. If lovers don't know meditation they are not lovers. They may be fulfilling some instinctive sexual desire but it is not love. They have not yet known the higher dimension of love. They are crawling in the lowest, dark, dismal world of sexuality. They have not looked up at the stars.

Love brings meditation, love brings silence. Love brings a new poetry to your being, a new song to your heart. And the ultimate gift of love is freedom: it gives you freedom and it gives you the capacity to give freedom to others. Only when love becomes freedom know that you have loved. If something of freedom is missing from it, then go on searching, then go on improving. Then remember continuously that it is not yet what it has to be, that it is still something else, not love, something falling short. And if one can remember it, that very remembrance helps one to find love.

It is not very far away, it is just inside your being. If you start looking for it and searching for it... In the beginning it is a groping in the dark, a blind groping, but sooner or later you are bound to stumble upon it. And that day is the greatest day of your life when you have stumbled upon the energy called love because immediately you are released from all bondage. And not only that: you release all those who love you from all bondage. You become non-possessive, non-jealous; you start giving unconditionally. Now your joy is the sheer sharing of your being. You don't demand anything in return; you have no expectations. When you don't have any expectations, no situation can frustrate you; then each situation is a fulfillment.

Prem Moonje. Prem means love. Moonje literally means hand, but symbolically means the hand of the protector, the hand of the guardian, the hand of God... because God is the protector and God is the guardian. So your full name will mean love, the hand of God.

Love is really something that comes from the beyond into your being. It is the penetration of the sky into the earth. It is the search of God for man. It is not only that man is searching for God, the search is not one-sided: God is also searching for man. If only man were searching for God there would be no possibility of succeeding. Those who have succeeded have known that they were only one of the parties in the search: the other was also seeking and searching. And of course it is because of the other party that the success has become possible; hence all those who have attained have thanked God: "It is your grace, it is because of you, that we have been able to come home. Left on our own we would have gone seeking and searching for lives and lives, and still there would have been no hope."

Man is so small and the universe is so vast. Man is so ignorant and God is so invisible. But God is also in search, in search of those who are in search of him. And he is felt as love in the heart; his first touch is felt as a love movement in your heart. When you start feeling love arising in the heart, remember, God is very close by. Love is an indication.

So always remember, love is divine, God's hand. Respect love, revere it because that is the only bridge between man and God.

Prabhu Lia. Prabhu means God; lia means married to – married to God. That's what sannyas is: a love affair, a love marriage.

God can be found only by those who are really totally dedicated. A superficial, formal relationship cannot be of any help. It needs commitment, involvement, a passionate, intense desire for God, as if one is burning with thirst, as if one is lost in a desert for days together and there has been no water. One is just thirsty, every pore of one's being is thirsty, every cell of one's being is thirsty. The thirst is so much that one cannot think of anything else. The thirst is so much that one is ready to pay anything for a glass of water.

When Alexander the Great came to India he met a sannyasin. He asked, "What are you actually doing in the name of sannyas?"

The sannyasin said, "If you were lost in a desert and for days you were thirsty and I was there to offer you a glass of water, how much would you be ready to pay for it?"

Alexander said, "In that situation I would even be ready to pay with half of my kingdom."

The sannyasin laughed and said, "But I am not going to sell it so cheaply. What more can you give?"

Alexander said, "I will even give my whole kingdom."

The sannyasin laughed loudly and he said, "So your whole kingdom is nothing more than a glass of water? I was also a son of a king," the sannyasin told Alexander, "but seeing that all is futile without God I have risked all, and in risking all I have found all. I have arrived. You are not the conqueror," he said. "I am the conqueror."

And he was utterly naked; he had nothing. But if God is in your heart and you have nothing, you have all; and if God is not in your heart and you have all, you have nothing.

Deva Sangito. Deva means divine; sangito means music – divine music.

The universe is a musical phenomenon. Only man has fallen out of the harmony of it; otherwise the whole universe is a dance, it is an orchestra. Everything is dancing: from the electrons to the stars, everything is in a dance. And the dance is not separate from other dancers; it is one dance. And each dancer is an intrinsic part of the whole – he is dancing in tune with the whole.

The mystics have always known it, now even scientists have started feeling on the same lines. But man has certainly fallen out of it. Because of his intelligence he has created an ego; he feels he is

separate. That is the danger of consciousness: it can be a curse, it can be a blessing. It is a curse if it creates a separation between you and the whole; it is a blessing if it makes you aware of the total harmony of existence, and yourself as just an intrinsic, organic part of it. And these are the only two ways to live: live as an ego and you live a life of curse; live egolessness and you live the life of blessings.

Sannyas means initiation back into the harmony.

Deva Gitam. Deva means divine; gitam means a song – a divine song.

Sannyas has not to be something serious. It has to be a song: cheerful, playful, prayerful. Sannyas is not renunciation of the world. It was so in the past, but my sannyas is a totally new phenomenon. It is renouncing the mind, not the world, because to me the mind is the real problem, not the world. Without the mind the world is tremendously beautiful. It is the mind that clouds everything, corrupts everything, poisons everything, distorts everything.

Renouncing the world is stupid, but to renounce the mind is the greatest act of intelligence. My whole work here is to help you be detached from the mind, to disconnect you from the mind, so that you can use the mind as a machine but you remain the master. And the moment you are disconnected from the mind you are immediately connected with God. Those two things happen simultaneously.

[A sannyasin, leaving, says: I'm afraid that I won't keep up orange at home.]

I will go on watching you. I will make you so afraid of dropping it. If you listen to fear then... I will make you very afraid of dropping it.

But it is not good to listen to fear. Listen to love! It is out of love that you are a sannyasin. And never renounce your love for fears...

I will take care of you – don't be worried. Keep it (a box) with you and whenever the idea of dropping orange arises, put it on your heart and then see what happens!

[A sannyasin, leaving, says: I'm going to need courage... and how do I get it, from within myself?]

It will happen – nothing to be worried about. Just go, it is there. Just a situation is needed, a challenge is needed, and it will be there.

Courage will be there – nothing to be worried about. Everybody has courage, it is intrinsic; a situation is just needed to challenge. Now sannyas is a situation, and wherever you go it will create challenges for you. It will not leave you in rest. It will keep you alert and it will demand courage. And whenever it is demanded, courage comes.

Keep it (a box) with you and whenever you need me, put it on the heart.

[A sannyasin, leaving, says: I'm very glad that I came here!]

You are glad, I know, and you will remain glad and the gladness will go on growing. Just keep in contact with sannyasins and help them. Being with sannyasins and helping them is a way of remaining in deep involvement with me.

[A sannyasin says: Many days I'm so active... and then the next day morning I cannot get up for lecture...]

Accept both, mm? – they are like night and day, just a rhythm in your body. Just accept it. Nothing is wrong. When you feel active, be active; when you feel lazy, be lazy. Action is divine, laziness is divine too!

CHAPTER 12

13 August 1979 pm in Chuang Tzu Auditorium

Anand Liesbeth. Anand means bliss; liesbeth means one who worships God. The full name will mean a blissful worshipper of God.

God can be worshipped either out of fear or out of love. If the worship is out of fear it is false, it is a sheer wastage of time. The worship is true and significant only when it is out of love, when it is out of bliss, when it is out of gratitude. One should not worship God to get something from him; the worshipper should be ready to give himself to God.

Worship has not to be a demand but a surrender, and then immediately something starts changing for you. No time gap is needed, just the understanding that worship has to be blissful, loving, grateful, a surrender to the ultimate, with no conditions attached to it. That very understanding is the beginning of a great transformation, the first step of an eternal journey.

Deva Ron. Deva means divine; ron means power.

All power is God's power; we are only vehicles. He pulsates in our hearts. He breathes through us. He sings a thousand and one songs through us.

Sannyas means to let this understanding become the foundation of your life: We are not, God is. Let the ego disappear, evaporate, and you will find infinite contentment. With the ego there is only misery; without the ego there is only God; and God is bliss, and God is benediction, and God is ecstasy.

Die to the ego so that God can live in you.

Deva Monika. Deva means divine; monika means alone – divine aloneness.

Loneliness is worldly; aloneness is godly. Loneliness is a negative state: you are missing the other, you are hankering for the other. You are miserable. Aloneness is tremendously beautiful. You are enjoying yourself. You are resting within your being, utterly contented and fulfilled, as if nothing is needed.

The lonely person cannot be fulfilled even if he gets the whole world; and the person who knows aloneness is fulfilled even if everything is taken away from him. That exactly is the meaning of the English word "monk"; it comes from the same root as monika. The words "monastery", "monk", "monika" – they all come from "monos".

To learn how to be in inner solitude is meditation... how to be so fulfilled with oneself that there is no desire left. Aloneness means that one is enough unto oneself. And that's what sannyas is all about. It does not mean that one has to be lonely; one has to know one's aloneness and then share it. But then it is a totally different phenomenon – sharing your aloneness. It is not the old kind of relationship where you were dependent on each other, where the other had the key to all your happiness, when the other could have deserted you and created hell for you.

Now you share your being, your joy, your bliss, your love, but you remain a master of yourself. You relate, but you don't create relationships. You love but you don't get married. You don't create any bondage; you remain free and you let the other remain free. And to be free and to let the other remain free is a great experience.

Swami Anand Purno. Anand means bliss; purno means perfect.

Bliss is always perfect. Bliss cannot be divided into parts. You cannot have a little bit of it; either you have it or you don't have it. Happiness is divisible; happiness can have degrees, but bliss has no degrees. Whenever it happens, it happens in its absolute perfection. And the way to allow it to happen is only one: to be totally empty, because perfection can happen only when you give space to it, total space.

All the furniture of the mind has to be removed. One has to become simply a space, with no content, only consciousness; and in that contentless consciousness, bliss descends from the beyond, rushes in from every direction.

When it happens you disappear, you dissolve, you melt. Only it is; you are not. People have called it God, people have called it moksha, people have called it nirvana, people have called it tao, but those are all different names for perfect bliss. Only one condition has to be fulfilled: you have to be totally empty.

Sannyas will pave the way for total emptiness and for perfect bliss. They are two sides of the same coin. On your side you fulfill perfect emptiness; on God's side the promise is always fulfilled, the perfect bliss.

[The new sannyasin says: I'd like to put my head to your feet.]

It is with me – I have cut it off already! It is a very subtle art. You never become aware when the head is cut. It is already with me, don't be worried. I have stolen it!

Anand Svarupo. Anand means bliss; svarupo means self-nature.

Bliss is not something that happens from the outside, it is your self-nature. It has to be discovered, or maybe it is far truer if we say rediscovered. It is already there, just a few unnecessary things have to be removed and you will be able to experience it. The ego has to be removed – that is the greatest obstacle.

The constant occupation of the mind in thoughts, desires, memories, has to cease. Because of this noise, this chattering of the mind, you remain unavailable to your own reality; you remain engaged in the head – and bliss resides in the deepest cave of the heart.

My whole work here is to help you to remove the obstacles. Once the obstacles are removed the bliss starts flowing. Then one is simply surprised that all that one had been seeking for years, maybe for lives, and not finding, has always been inside oneself. There was no need to go anywhere, there was no need to seek and search; God had given it already.

Anand Sagar. Anand means bliss; sagar means ocean.

Man looks like a dewdrop; he is not, he contains the whole ocean of bliss in him. From the outside he looks so small, but when you look from the inside man is as vast as the whole universe. His consciousness knows no limits. His body is limited, his mind is limited, but his consciousness is as big as the whole universe; it is infinite. But because we live too identified with the body we become beggars. If we disidentify ourselves with the body, if we start thinking in terms of consciousness, of witnessing, watching, then our whole perspective changes: then one lives like a king.

Right now one may be a king but is bound to live as a beggar. Then one may be a beggar but lives like a king.

Anand Ajata. Anand means bliss; ajata means unborn.

Bliss is unborn, hence it cannot die. That which is born is bound to die: birth brings death in. Birth is the beginning of death, so whatsoever is born is going to die. Whatsoever has a beginning is going to have an end. Bliss has no beginning and it has no end; it is eternal, it is timeless, deathless. We are made of it. In fact the whole existence is made of it; but we are not aware, we have not looked into our own being to see what we are made of.

A great digging is needed inside, and when we reach to the very core of our being a great surprise is waiting there. We are gods, goddesses, eternal entities, immortal beings, inexhaustible bliss.

This is the search of a sannyasin.

Anand Gathen. Anand means bliss; gathen means a story.

Man in his ordinary consciousness is a story of anguish. His being is surrounded by hell. In his sleep, his metaphysical sleep, he goes on moving from one nightmare to another.

To be a sannyasin means to make a decision to wake up, to wake up from the metaphysical sleep, to become alert, aware, watchful, to become more intensely conscious, to bring oneself from the past

and from the future, to the present, so that consciousness is concentratedly here and now. Then life changes its taste and its texture. It is no more misery; it becomes a story of bliss, a song of bliss, a celebration.

CHAPTER 13

14 August 1979 pm in Chuang Tzu Auditorium

Prem Lin. Prem means love; lin means beautiful.

Love is always beautiful. Love cannot be otherwise; if it is, then it is not love. Then something else is hiding behind it; then love is only a facade, a deception, a pretension. If love is really there it is bound to be beautiful. Not only that it is beautiful: whatsoever it touches becomes beautiful, it creates beauty. Love is creative. It makes the person beautiful: the moment love starts flowing from the heart one becomes luminous. A subtle light starts surrounding one's being. One starts having an aura; one is no more dark and dismal.

One is capable of sharing, and sharing without any bargain, sharing without any demand, sharing just for the sake of sharing. And that is the ultimate in beauty: when you give because you enjoy giving, not for any return. Business is ugly; sharing is beautiful. And love knows how to share. Love shares with the whole existence: with the trees and the birds and the people. Love lives in a totally different dimension, it is the dimension of the sacred. Without love a man lives in the marketplace; with love one enters into the divine temple.

Sannyas is entry into love, because my message is love. I teach one thing and only one thing, and that is the art of love. The art of love contains the art of life, the art of death. Love is the bridge between life and death. If one knows love one knows what life is and one knows what death is, and one also knows that love transcends both, that it is neither life nor death but something beyond them. You can call that beyond God but God is another name for love.

Veet Peter. Veet means going beyond; peter means stone, rock.

Go beyond being a rock, go beyond being a stone, go beyond insensitivity. The rocklike qualities have been praised down the ages because the rocklike quality makes a person a good fighter,

aggressive, a warrior, a soldier. The soldier has been praised very much in the past because war has been our whole history. The soldier has been in the center. Now the soldier has to be removed from the center – the sannyasin has to be in the center.

The sannyasin has to evolve totally different qualities from those of the soldier. The soldier has to be rocklike, and the sannyasin has to be waterlike.

Lao Tzu calls his way "the watercourse way"; liquid, flexible, ready to go into any direction, always finding the lowest place, non-ambitious, non-aggressive.

So from rock, become water. That is the meaning of your name and that has to be your work on yourself.

Dhyan Henk. Dhyan means meditation, a state of no-mind.

Mind means the thought process; meditation means a no-thought process. Meditation does not mean sleep, although in deep sleep also thoughts disappear. Meditation has something similar to deep, deep sleep but it is not a state of sleep; on the contrary it is a state of tremendous awakening.

Thoughts disappear only on two extremes: either you are absolutely asleep, then thoughts disappear; or you are absolutely awake, then thoughts disappear. Meditation means going to the other extreme of sleep, becoming more and more aware, alert, watchful. And slowly slowly, as you become more aware, you find less and less thoughts coming to you. One day suddenly, you are and thoughts are not there, but you are fully conscious; in fact for the first time conscious.

Whatsoever you used to call consciousness before was only a reflection. It was a very poor consciousness, not worth calling consciousness; it was just the tip of the iceberg. Now you know its totality; and with that totality one becomes a master of one's self. That is the meaning of henk: a master of one's own home.

The body is the home, the mind is the home, and there resides deep inside you a guest from the beyond. That guest has to become a master. Right now he is not even a slave, because everything is so fast asleep. He is even below slavery; he is not yet awake. Sannyas is only a science of awakening, a science that can transform a slave into a master.

Meditation will come very easily to you; it will be very simple for you. It is not so with everybody. For a few people love is simple; then love is their way. For a few other people celebration is simple, dance is simple, music is simple; then celebration is their way. To a few others meditation is simple. And you belong to the third category: meditation will be very simple for you, it will come naturally to you. Just a little effort – a very little effort – and tremendous is going to be the gain.

Veet Bernard. Veet means going beyond, transcending; bernard means a warrior.

Now you need not be a warrior any more! Rather, surrender. Enough of the fighting. For uncountable lives you have been fighting, just as everybody else has been fighting. We have been taught and brought up for centuries to fight.

There are three wars that are going on continuously: one is with nature, which has finally culminated in science; the second is with the society, which becomes politics; and the third is with oneself, which becomes so-called religion. And all have been destructive. Science has destroyed the ecology, the whole balance of nature; politics is nothing but crimes and crimes against humanity; and the so-called religion has destroyed all that is beautiful and graceful in man.

But the whole approach of war has failed. We have to start a new human being. A totally new vision of life has to begin: the life of surrender, the life of let-go. Be in tune with nature; there is no need to fight. Be in tune with other people; there is no need to be ambitious. And be in absolute tune with yourself. Don't divide yourself, don't become schizophrenic; remain one, integrated, individual. And that's what sannyas is all about: a different lifestyle the lifestyle of let-go.

Anand Premo. Anand means bliss; premo means love.

These are one of the two greatest values: to be blissful and to be loving. And they have a certain inner bridge. In fact they are inseparable: a loving person is bound to be cheerful, blissful, always in a mood to rejoice. Love creates that context. Love makes one cheerful, love makes one sing, dance, celebrate.

And vice versa is also true: if you are blissful you naturally start being loving. If you can sing, if you can dance, if you can celebrate, you cannot avoid falling in love with existence; it is impossible.

If one wants to avoid love one has to create great misery; that protects one from love. That never fails. But if one is blissful one is already entering into the world of love, and love opens the doors of all that is mysterious. All that is closed for logic becomes available to love. It is love that ultimately leads one into God. If there is no love then there is no proof for God. If there is no love there is no possibility of ever encountering that ultimate reality, and without encountering that ultimate reality there is no fulfillment. One remains futile, superficial, hollow.

These two things have to be remembered; they have to become your goals: be loving, be blissful.

Shivanando means divine bliss.

Bliss is the conscious or unconscious search of all beings – even trees are seeking for it, rivers are moving towards it. The whole existence is a longing for bliss, but only man can attain it; that is man's dignity, his grandeur.

But that also creates a great problem: only man can become miserable too. A tree gropes for happiness, for bliss, but the whole groping is unconscious. It cannot achieve it, but it can never become aware of the frustration of not achieving it either; it can never feel the failure. It is not conscious yet. Man can feel misery – he feels tremendously – and the more humanity is becoming conscious, the more misery is felt.

It is not that man is falling; man is rising higher every day. It is not that the people in Jesus' time were more evolved or the people in Buddha's time were more evolved; no, not at all. We are living in the most evolved age up to now; hence the misery, hence the feeling of great meaninglessness. But it can be transformed into a bliss – the curse can be transformed into a bliss.

Man can attain the ultimate. And it is only the pain, the anguish of misery that brings one either to the brink of suicide or to the brink of sannyas.

Suicide and sannyas are the two alternatives, the ultimate alternatives to be chosen. And it is good that you have chosen sannyas, otherwise nothing is left except suicide.

Now a door opens. Now a boat is available to go to the other shore. All that is needed from your side is a total surrender, a total receptivity.

To be with the Master means not to be in any conflict with the Master, not to be in any argument with the Master, not to be in an inner debate with the Master. The Master can function only when there is total communion. It is a love affair. Logic is an interference.

Nijanando means bliss is your inner nature. It is not something that has to happen; you have brought it with yourself. It is born with you, it is intrinsic. You have to discover it, and the discovery has not to be done outside; the discovery has to be subjective. It is already a part of your interior world, it is just that you have not looked at it, you have not paid attention. You have been looking outside and you have forgotten yourself completely.

Meditation means self-remembering. Meditation means looking at your own self, going deeper and deeper into your own being. And then one is really surprised, one is really in for a surprise, because all that we have been asking, demanding, desiring, begging, was already available. It was our inner treasure, what Jesus calls the kingdom of God. It is within you. That is the meaning of Nijanando. Nija means self anando means bliss – the self itself is bliss.

Anand Nutan. Anand means bliss; nutan means always new.

Bliss is forever new. It never becomes old. It is never a repetition. It is as fresh as dewdrops, as fresh as the morning rays of the sun, as fresh as the newly opening leaves of a lotus; hence one can never be bored by it. Everything else in life becomes boring, sooner or later – if a person is very sensitive, then sooner; if a man is not sensitive, then a little later. Only the very dull people are not bored by life. The more intelligent you are the more is the possibility of feeling boredom, because everything is repetitive.

But bliss is non-repetitive. Each moment it is something new, each moment it is a penetration from the unknown. Each moment you are crossing the boundary of the past and entering into an unknown territory.

Once you have tasted bliss, then life is never a boredom again. Then life is a play, a rejoicing, a constant hallelujah!

Bodhi means ultimate awakening. The word "buddha" comes from bodhi.

Man ordinarily is asleep. Even when you see him walking on the road and working in the office he is fast asleep, because he is not conscious of what he is doing and he is not conscious of who he is. He is not present in the moment; he may be doing one thing and thinking something else. Physically he is here, mentally he may be thousands of miles away. His mind and body are not together, they are not in accord; hence the tension.

Bodhi means becoming alert of who you are, becoming alert that, "I am a witness of all that happens. I am a witness of the world, a witness of my thoughts, a witness of my emotions. Basically I am only a witness, a mirror that reflects everything but remains uncontaminated by the reflections, a mirror that gathers no experiences, a mirror whose very nature is innocence."

To know this is bodhi; it is awakening. Then life has a totally different texture, a totally different taste. Then it has the taste of tao. Then it has the texture of the divine, and then it has the fragrance of immortality.

Sannyas is a search for it.

Anandbodhi means awakening of bliss.

Bliss is a dormant energy in our being. It is like a serpent coiled up, fast asleep. It needs a little effort to wake it up, a little music so that the heart of the serpent is touched; so that the serpent is allured by the music, opens its eyes, looks around so that the music can give a thrill to the being of the serpent; so that a desire, a longing to dance arises in him. Once that longing has arisen then no obstacle can obstruct you, then no hindrance is capable of hindering you. Hence in the East we have called this energy "serpent power". It is just like a serpent coiled up, fast asleep. It has been asleep for ages.

Initiation into sannyas means that now you are asking me to wake up the serpent, to wake up your dormant energy. And I am creating a context here, a certain space, in which that impossible can become possible. The music that can provoke it into awakening is available here.

In the beginning it is very scary. When your energies start rising you start feeling as if you are going crazy or something, because the experience is so new that your old mind cannot understand it, cannot comprehend it. Hence the need of a Master who can understand it, who can help you to understand it, who can help you not to be afraid, who can stop you escaping from it, who can prevent you from drugging the serpent again so that it falls asleep.

[Osho initiates an Indian into sannyas, saying:]

You have come home!...

This has been a long search but now it has come to the point where you can relax; no need to search any more, you can rest now. And what you have not found through search will be found through rest. There are things which can be found only if you seek; those are the worldly things: money, power, prestige. And there are things which you can never find by seeking and searching; those are the otherworldly things: love, meditation, God. For them you have to learn a totally new technique, a new strategy, the strategy of let-go, the technique of tremendous restfulness.

So make it a point now that for at least one hour you will be simply resting, as if there is nothing to do, nowhere to go, nothing to achieve... dissolving, melting into existence, just like an ice cube melting in the early sun, disappearing, evaporating, a dewdrop slipping from the lotus leaf into the lake. Make it a point that every day at least for one hour you will be so totally in rest that you will not be, that you will become almost absent. In that absence God's presence is felt: when you are not, God is.

[A sannyasin says: I feel afraid about what's going on inside.... Of every new thing.]

That's a good sign – that means that new things have started happening; they were not happening before.

Never be afraid of the new, because with the new is life, with the old is death. The old seems familiar, hence it does not create fear, but it is dead, it is pointless; it can't give you anything any more. It has given whatsoever was possible. You cannot force that which is no more to give you even a single drop of life. The past is no more. And the new is always arriving; the present is new, the future is new.

It is good that the new is happening. It creates fear because you are not on well-known territory; you are in an unfamiliar land. You don't know what to do and what not to do. You can't be so efficient with the new as you are with the old. And – one thing more which is really the problem – with the new you have to be aware; with the old, no awareness is needed. So make the new an opportunity to be more aware, more alert.

CHAPTER 14

15 August 1979 pm in Chuang Tzu Auditorium

Deva Margaret. Deva means divine; margaret means a pearl – a divine pearl.

Man is oblivious of his own treasures because he never looks within; his eyes are focused on the outside. He goes on searching everywhere except into his own self. The search is bound to be futile because the treasure is within; it is not without. The kingdom of God is within you, it is not without. And there are only two types of people in the world: those who look outside and those who look in. Very rare are those who look in, but those are the people who attain, those are the people who arrive, those are the people who become fulfilled.

No other treasure can give you contentment, because all other treasures will be taken away by death. There is only one treasure which death cannot take away from you; it is hidden in the deep recesses of your own being. It is part of you; it cannot be taken away. It is intrinsically part of you. It is you. It cannot be taken away. It cannot be burned, it cannot be destroyed. It is an invisible energy. You can call it God, you can call it nirvana, enlightenment; any name will do, because it has no name of its own.

To look within is to become aware of the immense glory of man, the dignity of consciousness. With that dignity, great gratitude arises towards God. You have something to be grateful for only when you have something that transcends death, that surpasses time. Only when you have something eternal in your hands can you bow down to God in thankfulness.

That thankfulness is sannyas, that gratitude is sannyas.

Prem Anita. Prem means love. Anita is Hebrew; it means prayer.

Love is prayer. Anything else other than love and prayer dies; it becomes a ritual, a formality. When love is there prayer is not a formality, not a ritual: it is something of your heart.

When a Christian prays it is dead; when Christ prays it is alive. Don't repeat prayers that have been taught to you. Rather, find out your own spontaneous response to existence – in deep love, in deep gratitude – and you will come across something arising in you... a song, a humming, or maybe just silence, but that silence too is prayerful.

Love is the space in which prayer arises. Live love and prayer follows you like a shadow. Then the prayer is never Christian, nor Hindu, nor Mohammedan; it is simply prayer. How can prayer be Hindu, Mohammedan, Christian? How can love be Hindu, Mohammedan, Christian?

And to know love is to know God, because wherever love is, prayer arises, inevitably, and prayer becomes the bridge between you and God.

Anand Ralph. Anand means bliss; ralph literally means the wolf, but symbolically the wolf stands for courage. Your name will mean a blissful courage. And these are the necessary qualities to be a sannyasin.

To be religious at all one needs tremendous courage, because one will be leaving all that is known behind, all that is familiar, the whole past, and one will be entering into something absolutely unknown. Unless there is great courage one cannot enter on this path. There is no shortcut and there is no way to reach to truth conveniently, comfortably. It is arduous.

But just courage won't do. The courage has to be a dancing courage, otherwise it will become heavy and it will become an ego trip. The courage has to be cheerful, blissful, the courage has to be singing, whistling, playful, then courage is beautiful; it never becomes an ego trip.

If you can laugh, if you can be cheerful, if you can take life non-seriously, you have taken all care that is needed to prevent the ego from arising. In playfulness the ego disappears. It is found only in misery and seriousness.

Anand Ingrid. Anand means bliss; ingrid literally means Ing's garden. In Norse mythology Ing is the god of fertility, crops, prosperity, peace. Your name will mean a blissful garden, a blissful garden of prosperity, peace, fertility, creativity.

Man has to become a gardener. Man can grow many many flowers in his being. Man need not be as poor as he remains; man can be infinitely rich. Man can have all the colors of the rainbow and all the notes of music, and all the fragrances possible. Man is born as an infinite capacity to grow. The potential is unlimited, but we never work on it. The land which could have become a great garden remains barren; it remains just a desert. Then we go on crying in frustration, in despair, in depression, that life has no meaning.

Meaning has to be created.

Meaning is not something already given and it is good that it is not given. If meaning were also given to you then there would be nothing to create. And life would have been unbearable if there were nothing to create. It is creativity that makes life a rejoicing.

Meaning is not given, only the potential is given. The seeds are given, the flowers you have to work for.

Svatmo Fritz. Svato means your true self, one's true self – not the ego, but that which is found when the ego is gone.

The ego is our own invention. It is a false entity, it is not true. If you stop supporting it, it falls flat on the ground. It needs constant cooperation from you, constant identification with you, only then can it live. It lives through you; it exploits you. But it is your own nightmare, created by you. When this nightmare disappears, that which is left behind, uncreated by you, is svatmo; that is your true self.

And fritz means a peaceful ruler. Become a peaceful ruler of your own self. To rule others is ugly; to rule oneself is beautiful. To rule others is politics; to rule oneself is religion.

Anand Sylvia. Anand means bliss; sylvia means a goddess of the woods. It symbolizes the silence of the woods, the solitude of the woods. Your full name will mean a blissful solitude.

There are two kinds of bliss possible: one is when you relate in love; the other is when you simply rest in your being, alone. The first is a dialogue. It is getting in tune with the other. It is finding the other's rhythm and falling en rapport with it. The second is being in tune with your own self, just being your own self.

In the past both have been taken as antagonistic to each other. That has been one of the greatest calamities that has befallen humanity. Because of that, humanity became divided into two parts: the worldly people and the so-called otherworldly people. The worldly are those who enjoy relationships, all kinds of relationships; and the otherworldly – the monks, the escapists, those who escape to the mountains and the monasteries – love solitude, aloneness. They avoid relationship; they are afraid of love.

So the worldly person loves, but he cannot love because he does not know who he is; and the so-called religious can love because he knows who he is, but he does not love. That's why love has disappeared from the world. Those who can love won't allow themselves to, and those who cannot love will go on pretending that they do.

My effort here is to create a totally different kind of man: one who is capable of love, and not only capable but ready to love too; one who knows what solitude is; one who knows what it is to be alone and one who enjoys that aloneness immensely and yet is ready to share that joy in relationship.

Love and meditation should become two wings of the sannyasin. With these two wings the journey to God is far easier. But up to now people have been trying to reach to God only with one wing. It has been an almost impossible job. If a few have managed that simply means that miracles happen. Even those few should have missed.

I am making religion available to the millions: to the worldly, to the otherworldly, to those who want to live in relationship and to those who want to live in solitude. A great synthesis is needed between love and meditation, and that synthesis will create the highest peak of your consciousness, the Everest.

Deva Bashir. Deva means god; bashir means all-seeing. It is a Sufi device; the very name "bashir" is Sufi. It has a very significant device hidden in it.

The Sufis say that for a few people just the idea that God is constantly seeing them helps tremendously. Whatsoever you are doing, you are being watched. Not only your action is watched, your thoughts are also being watched. Not only when you are awake are you watched but when you are asleep your dreams are being watched. There is not a single moment when God is not watching you.

Remember, this is a device; it is neither true nor untrue. If you can use it, it can take you to truth. It is a hypothesis, and Sufis are very clear about it. They don't talk about truth; they only talk about hypotheses. They say there are devices which are useful. And certain devices are useful for certain people more than for others. This is a device.

Don't ask whether it is right or wrong. Don't ask, "Is it so, that God is watching, or is it not so?" That is irrelevant. If you can visualize for twenty-four hours a day that God is watching you, your life will be transformed. Many things that you used to do will simply wither away. How can you do them when God is watching? And many thoughts that you used to have will not be entertained any more. You will shrink away from them because God is watching. And not only in action and thought; you will be surprised: your dreams will start changing. You will not be having the same dreams as before. If the idea sinks into your heart that God is constantly watching... even while you are dreaming, he is there.

And you are a person for whom this device can be helpful, hence the name. From this moment start remembering that God is watching. Just become full of the remembrance that God is watching and you will see changes start happening of their own accord. Things that you have never done, you will start doing. Thoughts that have never occurred to you will start occurring. Silences, pauses, intervals, will come automatically. You will start entering into new spaces, unknown to you, never even dreamed about

Use this device – this is one of the most important Sufi devices.

Prem Amira. Prem means love; amira means rich.

Love is the only phenomenon that makes one rich, otherwise one remains poor. One may have all the wealth of the world, and still, if love is missing all is missing because without love the heart is poor. And the heart cannot find any contentment in the bank balance. The heart cannot find any joy in name, in fame, in power, in prestige – those are all mind games, ego games. The heart remains immensely aloof from all that nonsense. The heart can be satisfied only by the real thing, and love is the real thing. Love is the only real richness there is.

Become more loving, allow more and more love to happen, and slowly slowly, a day comes when love is no more a relationship but your very being. Then you don't love; you are love. That is the goal of sannyas: to become love.

Then God will come searching and seeking for you; you need not go in search of him. One who has love has the key to all the mysteries of life and existence.

Prem Hamido. Prem means love; hamido means praiseworthy. It is a Sufi name for God. Sufis have one hundred names for God. Ninety-nine names can be uttered; the last and the real one, the hundredth, is unutterable.

Hamido is one of those ninety-nine names. It means God, the praiseworthy. All praise has to move towards God; that's what prayer is all about. And the moment love becomes praise of God you have created the greatest opportunity possible for God to enter you. Love means that you have opened the doors of your being; you have given the invitation. Now you are available to the sun and the wind and to the rain; and these are all ways for God to approach you. When the wind knocks on your door it is God knocking on your door. And when in the morning the sunrays enter your room and wake you up, It is God telling you "Wake up! The night is over."

A religious man slowly slowly becomes aware that only God is, so whatsoever happens, happens through him; whatsoever happens has a message. If the birds sing, they are singing in praise of God; if the trees bloom, they are blooming in meditation; if the mountains are silent, that silence is nothing but prayer.

And now, forget the whole journey that you had to make. There is nowhere to go any more, nothing has to be found any more. You have done a hard, arduous job, but you persisted; that persistence pays. You persevered.

Sooner or later God starts showering – just the right moment is needed. Sometimes it takes lives to find the right moment and the right opportunity and the right Master. At the right time you may find the right Master, but you may not be ready. Many times you may come across the right message, but you may be deaf. You may not hear, or you may hear something else; you may misunderstand, misinterpret. You may come face to face with the right Master, but you may not be able to see; your eyes may be clouded, you may be too prejudiced. But I am happy that your whole journey has been long but you have not collected much dust. Your mirror is clean, that's why you could recognize me so easily.

Now rest, now learn how to rest. The days of work are over. Now rest is the key for you. Rest in immense joy. Rest in the joy that you have found the way. Rest in ecstasy, that now there is no more effort, no more search, no more seeking, that you have entered the temple.

Your sannyas is only symbolic of the entry into the temple. Now things will start happening of their own accord. The real thing always happens – you cannot do it – but before the real can happen, you have to do many things. And before one can come to the right door, one has to knock on one thousand and one doors... but that you have done! I am happy that you have come!

[A sannyasin, leaving, says she feels guilty and sad; as if she's missed Osho.]

No, no. Nothing – you have not missed anything. Just go there and help my people. You are needed there in Brazil! Much work has to be done there. Drive Brazilians crazy! And only you can do that work, right?

[A sannyasin says: I've come here for the second time. The first time I left Poona I was in a state of unconditional acceptance. But this time I feel rejected.]

Nothing to be worried – it happens, mm? This is something that has been in the unconscious and has started surfacing. It will evaporate, don't be worried.

We have many many layers inside. When for the first time you become a sannyasin it simply touches your first layer. Everything seems to be absolutely good, positive, you have great trust, but then soon the hidden, the repressed negativities, the nos that you have wanted to say to your parents and you have not said, the nos that you wanted to say to the society and were not able to say – they are there, waiting. So when you accept something sooner or later those nos will start creating conflict in you.

Don't be worried; just watch them, don't get identified with them. Simply watch that it is part of the mind, "I am not it," and they will all go. When you go, you will go with deeper trust; don't be worried.

CHAPTER 15

16 August 1979 pm in Chuang Tzu Auditorium

Deva Werner. Deva means divine; werner means a friend.

Friendship is one of the most significant qualities, particularly for a seeker of truth, because truth can be known only if you befriend existence. If you antagonize existence, existence will not allow you its innermost secrets. You have to befriend nature, both without and within; you have to be in a loving relationship with all that is. The more loving you are, the more existence opens its secrets to you. Truth is a revelation, but it is revealed only to those who are tremendously friendly.

It is because of this that Jesus says: Love your enemies too, so that in you no enmity remains. It is not a moral commandment. It has been misinterpreted by the Christians down the ages; they think that it is something moral, that Jesus is saying love your enemies. It is something very spiritual. It has nothing to do with the enemy or loving the enemy, it has something to do with your inner energy.

If you can love even the enemy, then all enmity within your heart disappears; only friendship remains. And that is the point, because that is the key, and a master key which can unlock all the doors of existence.

Anand Lisa. Anand means bliss. Lisa is Hebrew; it comes from a root which means god, divine.

Bliss is godly, bliss is divine – that will be the meaning of your anand lisa. Hence the search for bliss. Everybody is seeking and searching for it; knowingly, unknowingly, rightly, wrongly – everybody is searching for bliss. Bliss is God. All other gods are inventions, except bliss. Bliss is a natural longing. The god of the church is invented by the Christians, the god of the temple invented by the Hindus, the god of the mosque invented by the Mohammedans.

Many gods have been invented, many have died – now nobody worships them. Many religions have come and disappeared and the religions which are today may not be here tomorrow. New religions

will go on coming and new religions will go on creating new gods; but one God remains, that is the God of bliss.

The true search is for bliss; it is neither Christian nor Hindu nor Mohammedan. My sannyasin is to search for the truth and only the truth.

Svatmo Salvatore.

Svatmo means self; salvatore means savior. There is no other savior except your own self. The last statement of Buddha is: Be a light unto yourself. That is precisely the meaning of your name.

Don't look for saviors in others. That creates bondage, slavery; that has made the whole earth ugly. There are Christians, but Christs are missing... Buddhists, but Buddhas are missing – and the world needs Buddhas, not Buddhists. It needs more Christs, not Christians. A Christian is one who believes that Christ is the savior; a Christ is one who knows: "I am the savior." The Buddha believes in Buddha: the Buddha believes only in himself.

My whole approach is to help you to be yourself. By becoming a sannyasin you are not becoming a follower, but a friend. You are not becoming dependent on me; on the contrary, I will destroy all kinds of dependencies in you. If there is anything worth giving as a gift, it is freedom. By initiating you into sannyas I am initiating you into total freedom. That's the very taste of sannyas: freedom. The very texture of sannyas: freedom.

Be in contact with my people in Italy. Where do you live in Italy?

[The new sannyasin answers: Sardinia. I don't think there are any sannyasins there.]

Sardinia? So that's great – be the savior... and create many more sannyasins there. Sardinia has to be saved! This is perfectly right time!

Anand Monique. Anand means bliss; monique means alone.

Bliss is a state of absolute aloneness. It is found when you have forgotten the whole world, when you have forgotten even your own body, when you have forgotten your mind, when you have forgotten all; when there is just empty silence in you, not even a single thought to keep company with.

That is the state of meditation: when one is simply alone. And when you are alone the ego disappears. The ego is not part of your reality; it is a false appendage, created by the society for its own purposes. When you have forgotten the world the ego disappears; it cannot exist without the world. The ego needs people, the ego needs crowds, the ego needs the marketplace.

The ego can exist only in relationship; the ego cannot exist without relationship. Just as a bridge needs two banks to exist... It cannot exist only with one bank, if there is only one bank the bridge will fall. And that is the beauty of being alone: when you are tremendously alone, all the bridges that connect you – with money, power, people, prestige – start evaporating. Soon all is gone; only a pure consciousness is left, and the purity of that consciousness is God and the bliss of that consciousness is the ultimate peak of joy.

Monique is a beautiful word; it comes from "monos", from the same word comes "monk"; monk means one who lives alone. From the same word comes "monastery"; monastery means a community of people who live alone, who have come together only to live alone, who will help each other to be alone, who will not create bridges and relationships at all.

It is exactly the meaning of sannyas: to be absolutely alone. But I am not in favor of people going to the monasteries and escaping from the world. that aloneness is not true aloneness. It is closer to loneliness than to aloneness. I would like my sannyasins to live in the world and yet be not of it. Then yom aloneness is true aloneness. You are in the crowd and you are not part of it; you are in the marketplace, yet far away, a watcher on the hill.

Prem Els. Prem means love; els comes from the Hebrew root "el"; el means god or divine or goddess.

Your full name will mean: love is God. There is nothing which comes closer to God than love. It is the most approximate word that we have for God. It is the closest possible that human language can reach, because love knows how to be silent; love knows how to give without any conditions. Love is something that is bigger than you.

Logic is always smaller than you; love is always bigger. Logic you manipulate, you control; love possesses you. You cannot manipulate it, you cannot control it; you are overflowed by it. God also comes like love, like a flood: it drowns you totally. It does not leave a single spot in you untouched, unmelted. And God comes only to those who know how to love because love prepares the way. It teaches you how to give, and the more you give, the more God gives you. The more you give, the more you have.

And love teaches you the sheer joy of giving, not for any result, without any motive. If there is any motive it is business, it is not love. It is bargaining, it is not love. And God gives to us without any bargain, without any business, without any motivation.

If we also know how to give in the same way as God gives to us, only then do we fall en rapport with God. Something in us starts becoming attuned to God. We start existing, in our own small way, like God. In love you become divine; you pulsate in a miniature way, in a very small way, like a dewdrop... It is nothing compared to the ocean. But the dewdrop contains the ocean; it contains all the secrets of the ocean. If we can understand one dewdrop, we have understood all the oceans. Love is just a dewdrop, but a dewdrop of the ocean.

Learn to be loving, learn to be love, and then there is no need of any other religion. Love is the highest religion. Below that is all politics: Hinduism, Christianity, Judaism, Jainism, Buddhism – that is all politics, it is not religion. Religion knows no distinctions.

[The sannyasin says: I want to thank you for the miracle that happened to me right after I booked for sannyas.]

Good! Many more miracles are going to happen!

Anand Hamida. Anand means bliss; hamida is a Sufi name for God. It means the praiseworthy.

Bliss is the taste of God. We cannot touch God but we can taste him. We cannot hold him but we can feel him. God is not a thing, so there is no way to encounter God as an object. God is your own subjectivity. It is the one who looks from your very center into the outside world. It is the one who is hearing me right now. It is the one who is conscious within you.

Remember that consciousness is the door to God. And also remember that when you enter that door your whole being feels a tremendously blissful state which you have never known before. All happinesses fade away before it. All joys known before appear like toys. When you know the real thing, for the first time everything unreal is recognized as unreal; and before God is known all is unreal. After God everything becomes real, because once you have tasted God and his bliss, you have totally different eyes to see.

Devadas. It means a servant of God.

Man does not exist as a separate entity from God, although he believes that he is separate. That belief is utterly false, and it is because of that belief that man lives in misery, because out of a false notion only misery can arise. Truth brings bliss; untruth brings misery. And the greatest untruth in life is the ego. By ego I mean the separation between us and the whole. Drop that separation. It is false, and because of this false separation you unnecessarily live in nightmares.

By dropping the ego the fear of death disappears because then there is nobody to die. By dropping the ego, suddenly you find a great emptiness inside you. That emptiness is the first step towards God. To be a servant of God means not to be at all, to be utterly absent as a separate entity, to disappear as an ego. And the miracle is: when you are not, for the first time you are, but on a totally different plane, in a totally different dimension. You disappear as man and you appear as God.

Hence, by becoming the servant of God one becomes really a master. It is the way of victory through surrender.

Anand Premal. Anand means bliss; premal means loving.

These are the two qualities, immensely valuable: be blissful and be loving. And then contentment is not far away, then fulfillment is just by the corner. Nothing else can ever satisfy, but these two things simply saturate one with tremendous contentment. The body, the mind, the soul – all three become permeated with a great joy. And only in that joy does one become aware that God is. But you have to create these two things.

The potential is inside you but it has to be awakened; it is fast asleep. Everybody is capable of being blissful and everybody is capable of being loving; they are inbuilt in our consciousness. We are born with them. Just as flowers are hidden in the seeds, bliss and love are hidden in us. The right soil, the right season, and a gardener who knows how to grow plants – that's all that is needed.

Initiation into sannyas means entering into the garden of the Master. Now be ready to die as a seed in the soil of the Master. Disappear as a seed so that the sprout can come up. Surrender totally and the spring is not far away. A thousand and one flowers are waiting and have been waiting for centuries and for many lives. Unless they all bloom, one goes on feeling that something is missing.

But now there is an opportunity – don't miss it! Don't hold yourself back. Jump headlong!

Chidanando means consciousness, bliss. Consciousness and bliss are not two phenomena but one phenomenon. These are the two sides of it: on one side you become conscious, on the other side bliss grows. Or, you become blissful and on the other side consciousness grows. Develop one and the other follows of its own accord.

And for you the right course will be to start by increasing your consciousness. Become more alert, more watchful. Witness everything and always remember that "I am the witness," that "I am not part of it." Keep the distance of a witness from everything. Talking, listening, seeing, eating – keep the distance.

Many times you will forget, that's natural, but when you remember, bring it back again. In the beginning it will feel very bizarre, a little eccentric, a little crazy, because you will start seeing that you are separate. You are eating and you will be seeing that you are eating; you will be walking and you will be seeing that you are walking.

When for the first time this separation starts becoming clear and distinct, it creates a weird feeling, but don't be worried about it; that is natural. After that feeling has subsided and settled... And it takes a little time. With each person the time gap is different – between three months to nine months. Once it has settled you will feel a totally new kind of bliss entering into you from all sides, from all directions. Your work has to be on consciousness, on self-remembering.

CHAPTER 16

17 August 1979 pm in Chuang Tzu Auditorium

Prem Lyn. Prem means love; lyn comes from a German word "lindy"; lindy means serpent. It is a symbol of wisdom. The serpent power is our intrinsic power. It is called serpent power because it is coiled up like a serpent at the root of our being. It can uncoil, and the uncoiling of it is the real growth. When the serpent uncoils and starts rising upwards and reaches the highest center in your being, that meeting of your energy at the highest center is ecstasy, samadhi. Wisdom blooms there. Because of that the serpent became a symbol of wisdom all over the world.

Prem Lyn will mean loving wisdom. Wisdom can be cold too. If it is cold it is dead. It has to be warm, it has to be loving, only then is it alive. So one should not seek wisdom alone; one should seek wisdom and love together, so love keeps wisdom alive and wisdom keeps love away from foolishness. Otherwise love alone is blind; love alone is bound to fall into stupidities. Wisdom alone is cold and dead; love alone is foolish. Both together and the highest reach of human consciousness is achieved.

Anand Hoschy. Anand means bliss; hoschy means woodland.

Woodland represents solitude, silence, nature, and bliss can be attained only through solitude. One has to learn how to be without thought... and it is not difficult. In the beginning it appears impossible but once you have come to know the knack of it, it is the easiest thing in the world: one can simply put the mind on and off. And once you know how to put it off and on according to your own will, you have become the master. And only the master can have bliss, not the slave.

And solitude is naturally... natural; noise is created by human beings. In nature, even if there are sounds, they are not noisy. They have a certain melody, a certain music. Natural sounds are not maddening. Yes, there are sounds: the wind passing through the trees and the sound of running water, the birds singing and the clouds and the lightning. There are millions of sounds in nature, but

they seem to be so harmonious that they don't create a disturbance; they don't distract you. They are not destructive. But the noise in a marketplace is destructive. It is maddening. It is insane and it drives people insane. It has no rhythm. It is really a conflict, a war.

So solitude is a natural phenomenon. It is already inside your being; one just has to go in a little bit more and it is all over existence.

Befriend trees, mountains, rivers, lakes; befriend the sun, the moon, the stars; befriend animals, birds, and you will be coming closer and closer to God.

My God does not reside in the temples and in the churches: he is another name for nature.

Prem Peter. Prem means love; peter means rock.

Become a rock of love, because only on the rock of love can one raise the temple of life. Except for love, wherever you make the temple, you are making it on sand. It is bound to collapse sooner or later. It is a false house: just a blow of the wind and it is gone.

People make houses on the foundation of money, power, prestige – and all those things are momentary. They are like sand: they can slip from underneath your feet any moment. One moment you are famous and the next moment nobody knows anything about you. One moment you are rich and another moment you are a pauper.

If one really wants to make a solid temple of life, something eternal, then love has to be the foundation. That is the only possible foundation – there is no other. Hence my whole teaching is based on love and in love.

Anand Donna. Anand means bliss; donna is a feminine form of lord. Your full name will mean let bliss be the master, let bliss be the lord.

People are searching for bliss, but unconsciously. Everybody is searching for bliss, but unconsciously, and because the search is unconscious you can never arrive. It remains haphazard, blind, and you go on moving accidentally into paths which don't lead to bliss.

Life is short and alternatives are millions. Unless one becomes a very conscious seeker of bliss it never happens. One has to put oneself totally in the search. One has to make a single goal of bliss – not one goal in many other goals, not just one item on your shopping list. And not even the second item on your shopping list – the first and the only one. Seek very consciously, and one can avoid all the pitfalls, all the ways that lead ultimately into cul-de-sacs and then one has to return and all the time is wasted.

And if you go on moving in wrong ways, you become accustomed to moving in wrong ways. If you go on choosing wrong ways, the possibility is more that in the future also you will go on choosing wrong ways. And when I use the words "wrong way" I mean that anything chosen unconsciously is wrong. It has nothing to do with the way. Consciously chosen, even the wrong way is bound to lead to God; unconsciously chosen even the right way is wrong. The whole thing depends on your consciousness; your consciousness is very decisive.

So from this moment let your search become very conscious. Whatsoever you do, do with a clear vision that it is going to bring you bliss. If it is not going to bring you bliss drop it; don't do it. If you can see that it can bring misery to you forget all about it; don't waste time. If you know in the past that it has been bringing misery to you, don't go on hoping against hope that some day it will not bring misery and will bring bliss. It can't.

And whatsoever brings even a glimpse of bliss, take the hint: go deeper into it, go more into it, go more with it, flow with it. Don't miss any opportunity. Whenever there is an opportunity, recall it, remember it, rejoice in it. If you start rejoicing in small glimpses of bliss – which happen to everybody – then they start happening more and more. You start creating a magnetic force in you which attracts that which is blissful. You become a positive magnet.

People function like negative magnets: they attract misery, they attract miserable people. The world is full of darkness and light, full of love and hate, full of joy and sadness; the whole thing is what you attract, to what you become more vulnerable, available, inviting, welcoming.

Sannyas is a welcome to bliss, an invitation to God: "I am ready – now you can come! You will not find me asleep. I will remain awake and wait. I can wait indefinitely, and I will wait patiently, but I will not be satisfied by anything else except the ultimate bliss." Once this decision sinks deep into your heart... And that's the function of the Master: to go on hammering on you so that it goes on sinking deeper and deeper into your heart. One day, when it has penetrated your very core, the seed has reached the right soil. Then in the right time, in the right season, the sprout will come and the flowers and the fruit.

Deva Myra. Deva means divine; myra means fragrance, perfume – divine fragrance.

We are born with the seeds, with the potential, but only with the potential; it is not yet actual. It has to be actualized. The whole life is a process of self-actualization.

The child is only a seed, but the misery is that millions are born as seeds and die as seeds. Growth never happens to them. They think that to be born is enough. They take life for granted – which is utterly erroneous. Life has yet to happen. What you think right now is life is only an opportunity for real life to be; hence Jesus says, "Unless you are born again, N He is not talking about rebirth after death; he is talking about rebirth before death. Unless this life is used to grow another kind of life the fragrance remains hidden. The flower never grows, the spring never comes, and life remains empty, hollow, meaningless.

Sannyas is a process of helping you to be reborn; it is a rebirthing. But remember, rebirthing is possible only if first you are ready to die. The seed has to die first, then the plant starts growing; the death of the seed is the birth of the plant. The death of the ego is the beginning of the soul. Die as you have been up to now so that I can help you to be reborn as God means you to be.

Sannyas is both a death and a resurrection. It is a cross: on one side you die, on the other side you are resurrected. That is the whole meaning of Jesus' crucifixion; it is a parable.

The parable says... I call it a parable; I don't call it history, because history cannot contain such great truths. Only parables, only myths, can contain great truths like this. The death of Jesus is the death

of the ego. The death of Jesus is the birth of Christ, and between these two, three days pass. Those three days are very very symbolic; that means that there are three stages of rebirth. That means it is going to happen in three stages.

The first stage is what we know as sex, the second stage is what we know as love, and the third stage is what we know as prayer.

Your life energy has to move from sex to love, from love to prayer. These are the three days, and if these three processes are fulfilled one is resurrected, reborn. The fragrance is released, and the release of the fragrance is the fulfillment. Then one lives meaningfully, significantly, then one can face God with great gratitude and thankfulness.

Deva Gloria. Deva means divine; gloria means glory – divine glory.

Man is not just man. Man is far more: man is divine too. Man has the capacity to go beyond himself. Ordinarily man is just a ladder: we have to pass beyond it, we have to climb up the ladder, but we are not the ladder. Or we can use another simile: man is a bridge, and we have to pass across it.

But our real nature is divine. To remember it constantly is of immense help, because that very remembrance slowly slowly crystallizes into a realization.

Remember again and again that, "I am not the body; I am not the mind; I am not my feeling, my thoughts, my memories, my past, my future." Don't get identified with anything.

In the East we call that method neti neti, neither this nor that: I am neither this nor that. Go on negating. When nothing remains to negate, when only "I amness" remains... you will be surprised to know that the moment only "I amness" remains, I also evaporates. Ultimately only amness... that amness is our real self; that is God within us.

When Moses asked God, "My people will ask 'Have you really seen God? What is his name?' what am I to tell to them?" God said, "Tell them that 'I am' – that is my name. I am that which I am – that's all that can be said about me."

It is a tremendously significant message. This is how one realizes God within oneself: I am that which I am; all else is gone. All that remains is a pure amness, a mirrorlike quality which reflects all without getting identified with anything. That is the suprememost bliss and the suprememost truth.

Satyam Giovanni. Satyam means truth; giovanni comes from Hebrew, John. It means a gift of God – truth, the gift of God. Truth is not a conclusion arrived at by the human mind. Truth is a gift given by God, and never to the human mind but to a totally different state: a state of no-mind. Truth happens in the state of no-mind. The mind is a barrier. One has to rise above the mind.

If you rise above the mind God descends into you as a gift. And truth is not something that God gives to you, truth is another name of God. He enters in you, he becomes one with you. That meeting, that merger, is inexpressible. No language is adequate enough to say anything about it; it is a taste, an existential experience. Hence truth remains unstated. Many have known it but nobody has been able to say it, and it is going to remain so: truth will be known again and again but will remain unexpressed.

The point to remember is that mind is not a help but a hindrance in the way of truth. It is because of this that meditation becomes important. Meditation is nothing but helping the mind to disappear, making you capable of slipping out of the mind at least for a few moments. But those few moments decide your whole life; they transform you totally. You can never be the same again.

Anand Kaba. Anand means bliss. Kaba is the most sacred place of the Mohammedans, their most sacred temple; it means temple. A temple of bliss, a sacred place of bliss – that's what our heart is.

The kaba is not outside; the kaba is within. The temples that we have made on the outside are all false. We are somehow consoling ourselves with those toys. The real temple is in our own heart, but to enter there, great courage is needed. To enter into an outside temple no courage is needed; only cowardice is needed. The more you are a coward, the easier is the entry into the outer temple. In fact only cowards go there – people who are afraid, frightened, of life, of death, of everything. Their god is nothing but a creation of their fear, a consolation, something to hang onto, somebody to depend upon. They can't stand on their own; they need crutches. All their religions and all their religious rituals are nothing but crutches, and those crutches keep them crippled.

The real temple is in the heart, but only daring people can enter there. Why?

First you have to be alone there: no priest, no crowds, no Hindus, no Christians, no Mohammedans – nobody. At the last moment even your own ego leaves you. Even your own shadow leaves you; you are left utterly alone.

Edmund Hillary, standing on Everest, was not so alone. At least his ego was there, his whole mind was there, and the world was not far away. Even the first man who walked on the moon was not so alone; he was connected with the earth, constantly in touch with the earth and with the crowd and with the people. But the man entering into his own heart's cave is absolutely alone. All has disappeared. The world has evaporated. The body is left far behind. Even the ego, which was so close, is thousands of miles away. Certainly guts are needed to enter into your own inner temple. It is like death, but fortunate are those who can gather that much courage, because they are the only ones who know what real life is.

Be one of those courageous ones, those fortunate ones.

[A sannyasin has a pain in her hips. Osho had previously suggested she see a doctor about it. Now she says it did not help, and she feels she should do something herself about it, but she doesn't know what.]

Now you are asking again! That will not be doing by yourself. Either you do something by yourself or listen to the experts, and whatsoever they say, do. I don't think you will be able to do anything by yourself. It is better to listen to the experts. It will take a little time – don't be in a hurry and don't be impatient.

Going back there you can just take all the reports from here, show them to the experts – and there are far better experts there – they can be helpful. But you will not be able to do anything on your own; you may mess up the whole thing even more.

Learn to trust people. These are the opportunities when one learns. When you go to a doctor it is an experiment in trust, because he may poison you! When you lie down on the surgeon's table, it is an experiment in trust; he may kill you! He may not want to kill you, but something may go wrong: to err is human. But these are good opportunities to trust!

[A sannyasin who is an artist is visiting. He says: I came back to get some feeling for my paintings and to try to get more vision in my inner eye.]

Many more... many more visions will be coming to you.

Because paintings can either be from the mind or can be from somewhere else. When they are from somewhere else, when they are not from your mind, when you cannot really sign them as yours, then they have something of tremendous beauty. When they come from the beyond they are divine, they are sacred. That is the distinction between the sacred and the profane art.

The profane art is human. It is entertainment. It can't soar very high; it remains within the field of gravitation. But there are a few things which have happened – for example, a Taj Mahal or the temples of Khajuraho or the Zen paintings, Zen haikus; they are not from the mind. They come from somewhere else, and because they come from somewhere else, the painter, the poet, the musician, the sculptor, are just vehicles, instrumental, mediums.

Meditation will make you a medium. Just give a little more time to meditation: just sitting silently, doing nothing, just waiting for something to arrive – not even actively searching for it but just waiting, just waiting for the guest to knock on the door. One never knows when the guest is going to come.

So go on sitting in meditation every day, whenever you can find time. Don't make it a ritual, don't make it formal. There is no need to make a fixed time for it – just whenever the feeling comes. In the middle of the night sit on your bed doing nothing, sitting silently, and you will be surprised: slowly slowly you start becoming a passage and many things start flooding you which are not yours. You had never thought about them, never dreamed about them. They have a different color, a different shape, a different taste, a different texture, which is not of your mind.

And then art becomes sacred. Then art is worship. Then there is no need for any other prayer. That is your prayer, and it is far more valuable than the prayers that priests go on doing in the temples, because it is creative. If God is the creator then the only way to participate in his being is to be a creator. Create something, and in a small measure you start overlapping the boundaries of God; he starts overlapping the boundaries of your being.

In the past religion became very uncreative. It even became very destructive, because it became life-negative, life-denying, world-denying – and if you are world-denying you can't be creative. Then what is the meaning of a painting? If the whole world is illusory then your painting is just a reflection of a reflection. Then what is the meaning of poetry? – all nonsense, because the whole world is illusory! Then what is the meaning of love?

Religion became more and more world-denying, life-negative, and naturally, all creativity was lost. And whenever a religion is no more creative, it is no more a religion. It has lost its soul; it is only a dead body, a corpse. You can go on worshipping it for centuries but nothing is going to happen through it.

What I am doing here is bringing creativity back to religion. I would like painters and poets and musicians and all kinds of people who have some idea to do something. I would like my whole commune to be in a passionate, creative love affair with existence. Then whether they pray or not, whether they believe in God or not, doesn't matter at all; they are religious, they are holy people.

[A visitor says: I never felt so warm here!]

Just be aware! Be a little watchful, otherwise sannyas is just around the corner! That's what happens when one starts feeling like becoming a sannyasin! But I will give you enough rope! It is going to happen. That's why I can give you enough rope: sooner or later it is going to happen.

You belong to me and to my people. So think over it!

CHAPTER 17

18 August 1979 pm in Chuang Tzu Auditorium

Deva Marc. Deva means divine; marc means war – divine war.

There is a constant war between the evil and the good, between the forces of darkness and the forces of light, between that which brings you down and that which uplifts you.

One has to be very conscious in choosing sides. And it is an every moment affair. When you become angry you have chosen evil; when you are loving, you have chosen good. When you choose no, you choose the evil; when you say yes to life you have said yes to God.

Remember from this very moment: always choose that which is good for you and good for others. Choose creativity. Become a blessing to existence, because that is the only way that we can persuade God to become a blessing to us. That's the only true prayer: becoming a blessing to everyone – to people, to animals, to trees, to life in all its forms. If one remains consciously alert, slowly slowly the art is learned; slowly slowly it becomes just natural.

The day when doing good becomes natural is a great day. The day when you need not choose, when it becomes spontaneous, is the day of enlightenment.

Satyam Elke. Satyam means the truth; elke means noble.

It is truth that makes one noble – not birth, not race, not country, not religion, but only truth. One who knows what is, really becomes an aristocrat, because he becomes part of the chosen few. Very few people have known the truth; millions and millions live only in lies. Their lives are projections of dreams and illusions. Their minds are constantly weaving and spinning hallucinations. They live for power, money, prestige – which are all illusions, just soap-bubbles. They may be there for a moment,

they may shine in the sun for a moment, they may even look beautiful like diamonds, but then they are gone.

They can't give you eternity and they can't give you a real foundation for life. But very few people try to know the truth, because to know the truth means you will have to renounce all your lies, and that needs courage, because all that we have are lies. To renounce all that for something that is not known yet is very risky. Who knows whether there is something like truth or not? And risking that which you have for that which may be, may not be, really needs guts, an immense trust in truth.

Whatsoever it is, one thing is certain: there is some truth in existence. The whole existence is not just a falsity. Even though what we know about it is false, the false also needs some support from the true, otherwise it cannot stand on its own. And at least one thing is absolutely certain: that the knower is true. The known may be false, because in the night you have dreams, in the morning you find they were false. But one thing is certain: the knower, the dreamer was not false. That is impossible. Dreams can be false but not the dreamer.

Hence the seeker first has to go into his own being. To know the knower is the beginning of knowing the truth. And it is worth risking. It brings grace, beauty; it brings nobility. It really makes you, for the first time, worthy of being called human. Otherwise man is only another species of animal; only by knowing truth, by becoming a Buddha, a Christ, does man transcend animality, go beyond the animal. And the moment you transcend the animal you enter the divine. Humanity is only a passage between the animal and the divine.

And to be touched by the divine is to become noble, is to really be an aristocrat, because then you become part of the small company of the Buddhas. Anybody who has any sense of dignity will take the challenge and will go in search of the truth, because except that, everything else is just meaningless, rubbish.

Ma Dhyano. Dhyano means meditation. In English and in all the western languages, the words that can be used for dhyano fall short; they don't express its reality.

Meditation only hints at it; it does not express it totally, but that's the closest word that can be used. Meditation gives you a feeling as if you are meditating upon something, as if there is an object, and you are meditating on it – meditating on a flame, meditating on God, meditating on the sunrise; but there is an object. The word "meditation" implies an object, and that's the difference: dhyano does not connote any object. It is simply a state of inner silence: no thought, no content, no object. One simply is.

There is nothing to be known, nothing to be felt, nothing to be contemplated upon, nothing to be concentrated upon, nothing to be meditated upon. The whole mind has to be put aside. One is simply the silence, the stillness which is left behind when the mind becomes quiet. That is dhyano, and that is true meditation. It is a very natural state. It does not need any effort. All that it needs is understanding, watching.

Concentration needs effort. Meditation in the western sense also needs practicing, but in the East we have come across a space which needs no effort, which is already ours. Just as inside the rosebud there is space, so inside you there is a beautiful space – utterly quiet, calm, cool. We have

not to create it; we have only to help the bud to open. And once the bud opens we will know the space; the space opens up.

All the methods that we are using here are nothing but techniques to open the bud, to help the bud to open so that we can know the inner silence, the inner space, the inner peace.

I am giving you a very small name, but it contains the whole secret of all the religions; it contains the experience of all the Buddhas. If you can have even a taste of it, just a drop of it will be enough to transform you.

So start sitting silently with closed eyes. Just being, not doing anything: no mantra, no chanting. Thoughts will go on passing; let them pass, watch. They will come and they will go; watch them coming, watch them going. Just like the breath comes in and goes out, just watch the breath too. As silence grows you will start hearing the heartbeat; watch that too. As the silence deepens, only the watcher remains.

That is meditation: when only the watcher is there and there is nothing to watch. Then the watcher turns upon itself, then the watcher watches itself, then the witness witnesses itself. Then the observer itself becomes the observed too. That is the pinnacle, the highest peak, that human consciousness can reach. Beyond that there is nothing. Beyond that the same silence, the same coolness, the same bliss, continues forever.

Deva Prabhakar. Deva means divine; prabhakar means the sun, the source of all light.

Just as there is a sun outside, there is a sun inside too. Man is a miniature universe. In this small body all is contained. Man is a map of the whole existence. And if you move inwards you will find the same infinite sky there – with the sun, with the moon, with the stars – because when you start moving inwards you are for the first time entering into your own reality.

People live outside themselves, hence their life remains unreal. They are not even acquainted with their reality. They don't know how vast they are; they don't know their divinity, their glory. And because they go on living outside themselves they remain paupers, beggars. And the misfortune is that they contain treasures within themselves. Their life remains that of darkness when inside there is infinite light.

But rarely do people turn inwards. Why? Why don't people turn inwards? Even though Buddha says, Christ says, Socrates says, "Know thyself," they listen but they don't follow. There must be some fundamental reason for it, and the reason is that in going in, first you have to pass through a death. And that creates fear.

You have to pass through a death because you have created a certain image of yourself which has to be dropped: that image you have accumulated from the outside, from others. You cannot carry it in. There you will have to go utterly empty-handed; you cannot carry anything in from the outside. You cannot carry any image – not even your name. You cannot carry anything from the outside to the inside, and that is the fear: because all that we have is from the outside, we cling to it.

So we listen to the Buddhas and we say, "Maybe they are right, perhaps. One day, I will enquire into that inner reality too, but not now – tomorrow." We go on postponing and we never look into the fear,

into why we postpone. The fear is that we feel that we possess something, and it will be lost if we go in. In fact we don't possess anything and all that we possess will be taken away by death. It is better to drop it by your own self, voluntarily – at least in that there will be a dignity – and go in.

Die to the outside and go in. Let your image be shattered but go in, because there you will come across the real. And once the real is known, you will laugh at the whole ridiculousness of clinging to false images, of clinging to things which meant nothing, of clinging to possessions and to people – just to avoid going in.

Going in has two steps. The first is a death of all that you have known about yourself, death of all that you have been up to now. And if you are ready to die, to allow this total death, a rebirth follows and you become aware of your real self, of your immortality.

Prem Asho. Prem means love; asho means hope.

Love is the only hope. It is only because of love that man finds it possible to reach God. If there were no love there would be no religion, no prayer. If there were no love there would be no art, no poetry, no music. If there were no love there would be no beauty, no friendship. All that is valuable in life comes through love. Love is the source of all that is nourishing. Ultimately love becomes the door of God too. In its purest form love is prayer. And to know what prayer is, is to know God.

God cannot be known by any proof; God can only be known by a praying heart, a loving heart. It is not a logical conclusion but an existential experience of total love. When your love spreads all over, when it knows no limitations, when it is not bound to this person or that person, to this object or that a object, when it is unbounded, when it is like a flood ,i overflowing in all directions – you have known what God is.

God is love overflowing. To be flooded with love is to be flooded with God, hence I say that love is the only hope, otherwise everything is hopeless.

[The new sannyasin had previously written to Osho about her sickness, and says: I'm very ill and I'm taking drugs... the vegetarian food is making me weaker...]

Don't be worried. Have you seen Doctor Sardesai? (she nods) Just follow his instructions, and be vegetarian; don't be worried. Only in the beginning will you feel a little weak, but that's not much of a problem. It will help, finally it will help.

Forget that small disease. Mm, now I have given you a bigger disease – sannyas! And the only way to get rid of small diseases is to be caught by bigger diseases! If you have a headache and somebody puts a fire in your house, the headache is gone. When the house is on fire, who can afford to feel a headache? Mm? Your disease was just a small thing; now I have given you something bigger.

Forget all about it. Just take the medicine, take whatsoever is needed medically, but don't pay much attention to it; it is nothing to be worried about.

And one thing is certain: before you die, you will know something deathless in you. That much I can promise to you, and that is the only thing worthwhile.

But move to the vegetarian food, mm? Even if you feel a little weaker in the beginning – and you will – finally it will purify the body and purify the blood. It will help. Do only meditations which don't tire you, and do a few groups.

I have given you a few groups....

But remember that: don't exert yourself too much. Just in the beginning... Once these two, three months have passed, then you will be out of danger. And I think you will pass through this danger; don't be worried.

There is hope...]

[A sannyasin is returning because her father is dying of cancer. She says she feels relieved he is dying... and is afraid of herself.]

It is good, because he must be suffering. It is good. Nothing to be worried about. It is a relief. If he dies it is good for him.

... Don't be afraid. Just go there and be by his side in his last days. Just be very meditatively by his side – silent, prayerful – and help him also to be very silent, accepting, relaxing, resting. Tell him not to cling to life at all. That is the only problem: when death comes, if you start clinging to life you miss the whole beauty of death. Death is a beautiful experience – in fact, the most beautiful. If you can go into death rejoicing, dancing, you will transform the very quality of death; death will become a door to God.

So just tell him this from me: death is there – use the opportunity. Be more silent... and you be more silent around him, that will help. Don't be worried, and don't start feeling guilty that you are feeling relieved. It is perfectly good to feel relieved, because it is going to be good for him.

Once a body is in such a shape that it creates only anguish, anxiety, then it is a burden. Then it is better to be free of it. He will get another body – fresher, newer. It is just as you change the model of your car... and who cries and weeps for the old car? One feels relieved!

So go and don't be worried.

[A sannyasin says she has to return to her children in the West and explain to them that she has found here what she has always been looking for, and that she is coming back here.]

I will be with you and everything will be settled....

Everything will be managed; just go and everything will settle. Nothing to be worried about.

Always trust life and trust existence. If you don't trust, then anxiety arises and anxiety does not help. If you trust, you remain more cool and calm, and out of your coolness and calmness there is clarity, and out of clarity, whatsoever you do is right. When you become anxious you become unclear, confused. Then whatsoever you do out of confusion creates more confusion.

So trust life, remain calm and quiet, and know that deep down that everything is going to be all right. And you will always find that it is so. This is my whole life's experience, and not only my own but the experience of thousands of my sannyasins moving in the same way, trusting in the same way and finding that life cares, that existence is not neutral, that it is not indifferent and cold, that it is very warm towards you, that it wants in every way to help you. It is just that when you become too anxious, you lose contact.

Go – everything will be right – and then come back soon!

[A sannyasin, leaving, says: I am very confused sometimes. I'm afraid of it.]

You should be happy that only sometimes are you confused! People are confused all the time! It may be that because you are confused sometimes you know that you are confused. People are continuously confused, so they are happy! They don't know what confusion is and what is not confusion. At least you are aware, you know!

CHAPTER 18

19 August 1979 pm in Chuang Tzu Auditorium

Das Satyen. Das means a slave; satyen means truth – a slave of truth. And swami means a master.

It is a paradox, but existence is full of paradoxes. In fact if something is not paradoxical it cannot have much value, it cannot have much depth, it cannot be profound. If something looks very logical it means it is very superficial. The deeper you go, the deeper you enter into mystery, into paradox.

The way to become a Master is to become a slave. The way to conquer is to surrender. The way to be is not to be. Hence the question is not "to be or not to be"; if you really want to be you have not to be. You will have to choose non-being if you want being to arrive.

Become a slave of truth and you will be crowned as a Master.

Deva Arend. Deva means divine; arend means darkness.

It has been said again and again that God is light, but very rarely has it been said that God is darkness too... because there is nobody else than God, nothing else than God. Unless one becomes capable of seeing God in darkness too, one has not known God yet, because to know the part is not to know the whole. And to believe the part as the whole is a great misunderstanding. To call God light is a partial truth; to call God darkness is the complementary truth. Both together create the whole.

It is easier to think of God as light, because we are all afraid of darkness. Because of this fear of darkness it is difficult, very difficult, to comprehend God as darkness. But God is both. We have to transform our psychology, we have to drop our fears. And that is one of the greatest fears deep in the mind: the fear of darkness, because the moment it is dark, you don't know who you are. You can't see anything and you know only how to see outside; you don't know how to see inside.

The man who knows how to look in will feel immensely happy when it is dark, because with nothing to see outside you can turn in.

We have associated darkness with all kinds of wrong things: the devil is dark, death is dark, everything that is somehow frightening we have associated with the dark. It is utterly wrong: there is no devil and there is no death. Only God is – even in the form of devil is the divine, and even in death only God comes.

Remember it and start loving the darker side of life. Start loving the other aspect, the neglected aspect of life, the rejected aspect of life, and you will come closer to the whole.

[The new sannyasin says: I've always thought of darkness as not the opposite of light but that there is light and nothing else, and darkness doesn't exist. This is the way I've thought of darkness.]

If darkness does not exist, then about what have you been thinking? Then how does the question arise at all?

It is true that darkness does not exist in the same way as light exists, but darkness exists in its own way. Its way of existence is not that of presence but that of absence. It is a negative existence, so certainly it is not a positive thing. But it is a negative thing, and the negative has as much energy as the positive. It is just like the negative pole in electricity: without the negative pole there would be no positive pole; electricity would not be possible.

You have been thinking about darkness – that it is not – not because you know that it is not, but because you are afraid of it. Out of fear also sometimes we deny. There are many people who will say, "There is no death," just because they are afraid of death. They would like death not to be. That is their wish. They would like darkness not to be, so they start thinking it is not: "Why are you afraid? – it is not at all." This is a way of consoling oneself. I also say that darkness does not exist, but not in the same way as you are saying.

First drop your fear of darkness; it is there. First drop your fear of death; it is there. First drop your fear of the devil; it is there. And then you will come to know that darkness does not exist the way that light exists. It is absence of light, hence it has no existence of its own; so is the devil just absence of God, and so is death just absence of life. But those understandings will happen to you only when fear has been completely uprooted, not before it.

If you start philosophizing and fear remains, you may come to very beautiful conclusions, but they will be only hollow words; there will be no truth in them. Rather than believing that darkness does not exist, look into darkness, meditate on darkness. One day you will come to know that it doesn't exist. But don't start from the conclusion, don't start a priori, that it doesn't exist.

Anand Walburgis. Anand means bliss. Wal means a ruler, burg means a castle – a ruler of a castle, a king of a castle.

The body is a castle and consciousness is the ruler of it. If we go into our inner depths we will become aware of the phenomenon. The moment that you realize that the body is just a castle, a beautiful castle, which protects you tremendously, and that consciousness is the ruler, the master of the house, your life will know for the first time what bliss is.

But ordinarily things are very upside-down: the master is asleep, and the castle without the master functions mechanically. It is bound to function mechanically, it is a robot. It goes on performing its work, the daily routine, from birth to death, attaining nothing, reaching nowhere. That is not within its capacity. It is not meant for it; hence we cannot condemn it, we cannot blame it. All the blame goes to the master who is asleep inside. And because the master remains asleep and the body remains a mechanical function, life remains meaningless, empty. That meaninglessness and emptiness is what misery is.

The moment the master awakes, the sunrise has happened! You start being full of meaning, significance. A tremendous glory is yours then, and that makes the heart throb with bliss. And the moment you know the master, you know something deathless in you; all fear disappears. And when there is no fear, love arises. Love is the transformation of the energy contained in fear.

Anand Renata. Anand means bliss; renata means reborn.

Sannyas is bliss reborn. Every child is born full of bliss, but the whole upbringing is against bliss. It destroys the bliss. It makes the child more and more serious, less and less cheerful, more and more utilitarian, less and less playful, more and more logical and less and less loving. The whole process of upbringing, all over the world, hitherto, has been very destructive. The greatest crime that man has committed has been committed against children. They come as blissful flowers and we destroy all their beauty.

Sannyas means regaining that which is lost, reclaiming your own childhood. It can be reclaimed because it is there, deep down, hidden still. The society cannot really destroy it; it can only go on covering it with rubbish. We have only to throw the rubbish out, and the pure joy will be available again. Sannyas is rebirth, a rebirth of bliss, a rebirth of innocence. It is a second childhood. The first is bound to be lost, the second cannot be lost, because the first was unconscious, the second is conscious. The first was not achieved by you; it was simply a gift from God. The second is your own achievement, conscious, deliberate; hence you will not lose it.

Anand Geya. Anand means bliss; geya means that which can be sung. Bliss has two aspects. One always remains unexpressed; it is so subtle that it cannot be expressed. But the other aspect is not so subtle and can be expressed – through singing, through dancing, through loving, through painting.

Being creative in any way is a way of expressing your bliss. One can paint, one can sing, one can dance, and there are a thousand and one things which can be done to express your joy of life. But that is only one aspect, and that too just the circumference of your bliss; the center always remains unexpressed. There is no word in which it can be contained; no painting can have it, no color, no sound. But both are together.

And first one has to begin from the gross. First one has to start singing and dancing and rejoicing, then slowly slowly, one day dancing, suddenly one becomes aware of something hidden behind the dance of which one was never aware before. One day singing a song suddenly you hear something else inside which is far deeper than the song itself. One day playing on the flute, another flute starts inside which only you can hear and which cannot be shared.

Your name means a bliss which can be sung. Start from the gross side of bliss, and slowly slowly search and seek for the invisible hidden behind the visible. Just as there is body and soul, and the world and God, each thing has two aspects: the gross and the subtle, the visible and the invisible. The goal is the invisible and the visible is the means, the way.

Prem Kazuo. Prem means love; kazuo means a man of unity.

It is love that brings unity. Love is the chemistry that integrates one. Without love a man is just things put together without any inner unity. Yes, there is a certain arrangement but no inner thread connecting everything.

Without love man is more like a pile of flowers; with love he becomes a garland. The thread of love running through the flowers creates a unity. Hence love is the greatest secret of religion. It integrates you, makes you one, and the moment you are one you become capable of knowing the greater one: God. The moment you are integrated you are capable of knowing the universal integrity of existence.

Anand Paritosh. Anand means bliss; paritosh means contentment.

There are two kinds of contentment. One is a negative kind of contentment: in helplessness, one somehow consoles oneself that everything is good, just to cover up one's frustration, just to hide one's failure in life. But that is a very sad contentment and impotent too. It has no life in it. It is the silence of the grave, not the silence of a god.

The real contentment is not out of helplessness; it is not to cover up your despair. It is the shadow of your bliss. Bliss has to be attained, then contentment comes following it of its own accord. Then it has life, tremendous potential for creativity, immense beauty. But bliss has to be the first thing, not contentment. Contentment has to be the second thing. And you are not to do anything for it; it comes on its own. If you are capable of getting into a blissful state, then contentment is a reward from heaven. So I don't teach contentment, I teach bliss.

Sing, dance, rejoice; transform every moment of your life into celebration. Don't think that life is ordinary. It is so precious, it is so extraordinary that it is just incredible; it is unbelievable that it is. Feel grateful that we are part of this beautiful existence; that we share this existence with the suns and the moons and the stars; that we are part of this beautiful existence which has the Himalayas, the great rivers, the trees, the rocks, the animals, the birds, the people. It is such a vast, rich life that not to feel grateful simply means one must be utterly unintelligent, stupid.

Initiation into sannyas is initiation into intelligence; initiation into understanding that which is. And the very understanding of life brings bliss. Bliss brings contentment. Contentment is another name for God.

Prem Sagaro. Prem means love; sagaro means ocean.

Man appears only as a dewdrop, but the dewdrop contains the ocean. We never become aware of the ocean if we are never in love. It is only love that makes us aware of the oceanic quality of our being, of the vastness, of the infinite sky that we contain within us. Love makes us aware of the god

within. Except love there is no way to truth. Without love man is just ordinary, of no significance, because without love no flower blooms, no song arises, no dance is felt in the being. But with love one explodes and becomes an ocean.

I teach love and only love!

[A sannyasin, arriving, says: Why don't I love you?]

Love is not a phenomenon that can be made a question. It happens when it happens. There is no why, there is no how either. If you try to love it will be false. So wait, it will come; when the right moment is there it will come. It simply comes one day; one day you wake up, it is there. And unless it comes on its own nothing can be done.

Man is utterly helpless about love. It is beyond your capacity. It is something bigger than you; you cannot do anything about it. You can simply wait in deep humbleness, in patience and hope. If you can wait and hope, it is bound to happen.

[A sannyasin says that for two months she has had a sound in her head like the ocean, which is very strong in lectures.]

It is there? Whenever you are silent it will be there. It is a good sign – nothing to be worried about. Enjoy it. That is exactly the meaning of your name. Nada means the cosmic sound.

Sound is always there but because we are not silent we don't hear it. It is exactly like the ocean, and sometimes in the night when you are really silent it will be tremendous.

Don't be afraid; enjoy, dance with it, sway with it. Let it overpower you and possess you. Be simply gone with it. It is something immensely valuable; it is a milestone in meditation. Don't be worried at all. Be in a mood of rejoicing that something has started happening. Feel blessed!

CHAPTER 19

20 August 1979 pm in Chuang Tzu Auditorium

Atmo Kim. Atmo means the innermost self, the supreme self; not the ego, but the self.

The ego is superficial. It is in fact given by others to you; it is not yours. It is based on the opinion of others. Somebody says you are beautiful, somebody says you are intelligent, somebody says you are kind, compassionate, and the ego is gathering. That's why when somebody says something which goes against your ego, it hurts. Everybody was saying you are so beautiful, then somebody some day says you are ugly, or that you are unkind, cruel, or that you are unintelligent; then the problem arises. The ego goes on repressing the negative and goes on magnifying the positive. It is a soap bubble: it can burst any moment. Just a pin-prick is enough to burst it.

The self is that which you bring with you, with which you are born, which is your reality; not conferred by others on you but given to you and by God himself. And this self can only be known when you become egoless, otherwise the ego goes on confusing you. The ego is the false self, and if the false self is there it is very difficult to know what is real; the false has to be discarded before the real can be known.

And kim means ruler, so your full name will mean self-rule, self-ruler, one who rules oneself... and that is the true kingdom – to be a master of one-self. But the ego never allows that kingdom to be yours. The ego is a pretender and keeps your eyes clouded. It has to be completely dispersed.

Sannyas means surrendering the ego, but by surrendering it, one conquers oneself, one becomes a ruler of oneself. And to rule the whole world is nothing compared to that beauty of ruling oneself.

Anand Atul. Anand means bliss; atul means immeasurable, incomparable, unique.

Bliss is always immeasurable, it is infinite – all measures are finite – there is no way of measuring it. Bliss is also incomparable: you cannot compare it with anything else in existence. You cannot even

compare your bliss with somebody else's bliss, because it is not matter. It has no form, no shape, no weight – how to compare? – it has no color, no taste. There is no way to compare. One simply knows one's own bliss; one cannot know somebody else's bliss. Inference is possible, knowing is not possible; hence it is unique too. When it happens, it happens in such a unique and original way; it has not happened to anybody like that before, and will not happen to anybody like that again. It never repeats itself. By being blissful one for the first time becomes individual, because one cannot be an individual unless one has something unique and original.

And by becoming blissful one becomes, for the first time, part of God, because to know something infinite is to know some aspect of God. Bliss is one of the aspects of God.

God has three aspects: satchidananda. Sat is his first aspect; sat means truth. Chid is his second aspect; chid means consciousness. Anand is his third aspect; anand means bliss. This is the real trinity, not the father and the son and the holy ghost. That is very anthropocentric; that is very childish, juvenile, that whole idea of father and son and the holy family. And the family is not even complete because the mother is missing. The male chauvinists of the past did not allow a single woman in the trinity. It would have been very easy to convert the holy ghost into the mother. Mother, father and son would have been far more human. But they could not allow a single aspect of God to be feminine.

Satchidananda has nothing to do with male and female; in fact at that state of transcendence nothing can be male or female. One goes beyond it. In the deepest meditation you will also go beyond it. You may be in the male body or you may be in the female body, but the body is left far behind. When you reach to your center you are pure consciousness, pure truth, pure bliss.

Anand Theo. Anand means bliss; theo means God's gift.

Bliss is never an achievement, hence one cannot desire it. It cannot be made a goal. You cannot be ambitious about it. If you are, that very thing will be the hindrance. Bliss comes when you are not asking for it, not searching for it, not seeking for it, not desiring it, not even waiting for it. Then it suddenly comes, because this is something unique: not to desire bliss, not to ask for it, not to expect it, not to hope, not to wait. This is what meditation creates: this space of utter silence and stillness, of absolute desirelessness. In that moment, without your asking, it simply enters you. It overflows you.

Seek and you will go on missing it. Do not seek, drop all seeking, and immediately it is yours. It is a gift of God, but only those who can be absolutely silent are worthy of receiving it. It is not impossible, but we make it impossible by desiring it. That is the only problem that one has to solve.

You can desire money: without desiring you will not get it, it is not a gift. You can desire power, prestige: they will not come on their own. You will have not only to desire, you will have to fight for them; you will have to be constantly struggling for them; you will have to be aggressive and violent for them. Even then nobody knows whether you will attain or not, but that is the only way to attain: you can hope for the best.

But bliss cannot be desired, hence all the great Masters of the world have been teaching a single thing: desirelessness – because the moment you are desireless, you open up; all tension is gone, all anxiety disappears, all anxiousness disappears. And in that opening the beyond penetrates you.

Anand Christine. Anand means bliss; christine means a follower of Christ. It does not mean Christian.

A Christian is Christian only because of his birth. His Christianity is only a formality. It is a social phenomenon; it is an accident of birth. If he were removed to a Hindu home after his birth he would be a Hindu and he would never remember that he is Christian. So Christianity, Mohammedanism, Hinduism, Buddhism – these are just part of upbringing, they don't really make you religious. One has to choose very consciously, not accidentally. Religion has to become a commitment, consciously made, then only is it real.

Now, becoming a sannyasin is a conscious effort on your part. You are deciding it. It is not decided by birth; it is not decided by your parents; it is not decided by anybody else; it is your own longing. This makes you a real follower of Christ.

And the second thing to remember: Christ has nothing to do with Jesus personally; Jesus is only one of the Christs. Moses is a Christ also, Buddha is a Christ also. Lao Tzu is a Christ also. Christ is a state of being; many have achieved it, many will achieve it. Christ simply means one who has attained to god-hood, one who has been welcomed by God, crowned by God. That is the literal meaning of the word: one who has been invited by God to become a guest in his house.

So forget all association of Christ with Jesus. Jesus is one of the Christs. Learn as much as you can learn from him but don't forget that there are other Christs also; they have their own beautiful messages. And all those messages have to become part of your inner being.

One who loves Jesus and Krishna and Buddha and Mohammed without any preference, without any prejudice, who loves all of them simultaneously, equally, becomes infinitely rich... obviously. His consciousness becomes a garden which has many flowers and many perfumes.

Be a blissful follower of the state called Christ. Don't be attached to persons. Remember always that Christ is just like Buddha; these are states. Jesus, the Christ; it is not his name. Gautam, the Buddha; "the Buddha" is not his name. Mahavira, the Jinna; "the Jinna" is not his name. The Jinna means one who has conquered himself; Buddha means one who has become fully awakened; Christ means one who has been crowned by God. They all mean the same in different ways.

Svatmo Sietze. Svato means self; sietze means conqueror – one who has conquered himself. That's the whole pilgrimage of religious consciousness.

There are two kinds of victories possible in the world. One is extrovert. You can accumulate money, you can have a big kingdom, you can become an Alexander, a world conqueror. That is one of the possibilities of being victorious, but it is a superficial phenomenon: death comes and destroys everything that you have made, and death comes sooner or later, unavoidably, inevitably.

There is another kind of victory which death cannot destroy. That is introvert: you move inwards, you penetrate your own interiority. Meditation, prayer – these are both methods of conquering yourself. And when one has conquered oneself, when one has arrived at one's own innermost core, great bliss descends. It is a bliss that has a beginning but has no end, a bliss which happens in this body but is not part of this body, and a bliss which happens in time but comes from beyond time.

To conquer oneself is to be fulfilled. Then one can die restfully, relaxedly; life has not been a wastage. One has bloomed, one has flowered, one has made life as rich as one could. One has contributed one's share of joy of love, of celebration.

Anand Carmel. Anand means bliss; carmel means a garden – a garden of bliss. That's exactly the meaning of paradise: a garden of bliss, the garden of Eden, God's garden.

We have not lost it; we are still in God's garden, because there is no other place to be. The whole idea that Adam and Eve have been expelled from the garden is nonsense. Where you can expel them to? Wherever they are they will be in God's garden, because the whole existence is his garden. Expulsion is impossible.

They have not been expelled; they have simply fallen asleep. That's what happens by becoming knowledgeable: eating the fruit from the tree of knowledge, they have fallen in a deep sleep. Knowledge is almost like anesthesia: it drugs you, it makes you drowsy; it takes away your awareness and alertness.

Watch how alert children are. The moment they start going to school their alertness is lessened every day; by the time they come from the university, look into their eyes at what has happened: they have fallen asleep. Now they know much but they are not conscious. Before, they knew nothing but they were conscious; now their consciousness is covered by layers of knowledge. Their consciousness was a clear sky and the knowledge is like dark clouds.

That's what has happened to Adam, and it happens to every Adam and to every Eve. It is not something that happened once and forever; it happens each time a child is born. He is born in God's garden, then he eats the fruit of the tree of knowledge. And if he does not eat it, then there are serpents all around to force him to: the parents, the teachers, the society. In every possible way he is forced to eat the fruit of knowledge.

Nobody seems to be interested in his consciousness; everybody seems to be interested in making him more knowledgeable. Why? Because knowledge can be used by others; consciousness cannot be. Knowledge is utilitarian; consciousness is just like a beautiful flower. It has no utility – tremendous ecstasy, but you cannot put it to use.

The society needs people for certain work to be done. The society does not need people really; it needs functionaries. It needs a clerk, a station master, a deputy collector, a prime minister, a president; it needs functionaries. It does not need people, it does not need persons. And that work can be done through knowledge only. What the serpent did in the garden of Eden, schools, colleges and universities are doing all over the world now. The business of the serpent has become really vast; thousands of universities, doing the same job...

By becoming a sannyasin one is deciding to wake up. Knowledge is sleep and one has to wake up from knowledge; one has to be innocent again. One has to become unknowledgeable again. One has to pass through a process of unlearning: all that the society has forced upon you has to be put aside so that your consciousness can express itself again. That is rebirth. And to be reborn as consciousness is to enter into the garden of God again. In fact, we never left it; we have always been in it, but we have fallen asleep.

The function of the Master is to shake you, to shock you, into wakefulness. It is a thankless job, because to shock somebody, to shake somebody, is bound to be a thankless job.

That's why Jesus was crucified: he shook people too much, he shocked them beyond their tolerance. He seemed to be too compassionate and in such a hurry to help that he annoyed people tremendously.

That's what Socrates did. His whole life was just shocking people into awareness: questioning, enquiring, creating doubt about their knowledge, creating skepticism of all that they had believed before. A single man and the whole of Athens was annoyed. A single man was disturbing them too much; he was not allowing them to sleep peacefully. He was a nuisance.

All the Buddhas have always been nuisances to the people who want to sleep and dream. And sometimes it happens that people are dreaming beautiful dreams, and you start shaking them... It is not their fault that they become annoyed. If they crucified Jesus, they have to be forgiven; if they poisoned Socrates, they cannot be condemned. What more can you expect from sleepy people, unconscious people?

So remember, your name means bliss garden, garden of God. And it is all around, within and without; we are in it. I am in it consciously; you are in it unconsciously. By becoming a sannyasin you are asking me to shake you up, to wake you up. Even if sometimes I am hard, forgive me! And constantly remember that the Master has to be hard if he really loves you. If he cares, he is bound to be hard. If he does not care, then there is no question: then you can be left alone to sleep and dream, to your heart's content.

But I cannot leave my sannyasins alone! They have to be awakened, whatsoever the cost! At any cost, awakening has to be achieved. Without it life is meaningless; without it there is no life really; we only drag. We vegetate and call it life. This is not life.

Your sannyas will become the door for the true life, the real life, the life that is lived in God, in his garden.

Anand Himalayo. Anand means bliss; himalayo is the name of the greatest mountains of the world.

Literally it means the house of peace, silence. And the Himalayas are the most silent place in the world. They are still virgin, unpolluted, uncorrupted. It still has the flavor of the ancient days. Moving into the deep Himalayan ranges you start feeling no more part of the twentieth century world. You go back at least ten thousand years, when humanity was in a totally different stage – very innocent, childlike. Those were the days of poetry, not prose; those were the days of religion, not science. Science is mundane, ordinary. Religion is a flight of the alone to the alone; and listening to the Himalayan silence, suddenly you become aware of a silence within you

There is a silence without, there is a silence within. But the silence without has been completely disturbed by the society; it has disappeared. And because it has disappeared you have become almost incapable of knowing the inner silence; nothing triggers

I am creating here a small, alternative world of people who can again live in innocence, silence, peace, who can again live not as extroverts, but deeply rooted in their own inner being, who can live from within.

Just as there is a Himalayan silence and peace and bliss outside, I would like you to create a Himalaya within. It is possible – arduous, difficult, but not impossible. And because it is arduous and difficult it is a great challenge, worth accepting. There is no greater challenge than that. And to know the inner peace is the beginning of knowing God. To know the inner silence is the beginning of knowing the eternal silence of existence itself.

[A sannyasin says: I want you to help me to find out where I deceive myself.]

That will happen, nothing to be worried about. You are already becoming aware of it. How many groups have you booked for?

[He answers: You have given me four, and six Samadhi sessions.]

Everything will be settled. You will become capable soon. The moment you know where you deceive, the deception disappears. You need not do anything else than know. Understanding is transformation; knowing is enough to be liberated. The problem is just that we don't know where we are deceiving. Once we know that this is the point where we are deceiving, immediately the change happens; not even an instant is lost.

It is going to happen, just wait a little: I will be after you!

CHAPTER 20

21 August 1979 pm in Chuang Tzu Auditorium

Deva Ethel. Deva means divine; ethel means noble.

Man remains an animal unless something of the divine penetrates him. Man is just an animal without God. But the uniqueness of man consists in his being able to become available to God; no other animal can become available. All other animals remain closed; they live a closed life, absolutely preconditioned, destined. There is no freedom, no choice.

Man can choose either to be with God or to be against God. If one chooses to be with God one becomes noble. If one chooses to be against God one falls even below the animals; one becomes ignoble.

Anand Rosebud. Anand means bliss; rosebud means rose.

Bliss is a rose of consciousness. It is a flowering of your inner being. It is the release of your fragrance. Everybody carries it within himself, unaware, oblivious of it, uncaring about it, inattentive; hence the bush never grows, rosebuds never appear on it. The roses remain only in dreams. And man dreams of roses. Man would like to become a flower, man would like to become a bird on the wing, man would like to touch the stars – but all these things remain just dreams. They can all become realities: man can be a rose, man can be a bird on the wing, man can not only touch the stars, man can become a star himself.

All that potential remains potential; we never actualize it. Our whole life remains concerned with small, mundane things. I am not against the mundane world, but to remain confined to the mundane is to remain stuck, stagnant, and that stagnancy creates misery. Joy is in the flow. If one goes on flowing and growing, joy continuously follows one like a shadow.

Man's life is not that of matter; it is pure energy, the purest form of energy, and energy needs movement, energy needs growth. Keep it confined to a certain state and it feels suffocated. That's how millions of people go on feeling: suffocated. Something is missing; they know that something is missing, but they are afraid to deeply research into what it is. They want to avoid it. They keep themselves engaged somewhere else, so that they don't become concerned too much about the missing thing. That which is missing is simply the flow, the growth, the opening, of the rose.

Sannyas is nothing but an effort to transform your potential into an actuality, to bring your seeds to roses. Then bliss is yours, then benediction is yours, then ecstasy is yours; and life is meant to be a benediction, a blessing, an ecstasy.

Anand Enrica. Anand means bliss; bliss is a state beyond all duality. It is neither pleasure nor pain: it is a state of utter peace. Even pleasure is a disturbance. Pain, everybody knows, is a disturbance, but those who have known bliss know that pleasure is also a disturbance; that not only is death a disturbance, but life too... but only for those who have known bliss. Then sadness and joy, unhappiness and happiness, darkness and night, day – they all disappear. One is left in absolute bliss, and that is the moment when one becomes the master of oneself. That is the meaning of enrica: a home-ruler.

The body is the home, the mind also; beyond the body and the mind there is a witnessing consciousness. Unless one knows it one remains a slave, either of the mind or of the body, or of both.

Sannyas is initiation into that witnessing. Sannyas is not something on the outside; the outer is only symbolic. It is something inner. It is shifting yourself from mind to consciousness. It is moving from thoughts to the witness of thoughts, and immediately one becomes a Master.

That mastery has to be achieved. It is difficult, arduous, but immense is the benefit. Even the effort to achieve it is immensely beneficial; even the effort brings a grace to you. Just the idea of reaching it and you are a totally different person, because a new ray of light has already entered you. You can never be the same again.

Anand Sundram. Anand means bliss; sundram means beauty – beauty that comes through bliss.

There is a beauty of the body and there is a beauty of the soul. The beauty of the body is ordinary, momentary: today it is there, tomorrow it may not be there. And the beauty of the body is more in the eyes of the looker than in the object of beauty itself, because the same person may be thought beautiful by one, may be thought ugly by another. But the beauty of the soul is something inner. It is not in the eyes of the onlooker, because it cannot be seen; it is not a question of seeing. It can only be felt. It is not a beauty that can be destroyed by anything. Not even death can touch it, fire cannot burn it; it is eternal.

In the East mystics have talked about God in two ways. Those who were more intellectually oriented have talked about God as satchidananda. Sat means truth, chid means consciousness, ananda means bliss. Those who were not so intellectually oriented, who were more emotional, devotional, more poetic, more of the heart – they have talked about God as satyam, shivam, sunderam: truth, goodness and beauty. These are the two trinities talked about in the East.

Truth is the same in both; it has to be so because God is: that isness is his truth. But then the differences come. The intellectually oriented think of God as consciousness, and then as bliss, because consciousness is continuously seeking for bliss. It is a search for bliss, so the ultimate goal becomes bliss. But the poetic approach is different. The ultimate goal is always beauty; bliss is a byproduct. When you have experienced the ultimate beauty of existence you feel bliss, but that is a byproduct, a consequence; it is not the goal. To the poet it is not relevant even to talk about it. It comes on its own, just as when listening to beautiful music you feel surrounded by a bliss, but your concern is the music, the beauty of it.

Watching a beautiful sunset, a bliss descends, but that is a consequence; it is not the goal. Your concern is the sunset. You are so absorbed in the sunset that bliss has to happen. In such utter silence, in such utter absorption with something beautiful, bliss is bound to happen. One need not think about it.

Hence in the poet's description of God, satyam – truth – is there; then the change starts, then the paths divert. The second is not consciousness but goodness, virtue, grace, purity, innocence – those are all the meanings of shivam. And when one is graceful, virtuous, pure, innocent, beauty arrives. That beauty is spiritual beauty. You cannot find it in the outer world; you have to go in to the innermost... in the innermost shrine of your being it lives.

But both descriptions are right. They are simply symptomatic of two different minds. Humanity can be divided into two different minds: the intellect-oriented person and the emotion-oriented person.

For you the second orientation will be helpful, hence I am reminding you – and your name will constantly remind you – be a poet. Your approach towards life has to be that of a poet, of a dancer, of a singer, of a musician. Let God come to you as beauty. Seek and search for beauty, and wherever you find beauty, bow down. By the side of a rosebush, at the time of sunset, seeing a white cloud floating in the sky, surrender! That will be your prayer. That is going to be your path.

Anand means bliss; satyam means truth.

Life can be lived as truth, or as untruth. Ordinarily people live life as untruth. They think it is very clever, intelligent. It is not; it is sheer stupidity. They think they are deceiving others; in fact they are deceived themselves. And when they die their hands will be empty, because you cannot take an untrue life with you beyond death.

To be a sannyasin means a decision to live life as truth, as authenticity. Be yourself, whatsoever the cost. Even if one has to pay with one's life, it is worth paying, because truth is the highest value; everything can be sacrificed to truth. Don't be pseudo, don't wear masks. Don't pretend; just be simple, true, and express yourself as you are. In the beginning it is difficult and hard because the whole world lives in the pseudo way, but slowly slowly, it is tremendously paying, because untruth can never make you happy; it brings more and more misery, more and more complexity. Assert one lie and then you will have to assert one thousand and one lies to defend it. And this is how people become confused, insane, a chaos.

Say the truth and you need not defend it; you need not even remember it. Be the truth and your life will remain very simple, uncomplicated. To live a simple life does not mean to live the life of a poor

man. To live a simple life means to live the life of truth. Then there is no inner complication: one is whatsoever one is. Slowly slowly, people also start accepting one's truth, accepting the way one is. And whether they accept or not is not the point.

Even if one has to suffer for being true, it is good. That suffering is a cleansing; that suffering will bring maturity, integrity, growth.

Deva Pritamo. Deva means God; pritamo means beloved. Let God be the beloved.

Seek and search for God in everything that you are doing, and you will find him everywhere. Eating food, eat him; drinking water, drink him. Then the taste of the food is his taste, and the coolness of water is his coolness. Breathe him in and out. Let him surround you in every possible way. When you see the stars think of him. When you watch people know that these are all his forms.

In the beginning you will have to remember it, but soon it becomes natural. Then one need not remember; it simply remains there. It becomes an undercurrent in your consciousness.

This is the method Sufis call zikr: remembering God continuously, in each act, in everything that you come across. And you can be certain that one day God is going to knock at your door. If your love is enough, if your love is total, God is going to happen. It has always been so, it will always be so: it is the eternal law.

Prem Dwaro. Prem means love; dwaro means the door.

Love is the door, the door to all that is valuable, the door to all that is significant, the door to all that is worth achieving. Anything that can be achieved without love is bound to be worthless. Love is the criterion, so judge everything by love.

Money can be achieved without love, in fact it can be achieved only without love. Political power can be achieved only without love; in fact only in a really loveless manner can one have political power, otherwise not. That means that these things are not worth trying.

But music cannot be achieved without love, and poetry will not be possible without love, and dance will not be born. That means that these things are worth going into. And what starts as music ends as meditation. What starts as poetry one day is found to have led you into some unknown territories, some uncharted seas; and those uncharted, unknown, unmapped territories are what God is all about.

What starts as dance sooner or later takes you into such ecstasies where ego disappears, where even the dancer is not found anymore; only the dance remains. And when only the dance remains, you have arrived; the door has opened.

Love is the door to God and to all that helps to reach God.

[A sannyasin says: Often I feel rejection, especially from girls I'm attracted to. I feel very stuck and all my energy is in the head and I feel like a fool.]

Just wait – you have come to the right place! Here, no man is afraid of being rejected but every woman is afraid! Men are proving such cowards here that they try to escape from girls.

This is a different world: the girls are chasing the boys! You will not be saved – you wait!

You have come to the right place, Gokul. This problem will disappear; after three months you will bring just the opposite problem!

Have you booked for a few groups?... Do these two and then I will give you a few more, mm? And don't be afraid: just being here for a few days and the problem will disappear.

CHAPTER 21

22 August 1979 pm in Chuang Tzu Auditorium

Deva Martha. Deva means divine; and Martha was a disciple of Jesus and has a very special thing about her: she was the greatest hostess in Jesus' life. She cared for, served, looked after Jesus; hence her name has become the symbol of a great host. And that's what everybody has to become: a great host to God. Unless we become hosts to God he cannot come into us, he cannot be a guest.

God has to be a guest and we have to become hosts. That's what sannyas is all about: becoming a host to God.

[A sannyasin who has brought her seven-year-old daughter to take sannyas, says she finds her a drain, and asks Osho to help them both.]

Remember one thing: care as much as possible but don't be concerned too much. Caring is one thing and worrying is another; it is worry that drains. It is not her; it is something in your mind. You are worried about her too much, and if you worry then naturally you feel drained. And if you feel drained, you will take revenge on her, unknowingly, unconsciously, and that will create guilt. If you don't worry about her and it has become a habit in you, that will also create guilt – that you are not worrying; that means you don't care. But worrying and caring are two totally different phenomena. In fact the person who worries cannot care. His energy is lost in worrying; nothing is left for caring. And then one worries more because one is not caring.

Stop worrying. Leave it to God; trust that everything will be okay. Whatsoever little bit you can do out of your love, do; and don't do it too much either, because one can be too much of a loving mother. You can ask the psychiatrists, psychoanalysts; they say that everybody is suffering from mothers.

The whole finding of psychoanalysis is that the mother is the root cause of all illness, disease. Mothers are suffering so much for children, and every child suffers because of the mothers! It is a vicious

circle. It is good to give the child a little more freedom. Yes, there is a little bit of danger in giving freedom, but that danger is part of life.

Don't be around her too much; leave her alone. Help her to depend on herself more and more, and the sooner she depends on herself, the better.

Remember that love is not a duty, and you have made it a duty, it seems, so you have to fulfill it. Then it is a drain! Only love to the extent that it is spontaneous, natural, not a duty. Don't make it a should. Don't make it something moral – that you have to do it, that if you don't do it you are forgetting your duty. It is not a duty at all!

Love without any idea of duty and then it is never a drain; on the contrary, love is always a nourishment to both the persons who are in love: the mother, the child, the husband, the wife, two friends. Both are nourished, it is a mutual nourishment. That is the beauty of love. And the ugliness duty has is that it is mutually draining. It is not only that you are feeling drained; if you are feeling drained then it is absolutely inevitable that she will also feel drained.

It always happens to both parties, the same: if you feel nourished, she will feel nourished. So it is not only for your sake that you should feel nourished, it is for her sake too.

Mothers are too motherly. All mothers are Jewish... and a Jewish mother is a dangerous mother. She loves too much; her love becomes such a heavy weight that the child is crushed.

It is not an accident that Sigmund Freud was a Jew and he discovered that the mother is the disease. In fact all the great psychologists are Jews; in fact psychiatry is a Jewish function, it is a Jewish profession. Jews are the best at it because they know their mothers!

So just become more natural. Leave her to herself more.

Do a few groups – they will be helpful.

Anand Suzette. Anand means bliss. Bliss is a state of transcendence, transcendence of all dualities, of all divisions.

To live in duality is to live a schizophrenic life, and we all live in duality.

Our love is never alone: it is love-hate. And our happiness is never alone: it is happiness-unhappiness. In fact love and hate should not be two words. Looking into the reality of the human mind, we should drop the division between these two words. They should be made one: lovehate, happinessunhappiness, joysadness, lifedeath, daynight. These are one phenomenon. Because we have divided them in two, we have become divided in two; our whole vision has become schizophrenic. And to be divided in two is to be in misery, because there is constant conflict inside: to be or not to be, to do this or to do that, to love or to hate, and it is not so easy to decide either.

If one really wants to decide, one would be absolutely stuck and paralyzed. So people go on without deciding; people live just accidentally. Their decisions are dependent on the moment: whatsoever happens in the moment they allow it to happen. They are like driftwood, just at the mercy of the

waves and the wind, with no sense of direction. And the war inside is constant: day in, day out, there is a civil war. The whole thing will continue if we don't go beyond the duality, beyond the division, beyond the dividing habit.

Life is one. It is not divided anywhere: there is no demarcation line between hate and love, no demarcation line anywhere between night and day. Day and night are one phenomenon, just as hot and cold are. There is no dividing line; it is the same phenomenon. That's why the same thermometer can judge both: it is only a question of degrees. The difference is not of quality but only of quantity. The night is a little less day and the day is a little less night; love is a little less hate and hate is a little less love. If we start thinking in terms of degrees rather than polar opposites, then we will be able to look at life in a totally different way, and that is the right way.

Anand means looking at life without any division. Then peace descends, warring inside, conflict, disappears. When we are one and our vision is one and we can see that all dualities are false, a great joy arises, which is totally different to whatsoever we have known in the name of joy. It has nothing to do with it. This is the ultimate state everybody is trying to achieve, consciously, unconsciously. This is the goal of all religion.

And suzette means a graceful white lily. That's what bliss is in its ultimate form: a graceful white lily. It is grace because it is tremendously beautiful. It is grace because it is a benediction, it is a blessing. It is grace because God surrounds you in those moments; you are transported into the world of the divine, into the dimension of the divine.

And it is white, the phenomenon is white. White represents totality. White means all colors together. White is red and blue and green and all other colors, all the seven colors together. White is not a single color but the whole spectrum. When all the seven colors are synthesized into one single unity white is created. In all the cultures white has always represented the whole, the total.

And the lily is one of the most innocent flowers. Bliss is graceful, bliss is total, and bliss is a flowering – a flowering of innocence, a flowering of wonder, a flowering of your childhood again. You are reborn. Initiation into sannyas is initiation into a rebirth.

Prem means love; prakash means light.

Man lives in darkness if he lives without love, and to live in darkness is not to live at all. Darkness is death. One simply stumbles; one cannot even walk. One cannot see where one is, who one is, from where one is coming and to where one is going. The whole life of darkness is constantly falling into this ditch or into that ditch, falling here, falling there, wounding oneself and others, getting stuck with this wall or with that rock, bumping into people; and that's what is happening all over the world. Everybody is moving in darkness, and then there are clashes, which are inevitable. People are clashing with other people, nations are clashing with other nations, religions clashing with other religions, as if the whole of life consists of only conflict, violence, destruction. The reason is that we are living in darkness; we have not been able to light the flame of love.

My whole message can be reduced to a single word, to one word: love. And my own observation is that that is the only thing that is needed and that is the only hope that can save humanity. Love can be the savior, and only love can be the savior.

It is not difficult to light the flame of love in your heart, because the heart is supposed to carry all that is needed to create light. Everything is given – you just have to create the arrangement, a right synthesis of all the ingredients, and you can make fire in your heart. And once the light of love is there your life is no more a life of destruction; it becomes a life of creativity. And to live creatively is to be religious, to live creatively is to live for God, to live creatively is to allow God to live through you. But only a man of love can be creative, and only a man of love can be a blessing to the world.

Anand Avinash. Anand means bliss; avinash means eternal.

Happiness is momentary, hence it never quenches your thirst; on the contrary it makes you more and more thirsty. It gives you hope but it never fulfills it. It promises much but it never delivers the goods. Happiness is so fleeting that it simply keeps you alive, hoping that something is going to happen tomorrow. It is like a carrot, hanging just ahead of you, so close that it seems you are going to achieve it any moment. But the distance between you and the carrot remains always the same: as it was when a child was born, it remains exactly the same when the child dies in his old age. The distance never changes; it always remains just around the corner. So one cannot drop hoping. Hope continues, and because it is never fulfilled, in the wake of the hope, frustration continues. This is how people live.

That is going to happen if we go on looking outside. Unless one turns in, one cannot know what eternal bliss is. It is our innermost character, our innermost characteristic; it is our intrinsic nature. Hence to seek outside is to seek in vain. It is not there. It is almost like you look in the mirror: you see your face and you start looking for the person.

Sometimes small babies do that: if you put the mirror before a baby, he starts searching for the child, where he is, because he can see him... He will try to grab and catch hold of the child, and there is nobody. If the child is intelligent he will try to go behind the mirror: maybe the child is hiding there.

But that is the situation of every human being: as far as reality is concerned, people are behaving in a very childish way. The real thing is inside; the world only reflects it, and you go rushing after reflections. One has to turn in.

Looking in the mirror, remember it is your face but it is not there; it is not in the mirror at all. Close your eyes and go in, because your real face is there.

The search for happiness can have two alternatives: either extrovert or introvert. If it is extro it is going to fail, it is doomed to fail. If it is introvert it is bound to succeed... as inevitably as it is bound to fail if you search outside. And once tasted, it is yours forever. Once known it cannot be lost. Nobody sees it, nobody can destroy it – not even death.

Santosh Sindhu. Santosh means contentment; sindhu means an ocean – an ocean of contentment.

We are oceans, but of discontentment. We can be oceans of contentment too, because it is the same energy that becomes discontent; it can become contentment. It is the same energy standing upside-down. We are not to go in search of some new energy; all that is needed is already given. It is as if a man has legs but is standing on his head and is miserable because he cannot walk; he is crying, weeping, suffering. He is creating his problem. All that is needed is somebody to hit him

hard, to wake him up, to tell him that, "You are simply being foolish. Just stand on your legs and you will be able to walk."

Every man is born to be blissful, every man is born to be wise, every man is born as a potential Buddha. But people are standing on their heads. The reason is because every child finds that everybody else is standing on their heads: so this is the way how to be! He learns from others.

So it is a self-perpetuating misery – his children will learn from him. His parents had learned from their parents... It is an ongoing process. How it started in the first place is one of the mysteries. Who was the inventor? It seems that the priests invented the whole thing.

They say that prostitution is the oldest profession; I don't believe it. Prostitutes cannot be the oldest; the priests must be the oldest, because without priests there cannot be prostitutes. The priest brings in marriage, marriage brings in prostitute. The priest teaches you how to be: he gives you a character, a morality; he gives you commandments. They look beautiful: do this, don't do that – but by his teaching of do this and don't do that, he destroys your spontaneity; he destroys your responsibility; he destroys your consciousness. That's how a person becomes upside-down. Character becomes more important, consciousness becomes less important, and then the whole thing becomes a chaos, a mess.

Consciousness is suprememost, everything else is secondary – and you are again on your feet. This is exactly, precisely, my work here: to help you, to remind you, that consciousness is the most fundamental thing; everything else is secondary. First you have to become more and more conscious, then all else follows of its own accord. You need not create a character, your consciousness is enough. It will give you a character, and that will be a totally different character because it will be fluid, flexible, changing, moving with the situations. It will be alive, not a dead structure around you. It will grow with you. It will be new moment to moment, it will be reborn every day; hence it will never lag behind. It will not be a weight; it will be like wings.

Let consciousness be the first priority in your life, and then it is not difficult to transform your discontents into contentment, to transform your anger into compassion, to transform your greed into sharing, to transform your physical, gross reality, into a spiritual, subtle reality. But the first requirement is to bring consciousness to the topmost of your priorities. Nothing else should be more important than that – not even God!

CHAPTER 22

23 August 1979 pm in Chuang Tzu Auditorium

Anand Friederike. Anand means bliss; friederike means rule of peace. Your full name will mean rule of bliss and peace. Peace alone can become cold, can become unloving, can become a kind of death, can easily go negative. There is every possibility that it will be the peace of a cemetery – not of life but of death.

Anand – bliss – alone, can become too much of an excitement. It is ecstasy. It can become feverish; it can create a delirium. One can easily become a victim of hallucinations. The bliss will be very loving and very warm, but the possibility is that one will go mad with that warmth, with that love. It can drive one easily insane. Hence a synthesis is needed between bliss and peace.

Bliss should be peaceful and peace should be blissful. Then you have the best of both and all that is dangerous in each is dropped. Then the peace is a dancing peace; then bliss is cool. And when bliss is cool and peace is a dancing, singing one, one has arrived. That's the ultimate state of consciousness.

Anand Jacques. Anand means bliss; jacques means God is the protector – be blissful, God is the protector. Feel blessed that you are not alone; God is always with you, and not as a judge, but as a protector.

This insight can transform a man. It is a very small insight in the beginning, like a seed, but it can grow into a big tree. Thousands of birds can rest on the tree and thousands of travelers can take shelter under its shade. But the seed is very small. This is a seed idea, that God is continuously caring for you; you are never left uncared for; that God is not indifferent to you, that he loves; that he is interested in your destiny; that he would like you to grow, to blossom, to come to an optimum experience of life, joy, love.

Start feeling it, and whenever your name is said by anybody, remember again: God is the protector. In fact in the old days all names were given with a certain purpose, with a certain device in them. New names, modern names, have lost that quality, and in the future they are thinking to drop names completely and to give numbers to people. That will be the ugliest thing possible, mathematical, logical – they do it in the army right now – but that will transform the whole world into a military camp. It has its own meaning.

In the military they give you numbers. When a person dies, only a number dies – 13 died. Nobody feels anything for 13 – it is just a number and a number can be replaced; somebody else comes, he becomes 13.

We cannot replace any person; persons are irreplaceable, but numbers can be replaced very easily. A name has an individuality; a number is impersonal, cold, mathematical, has no love in it.

The farther back you go in history, the more you will find names becoming significant. In fact, all ancient names are somehow concerned with God. All Jewish old names – Hindu, Mohammedan, Christian – they are all in some way connected with God, because God is our search. And the name has to be used so much: you will be signing it, you will be called by the name, you will become identified with your name. If you can remember its meaning it can become a subtle climate around you.

Let this be the climate: feel blissful because God is continuously protecting you. He is like an umbrella: when it is raining he is protecting you; when it is hot he is protecting you. God is protection, and we are not unprotected; hence we can dare to adventure, we can enquire into truth. We need not be afraid of death. If God is, then there is no death. Only one of the two can exist: either death or God. If death is, then there is no God; if God is, then there can be no death. This is the ultimate choice. A few people choose God; millions have chosen death. No wonder they suffer, no wonder they are miserable.

Becoming a sannyasin means: choose God; forget all about death. It is the greatest lie there is.

Prem Tim. Prem means love; tim is a short form of timothy.

In Hebrew it means honoring God. Your full name will mean love is the way to honor God. Be loving: that's the only way to honor God – not by going through empty rituals, not by going to the church and repeating parrotlike certain prayers, but by actually being in love with existence: with the clouds and the stars and the trees and the people and all that is, because God is spread all over the space.

He is the cloud and he is the star and he is the trees and he is the pebble. It is stupid to seek and search for him in any particular place – Kashi or Kaaba. It is foolish to go in search of him in a temple or in a church or in a mosque, because there is not a single place where he is not. You cannot find a place where he is not.

A Sufi parable. Two disciples came to a Master, they wanted to be initiated. The Master gave one parrot to each and told the disciples to go to an absolutely lonely place where nobody is watching, and kill the parrot, and come back. The first came back within minutes. He went outside the house, went behind the house, looked – there was nobody – killed the parrot came back. The Master said, "Wait. Let the other one come back too."

Days passed, months passed, and then years passed. After three years the other man came back with the parrot still alive. He said, "Take your parrot back. If this is a condition for initiation it is impossible to fulfill. I searched in every possible way: I went into the mountains, I went into dark caves, underground caves, but it is impossible."

The Master said, "Why is it impossible?"

He said, "I was present, the parrot was not alone – one thing. I closed my eyes, I blindfolded myself, I put the parrot behind me, but the parrot was present! I drugged the parrot, I made the parrot unconscious, but then suddenly I became aware that God is present and he is present everywhere. I have tried hard for three years; I could not find a place where he is not. So please take your parrot back. I am sorry – I have failed."

The Master laughed and said, "You have succeeded; the first one has failed!" He told the first one, "Get out, get lost! You are simply stupid. It will take lives for you to understand what I have to teach." But to the other he said, "You are accepted, you are welcomed. This was a test – you have passed it."

There is no need to go anywhere to find him; he is everywhere. And the way to honor him is to love life and to love all that life contains.

Anand Shantam. Anand means bliss; shantam means peace. Bliss and peace are two aspects of the same energy, two sides of the same coin. Wherever bliss is, peace is bound to be there, and vice versa: if bliss is there and peace is not there, then the bliss is false. It is only something cultivated from the outside, it has not grown within. It is like a plastic flower, not a real rose.

If peace is found without bliss, then that too is only something practiced. One can train oneself, one can train so perfectly that one can start looking like a Buddha from the outside, but deep inside there will be a volcano, ready to erupt any moment, and you will have continuously to fight with it, to keep it repressed.

Hence my advice to all of my sannyasins is: start growing both together. Let them grow side by side. Peace should be the center of your being, the center of the cyclone, and bliss should be your circumference, the cyclone. Bliss should be the dance on the circumference, and at the very core of the dance there should be absolute silence. This is how I conceive a real sannyasin to be. Become one!

[To a sannyasin, returning from the West, Osho says: I was concerned about you. The sannyasin asks: Why?]

Because you are such a simple person! And going into the world... and it is a very complex world! That's why!

When a few sannyasins go to the West I become concerned. Now you are becoming so innocent and so flexible and the world is totally different. But it is good that you are back home and unscratched!

[A sannyasin, arriving, says she has already booked groups.]

Do the groups. And melt as much as you can into the family. Three months can be the right time for a total change, but many people waste their time in resisting.

Don't resist. Just become absolutely vulnerable, defenseless, with no armor, and these three months will prove three lives!

CHAPTER 23

24 August 1979 pm in Chuang Tzu Auditorium

Anand Barbara. Anand means bliss; barbara means a stranger.

The world becomes misery if you start thinking that you are part of it; if you become identified with it, then it is going to become a misery. Identification is the root cause of all misery. If you can remember that you are a stranger here, a visitor, a tourist, only for a few days, and the world is not more than a caravanserai – we stay the night and in the morning we go – if you can remain alert of this phenomenon, that we come from somewhere else and one day we have to go back to the original source, then bliss starts growing in you like roses in a rosebush. Then bliss is natural.

To be a sannyasin means to remember that we are strangers here, outsiders – this is not our home. This remembrance is sanniyas.

Stay, enjoy, but don't become attached; remain unattached and ready to go any moment. And when the moment of going comes, don't look back.

Anand Stefan. Anand means bliss; stefan has many meanings, but the meaning I would like you to remember is garland – a garland of bliss.

Life can either be just a pile of flowers or it can be made into a garland. Ordinarily it remains a pile of flowers, and a pile of flowers is useless; it cannot be offered to God as a garland.

Life has to be made into a garland. A thread is needed to run through all the flowers. Once a thread starts running inside the flowers – invisible, but connecting those which are all disconnected – then life starts having a unity. Then one is not accidental. Then one is integrated. Then one is one, not many. And only when we are one can we be an offering to God.

Become a garland of bliss. Then only are we acceptable to God, are we worthy of being accepted.

Anand Stephane. Anand means bliss; stephane has many meanings, but the meaning I would like you to remember is crown – a crown of bliss.

Man becomes a crowned king when he attains to bliss, otherwise he remains a beggar. And those who seek and search for bliss in the outside world remain beggars because bliss is not to be found there. For bliss one has to go in, turn in. It is an inward journey. And the sooner one starts on the journey, the better; this is the right age for you to enter.

Once a person has gone out too much it becomes more and more difficult to turn in; one becomes habituated to going outwards.

The right time to become a sannyasin is in childhood; the right time for meditation is childhood. Once you start meditating, going in, once you know how to go in and meditate, for your whole life you will be able to avoid many miseries that befall all others.

So here, participate in dance, participate in singing, participate in meditations. Don't think that you are a child so you need not participate in all these things. These are not only for grownups; in fact grownups find it more difficult to enter in meditation. And soon the day will come when you will be crowned in bliss!

[The new ten-year-old sannyasin says: Why do you pick the certain color of orange for everyone to wear?]

It is the color of sunrise and it is also the color when the inner sun rises. It is the color of the roses, and I would like my sannyasins to be as beautiful as roses, as full of light as the sunrise. It is the color of blood, life, and I would like my sannyasins to be absolutely alive, not dead and dull. It is a color of revolution, and my sannyasins are revolutionaries, rebels.

It is a very significant color – that's why I have chosen it, and slowly slowly you will know all its meanings. Good, ... good!

Veet Colin. Veet means going beyond. Colin has two meanings. One comes from Greek; then it means victory, people's victory. The other comes from Celtic, and that's what I would like you to remember. In Celtic Colin means an animal. Your full name will mean go beyond the animal. Very few people go – those who go, they are known as Buddhas, Christs.

People live only apparently as human beings; deep down they are animals. There is no break between the animal kingdom and man, it is a continuity. Of course man is a more evolved animal, but the difference is of quantity, not of quality. His reason is nothing but a slave to his instincts, his mind a shadow of his body. He pretends to live a very rational life but deep down it is utterly irrational.

This is one of the greatest discoveries of modern psychology, particularly the great contribution of Sigmund Freud. Aristotle defined man as a rational being; Sigmund Freud says man is not rational at all, he lives through the unconscious. He is not even conscious what to say about being rational? All his desires come from the basement of his being where all is dark. The conscious part is only a very small thing, just the tip of the iceberg. The whole iceberg is underground; we don't know

anything about it and it goes on functioning from there, manipulating us. We are toys in the hands of something unconscious, something invisible.

This is the state of an animal. To be ruled by the unconscious is what I mean by being an animal. To be ruled by the conscious is the meaning of being human. And to be so conscious that the whole unconscious disappears and you are full of light – not even a nook or corner is dark any more – that is the meaning of Buddhahood.

First sannyas takes you into the world of human beings; it makes your conscious the master, and the unconscious, the slave. It changes the animal into a human being, and in the second step it takes you beyond the human too. Then you enter into the divine. That's the goal. Less than that – being a god – nothing is going to satisfy. One is born to be a god; that is our intrinsic destiny. Unless it is fulfilled discontent continues.

Contentment is possible only when one has attained to one's ultimate destiny. That destiny is God.

Anand Roseanne. Anand means bliss. Roseanne is made of two words: rose means rose, anne comes from hannah. It has many meanings but the one that I would like you to remember is prayer. Your full name will mean a prayerful, blissful rose. And that's what a sannyasin has to be: a blissful, a prayerful, rose.

Bliss and prayer are not separate, just two aspects of the same experience. If you are blissful you are bound to be prayerful, because when you feel bliss, you feel gratitude, and gratitude is prayer. If you are prayerful you are bound to be blissful, because prayer is surrender, let-go, bowing down to the ultimate in tremendous thankfulness. Just for the sheer joy of being. One bows in thankfulness, and in that bowing, in that letting go, bliss arises.

If you can attain to bliss, prayer arises; if you attain to prayer, bliss arises. They come together, they are inseparable. And when there is bliss and there is prayer, one is a rose. One is beauty personified, one is grace materialized; one is paradise on earth.

Anand Nur. Anand means bliss; nur means light.

Bliss is a state of infinite light, just as misery is a state of infinite darkness. Darkness represents unconsciousness; light represents consciousness. In darkness all kinds of errors are possible, bound to be. I don't call them sins; they are only errors, mistakes. They are natural, nothing to be condemned for, nothing to be punished for. They have their own punishment: each mistake brings its own misery. The punishment is not something outside, it is inbuilt.

When your inner being becomes full of light, all those errors disappear. Not that you stop making them, simply you cannot make them. When one can see, one behaves differently than the person who cannot see. The blind person is bound to stumble. Not that he wants to stumble, he also does not want to stumble, but what can he do? – he is blind. He cannot see the table, he cannot see the chair, he cannot see the door. He cannot see so he bumps into people or into things. But when you have eyes, you simply don't bump. It is not that you prevent yourself from bumping, effort is needed: you simply see and you move through the door and not through the wall. Your seeing is enough, your seeing is a transformation.

The basic foundation of religion is how to transform your inner unconscious into a conscious phenomenon, how to change your darkness into light. That's what my work is here. The moment you become a sannyasin that becomes your life's work. Constantly remember that one has to become more and more alert. Alertness has to go deeper and deeper. Do things more consciously than you have ever done before. Think consciously, feel consciously; don't miss any opportunity to be conscious, and drop by drop your being will become full, brimful of light.

Nur is also one of the Sufi names for God, because God is light.

Deva Nandano. Deva means god; nandano means garden – God's garden.

Man has infinite potential: millions of flowers can bloom in him. Man is not as small as he appears from the outside, just the opposite: he is infinitely vast, beginningless, endless. He can contain all the stars, he can contain the whole sky in him. As a body he is limited; as consciousness he is unlimited.

We have to make a garden of consciousness and we have to grow all kinds of flowers. We have to be creative. Consciousness can become music, consciousness can become poetry, consciousness can become sculpture. All creativity comes out of consciousness; as rivers come from the mountains, creativity comes from the mountains of consciousness. And as rivers run and rush towards the ocean, all creativity rushes and runs towards God, the creator.

Grow flowers, be multidimensional. The more you create, the more blissful you will be. People want bliss but they are uncreative. They think that bliss is something that can be purchased, given, conferred upon them. They think that they can have bliss if they have more money or more power, or more prestige and more fame. Bliss does not depend on any of these things; bliss depends only on one thing: that one is creative, creates something. Only in creative moments are you part of God, and those are the moments of bliss too.

To be part of God is to be blissful. That should be exactly the definition of bliss: to be part of God, to be bridged with God. That is the only possibility of being bridged – to be creative – because he is the creator. If you are also a creator, you are bridged. In fact the moment you create you are no more, God creates through you. And when many many flowers of many many colors bloom in you, life becomes a celebration.

CHAPTER 24

25 August 1979 pm in Chuang Tzu Auditorium

Deva Louis. Deva means divine; louis means glory – divine glory. It is a seed in us, hence we are unaware of it. It is yet a potential, that's why we are oblivious of it. It has to be realized. It is a journey to be made; it is a promise to be fulfilled.

Man is not what he appears; he is far more, infinitely more. If you believe only in that which you are, then life is meaningless, then it is trivial, then it consists only of the very ordinary, the routine, the repetitive, the mechanical. Then it is ugly and it seems to be a very cruel joke. God seems to be absolutely absent; the devil seems to be very much present.

If man is what he appears to be – if that's all – then it is really some wicked energy that is behind existence. Then the whole thing is a mockery. But if we start growing, if we start transforming the potential into the actual, if we start becoming a plant, a flower, a fragrance, then life has beauty, tremendous beauty. Then life is an ecstatic pilgrimage and each moment brings more and more perfection. Each moment brings you closer and closer to God and each moment becomes a surprise, a great gift.

Unless one starts growing, one never becomes aware of what we are meant to be. We are part of God and part of his glory and part of his beauty and part of his eternity. We are not less than God: at those heights, at those altitudes, the part is equal to the whole.

In lower mathematics the part is never equal to the whole. How can the part be equal to the whole? That is the world of logic – where a part is a part and the whole is the whole, and the whole is bigger than the part. But as you penetrate into the mysterious, as you go deeper and deeper into your infinity, a moment comes when lower mathematics does not function any more; a higher mathematics starts functioning.

In the higher mathematics the first law is: the part is equal to the whole. And then only – when you know that the part is equal to the whole, that man is equivalent to God – do you know the glory of life do you know the celebration. Then one is immensely contented, then nothing is unfulfilled. Great peace and great silence descend.

Unless that happens, continue the pilgrimage. Initiation into sannyas is initiation into this great pilgrimage.

Deva Jurgen. Deva means divine. Jurgen literally means one who works with the earth – the farmer or the gardener. Your name will mean a divine gardener.

Life is a garden. It is an opportunity. You can grow weeds, you can grow roses; it all depends on you. You can make a beautiful garden – flowers of many colors and many fragrances – or you can leave it; without any cultivation, weeds will grow. That's what many people are doing with their lives: they only grow weeds. Their life is useless, uncreative. Their life knows nothing of love, nothing of meditation, nothing of joy. These are all flowers; they don't grow on weeds.

Weeds have to be uprooted, the whole earth has to be turned upside-down. You have to work hard and you have to learn waiting, because you may sow the seeds today, but you are not going to get the flowers immediately; it takes a little time. You have to wait for the spring. And before the flowers come one has to keep one's inspiration alive, flowing. Many times there is depression, many times doubt whether those seeds are ever going to grow, the suspicion whether they were real seeds. "Am I waiting in vain? Am I going to be really fulfilled? Is this garden going to happen?"

By becoming a sannyasin you are becoming committed: committed to wait, committed to hope.

Veet Martin. Veet means going beyond; martin means warlike.

Now don't be warlike; go beyond it. In the past we have praised war too much, hence in all the languages of the world names like Martin exist. War was thought to be something great, something good, and to be warlike was a great virtue. Because of that idea humanity has suffered much

We have to drop the whole idea – no more war and no more warlike people. We have to create a new human being whose ideal will be love, not war, who will worship the god of love, not the god of war.

This is the greatest challenge that is to be faced: centuries and centuries of warlike conditioning have to be dropped and have to be dropped quickly, because the time is short. If we don't drop warlike qualities within the coming twenty-five years humanity is finished, this planet is finished; it has no future. One more war and all is finished.

Once Albert Einstein was asked by a journalist, "Can you say anything about the third world war?" He said, "I cannot say anything about the third world war, but I can say something about the fourth."

The journalist was puzzled. He said, "If you can't say anything about the third, how can you say anything about the fourth?" He said, "I can say something about the fourth: it is not going to happen. The third will be the last and we are coming closer to it every day."

If the world is left to the politicians, we are going to commit global suicide. It has not to be left to the politicians. The days of the soldier are gone, the future belongs to the sannyasins; hence I would like to fill the whole world with my orange people, who think in terms of love, who live in love, as love, and who will not belong to any country, to any religion, who will be simply human beings. If countries remain, war remains. If Christianity, Hinduism, Mohammedanism, remain predominant, war remains.

We have to cut ourselves off from the past absolutely. A complete break from the past, a discontinuity from the past – that exactly is the work of sannyas.

Prem Jan. Prem means love; jan means God's gracious gift.

Love is not within our hands. We cannot manufacture it, we cannot make it; it happens when it happens. It comes from the beyond and takes possession of your heart. When you are no more a master of yourself, then the beyond becomes your master. That's why people are so afraid of love. People are so much afraid of love that they go on talking about love so that they need not go into the experience of it.

The worldly people are afraid of love and they have created substitutes for love – false substitutes, because man can create only false substitutes. The reality is beyond our control. And there are other-worldly people – the monks, the saints – they are also afraid of love. They escape from the world just to escape from situations where love is possible.

So the worldly and the otherworldly are not very different. If you look deep down their orientation is the same: both are afraid of love. The worldly runs after money, power, prestige; these are his substitutes for love. The greedy person loves money and the power-hungry loves power; these are the strategies of the mind to avoid the beyond. And the otherworldly person escapes from the world. He wants to escape from any situation where love may happen.

My sannyasin has to open himself up for love to come. He is not to escape into the search for money, power, prestige, and he is not to escape to the monasteries, to the Himalayas, to the caves, to the deserts. He is not to escape at all. He has to open up with total trust in life. And if you open up love starts showering. you are engulfed in love, encompassed by love. It comes like a flood: it drowns you, it drowns your ego forever. Once love has come in the ego cannot exist even for a single moment; it disappears instantly.

Love is the greatest revolution that man can experience. Love is the first experience of God. Without that experience God is only a word: empty, hollow, with no meaning, no significance. With the experience of love, God is no more a word, it is a reality, the most substantial reality.

[The new sannyasin asks: want to ask you why my suffering becomes so ridiculous.]

It is ridiculous. It is ridiculous because we don't want it – still we go on creating it. It is ridiculous because it is our own creation and we don't want it. Nobody wants it and everybody goes on creating it. And we desire bliss, but we don't prepare the ground for it. That too is ridiculous. All that we do creates misery and all that we long for is bliss. This is the ridiculousness of it: we are longing for bliss and creating misery. This is the contradiction, the dilemma that man lives in.

But it can be transformed. The moment you become aware, withdraw from all those things that have been creating misery; don't pour your energy into them any more. Start pouring your energy into things which prepare you for bliss.

Two things, love and meditation, are enough to prepare the ground, and bliss comes! And only two things, the ego, the mind, and fear are enough to create misery. Fear is the polar opposite of love and mind-ego is the polar opposite of meditation. And these are the only alternatives.

Meditation goes perfectly well, in tune with love; the mind goes perfectly well, in tune with fear. The mind and fear together create your misery; meditation and love together create all that you have always dreamed of and longed for.

It is going to happen – just wait a little!

Deva Sangit. Deva means divine; sangit means music.

That's the stuff the existence is made of: divine music. That's the stuff we are made of – the divine music – but we live in discord, utterly unaware that great music exists at the center of our being. We live in the head which is noisy. The head is part of the marketplace; the head reflects the marketplace, it echoes the marketplace. It is noisy, and because of its noise – and it is too much – we cannot hear the music, our own music, our own rhythm, our own song. And without hearing it we will never be able to know who we are.

It can be heard only in one way: if the mind stops for the time being, if the mind is suspended for the time being, it stops functioning for the time being. That's what meditation is all about: a strategy, a technique, a device to suspend the mind for the time being. So suddenly the mind is off and all the noise disappears, and because the noise disappears you cannot avoid hearing the music within.

Once heard, it can be heard even while the mind is functioning. Once you know it, the subtle murmur that still, small voice, once you know that it is there you can hear it in the whole clamor and turmoil and noise of the mind. But the first hearing has to happen when the mind is not functioning.

Once you have known it you can use the mind. There is no need to destroy it: it is a beautiful instrument, a little bit noisy – all machines are – but once you know that there is a deeper source where your real being resides, that the mind is only an instrument to be used, a servant to be ordered to do this and to do that, a biocomputer... The mind as a master is a dangerous thing; the mind as a servant is beautiful

Anand Samata. Anand means bliss; samata means equilibrium, balance. Samata is a state when you are utterly in the middle, neither this nor that, where all extremes have been dropped: the golden mean. The whole teaching of Confucius and the whole teaching of Buddha consists of samata, the golden mean.

The mind lives in extremes either it is a leftist or it is a rightist; either it indulges or it renounces; either it is violent with others or it becomes violent with itself; either it has a lust for life or it becomes suicidal. That's how the mind functions. It never stops in the middle; it feeds on the extreme. The extreme is the way of the mind and the only method to drop the mind is to drop the extremes.

Let the pendulum stay in the middle – don't allow it to go to the right or to the left – and when the pendulum stays in the middle, the clock stops. When your consciousness stays in the middle, time disappears ego disappears, mind disappears. You enter into a totally different world. A different dimension opens up: the dimension of eternity, the dimension of nirvana, the dimension of God. The secret is samata

[The new sannyasin says when she meditates it is as if only the right hand side is lighted... she does not see well out of her left eye, either.]

Don't be worried. In fact it is very rare to see the whole body full of light. It happens only at higher stages. In the beginning you see light only on one side and the other side remains in darkness. If the other is light then the first one will remain in darkness, because our minds are divided into two parts, and you can function easily only from one hemisphere at a time.

So it is good that it is happening. Soon you will be able to stand exactly in the middle of both hemispheres. That is samata, that is equilibrium. Both hemispheres, the left and the right, are bridged by a very small bridge. If you can stand on that bridge then you will see your whole body full of light. It has nothing to do with your eye, because you don't see it with your eyes, it is something that has nothing to do with these eyes. Mm? – even a blind man can see this inner light. But in the beginning you will always see on one side. It's perfectly good. Slowly slowly you will become balanced.

It is like a person learning to ride on a bicycle: in the beginning it looks so mysterious that people are moving on two wheels and are not falling! The beginner falls either to the left side or to the right. If he tries to avoid the left, he falls to the right; if he avoids the right, he falls to the left, but slowly slowly, the knack is learned – that there is no need to lean to either side too much, and one can just remain in the middle. Then it becomes natural.

One who has learned to ride on a bicycle never forgets it, never. There are only two things which are never forgotten: swimming and bicycling. Everything else one can forget, but not these two things, because both depend on a subtle balance, and once that balance is known it is known forever.

This too is a subtle balance, the subtlest. It will happen one day, just wait. At the right time, in the right moment, the whole body will be full of light.

Jesus has a saying: When you have one eye, your whole body will be full of light. But that one eye happens only when these two eyes disappear and the third eye, which is exactly in the middle of the two, starts functioning.

It is going to happen!

[A sannyasin says: I don't know what my seriousness is about.... Sometimes it's just insane.]

Take it easy! Even about seriousness, laugh! Don't take seriousness seriously; that's the thing. That's what you are doing. Seriousness is okay but don't take it seriously!

CHAPTER 25

26 August 1979 pm in Chuang Tzu Auditorium

Prem Maria. Prem means love; maria means rebellion. Love is the greatest rebellion because it is rebellion against the head, rebellion against logic, rebellion against all that is mundane.

Love means entering into the temple of the heart. One has to renounce the head. Love means entering into the world of paradox. One has to drop the whole logical structure of the mind.

It is not a political rebellion, it is a spiritual rebellion. You are not fighting against somebody outside you, you are fighting with something inside you, something that has been implanted by the society. It comes from the outside but now it is no more outside, it is inside you. It has become your head, your mind, your ego.

Rebel against all that has come from the outside.

Throw it back and remain totally with that which is purely of the inside. That's what sannyas is all about: living life from within, utterly from within... not living life under the influence of others, not living life as a slave, not living life following the commandments of the state and the church, but listening to one's own heart and going with it wherever it leads, and it always leads to God.

Deva Naomi. Deva means divine; naomi means sweetness.

Man has the potential either to be utterly bitter or to be absolutely sweet. There are negative qualities which can make your life very bitter for yourself and for others, and there are positive qualities which can transform you into a blessing to yourself and a blessing to the world.

And unless man consciously chooses, he remains negative. That is something very significant to be remembered: without choosing you are bound to remain negative. Not to choose means choosing

negativity, because that is our animal heritage. It is already there, it need not be chosen. We have been carrying it for centuries, for many many lives. So if you don't choose consciously you are bound to remain trapped with the negative: anger, greed, lust, possessiveness. But if you choose, the same energy that becomes bitter becomes sweetness.

There are not two energies in life; we are given only one energy – but the energy can be transformed, transmuted. The higher you go, the subtler it becomes; the lower you go, the grosser it becomes. All negative qualities are gross, heavy. They function under the law of gravitation; they gravitate towards the earth. And all positive qualities are light: they have wings. They function under a totally different law called, in ancient wisdom schools, the law of levitation. It is against gravitation: it uplifts you.

So start choosing. Don't remain accidental any more. Let life become a movement towards a certain direction. Slowly slowly the mist disappears, the confusion is gone; things become clear. To have direction is to be a sannyasin. To be directed towards God is to be a sannyasin. The arrow moving towards the ultimate, that's what sannyas is.

You have been searching for your whole life, and you have been working, trying, on your own, but now the right moment has come when help from the beyond can become available to you. You have done the homework, now sannyas is going to become a turning point, a one-hundred-eighty-degree turn. And remember, now that this is your home, sooner or later you have to be here, I will need you here. Good, Naomi.

Deva Klaus. Deva means god; klaus means victory – God's victory.

From this moment you have to surrender; let God be victorious. Ordinarily everybody is trying to be victorious. The ego wants to conquer, it wants to conquer the whole world. Sannyas means changing your whole style of life, not being interested in conquering any more; on the contrary, immensely fascinated by surrendering. But the moment you surrender and God becomes victorious a paradox is realized, because in God's victory is your victory.

In the so-called victory of the ego you are really defeated, you are not victorious. An Alexander dies a beggar; only a Buddha dies like an emperor. Jesus dies like an emperor; although the crown that he is wearing on the cross is made of thorns, still he dies like an emperor. The last words that he utters are "Let thy kingdom come, let thy will be done." That is his absolute surrender; in that surrender he is victorious.

Sannyas has to be a cross to you. You have to die to be reborn, you have to surrender to be victorious, you have to annihilate yourself for God to be.

Deva Karin. Deva means divine; karin means purity.

Man remains essentially pure. All impurity is only on the surface. The center is always in God; only our circumference is in the world. The circumference can gather dust; it does. If we become identified too much with the circumference, if we start thinking that "We are only this," then we become impure... because of the idea. Otherwise our innermost core always remains pure. It is intrinsically pure, there is no way to make it impure.

So the question is not for a sannyasin to become pure; the question is how to know the inner purity that is already there. And once you have known it the circumference automatically starts becoming pure, because then the circumference starts being dominated, possessed by the center.

Ordinarily it is the circumference which is dominating, and the center we have completely forgotten about. Once the center and its immense purity is known, that purity starts filtering out to your circumference, that light starts spreading. It becomes an aura around you.

Purity is already there; it has not to be achieved, only recognized. Hence my insistence is not on changing your character but on helping you to meditate so that you can become acquainted with who you are.

You are already pure. You are already in paradise – it is just that you have fallen asleep.

Anand Jorg. Anand means bliss; jorg means a farmer.

Once a farmer asked Buddha, "Why don't you do something? I cultivate the land, I create something; you simply sit under the tree with closed eyes, doing nothing. I have been watching you – people come to you, you talk to them or sometimes they sit silently by your side. Why don't you do something?"

The poor farmer was naturally curious; he had been watching Buddha sitting under a tree just by the side of his farm, with people coming, going, and no visible work happening.

Buddha said, "Can't you see that I am also a farmer? Can't you recognize me? – although my farm is of a different quality, on a different plane? I grow the crop of bliss, I sow the seeds of bliss. The people who come around and who sit silently, or to whom sometimes I talk – they are my work. I am sowing seeds: seeds in people's consciousness, seeds of bliss. In the right season they will bloom. And look into my eyes: I have bloomed, I have cultivated my inner soil, my soul; now it is full of flowers!"

And it is said that the farmer recognized him. He looked into Buddha's eyes, surrendered to Buddha, became a sannyasin. He said, "Then I have been wasting my life unnecessarily. You are the true farmer; I am the false one."

This is the meaning of your name: be a farmer of bliss. Become available to me so that I can sow the seeds of bliss in you.

Ramdeva. Ram is one of the names of God. There are many names of God, but all names are just arbitrary because in reality God is nameless. He is formless, so any name can do. You can call him God, you can call him Allah, you can call him Ram; it does not make any difference. But giving you the name Ramdeva has a significance: the significance is that it will remind you again and again that you are God.

A constant hammering is needed, that you are God... because you are. Just a few layers of dust, of rubbish, have to be thrown out. Your godliness is like water running underneath the earth. You have to dig a well: once you have Removed the earth that is in between you and the water current, the

water will be available. God is an undercurrent in everyone, but there are layers and layers of earth and rocks and stones; they have to be removed.

The whole work of a religious person is that of removal. God has not to be found; only the barriers have to be removed. Hence it is simple in a way: we are not to go anywhere, we have just to search for the barriers and drop them. Once all barriers are removed, God is revealed. You never encounter God as the other – no, never. God is never an object: he is revealed as your subjectivity, as your interiority.

Deva Premal. Deva means divine; premal means loving – divinely loving.

There are three kinds of love. One is animal love: one simply wants and wants and wants, one is not willing to give anything. It is an exploitation of the other. Then there is human love, which is mutual give and take: you give but you get something in return. It is a mutual exploitation: you exploit the other, the other exploits you. But it is better than the animal. The animal simply exploits the other, the animal is not interested in giving at all. Human love has something human in it; it is a sharing.

Then the third is divine love. It only knows how to give. It never thinks of getting anything in return, it is the sheer joy of giving. Much comes back, a millionfold, but that is not the point at all. The divine lover only knows how to give.

My sannyasins have to become divine lovers, because the moment you know how to give and you know how to enjoy giving itself, you have come to know what prayer is.

CHAPTER 26

27 August 1979 pm in Chuang Tzu Auditorium

Prem Els. Prem means love. Els comes from the Hebrew root "el"; it means divine, godly.

Love is the most divine phenomenon in existence. It is the highest peak. Nothing is higher than love. It opens the doors to all the mysteries of existence, it is the master key. One who knows love is bound to know God sooner or later. It is impossible to avoid God if you know love, and vice versa: it is impossible to know God if you don't know what love is. So in fact, God is not as important as love, because God can never be known without love.

Love can be known without God; love has to be known first without God. Only slowly slowly, as love becomes integrated, as it becomes mature, as it starts blossoming, as the spring comes, does one become aware of God. It is the eye of love that makes you capable of seeing God. Certainly the eye is more important than the light, because without the eye the light cannot be seen, and without love God cannot be seen.

So if one can only remember love, that's enough. More than that of religion is sickening; more than that is arbitrary, unnecessary garbage. And sometimes it happens, the "more" is so much that it crushes and kills love, it becomes too much of a burden. Avoid theology if you want to know God, avoid religion if you want to know God, but know the poetry of love the music of love.

Prem Alex. Prem means love; alex comes from alexander. Avoid being an Alexander! Everybody deep down wants to be an Alexander. The ambitious mind – and all minds are ambitious – is bound to be in some way or other trying to become Alexander, the great conqueror: famous, powerful, dominating.

But the literal meaning of Alex is very beautiful. Alexander was just the opposite of his name: Alex means a helper of mankind – and he was the enemy. It also means that which dispels evil, and he was evil incarnate.

So remember, your name will mean love, the helper of mankind. Love dispels evil as light dispels darkness, and just by being loving one helps tremendously. One need not do anything in particular for humanity, but if one is full of love, then whatsoever one does is a help; one cannot do otherwise. Each breath is full of prayer, full of compassion, and each act comes out of that compassion and prayer and love. It can't be destructive; it can only be creative.

Even if a loving man sits silently, doing nothing, he helps tremendously. He raises the level of consciousness of the whole of humanity just by sitting in his room. He may not go out of the room even, may not do anything in particular, may not open schools and hospitals, may not serve the poor and the ill, may not do anything at all, may be a non-doer. He may be a man like me who never goes out of his room – but his non-doing creates a pulsation, a vibration; he raises the level of consciousness of the whole of humanity. That has always been the way of the Buddhas: wu-wei, action through inaction – that is their whole secret.

I am not saying that if you feel like doing something, don't do it. If you feel like doing something, do it. If your love expresses itself through action, good. If it simply expresses itself in non-action, that too is good, but one thing has to be there: a loving heart, a heart overflowing with love.

Anand Isa. Anand means bliss. Isa comes from the Hebrew root "el"; it means god, godly, divine.

Your name will mean godly bliss, divine bliss. All bliss is divine. Happiness is human, misery is human. But bliss is divine, because bliss is a transcendence of both happiness and unhappiness; it is a state of tremendous peace.

Happiness, unhappiness, both create a kind of excitement. For those who are really very sensitive even happiness is a disturbance because it creates ripples in their being. For the insensitive happiness seems to be the goal, but for the really sensitive and alert, happiness has never been the goal, but bliss. That is far away from happiness, as far away as it is from unhappiness. In fact the distance between bliss and happiness and bliss and unhappiness is equal.

It is like a triangle. Bliss is far away from the base; the base angles are at an equidistance, so it is neither happiness nor unhappiness. It is something totally different, so totally different that it is inexpressible in any language.

"Bliss" is only an approximate word. It does not really express it; nothing can express it; it can only be experienced.

And the moment you are in a state of bliss, you are in a state of godliness. You are no more a part of the gross material world; you are no more identified with the body or the mind. You are a pure transcendence, a watcher on the hills. And the valleys, the dark valleys, are left far behind. They have become dreams. They have become as irrelevant as if they had never existed.

Deva Raje. Deva means divine; raje means queen.

Each person is a divine king or a divine queen. Nobody is born as a beggar. If we become beggars, that is because of our upbringing. It is because we are conditioned to be beggars. We are brought up in such a way that we become ambitious, full of desires, full of possessiveness, jealousies, and that is the way of being a beggar.

To be without ambition, without desire, without possessiveness, without jealousy, is the way of the king, the way of the queen – the royal way!

Our so-called kings and queens are also beggars because they live in the same ambitious way – in fact, more so. So sometimes it happens that a beggar is less of a beggar than the so-called king.

There is a Sufi story.

A great Sufi mystic, Farid, was very much respected by the emperor, Akbar. Akbar used to come to pay his respects to Farid, to his small village, just near Delhi. The villagers once told Farid, "If you say to Akbar – just a hint from your side is enough – that we need a school, our children can get easily educated. If you can just give a hint it will be done immediately. There is no question about it."

Farid said, "Then I will have to go to the court, because when he comes here it is not right to ask anything. If I have to ask something I have to go to his palace myself." So he went.

He arrived early in the morning. The king was in his prayer, but Farid was not prevented; everybody knew that the king respects him like a Master. So Farid went in, he stood behind the king. Akbar was praying with raised hands towards the sky. He was just finishing his prayer, and he said to God... not knowing that Farid is present, not knowing that anybody is hearing, he said to God, "Give me more money, give me more power."

Farid turned away.

Akbar finished his prayer. He stood up and saw Farid going out of the room. He rushed, fell to his feet and asked, "This is the first time you have come – why are you going back without saying a single word?"

Farid said, "I was wrong. I used to think that you are a king – you are not. I am far better a king than you are. You are still asking, still demanding. What kind of prayer is this? It is begging, pure begging. I had come to ask for some favor, but now I cannot ask it of you; you are so poor that to ask for a school for the village will be too much for you. No, I am not going to ask. And moreover, if I have to ask, why should I not ask God himself? Rather than using you as a mediator – you ask God and I ask you – if I have to ask, I will ask God himself.

"But remember that one of my great illusions has disappeared. It has been good that I came: I have seen the beggar in you."

Akbar has written in his memoirs that, "I also became aware that although I am a great king," – he dominated the whole of India, in his time the Mogul empire was the greatest empire in the whole of the world – "I understood. Farid is right: I am a beggar and Farid is the true king."

Be a queen: be non-ambitious, desireless. That's what sannyas is all about: the art of being a king or a queen.

Anand Narayano. Anand means bliss; narayano means god. Bliss is God. Nobody is searching for God, everybody is searching for bliss; and it is natural, nothing is wrong in it.

How one can seek and search for God? – one knows nothing of God. There is no natural instinct for God. The intrinsic desire is to attain a state of peace, silence, joy. But the people who have attained to that state of peace, silence and joy, suddenly they become aware that existence is not what they used to think it is. It is full of divine presence. Matter disappears; instead of matter, the whole thing becomes a play of consciousness.

That consciousness, that pervading consciousness, that oceanic consciousness, is what has been named God. Nobody has been seeking and searching for it, but those who have found bliss have found it, certainly, absolutely, unexceptionally, because the moment you are utterly quiet, still, peaceful, joyous, you are a totally different person. You are whole, you are wholesome, you are healthy, you are sane. In that sanity your vision changes. Before that you were insane, and, of course, an insane man has an insane vision of the world.

The insane vision is the materialist vision; the sane vision is the religious vision. Religion is nothing but the experience of total sanity, of absolute health.

CHAPTER 27

28 August 1979 pm in Chuang Tzu Auditorium

Anand Terry. Anand means bliss, terry means wealth and peace. Bliss is both. It is wealth, the real wealth, wealth that cannot be stolen; not even death can take it away. And it is peace, it is ultimate peace, indestructible. There is no way to disturb it. Disturbances can be created but they will remain just the cyclone – and bliss remains the center of the cyclone, absolutely undisturbed. Noise may be there, but deep at the very core of your being, silence prevails.

Attain to bliss and you attain to the kingdom of God, you attain to treasures which are inexhaustible, and you attain to a peace which is not of this world. What we call peace in this world is nothing but the gap between two disturbances, the gap between two wars. It is really cold war, it is not peace; it is preparation for war.

The real peace is not something like an interval between two disturbances, two wars; it is a transcendence of all conflict, of all duality.

And that is the true function of meditation: to create a space in you where you can be rich, infinitely rich, utterly peaceful, absolutely ecstatic.

Devanando means divine bliss. Bliss is always something that comes from the beyond; it is always a gift, never an achievement. You cannot be ambitious for it; you can only pray. You cannot desire it; you can only wait. If your waiting is total and your patience is infinite it comes in its own time. And when it comes of its own accord it transforms your whole being. When somehow you manage to bring it, it never comes in the first place, and what comes in its place is something false, manufactured by the mind. Apparently it is bliss, but only apparently: deep inside the torment continues, the nightmare continues. You remain sitting on the volcano; it can empty any moment.

But when real peace, real bliss, real silence, descends from the beyond – not that you bring it, but when it comes, showers on you, slowly slowly penetrates and permeates your whole being – you

are transformed, you are no more the same person. The old is gone and gone forever. The new has come, and the new knows no death, the new is eternal.

Prem Samadhi. Prem means love; samadhi means ecstasy.

The true way to ecstasy is love; all other ways are false. Love is the only bridge between man and God. Except love nothing else is needed, but to create love one has to die: one has to die as an ego, one has to disappear as a separate entity. One has to merge and melt with existence. Just as a river disappears in the ocean, in the same way one has to learn how not to be.

That's the whole art of love: how not to be. But the paradox is that if you know how not to be, you immediately know that this is real being. This is what real being is, not the ego that we used to think we are. And when the real being is there, there is ecstasy, grace, beatitude, benediction.

Anand Ira. Anand means bliss; ira means a messenger of peace. Bliss is the messenger of peace. The moment you become blissful, your whole life becomes a message. Not that you try, not that you have to do something deliberately; it happens of its own accord. Your very blissfulness starts creating vibes of peace all around. Whoever comes in contact with you is immediately touched by something invisible.

If the person is open, if the person is not insane, if the person is not insensitive, if the person is not utterly closed, windowless, the message immediately goes like an arrow into his heart. To be blissful is to be in the service of God. To be blissful is to be a blessing to the world. There is no other way to help people to attain to God than to be blissful: your bliss becomes a proof that God is.

No argument can convince anyone about God's existence, for or against – no argument is conclusive. Only bliss suddenly makes people aware that life as we know it is not the end; that there is something more to it, something hidden, something that has to be discovered yet; that it is a pilgrimage and there are mysteries and mysteries.

God means the ultimate mystery. And the only message that has to be given to the world is that you are living amidst the ultimate mystery and yet absolutely oblivious of it. The blissful person hits people's heart deeply; that's why sometimes they cannot forgive the blissful person, because the blissful person creates a disturbance in their settled lives. The blissful person becomes a challenge, the blissful person becomes a call for an adventure, the adventure into the unknown.

That's why they crucified Jesus: they could not tolerate his bliss, they could not tolerate his love; it was too much. The man had to be destroyed, removed. His presence was becoming such a call that there was only one alternative left: either destroy Jesus or destroy your old pattern of life and go with him. There was no other alternative.

When you are with a Buddha or a Jesus or a Socrates, only one alternative is there: either drown yourself in the Buddha, in the Christ, or destroy him, so that the door closes and you can be at ease with your established pattern, life, securities, safety.

Prem Manfred. Prem means love; manfred means a man of peace. Only a man full of love can be a man of peace. Without love you cannot have peace; the heart full of hate cannot be peaceful. It is

impossible for the heart full of anger to know anything of peace. Only in the heart overflowing with love glow the flowers of peace.

Be loving, be love, and you will know what peace is. And it is a must to know peace. Without knowing it, if one dies, one has lived in vain. One lived not at all, one simply dragged oneself, because without knowing peace one cannot know God. Peace is the door. It is peace that will make your eyes clear to see God, but before peace can happen you have to prepare your heart for love.

Love brings peace; peace opens the door of the temple of God.

Prem Diana. Prem means love; diana means bright as day. Love is the beginning of a bright day, love is the dawn. Without love a man is nothing but a dark night, a dark night without stars, without the moon, a dark night without even a candle.

A man without love lives in hell. It is love that helps you to come out of the darkness. It is love that brings poetry to your being. It wakes you up into awareness. It is the beginning of the day. The day represents awareness, consciousness; the night represents unconsciousness. And without love there is no possibility of the dawn. Once you have known love, even the night is as bright as the day. Then it is full of stars and moon, then it has its own luminousness.

Diana has another meaning also: it is the name of the goddess of the moon. Again, it is rooted in the idea of light. If the moon is there, if the full moon is there, even the night is no longer night. If you are awake, alert, conscious, then even in hell you will create your own heaven.

Once a man asked Buddha, "Can a good man fall into hell?"

Buddha said, "That is impossible. He may fall into hell, but wherever he is he will be in heaven, because a really good man carries his heaven around himself. You can throw him into hell but he will create a small, beautiful heaven there. And the bad man carries a hell around himself. He can manage to bribe the gatekeepers of heaven and enter, but he will create a hell there."

It is not really that heaven and hell exist outside; we go on creating them around ourselves. Just like the spider creates its web out of itself, we create our heaven, our hell; we create our night, our day.

Prem Anito. Prem means love; anito means beyond morality. Love knows no morality, because morality is needed only by those who don't know love. Morality is a social substitute for the missing love. We have to tell people to do this, not to do that, we have to give them commandments, because they don't have love in their heart. If love is there then no commandments are needed, then love is enough unto itself then it will show you the way, then it will always give you an inner direction. An inner voice will remain available to you, an inner guide will always be there. In every situation, infallibly, you will receive a direct message from God; only love is needed in the heart.

To be loving means to be in contact with God.

Love needs no morality; it is only the unloving person who needs morality. Because the society is very unloving, we need so much morality, law, codes, ethics, this and that, and still man goes on doing all kinds of crimes, goes on doing all kinds of sins. All the morality and all the preaching seems to have no real impact. In fact it is not the real medicine, it is not the real cure.

The real cure is love, not morality. The real cure is love, not character. Love creates its own fluid character. It creates its own insight, its own morality. But love's morality is very spontaneous, it is not ready-made. You act moment to moment out of your love, and whatsoever is done out of love is good; whatsoever is done without love is bad – that's my definition of good and bad.

Anand Kamala. Anand means bliss; kamala means lotus – a lotus of bliss.

In the East the lotus represents the ultimate unfoldment of consciousness. It is the biggest flower and the most beautiful and it has a few qualities of a sannyasin.

The first: it grows out of dirty mud. The most beautiful flower, growing out of dirty mud, is very significant. It shows you the way of transformation: how the lower can be transformed into the higher, how the mundane can become sacred, how even the earthly can be used to create a paradise. The earth has not to be renounced, the mud has not to be destroyed, but used, alchemically used, so that the base metal can be changed into gold.

Secondly: it grows in water, floats on water, and that's how a sannyasin should be: living in the world, floating in the world, in, yet above – in the lake but above the lake.

And thirdly: it has such smoothness, it is so velvety, that the water cannot touch it. It remains in the water and yet untouched by the water. That is the third quality of a sannyasin: remaining in the world and yet remaining absolutely untouched by it.

Real sannyas is not renunciation, it is rejoicing in the world. It is an art of living in the world in such a way that you are in the world but the world is not in you, that you are of the world, but not of the world... The art of being in the world, yet remaining beyond it.

Satyam Anando. Satyam means truth; anando means bliss.

Being truthful, absolutely truthful, within and without, creates the right space for bliss to descend. Being untruthful, being unauthentic, being false, pretentious, living in lies, fills you with so much garbage, with such dirt, that bliss cannot enter you. Bliss needs a certain purity, a certain cleanliness, a certain emptiness. And the untruthful mind is never empty. If you say one lie, you will have to say a hundred lies to save the first lie, to protect it. And then it is an unending process.

A man who lives through lies has to be continuously on guard, tense; he has to be very cunning so that he is not caught. You can fool a few people for the time being, but you cannot fool all the people, all the time, so you are afraid of being caught sooner or later. The untruthful man cannot live the life of freedom. He lives in fear, he lives in guilt; he lives continuously afraid of being persecuted, afraid of being found, of being caught. And the more he is afraid of being caught, the more lies he goes on spinning and weaving around himself. That is how a man becomes more and more burdened by his own falsities.

To be a sannyasin means getting out of it, jumping out of it, and starting calling a spade a spade. That's what sannyas is all about: being utterly truthful... not to hurt anybody, but just to be simple, straightforward. Not cultivating truth as a virtue to attain something in the afterlife, no, but simply being truthful because being truthful is being joyous, being truthful is being unafraid, being truthful

keeps one clean. And in that cleanliness, bliss comes one day. When you are really ready and your heart has become a lotus of purity, bliss comes dancing, just like a ray of light from the beyond. And once you are touched by the beyond you are really born for the first time.

That is the birth Jesus speaks of again and again: Unless you are born again, you shall not enter into my kingdom of God.

Jesus also says: Truth liberates. And he is absolutely right. It is the lying mind that is our bondage. The moment you become true to yourself and to the world, the moment you drop all your masks, liberation is immediate, liberation is instantaneous; not even a moment is lost. You are immediately a different being: you are a Buddha, you are a Christ, you are a Krishna. And to be reborn through truth is to know all the joys of life, all the mysteries of life, all the gifts and glories of life... And they are infinite.

CHAPTER 28

29 August 1979 pm in Chuang Tzu Auditorium

Anand Phillip. Anand means bliss, and Phillip is the name of one of the disciples of Jesus, one of the twelve apostles – a blissful disciple.

One can become a disciple only through blissfulness. Disciplehood is not born out of sadness. It is the most cheerful phenomenon possible because it is love in its highest form.

Prem Willem. Prem means love; willem means resolution. Love needs great resolution, the greatest, because it is the greatest challenge. It needs resolution because it is a quantum leap; it is going from the known into the unknown. It is moving from logic into paradox, from the clearcut world of the head into the vague, mysterious world of the heart.

One hesitates, one is afraid; one can see the risk involved; one can see the death possible. One can see that one may not be able to come back, one may be gone forever, because from the intellectual viewpoint the world of love looks like a world of madness. If the head is to decide, it is going to decide against it. Hence the resolution cannot be intellectual, it can only be total, existential: your whole being decides.

But even in the decision something great starts happening: the moment the resolution is made, the moment you are committed to love, you start becoming crystallized. Otherwise man is a crowd. He has not one self, he has many selves – he is multipyschic. With resolution you attain to one self; the many disappear and only one remains. And with one is the mastery, with one is the beginning of God, because God is also one. With one the flight from the alone to the alone begins.

Veet Maria. Veet means going beyond. Maria in Hebrew has many meanings; one of the meanings is bitterness. Your full name will mean going beyond bitterness. The mind is full of bitterness, because it is full of ambition, jealousy, possessiveness – these are all poisons. One has to go beyond the

mind. The mind is very competitive, always ready to fight, quarrel, seeking and searching for some opportunity to hate, to be angry, to be enraged. It lives on these ugly things.

But the heart is sweet. And the whole process of sannyas is getting down from the head to the heart. Then the same energy that becomes bitterness in the head becomes sweetness in the heart.

Remember, all the games of the mind have to be transcended – and there are many games. And when you start becoming aware of the gross games, the mind starts playing subtle games. It is very cunning; it is very political, diplomatic. You change it from one side and it starts asserting itself from another side.

Sometimes it can even move to the very opposite to deceive you. From being indulgent it can become ascetic, from being too worldly it can become too otherworldly; but it is the same mind, nothing has changed. It may even renounce all the riches: it was greedy, now it renounces; but this too is another phase, a subtler phase, of greed. Now one is hoping that one will be rewarded in heaven; this is even a bigger greed than the first one. The worldly person is greedy, but your so-called saints are far more greedy. The worldly person is satisfied with the momentary, but your so-called saints are so greedy that they demand the eternal; less than that they are not ready to take. It is the same mind!

But there is a way: if you remain exactly in the middle you can drop into the heart. From the exact middle there is a connection with the heart. Don't move from one extreme to another. Find exactly the middle between two extremes and you will be surprised: a door opens and suddenly you are entering into your own heart of which you had no idea before. We have only heard about the heart.

When the mystics talk about the heart they don't mean the mechanism that purifies the blood, they don't mean the heartbeat. They mean that there is a passage in your being from where you are connected with God, a cave in your heart; if you enter you will enter into God himself. The heart is only used symbolically, it has nothing to do with the physiological heart.

The heart represents love and the head represents logic. Logic is bitter, argumentative. Love is sweet, love is pure honey.

Deva Knut. Deva means divine; knut means risk.

Sannyas is the greatest risk possible because it is going into the uncharted without a map. It is entering into the mysterious, not knowing exactly where you are going. But some intuitive force pulls you, calls you; some unknown source of energy functions like a magnet. You cannot resist, you cannot avoid, you cannot escape. But it is a risk because all that you have known will be useless in this venture. All that you are familiar with will have to be dropped because it becomes an unnecessary burden on the journey. And the journey can be made only if you are very light, utterly unburdened with philosophies, theologies, ideologies, religions. You can only go into this unknown with a mind with no thoughts.

And that's the risk, because with thoughts the mind is well-acquainted, with thoughts the mind is efficient, skillful. Without thought the mind becomes just like a child's mind, innocent, ignorant. But the search for God needs you to be innocent and ignorant; the knowledgeable never reaches. God

is available only to the innocent, to those who are full of wonder but have no knowledge. Great questions arise in their hearts, but not a single answer is there.

Anand Silva. Anand means bliss; silva means woodland. We have to create a blissful woodland in the heart. The woodlands outside are of no use. Yes, you can find a certain silence there, but it cannot transform you. It comes from the outside and can only touch you at the superficial level. It has a beauty, it is worth enjoying, but deep down you remain the same. The same turmoil continues, the same insanity, the same crowd, the same market-place.

We have to create a woodland inside the heart, and that has tremendous beauty and infinite joy. If you have a woodland in the heart – that's what meditation is all about – then the whole world becomes a place of beauty. Then wherever you are, in the woodland or in the marketplace, the silence continues, the stillness permeates. It cannot be disturbed, in fact the outer noise enhances it.

Prem Angela. Prem means love; angela means messenger of God. Love is the messenger of God, so whomsoever attains to love becomes a messenger of God. Whosoever starts flowing, overflowing with love, brings the good news to the world. He is the only proof that God is. A Jesus, a Francis, a Buddha, a Kabir – their arguments for the existence of God are useless. Those arguments can convince only those who are already convinced. Their presence is the real proof; it convinces even those who are not convinced.

Anand Sandesh. Anand means bliss; sandesh means message.

A sannyasin has to become a message of bliss not by talking about it, but by being it. He has not to become a missionary, but a message. A missionary carries only theories, scriptures, interpretations, words. He himself may not have known anything at all: he may talk about Christ and he may not have tasted anything of Christ-consciousness. He is a missionary. He is in business, he is in search of customers. He has nothing to do with religion.

A religious person is not a missionary but a message. His whole being, his way of life – not his philosophy but his way of life – his very presence creates a pulsation, creates a vibe, and people start feeling that something that has not happened to them has happened to this man; that this man is carrying something mysterious about himself; that he has a candle lit inside his heart. While we are dark, he is full of light.

Anand Usha. Anand means bliss; usha means the dawn, the morning – the dawn of bliss.

Sannyas is only a beginning, the first ray of the sun in the early morning; hence the orange color. It is not the end, it is the first step of a long long journey and pilgrimage. But the first step is almost half the journey, because the first is the most difficult. The second will be just like the first and the third will be just like the first.

Lao Tzu says: If you know how to take one step you can cover ten thousand miles. Then there is no problem, because you cannot take two steps simultaneously; each time you have to take one step. And if you know how to take one, then the whole universe is yours.

Sannyas is a first step, the beginning of something of which you cannot yet be aware. Slowly slowly it will become clear. The early morning is full of mist. Even if the first rays of sun have reached, it is very cloudy and misty and things are not clearcut. It is not yet noontide, but soon the noontide will come.

Just go on moving deeper and deeper into meditation. Sannyas is a vow that "Now my whole energy will be devoted to meditation;" that "Nothing else will be more important than meditation" that "Meditation is now my life's goal." Once the resolution has become definite, crystallized, meditation becomes easier. All that it needs is a commitment. One cannot just be curious about meditation, one has to get involved. One cannot be just a spectator, one has to be a participant.

And that's what is happening by becoming a sannyasin: it is participating in a great adventure; it is participating in a commune of seekers; it is participating with a Master; it is participating in the mysterious aspect of existence.

Prem Navyo. Prem means love; navyo means that which always remains new. Love never becomes old; it knows nothing of oldness. Love always remains new, fresh, like dewdrops in the morning or like the lotus leaves just opening in the sun. Love never becomes old because it never gathers dust, it never accumulates experiences. Love knows how to die each moment to the past. Love knows how to get rid of the past, that's why it never becomes old.

The head is always old because it accumulates, hoards experiences, knowledge, memories. The heart is always young; it hoards nothing. It knows nothing of the past, and because it knows nothing of the past it never projects itself in the future. It is always in the present. And to be in the present is to be in God. There is no other way to live God; the only way is to be utterly in the present. And love knows that secret.

CHAPTER 29

30 August 1979 pm in Chuang Tzu Auditorium

Deva Pim. Deva means divine; pim means resolution.

The mind is always indecisive. That is one of the basic characteristics of the mind, indecisiveness. The moment a resolution arises in you the mind disappears. To be decisive is to go beyond the mind; to remain indecisive, hesitant, divided, is to live in the mind.

Resolution means totality, commitment, involvement, a quantum leap into something, into something which is not yet clearly known. Taking a risk is resolution. But the mind is a coward. It avoids risks; it seeks security, safety. Resolution is one of the ways to go beyond misery, schizophrenia.

Ordinarily man is a crowd, a thousand and one desires dividing him. When all these desires become a single pool of energy, that is resolution. Sannyas is resolution; it is a total effort to get out of the mind. And if one really strives to get out of the mind – difficult thought it is, but not impossible... And life gains significance only when you know something which is beyond the mind.

Hence I will call you divine resolution. The beyond is divine; the mind is mundane.

Deva Gerard. Deva means divine; gerard means brave.

To conquer the world is not real bravery; to conquer oneself is. To be a fighter in the world – that is another meaning of gerard, a mighty warrior. To be a warrior with others is nothing extraordinary. Everybody is, more or less, because the whole world is fighting. It is a continuous war, sometimes hot, sometimes cold.

And each single individual is fighting because everyone is brought up in ambition, everybody is poisoned with ambition. And wherever ambition is there is fight, there is competition. And when

you are too ambitious – as everyone is, because all the societies that have existed up to now have lived on ambition... All the educational systems are doing nothing but conditioning the child to be ambitious and to be successfully ambitious.

The real bravery, the real fight, is not outside the real fight is inside, it is an inner conquest. There the problem really is that Alexander may be great as a warrior but as far as his own instincts are concerned he is a slave. Napoleon may be a great soldier, but as far as his own anger, lust, possessiveness, is concerned, he is just as ordinary as anybody else.

The really brave ones are Jesus, Buddha, Patanjali – these people. They have overcome themselves. Now no desire can pull them here and there, now no unconscious instinct can have any power over them. They are masters of their own lives.

Sannyas is a search for self-mastery.

Anand Deborah. Anand means bliss; deborah means a bee.

Bliss is possible only if you live a multidimensional life, only then can you know life in all its aspects. Not only the superficial ones but the deeper ones too, and ultimately the very center of life. To live a rich life one has to be a bee.

The bee has a few beautiful qualities. First: it moves from one flower to another, it is continuously moving. It never settles anywhere, it never becomes stagnant. It loves the flower but never grows any attachment; it remains free.

That is the way of the sannyasin – remaining utterly free of all attachment. The moment you become attached to something you become closed to everything else. Then you don't look anywhere else. You become afraid: if you look and you see some more beautiful flowers, what are you going to do? It is better to remain blind, deaf, and to remain enclosed with your attachment.

The bee is never possessive. It never fights with other bees: "Why have you come to my flower?" On the contrary, the moment the bee finds beautiful flowers, full of juice, it goes back to inform the commune.

Now scientists have discovered that bees have a certain language. At least four words have been discovered, deciphered; now that much is certain, that they use four words. These words are not linguistic, they are gestures.

The moment a bee discovers some flowers, rather than hiding the fact from others – which is how the human mind functions... if you discover a treasure you will hide it. Instead of hiding it, instead of keeping them for itself, the bee runs back to the home, to the commune. The bees live in communes, thousands of bees together in one honeycomb. And it starts dancing a certain dance, that is the first symbol. When a certain dance is danced by the bee, all the bees become aware that she has discovered something. It is as if she is saying "Eureka! Eureka! I have found! I have found!n And then after the dance it starts moving and the whole crowd of bees follows. It is non-possessive, and it knows all kinds of flowers, all colors, all perfumes; hence it becomes richer and richer in its experience.

And the last but not the least quality of a bee is: it takes the juice of a flower but it never destroys it. It is so artful that it never hurts the flower at all. It is never violent with the flower. It is not like human beings. The moment you love a flower you immediately pluck it; your love is destructive. It is not love, it is violence; it is hatred hidden somewhere in the name of love.

Let your name become a metaphor for your life. Be a blissful bee, unattached, always moving, non-possessive, living all aspects of life, all the colors of the rainbow, all the notes of music. And never be destructive – be creative. The creative person is a divine person, a holy person.

Prem Elaine. Prem means love; elaine means light.

Life is dark without love, life is a night without love. It is only with the explosion of love energy that the night disappears and the morning arrives, that the darkness disappears and light arrives. Just as the outer eyes cannot see without light, the inner eyes cannot see without love.

So those who are unaware of love... And millions are unaware of love; what they call love is something else. If it was really love they would have known who they are because love brings light, it makes you full of light. But even the so-called lovers seem to be very dark, stumbling, groping in darkness, fighting, quarreling, in darkness, destroying each other, exploiting each other. Even lovers don't seem to be friends.

Now the psychologists say that they are intimate enemies. A certain kind of intimacy is there, but if you watch, their behavior is very inimical; it is not friendship because there is not real love yet. They are thinking that their lust is love, they are thinking that their sexual desire is love. Sexual gratification is their only goal; the other is only a means. And the moment you think of the other as a means you are being very immoral, very unspiritual, because no person is a means; every person is an end unto himself.

Love never thinks of the other as a means; love knows how to respect. Love never reduces the other to a possessed thing. Love knows how to help the other to be free; love brings freedom.

Love is missing. It is bound to be so because unless one becomes meditative one cannot bring the explosion of love and light that I am talking about. Meditation creates the space inside. And only in that space and in that certain climate does the seed of love start growing. Meditation is like the spring for the love to bloom. Without meditation it is lust; with meditation the same energy becomes love.

And once you are full of love you are full of light too. That light makes you able to see God.

Prem William. Prem means love; william means unwavering resolution. Love is possible only if you take a jump into it. It needs great trust in oneself; otherwise one goes on hesitating, wavering, one remains irresolute.

Because of this constant wavering life becomes accidental, you become a driftwood. You have to depend on circumstances: wherever they push you, they pull you, you have to go because you don't have any sense of direction of your own. You don't know where you really want to be; you don't know where you want to go, whether you want to go in the first place at all or you would just like to be here.

People go on wavering with the waves, with the winds, and that's why their lives remain empty. Their lives remain a long long story of frustration. Fulfillment never happens to them. Fulfillment is possible only if you can take the risk of jumping into something unknown, if you can be adventurous enough to go into the unknown – not only into the unknown but into the unknowable.

That unknowable is love. A few people call it God, that is their choice; a few people call it nirvana, that is their preference. My own preference is to call it love. "Nirvana" seems to be too cold; "god" seems to be exploited too much by the priests. Love is very natural, spontaneous, our intrinsic need.

I talk about love because to me, if a person starts moving into love, he is bound to move into God. He is bound to find nirvana one day because love helps you to disappear; love creates the situation where you evaporate. And when you are not, God is. But certainly it needs an unwavering resolution.

Let your sannyas be an unwavering resolution. A tremendous will is needed to surrender. It looks paradoxical because ordinarily we think will and surrender are antagonistic – they are not. It needs total will to surrender; only people of will can surrender. People who are impotent as far as will is concerned cannot surrender. Surrender is the flower of willpower, of unwavering resolution.

Anand Patricia. Anand means bliss; patricia means of noble birth. It is not really the birth that makes a person noble, it is blissfulness. Unless bliss is born in you all your nobility is just false. Once bliss starts dancing in your heart, then you are really noble, really aristocratic, because now you are part of God, now you are born of God. This rebirth through God makes one noble.

But people have been trying to find nobility in other simpler and easier ways: just being born in the family of a king one becomes noble. Then Jesus is not noble, then Mohammed is not noble, then Kabir is not noble. And if Kabir is not noble, if Jesus is not noble and Mohammed is not noble, then who can be noble? – the lords and the counts, et cetera? No, real nobility has nothing to do with birth; real nobility has to be created. One has to earn it; one has to grow into it.

And blissfulness has to be the key: become more and more blissful, let your whole life be a tremendous bliss.

Burn your candle of life from both the ends simultaneously. Live with such passion and intensity that even if you have to live only one single moment you will be satisfied, utterly contented. A single moment of bliss is enough, more than enough, more than living for a thousand years or living for a thousand lives even... because the length does not matter. Depth matters and depth comes only through intensity.

My whole approach here is to give you intensity, passion, depth. And then certainly you will attain to a new birth which will make you noble, graceful.

Anand Annemarie. Anand means bliss. Annemarie is made of two words: anne means prayer, marie means rebellion. Your full name will mean bliss, prayer, rebellion. And these are the greatest qualities, the highest one can attain to.

Be blissful. Each moment remember not to fall into sadness, because natural instinct is continuously dragging you downwards. Just as gravitation is there pulling each thing downwards, there is a certain

gravitation which goes on pulling one towards sadness. Unless one is alert one cannot get out of the trap Remember again and again that you are not to be a victim of this downward pull.

All the religions of the world say that hell is somewhere down. It is not geographical; they do not mean that somewhere down below the earth there is hell. It is a metaphor. Sadness is a pull from something below, below you. You become sad only when you are under its impact; but it is your choice: you can cooperate with it, you can drop cooperating with it.

Bliss has an upward pull; that is another law. You can move into the other law, you can cooperate with it. Bliss uplifts you; that's why it is said that heaven is upwards, somewhere above. Not that heaven is there somewhere beyond the seven skies; it is simply to say that bliss has an upward pull. It makes you lighter and lighter and you start rising upwards.

One has to be constantly alert; till one becomes a Buddha one has to be very watchful because the pull is constantly there. And we have lived under that pull for centuries, so it has become almost habitual. Whenever you are not alert you are pulled into sadness. Whenever you bring alertness, you become conscious, you shrug, you shake yourself, then for a moment you start rising upwards. It has to be done each moment. Slowly slowly it becomes also natural.

When bliss has become natural, prayer arises. Prayer is impossible before bliss – you have nothing to be thankful for. When bliss is there you can thank God – you have to! It is such a tremendous gift, how can you withhold your gratitude? Gratitude grows out of bliss, that is prayer.

And a man who is blissful and prayerful is the greatest rebel in the world. No prison can imprison him, no chains can chain him. You can kill his body but you cannot kill his spirit. He lives according to his own light. He is nonconformist, he is never a part of the crowd, he is never a sheep. He is a man, a real man.

And the real man also becomes divine. Jesus says many times that he is son of man and many times that he is son of God. Christians have remained puzzled for centuries: what to make out of it? A real son of man is also a son of God; It is not a contradiction. The moment you become authentically human, suddenly the doors of the divine open for you.

But the authentic human being is basically rebellious. He is not only a rebel, he is rebellion writ large. He lives life as revolution. And to live life as revolution is the greatest ecstasy available to us. It is our birthright, but we have to claim it again.

Anand Daniel. Anand means bliss; daniel means God is my judge. Be blissful because God is our judge. Why should we be blissful because God is our judge? – because God is love, and love only knows how to forgive.

Love is compassion. It cannot punish, it cannot throw you into hell – it is impossible! Our sins are tiny; God's compassion is infinite. Our sins are nothing much; there is no need to brag about them. The people who go on confessing are simply bragging. The very idea that "I have committed a great sin" is egoistic.

A man came to confess to his priest. He said, "Is it not very bad to make love eleven times in one night?" The priest was aghast. He said, "It is bad. I had never thought about you that you would

do such a thing!" The man said, "But it was my own wife." The priest said, "Why have you come to confess? – you are allowed to make love to your wife." The man said, "I know, but I just had to tell somebody!"

God is our judge. That means that we are forgiven, already forgiven. Before you have ever committed a sin you are forgiven. Hence, be blessed!

Premdeva. Prem means love; deva means god – love is God.

Jesus says: God is love. I say: Love is God. The difference is great – the change in words is not much. When Jesus says God is love, love becomes a quality of God. He has many other qualities too. When I say love is God, then love itself becomes God. Love becomes all in all and there is no competing quality to it. It is not just a quality of God, it is God itself. This single word "love" contains my whole message.

Be as loving as possible. Don't hold back – share whatsoever you have, share. Share your life, share your joy, share your song, share your dance. And the more you give, the more you will be given. It comes back a thousandfold. Just know the art of sharing.

A sannyasin is not one who renounces the world, a sannyasin is one who shares his world with people. Renunciation is not a big deal, it is very easy to escape, but to share is really something of tremendous import. Renunciation can be done in a single moment but sharing is a lifelong process.

Renunciation is like committing suicide: if you had waited one moment more you may not have committed it at all. If somebody had stopped you when you were just about to jump and asked you what time it is, that might have been the end of the whole idea! It happens in a madness; in a single moment you become so mad, so crazy, so enraged – you can do something.

And that's how renunciation happens a person renounces the world, escapes to the mountains, then it goes against his ego to come back. Then people will laugh, now his ego prevents him from coming back. He thinks of coming back...

I know that monks living in the monasteries want to come back to the world because they are constantly obsessed with the world. They have left the world without experiencing it. They were unripe. They were unprepared. They were not ripe fruits which fall of their own accord, they were unripe fruit. They were not still sweet, they were bitter, and that bitterness persists. They hanker for the world but they cannot come out of the monastery. They cannot leave their order because now they will become laughingstocks – people will think that they have fallen. And they did it in a moment of madness.

My idea of sannyas is not a momentary thing but something spread all over your life. Share – that is real renunciation, and go on sharing every day, every moment. Share your life, share your love, and share your death too. Share all that you have, that's what love is all about. And remember always: love is God.

Anand Pragita. Anand means bliss; pragita means a song. Now the time has come to become a song!

Sannyas means becoming a song. It is dropping all seriousness, it is taking life playfully. It is transforming work into play and looking at things not with a heavy, prejudiced head, but looking like a child, in wonder, in joy, in fun. If one can take religion as fun then one grows into religiousness so quickly, so immediately, that looking backwards it looks almost impossible.

Life is fun, love is fun – let God also be fun! And when I use the word "fun" I am not using it in any derogatory sense, because fun is the highest understanding. In the East we call it leela: it is God's play. The moment it becomes your play also, then the distance between you and God is lessened; you start coming closer to God, God starts coming closer to you.

Prem means love; sudharma means the ultimate law.

Man can either live in conflict with existence, or in love. To live in conflict with existence is to live irreligiously. It is pushing the river, it is going against the current. And all struggle is egoistic, struggle as such is egoistic.

The moment you start flowing with the river, going with existence relaxedly, in tune with it, in accord with it, religion is born. Religion is not Christian, Hindu or Mohammedan: a religion is a way of life in accord with the ultimate law.

And love is the ultimate law. Be in tune with love, never go against love. Let love be the criterion; judge everything on that criterion. If it goes against love, drop it, forget the whole idea. If it fulfills love, go into it; do it, and do it totally. If you can remember love in your actions you will be moving in the right direction. You will find the temple of God, it is absolutely certain. Those who have loved have never missed.

CHAPTER 30

31 August 1979 pm in Chuang Tzu Auditorium

Anand Silke. Anand means bliss; silke comes from a Latin word "cecilia. Cecilia was a virgin martyr, and she became very famous because while she was tortured she danced and she sang. She died with a song; singing she died, hence she became the patron saint of music. That's the way to live and die, singing

Be a blissful silke: let your whole life become a dance, a song, a celebration. Look at the differences there are people who live crying and weeping for the whole of their lives... and there are people like Cecilia, who even die singing and dancing. It all depends on us. We create our own lives; misery is our work, so is bliss.

Becoming a sannyasin means that now you will always choose bliss against misery.

Anand Sabrina. Anand means bliss; sabrina is a name of a river. Your full name will mean a blissful river... because it is an ongoing process. It is not an event, it is a process. It is dynamic, not dead. It is not a thing that you can hold in your hands it is a wind blowing through the trees.

People destroy their bliss because they don't understand its riverlike quality. They want to possess it and it cannot be possessed. It is not a thing to be possessed, it is not an object. You can live it but you cannot possess it. You cannot own it, you cannot lock it in with your treasures. It has to remain flowing; in the very flow it exists. The moment the flow stops, bliss disappears. Bliss is the very essence of life, but life also is a river. Remember it: when bliss comes, enjoy, dance, sing, but don't try to possess it. That's the sure way to kill it. Don't try to cling to it; the moment you start clinging, you have already destroyed it.

Allow it to come and go on its own, and it will be coming more often. If there is no clinging, it may start flowing around you. If you become absolutely aware of the phenomenon, that it is a river not to

be clutched in your hands, then it may be with you each moment, it may become your very breath. But the art is non-possessiveness.

Anand Bertil. Anand means bliss; bertil means distinguished.

Bliss always makes a person distinguished, because the whole world is in misery. Nothing else makes you unique other than bliss. Misery is common; everybody is miserable. It is very rare that a person becomes aware enough to be blissful. It certainly makes a person distinguished. Money cannot do that – many people have it. University degrees cannot do it – millions have them. Political power cannot do it. Only one thing can make a person distinguished, that is bliss, because only bliss proves that the person has been intelligent in his life, that he has lived intelligently. Bliss is sure proof.

The miserable person simply proves that he has been living stupidly. The tree is known by its fruit. Either you grow the fruit of bliss or the fruit of misery – and you will be known by the fruit.

Bliss requires only one thing, to be more aware in your life, just as misery also requires only one thing – to be unconscious, more unconscious in your life. Do anything out of unconsciousness and misery will be the result, and do anything out of awareness and bliss will follow you like a shadow.

Anand Wim. Anand means bliss; wim means will, willpower. Every person is born with tremendous willpower. That is built-in, that is an intrinsic part of life. Nobody is born without will. But very rarely do we see people of will, and the reason is not that people don't have will; they have it, but they have divided it into many things. It has become fragmentary, it is there in thousands of pieces. It has lost that togetherness which makes it a power.

And these fragments are not only divided, they are divided against each other. One part of your will is fighting with another part of your will; it is a kind of civil war that goes on inside. And that's what the so-called saints have been telling people to do: fight with yourself, fight with anger, fight with greed, fight with sex. Sex has a part of your will, and then you fight with it – another part of your will. This way you become entangled in a civil war, and to be in a civil war is to be in misery. You dissipate energy. You can't live, you lose all vitality. You can't be fresh and young and you can't be intelligent either. You become poorer and poorer every day. As time passes a person becomes more and more ugly, loses all peace, silence, integrity, and the war goes on and on, day in, day out.

It is this war that destroys all the joy of life, makes people insipid, lusterless. It is a miracle that people still manage to live at all. Somehow they go on pulling themselves together, dragging, but this is not life. Life is a dance, not a dragging. Unless it is a dance it is not life at all. All these fragments have to be joined together again, welded together, and then you become a great energy.

And to feel that great energy pulsating in you creates bliss. Bliss is a simple outcome of overflowing energy. The child is so happy, for a single reason: he has nothing – no money, no bank balance; he is not the president of a country nor the prime minister; no body knows him, he is not famous, nobody talks about him. Sitting in his corner he is so joyous. From where does this joy come? It is nothing but overflowing energy. He is bubbling with it – he can't contain it.

A real sannyasin will become a child again, he will put his fragments together again; he will not fight with himself. That is the first rule of sannyas: not to fight with yourself. Rather, try to understand, and

through understanding, greed disappears, anger disappears, and they don't leave a trace; they don't leave wounds and marks behind. If they disappear through understanding, the energy is transformed into the opposite. Anger becomes compassion; passing through understanding the same energy is purified. Greed becomes love.

You will be surprised to know that the Sanskrit word for greed is "lobha", and the English word "love" has come from that word "lobha". It is a very strange coincidence that the word "lobha", greed, has become "love" in English. But there may be a certain significance hidden behind: in fact, it is greed that becomes love – if transformed; if it passes through understanding, awareness, it becomes love, it becomes sharing.

Don't fight, that is the first rule; and the second rule: try to understand with no prejudice. Don't decide beforehand, don't move with a priori conclusions. Don't say greed is bad. If you say that, you will never understand. Greed is greed – don't label it. It is an unknown energy. You have to understand this energy, what it is. Go with an open mind and you will be surprised: just watching it, seeing it, becoming aware of it, it is transformed into its opposites. And when all your energies are transformed, great bliss is born. Bliss is nothing but the experience of becoming one.

Anand Renata. Anand means bliss; renata means reborn.

Sannyas is a rebirth; you are starting your life from ABC again. Don't count the life that you have lived up to now as your life, because you have not lived it consciously. Count only those moments as yours which you live consciously. From this moment count your life: tomorrow you will be only one day old.

Jesus said to Nicodemus... Nicodemus was a professor, a rabbi, a very famous man, a very powerful man too; he was a member of the small clique that ruled the great, ancient temple of Jerusalem. He could not gather enough courage to see Jesus in the day. In the night, when nobody was there, he approached Jesus and asked, "Why am I not happy? I have everything – knowledge, money, power, prestige – still I am not happy. How can I also enter the kingdom of your God?"

Jesus said to him, "Nicodemus, unless you are born again you will not be able to enter into my kingdom of God."

What Jesus was really saying Nicodemus missed completely. He thought that "So nothing can be done in this life. I can be born only after death." Jesus laughed and said, "That is not my meaning. You can be born again in this life. It is a change of consciousness: from a sleepy consciousness move to having more awareness. Then you are moving from the dark night of the soul to the full daylight."

That's exactly the purpose of sannyas, of all discipleship: a disciple is seeking a rebirth through the Master. One birth has been given by your parents; that is physical. The other birth has to be given by the Master; that is going to be the spiritual.

Just remain open – it is going to happen. It is destined to happen! Just remain receptive... And I can see that your heart is open and receptive. Just help it to open more, help it to become more receptive, and something immensely significant is on the way. Be of great cheer! To be a disciple is a great blessing – very few people are even aware of the phenomenon.

Deva Julia. Deva means divine. Julia literally means the soft-haired one, but that is only a metaphor. Your hair is soft when you are very young; as you become older it loses its softness. So Julia represents youth, freshness, the early youth when life is at its peak. Your name will mean divine youth.

A meditator never becomes old. The body certainly becomes old – it follows the law of the earth – but the meditator never becomes old because he knows that he is not the body. He is consciousness and consciousness is beyond time. It is always young, always fresh. In that dimension of your being all is always young, eternally young. And once we have even tasted that youth, that inner youth, we have tasted something of immortality.

Meditation is the only real alchemy. All else that goes on being written in the name of alchemy is just bullshit, occult nonsense, esoteric rubbish. The true science consists of only one thing – that is meditation, because that is the bridge from the body to consciousness. Once you have reached your center of being and once you have known that you are consciousness, you are beyond birth, beyond death.

And when one is beyond time, great joy arises because all fears disappear, all darkness disappears.

Anand Klaus. Anand means bliss; klaus means victory.

The only victory worth calling victory is the attainment of bliss. Bliss is a shift of your attention from the circumference to the center. Just as on the surface of the sea there are always waves – sometimes more, sometimes less, sometimes small, sometimes big... But the surface is always relatively disturbed because winds are continuously passing, clashing. But at the very center, in the depth of the ocean, there is no turmoil, no waves, not even ripples, because no wind reaches there. The surface is in contact with the outside world, hence it is being pulled and pushed, but the depth is not in contact with the outside world. Exactly like that our being also has two dimensions.

One is the circumference. The mind is the circumference. It is always disturbed, sometimes more, sometimes less. When it is less disturbed you call it happiness, when it is more disturbed you call it unhappiness. The difference is only of degrees; not of quality, but only of quantity. But there is a point within your being – at the very core – a center where silence is eternal, where no disturbance ever reaches, no wave ever arises.

The so-called religious people go on teaching how to still the surface, how to make it calm and quiet. It never happens, hence religious people become much more frustrated than the non-religious, because they are trying to do the impossible.

It is not possible to make the mind still, because it has to be in contact with the world. It is natural that waves will be there, turmoil will be there. So I don't teach how to still the mind; I teach how to go beyond the mind, how to shift your whole attention from the mind, from the circumference, to the center.

When you exist at the center suddenly there is peace, absolute peace, virgin peace; it has never been disturbed. And once you know your center and you start existing there, the disturbance of the mind is nothing to make any fuss about. You simply accept it; it is natural, just as you accept the waves in the ocean. It no longer disturbs you, it loses all power over you. This is the victory.

To exist at the center, to live from the center, is the victory. And this is bliss.

Anand Rob. Anand means bliss; rob means of shining fame.

The ego always wants to be famous. It makes all effort to be famous, to be known by others. Even though you don't know yourself, you want to be known by others – that's the stupidity of the ego. But there is a totally different kind of fame also which is not of the ego. When you become blissful, when your being becomes luminous, you attain to a shining fame. Not that you strive for it, not that you hanker for it; on the contrary you may like to avoid it, but still it happens, because bliss cannot remain hidden.

Truth reveals itself. Jesus or Buddha or Kabir – people like these become famous, not that they want to become famous; it is unavoidable. Their very light creates ripples of joy around them. And the people who are living in darkness, how can they avoid looking at them? They may even be afraid of their light, scared of their light, but still they have to think about Jesus, Buddha or Kabir.

Remember that the fame the ego strives for is the wrong kind of fame, but the fame that comes out of egolessness is the right kind of fame. It has nothing to do with you; it has something to do with truth itself, because truth is such a shining phenomenon. It is fire – it is bound to become famous. It resounds down the centuries. The voice of truth cannot be destroyed. People crucify Jesus, but what he says goes on resounding. People poisoned Socrates but what he said is still alive, breathing.

Anand Gyaneshwar. Anand means bliss; gyaneshwar means god of wisdom. The full name will mean god of bliss and wisdom.

We carry the seeds for both bliss and wisdom. Unfortunately many are unaware of the seeds, so they go on accumulating wealth and a little prestige, and a little power, and life goes on slipping out of their hands; the seeds remain seeds. And to die without transforming the potential into the actual is the only sin. I call this the original sin.

By becoming a sannyasin you have to remember continuously that life is a great opportunity for transforming seeds into flowers.

Anand means blissful; dasi means a servant of God, surrendered to God – a blissful surrender, not for any motive, not to gain anything, but out of sheer joy and gratitude. When somebody surrenders to attain something, the surrender is not true. Surrender is true only when there is no motive at all, and that surrender is a great revolution in life. If you can do such an act of totality without any motive you will be reborn. The old will be gone and something new from the beyond will penetrate you. You will become pregnant with the unknown, with the beyond, with God.

So your name is a key to be remembered. Dasi means total surrender. Remember it again and again. Don't forget the meaning, the significance, and act in such a way that your whole life becomes a worship of God.

CHAPTER 31

1 September 1979 pm in Chuang Tzu Auditorium

[Bliss is what we are after, Osho is saying.]

Even if people are seeking God, they are seeking in order to find bliss. If by finding God you find a state of misery, you will not seek God. Hence God is not really the goal of the search but only a means to attain bliss. If truth gives you pain and hell, you will not seek truth either; because truth brings bliss, tremendous bliss, it is sought, but the essential search remains that for bliss. It has to be remembered; it has been forgotten again and again.

Once in a while a Buddha comes, reminds people, and they forget again. They again start searching for God, truth, et cetera, and in that, the original real search is lost.

Philip does not mean much; it comes from a root "phil-hippos" – a lover of horses. But horses are good people any way... and you can love them! In fact all animals should be loved, because they are om family. We belong to them and they belong to us. Man should lose this egoistic idea that he is superior, higher, utterly unique and different from other animals; he is not. We belong to the same spectrum – we are different, certainly, but not higher. This existence does not believe in hierarchy.

Existence is pure communism. We are all equal – unique yet equal, different yet equal.

A man without bliss is not really born yet, he is still in the womb and in the darkness of the womb. It is only with bliss that we are really born, born in God, and then life has light, it radiates. Then it is bright, then it is a noontide. And in darkness all kinds of fears exist; they are bound to exist. With the light happening, all fears disappear, all sadness disappears, all evil disappears.

That's why evil has been painted as black, why death has been painted as black. The moment the flower of bliss opens in you, all death, all evil, simply disappears, is not found at all. One starts living a totally new kind of life, a life in which one is absent and God is present.

[Anand Sharno, surrendered to existence.]

Bliss is possible only when we are surrendered to existence. It is not possible with an ego; the ego is the root cause of misery. If one wants to be blissful one has to sacrifice the ego. That is the meaning of sharno: surrendering the ego.

The ego is a false entity; you are not really losing anything by surrendering it. It is a disease. By surrendering it you are becoming whole, wholesome. By surrendering it, you are coming to be your true self. The ego is a false self, it is a pretender, but we have become attached to it too much. Our society teaches us to be egoistic. Even modern psychology goes on perpetuating the old nonsense that the ego has to be strengthened. They think by strengthening the ego, they are helping the individual. They are destroying, not helping him. The ego is the death of the real self. The death of the ego allows the real self to express itself.

Surrender the ego and bliss is yours. Just by removing the ego, the bliss starts flowing. It is our very nature. We are made of the stuff called bliss.

[Sat Annie – true prayer: Yes, there is such a thing as false prayer.]

... And the pseudo is very prevalent because it is cheap, it costs nothing. The true prayer demands much from you. It demands surrender, it demands a state of let-go. The false prayer is parrotlike: you simply repeat a certain formula given to you by the priests, by the parents, by the society, and you go on repeating it every night. It becomes only a habit.

If you don't repeat it you feel you are missing something. But although you go on repeating it for years you never get anything out of it. When you don't do it, the feeling certainly arises that you are missing something, because an old pattern is not fulfilled and mind is very mechanical. If you miss anything, the mind goes on goading you: Do it! The mind feels completely at ease if everything goes ritualistically. The mind is very ritualistic and all the religions have become ritualistic because of the mind, the domination of the mind.

True religion is not a ritual. It is a feeling, it is love.

Prayer is not something that you can do; it is something that you can be. Prayer is not an act but a state of being. It simply means to be so utterly silent that God can speak to you. The untrue prayer means that you speak to God; the true prayer means that you listen to God. The difference is tremendous.

Become a true prayer.

[Be a follower of Christ, not a Christian, Osho says...]

... Because Christ has nothing to do with Christianity. Christianity is something totally different than what Christ stood for. Christianity is closer to the people who crucified Christ rather than being close to Christ himself. It is again the same priesthood, the same establishment, the same vested interest. Rabbis in new garments have become popes now – the same people who murdered Christ.

Christina means not to be a Christian in the ordinary sense, but really to be in love with the state called Christ. It is a state of consciousness. What in the East we call Buddhahood has been called Christhood in the West; they mean the same thing.

Each one has the potential to become a Buddha or a Christ. And following a Christ does not mean following Jesus, remember; following a Buddha does not mean following Gautam Siddhartha, remember. Following Christ means the way that leads from unconsciousness to consciousness; it is the same – whether you follow Buddha or Christ or Krishna, the way is the same, the bridge is the same. Unconsciousness has to be transformed into consciousness. One has to become more alert in one's life. Every act should not be mechanical, but full of consciousness.

Even small, ordinary acts of every day life should be full of awareness. Bring awareness to your acts and you will be moving towards Christ – not by going to the church, but by becoming more conscious, more aware, more watchful, so that inner sleep can be dropped, so that metaphysical sleep can be thrown out of you, so that you can become awakened, really awakened.

What we know as waking right now is not much of a waking, it is a kind of sleep with open eyes. The moment you have tasted something of Christ, something of Christ-consciousness, your whole life becomes a dance of bliss. That is the only proof that you have been on the right track: if your religion makes you sad and serious and somber, know perfectly well that you are going away from God, because God is nothing but celebration, a continuous celebration.

[Bliss is the experience that makes sovereigns of us, that makes available to us the kingdom of God, but we turn our backs on it, Osho said later in the evening.]

We are rushing away from it. Our whole endeavor is extrovert, and God is within. We seek bliss in every possible way but we never find it because we always seek it somewhere where it is not; and we never look inside, where it is.

The moment one turns in, the moment one encounters oneself, the moment one starts feeling oneself, being oneself, bliss arises, and immediately one is no longer a beggar; one becomes a king.

This kingdom of God is within you. Once it has been found within, then you can find it in the without too. Once you have seen inside yourself, then you can see it inside everybody else, everywhere. Even in the rock you will find God. Then the texture of the rock becomes the texture of God. You will touch the rock with tremendous respect. Then the whole existence becomes divine. But the first thing, the most fundamental, is to attain to bliss. And it is not difficult, because it is already there. It needs only a one-hundred-and-eighty degree turn. That's what sannyas is all about.

[Jaap-Willem – a decision of the heart that "God is the protector."]

Once this resolution has happened, life loses all tensions, all anxieties; anguish simply becomes impossible. The whole anxiety is that we have to protect ourselves. The world is vast and we are so small – a tiny leaf in the storm. How can we protect ourselves? And then there is always death. Each time somebody dies the remembrance strikes deep down in your being that sooner or later you are going to die. How can you protect yourself against death? – nobody has ever been able

to. Life has a thousand and one insecurities, nothing is safe. The man who is not aware that God protects, lives in a nightmare.

Sannyas means the beginning of the resolution that 'I am already protected,' that "God is my security," that "God is my safety," that "Even in death he will take care," that "I have nothing to fear," that "I can go in the dark because he is always with me; I am never alone," that "I can be alone because I am never alone; he is always there, a silent presence."

This is trust and this is sannyas and this is prayer and this is meditation. This is the essential core of all religion.

[Osho talks about love born of meditation...]

Without it, whatsoever you call love is not love, it is something else – masquerading as love, camouflaged as love, wearing the mask of love – but it is not love, it cannot be love.

Unless meditation has happened in your heart, love cannot be true. It may be a disguised lust or just a way to avoid your aloneness, or just a method to keep yourself occupied, or a power trip to dominate the other, or an ego fulfillment, that "I am loved," that "I am needed," that "I am not useless," that "I am fulfilling a certain purpose in existence." It can be a thousand and one things but it can't be love.

Unless meditation prepares the ground, the seed of love cannot sprout. Love is a child of light; but where will you find light? It only comes out of meditation. Meditation gives you light, enlightens you, fills you with light, and in that light-filled heart, for the first time, a great longing to share your joy arises. That is love.

It is for the sheer joy of sharing, for no other motive – then it is true love. And true love is a fulfillment; the untrue love is always a frustration.

[Truth is a gift and something one receives not in the head but in the heart.]

It has nothing to do with logic; it has something to do with love, certainly, but not with logic at all. Only into a loving heart can God pour down his gifts. Not a very skillful, talented mind, but an innocent, childlike heart – that is the basic requirement to find truth.

The philosophers don't find it, can't find it. It is found by the mystics. Mystics are like small children: they can't argue, they can't prove, but they can dance, they can sing, they can love, they can laugh – and these are the true qualities of a religious man. The philosopher remains empty – full of words, certainly, but words are just hot air. The mystic is full, the mystic has plenitude. He is not full of answers but full of joy, not full of solutions but full of mystery, and truth is a mystery. It is not an answer, it is not a solution; it is a paradox. And it always comes as a gift. One has to be ready to receive it, and the only preparation that is a must is love.

[Anand Amito – immeasurable bliss.]

Bliss is always immeasurable. Happiness can be measured, it can be defined, it has a certain weight, it can be weighed. And it is always definable because the opposite is just close by –

unhappiness. Unhappiness defines your happiness. Your happiness is just like an island in the sea of unhappiness. But bliss is not an island, it is the ocean itself, unbounded. And that is everybody's search: knowingly, unknowingly, we are all longing for it. But if we unknowingly long for it, we may move in wrong directions. If we knowingly long for it, consciously long for it, then there is a possibility of achieving it.

It has happened to people: it has happened to a Buddha, it has happened to a Zarathustra, it can happen to you – because Buddha, Zarathustra or Mohammed are not in any way different from you; they are made of the same blood and bones and the marrow. If it can happen to a single person in the whole of history, then every other person is entitled to it. One may achieve it, may not, that is up to him, but the door is available.

Sannyas is a conscious effort, a conscious longing, for bliss. Each step has to be taken methodically and each move has to be made very deliberately. Life is short and unless we make our efforts consciously we are bound to lose this small opportunity. The opportunity is small because life is fleeting every moment, going out of your hands, and death can happen any time. Tomorrow may never come, this may be the last day, so one has to be very alert and very total, only then is bliss possible. But it is possible.

And a man attains to manhood only when he attains to bliss. Without bliss a man is just so-so, lukewarm. He can be called a man because he physiologically resembles a man, but spiritually all is emptiness. This emptiness can become full of the inexhaustible, of the immeasurable.

I have opened a door here – now it is for the courageous ones to enter into the temple. Let your initiation into sannyas be an entry into the temple, not just a formal thing but something of the heart. And I can see, it can be a total revolution in your life. Don't miss this opportunity, because these opportunities are rare. Only once in a while is there a Buddha, and only once in a while is there a commune around the Buddha, and only once in a while, through the Buddha and his commune, the dhamma, the ultimate law, becomes available to the world.

[Awareness is the way, bliss the goal...]

Bliss is the other shore; awareness is the small boat.

Become more alert. In the beginning it is difficult because our habits of being unconscious are very deep-rooted; they create all kinds of resistances. But even if for a few seconds you can be alert, that's enough, that will help you, because those few seconds will become of such beauty and such joy that you will long for more, that you will hanker for more, that you will be thirsty. There will be a great appetite for them, and slowly slowly, more moments, then minutes, then hours, then days...

When awareness becomes so natural that one doesn't need to make any effort for it, then one should rest, then one should relax. Then one should know that one has arrived home, because there is nothing more to be achieved.

A fully aware person attains to bliss. Our effort, howsoever hard it seems in the beginning, becomes every day easier. And when we have attained to bliss, then we can see that our effort was nothing compared to that which we have attained through it. Our effort was very tiny, and we have found

such a treasure, inexhaustible... such a treasure that nobody can take away from you, not even death.

It is through awareness and only through awareness that Jesus becomes a Christ, a Siddhartha Gautama becomes a Buddha. Whatsoever names they may have given to the path, their meaning is awareness.

Jesus says again and again to his disciples: "Watch, beware." Beware means be aware, remain alert – and they go on falling asleep, even on the last night. He says to his disciples, "This is the last night. I am going to be caught. The enemy is very close by. I will pray to God – this is my last prayer – and you remain alert, don't fall asleep." But they all fall asleep. He comes again and asks them "What are you doing? You have fallen asleep. I have told you to be awake... this is my last night!" He is trying to use that last night as a device.

"The Master is going to die – can't you even be aware in such a situation, when your whole house is on fire?" Jesus goes into prayer, comes back again, thrice he comes back from his prayer, and all the disciples are fast asleep, snoring. Again and again he wakes them up, but they don't take the hint: they think that this is just his way. He has always been talking about, "Be aware, be alert, be watchful" – now this is a new trick, that this is the last night. But it was the last night. It is always the last night, because any moment death can destroy all the time that you have been hoping, thinking, you have.

Buddha uses the word "mindfulness", *sammasati*, but he means the same, awareness.

Watch each act, watch each thought, watch each feeling. The awareness has to be three-dimensional: action, thought, feeling. This is our inner triangle, and if you can watch all the three you will find the center. When you stand exactly in the middle of the triangle you have arrived.

This is the goal called nirvana or God.

CHAPTER 32

2 September 1979 pm in Chuang Tzu Auditorium

Love is the only thing on the earth which is heavenly. Everything else is earthly, hence love is the only door to God. Those who love are bound to find God. It has never happened to persons who have not known love.

Start remembering it from this very age; this is the time when children get corrupted. Each child is loving, and if love can be retained uncorrupted, there will be no need for any religion, any church; love is enough unto itself.

[The power of love and its seeming fragility...]

Love is mighty, but its might is totally different from other kinds of power. It is not power; power belongs to the ego. Love is humble, love is not an ego-trip at all. It happens only when all ego-trips have stopped. It has a strength of a totally different kind: the strength of water, not of a rock, the strength of being flexible, not the strength of being stubborn. Love is strong in a feminine way, not in a masculine way.

And also, the eagle represents something which is very essential to love. The eagle can go the highest into the sky, the farthest. So is the case with love: it can soar the highest. It can soar so high that it can touch the feet of God. It can soar so high because it is so light; it has no burdens to carry with it.

[He talks on loving wisely...]

Intellect's wisdom is not real wisdom; it is mere knowledge, it is information. It is borrowed from others, it is not one's own. And that which is not one's own is a burden, not a liberation.

Love brings in a totally different kind of wisdom, not from the outside, but from your innermost core. The wisdom that happens in love grows in you, it is your own growth. It is your own intelligence, it is your own capacity to see. Logic only infers; it cannot see, it is blind. Love never infers; it need not because it can see. Only the blind man thinks about light. Those who have eyes see light, they don't think about it.

Love is a non-thinking wisdom. It is insight, insight into the reality of your own self and of all that surrounds you.

[Logic knows nothing of beauty, He begins...]

Logic has no capacity to know beauty. It is utterly incapable of feeling. Logic is non-sensitive, hence wherever logic functions beauty disappears. The world has become very ugly for the simple reason that every person is being taught in a logical way.

The world is the same – the same world as Jesus walked in, Buddha lived in – but the beauty that they saw is no longer available to human beings. It is still there but we have lost the vision, we have lost the capacity to love existence.

Logic can give you facts, bare, naked. It is only love that gives a vision of beauty. It makes facts – not only facts but mysteries. In the hands of love everything becomes a mystery, in the hands of logic everything becomes a naked fact; and if the whole world is full of facts and there is no beauty, man cannot live significantly. Life becomes meaningless. Life has meaning only if the vision of beauty remains in your heart.

Love is the door. If you look through it, the same world is transformed. The trees are the same but the greenery changes. The trees are the same, but the flowers now have a song. The trees are the same, but their silence has a meditateness, or their movement in the wind and the rain has a prayer and a dance in it. When one is surrounded by a beautiful existence, one feels grateful to God. Love makes everybody a poet. And to be a poet is very close to the mystic; one step more and one enters into the ultimate mystery.

But before one can enter into the ultimate mystery one has to be acquainted with the immediate mystery. That's what beauty is all about: the immediate mystery, the mystery of that which surrounds you...

One has to sow the seeds; one has to prepare the soil. One has to be very loving, careful. One has to defend the new sprouts, because there are a thousand and one dangers, and love is very delicate. One has to handle it carefully: love is very subtle and the world is very gross. Love is like a flower, and in the world you will find only rocks and rocks. The flower can be crushed very easily. Its beauty can be destroyed at any moment. It is a miracle that it happens in such a hard world, but it does happen. Love makes one aware that miracles are possible. There is no other miracle which is bigger than love.

Be a gardener of love. Let your heart be the soil. Tend the garden carefully in the right time, when the spring comes. And one never knows when it comes it comes so silently, without any declaration, without even knocking on the door. It simply comes and one day your heart is blooming with flowers.

That blooming is Buddhahood, that blooming of the heart is Christ-consciousness. And unless a person blooms in love and the fragrance is released, life remains unfulfilled. It can become tremendously fulfilled, it can become absolute fulfillment, but all depends on whether you can work hard enough to create love. All depends on you. You will have to risk all you will have to put your total energy into it. You Will have to be in love with love itself, then only is it possible. But without it life is in vain; with it life is eternal.

[It is love, not the ability to reason, that sets man apart from beasts...]

Animals also have rational minds, they are not as developed as man's, but the difference is only of degrees. Now there are suspicions that dolphins have even more developed minds than man; certainly they have bigger brains than man.

Before it was discovered, man was thought to have the most developed brain amongst all the animals. Dolphins have more developed brains. The people who are studying dolphins are very puzzled because they show tremendous intelligence and there is every possibility that they may have some kind of different intelligence from man himself, more subtle. So the old definition, the Aristotelean definition, is no more valid – that man is a rational animal. We have to

My definition is that man is a loving animal. No other animal knows what love is. Sex is perfectly well known, but not love. And there are millions of human beings who don't know what love is either. In fact, ninety-nine point nine percent of human beings live almost like animals in every way. The thing that can make the difference is missing: love is missing.

Grow in love and really become a man. Chuck also means of noble spirit. Love brings a noble spirit too.

[To another visitor however, Osho says that we can't cultivate love, it is simply the gift that is bestowed on the prayerful heart.]

We can only learn how to be receptive, how to keep our doors open, how to remain available, vulnerable. That's all that we can do, but if we can do that love comes of its own accord. It starts showering on you. All that is needed on your part is a prayerful, receptive heart.

Love is greater than you; logic is smaller than you. You can control logic but you cannot control love. You can possess logic but you cannot possess love. On the contrary, you have to be possessed by love. Hence only very daring souls are capable of love – those who are ready to be possessed by love, those who are ready to go mad in love. That's what being possessed by love means: going mad in love, forgetting all rationality, forgetting the whole mind and its calculation.

The mind will say that you are going crazy, but to be in love and mad is far more significant than not to be in love and to be sane. The insanity of love is a higher kind of sanity than the sanity of logic. The sanity of love is insanity only in the eyes of those who don't know what love is. Those who know will say that this is the highest kind of sanity that man can achieve, the highest flowering, the climax of your consciousness, the ultimate lotus that opens in you.

[Osho talks about the prophet Daniel, who emerged safe and sound from a den of lions.]

His love must have been tremendous; even the lions understood it. His trust in God must have been absolute, unwavering, with no doubt at all anywhere in his being. If one moves with such love and trust, one cannot be harmed. One can be killed but one cannot be harmed.

Jesus is killed but is not harmed; Socrates is killed but is not harmed; Mansoor is killed but is not harmed. So this may just be mythology, it may not be history, but it represents something significant of the religious heart. It says that the religious person cannot be harmed. There is no way. You can burn him but his faith will remain unharmed; his spirit will remain in the same dance, in the same song. He will die utterly unscratched, even death will not disturb him.

Jesus could say from the cross the last words: "Father, forgive these people because they don't know what they are doing." This is love, this is trust, and this is what is needed to become a real sannyasin. It is possible for every human being, and the moment it becomes possible you are really born....

Do as many groups as possible... And come out unharmed!

By becoming a sannyasin you are becoming a follower of Christ.

The Vatican is dead. A church is alive only when Christ-consciousness is embodied. Wherever there is a Christ, only there is a door open to God. Being with a Buddha is being a Christian, or being with Mohammed is being a Christian. Being with somebody awakened is the true way to be a Christian – not following the dead priest and the priesthood, not following the established church which only goes on worshipping a corpse.

It is today that you are really becoming a Christian. In a sense you are dropping being a Christian, because the moment you are a sannyasin you are no more a Christian, a Hindu or a Mohammedan; you are simply a human being. In another sense you are becoming a real Christian because this is the moment when your adventure into Christ-consciousness begins.

Truth cannot be contained by any scripture, hence those who look in the scriptures for truth look in vain. Truth is found in silence, hence it cannot be expressed in words, and scriptures contain only words – empty, hollow words. They contain only jargon, great logic chopping, but nothing alive.

And truth is possible only for those who are ready to renounce the scriptures. The old kind of sannyas meant renunciation of the world. My sannyas means renunciation of the scriptures, not the world. The world is not the problem: the problem is what we have been told and taught; the problem is all the information, knowledge, that our brains are full of; the problem is the load of the scriptures on your head. It is like a mountain, Himalayas of scriptures are on your head; one is crushed under their weight.

The seeker of truth has to renounce all words, my words included. Zen people have a beautiful saying. They say, "Don't let yourself be upset by the sutra; rather, upset the sutra yourself."

One should be capable of rising beyond all theories, philosophies, ideologies; only then is silence attained. And in that silence is knowing, in that silence is revolution, in that silence is God. God is that silence, that stillness, that wordless, soundless, timeless, moment.

CHAPTER 33

3 September 1979 pm in Chuang Tzu Auditorium

[Dhyan Anna.]

Prayer without meditation remains part of the imagination. You create a kind of hallucination around yourself. You don't know what God is but you start having a dialogue with him. This dialogue is not really a dialogue, it is a monologue you are talking to yourself. It is a kind of religious neurosis – it is not true prayer.

Martin Buber says that prayer is a dialogue between "I" and "Thou". He is utterly wrong, because in real prayer there is neither I nor thou and it is not a dialogue. For the dialogue to be, the two are essentially needed. A dialogue between I and thou means "I am here and Thou art there." But you cannot exist if you encounter God: the moment you see God you disappear. Hence the god that you go on talking to in your prayers is only in your imagination; it is not the true God.

Prayer, to be true prayer, first has to become meditation. Meditation means putting your mind away. The mind contains memory, thoughts imagination – everything. Once the mind is put aside you cannot imagine. Once the mind is put aside your Christianity, your Judaism, your Hinduism, all are put aside, because all those thoughts were in the mind. When you are in a state of no-mind you are simply alert, throbbing with great awareness, pulsating. In that pulsation of consciousness a great thankfulness arises – not that you verbalize it, you cannot, because the machinery for verbalization has been put aside. You cannot even say thank you to God. It is not possible to articulate at all.

So it is not a dialogue, it is not a monologue. It is an existential experience of tremendous love of exquisite beauty, of great joy, of infinite gratitude – but all existential.

I am using words to convey it to you, but when you are really in prayer there are no words. It is wordless thankfulness. That is the meaning of Dhyan Anna; let it become your experience too, then only is sannyas fulfilled.

Anand means bliss; viola is the latin name for the flower violet. Anand viola will mean blissful flower... and that's what every sannyasin has to be.

[To a little girl he explained that everyone – the birds and the bees and we too – are all looking for bliss. Those who find it are called Buddhas or Christs...]

... so from this very moment remember it – that we have to do things which bring bliss and we have to avoid things which bring misery.

Bliss is only part of that great phenomenon which is anand.

A few things can be indicated about the greater reality. One thing: bliss is there but it is neither hot nor cold. It is not a passion, it is not fever, it is not excitement. It is not even ecstasy, it is beyond ecstasy, because in ecstasy a certain flavor of excitement remains, a certain dance continues. Ecstasy is celebration, but anand is going beyond even celebration, It is going beyond all possible states. It is utter transcendence, hence it is not hot like love and it is not cold like hate. It is exactly in the middle, so exactly in the middle that it is neither; it transcends both. It is peace, but not the peace that we understand by the word.

Our peace is nothing but the gap between two conflicts, the gap between two wars. It is a preparation for war, it is a preparation for another conflict, another encounter. On the surface everything looks silent, but deep down there is turmoil, great turmoil; you are sitting on a volcano. Apparently all is silent, but fire inside is burning. It can explode any moment, it is always ready to explode.

Peace is a state where conflict becomes impossible. It is not a gap between two conflicts, but a deep understanding out of which conflict is not possible at all. It is truth in its total blooming. It is consciousness with all unconsciousness gone. It is light, absolute light, not even a nook or corner of your being is dark. You are full of light, full of peace, full of silence, and a cool breeze – yes, that's exactly what you are: a cool breeze.

Anand is a very pregnant word; bliss only says something about one aspect of it, but it has many dimensions. Meditate over it because this is our goal.

[Fulfillment only happens when the river disappears in the ocean:]

But there are things which we cannot achieve; fortunately there are things for which no effort is needed. there are things which cannot be made the goals of our ambition. there are things which are so big, so huge, so enormous, that our very tiny hands cannot grab them, cannot grasp them. Not only are our hands small, our minds are too small; we cannot even comprehend them. It is because of these things that religion is possible.

Bliss is one of those things which we cannot create, cannot manufacture. We have only to be on the receiving end. We have to be feminine like a womb. We just have to be open to the beyond so that the beyond can penetrate our being. We have to be available to the sky. That's what meditation is, prayer is: utter let-go, a total surrender. there is nobody to be ambitious, there is nobody who wants to achieve anything. It's a state of desirelessness, and in that state bliss starts happening, hence it is God's gracious gift.

[Pleasure is animal, happiness is human. But bliss is godly....]

Pleasure is of the body, happiness is of the mind, bliss is of the soul. And one needs to be very clearly aware of what is what, because they have a few similarities. One can be deceived by pleasure and can think it to be happiness; millions are deceived. Just the titillation of the body... and they think they are attaining happiness. Happiness is not of the body. It is not titillation, it is something higher.

Pleasure can be sexual; happiness is not sexual, it is possible only through love. Love is more than sex. Sex may be a part of it but is not the whole story. Animals live only in sex, they don't know what love is. Many human beings also don't know what love is: sex seems to be equivalent to love. Sex is beautiful in itself, I am not against it, but there are higher states to go to, to reach, to attain.

Happiness is more out of love. It is less physical, more psychological. It is less material, more non-material. You can have it through music, you can have it through poetry, you can have it through paintings. It is not an accident that many artists have remained bachelors, for the simple reason that they have found a higher quality of happiness so the lower pull is not so much. Maybe once in a while they feel the pull but they don't feel like settling in it. Hence they have always been thought a little bit immoral, for the simple reason that they are very sensitive people and they know something higher. Sex is a desire in them only once in a while – when they are moving closer to earth and the gravitation affects them. But it is not such a tremendous phenomenon that they would like to become committed to it; they can't become householders. And because they can't become householders they have been thought a little immoral. The reality is just the opposite: they are far more moral because they are moving at a higher stage.

And those who have known prayer can't be satisfied even by music. Music is only then a far, faraway echo of prayer, a reflection of the reflection of the reflection. They can't be satisfied by poetry. In fact the poetry just reminds them of worlds beyond stars, the poetry simply creates a nostalgia. It creates a longing to go beyond even words. Those who have known prayer, for them even poetic words are a kind of disturbance, even the musical sound appears like noise. When you have tasted the higher the lower becomes something totally different than it was before, because now you compare it with the higher.

If you have known the peace of prayer, the silence of prayer, the soundless sound, if you have heard it – the mystics call it "anahat", the soundless sound, the real music, the music of God, the music of the harmony of existence – then certainly, even art is a lower phenomenon.

Prayer makes you a mystic and prayer brings you to the world of bliss. Bliss is divine. To taste it is to taste God.

[We are neither the body nor the mind but the master of what are simply dwellings.]

The body is the gross dwelling, the mind is the subtle; you are the dweller. But ordinarily, a very strange thing has happened to humanity: the body and the mind have become masters and they have reduced you to a slave. The whole effort of religion is to make you free from this slavery, to give you back your mastery.

The body is beautiful and the mind too is beautiful if you are the master. Then you can use these instruments for tremendous good, for yourself, for others; they can become a blessing to you and a blessing to the world. But if you are a slave it is a very dangerous situation. It is as if the driver of the car is fast asleep and the engine is going on its own. The steering wheel has become the master and the man who is holding the steering wheel is no more the master. The wheel dictates where to go, where to move, what to do, what not to do. This is not a good situation; an accident is possible any moment. If it has not happened it is a miracle; it should have happened any moment.

Every man who lives in unconsciousness is accident-prone, and by accident I mean something metaphysical. He always lives on the border of hell. Any moment he can fall into hell; and many times he does fall and somehow staggers back. But he never becomes aware that the whole problem is: Who is the master?

Let consciousness be the master and your life will become immensely blissful. And this mastery happens through becoming more meditative. It comes naturally, it has not to be imposed. The body has not to be forced into slavery, because if the body is forced into slavery it can rebel any moment. That's what the old traditional saints used to do: force the body into slavery. Their mastery was not true, it was imposed.

I teach another kind of mastery: just become more conscious of the whole situation, and in becoming conscious you become the master. The miracle is that you become the master and the body never feels that it has been reduced to slavery. This is the beauty of it: you become the master and the mind never feels that it has been reduced to something ugly, hence it can't rebel, and its obedience is natural. It simply follows you because it can feel and see that wisdom has arisen in you, that you have a light in your hands now, it has to follow.

[More about bliss, again using the analogy of the patient, diligent farmer]

The soil has to be prepared. Your consciousness is the soil. The seeds have to be sown, and one has to learn to wait, to be patient, because one never knows how much time it is going to take. One can never predict when the spring will come.

Sow the seeds of self-remembering in the soil of consciousness, and remain patient, hopeful, prayerful, trusting that it is going to happen. It has happened to other people before – to Jesus, to Mohammed, to Buddha, to Confucius. And you have all that Buddha had; it is just that he was a good gardener, that's the only difference.

Seeds you have, the soil you have and all the fertilizers that are needed; you just have to become a conscious gardener. You have to know that life is only an opportunity to grow. Life is not already given in the birth, and many people die without ever becoming alive. Very few people know what life is. Those who know what life is also know God, also know bliss, also know the eternal, the immortal, the deathless.

Everything else can be purchased, sold; everything else belongs to the marketplace – except meditation. It is inestimable. And it is priceless because it opens the door to God, to the kingdom of God; it is priceless because it brings love into your life; it is priceless because it helps you to become compassionate. It is priceless because for the first time you start feeling the music of existence, the poetry that surrounds you, the celebration that is always going on.

It becomes the door to all that is really significant. Insignificant things have prices, significant things are priceless. Meditation is the most significant because it opens the door for all other significant things: love, prayer, God, light, music, poetry.

Meditation is only the opening of the door. Meditation is a key to unlock the door of the mystery of existence.

CHAPTER 34

4 September 1979 pm in Chuang Tzu Auditorium

Dhyan Annette. Dhyan means meditation, a state of no-mind, a state of no-thought... just a pure sky of your consciousness, with no clouds of emotions, thoughts, memories, imagination, dreams. All clouds have gone, the sky is utterly empty. That is the state of dhyan, meditation. And Annette means mercy.

Out of this state of no-mind, mercy flows, compassion arises. Not that you have to do anything, it happens of its own accord. You have to go into meditation, then compassion comes like a shadow. You cannot do anything else; you cannot be uncompassionate, it is impossible. When the heart is full of silence all your acts are full of compassion.

Buddha has said: Compassion is the indication that the heart is full of meditation. Compassion will be known by others; meditation will be only felt by you, or by those who know what meditation is by their own experience, but compassion will be known even by those who don't know anything about meditation.

Compassion is the fragrance of meditation, the fragrance of a flower that opens within you; only you can see it or those whose flowers have opened, but compassion will spread like the fragrance. Compassion cannot be cultivated: if you cultivate it, it will be false, and it will only give you more ego. Compassion can be true only when it follows meditation, when it comes as a byproduct of meditation.

[Hildegard, protected by the goddess Hilda...]

Now, you need not bother Hilda any more – I will protect you!

The only condition for my protection is: be blissful. The more blissful you are, the closer you are to me. The more blissful you are, the more you allow me to penetrate you. The more blissful you

are, the more you become one with me. And I am just a door: once you enter into me you will find yourself in God, not in me – you will not find any me.

The whole secret is blissfulness.

Anand Pushpi, flower of bliss. And bliss literally is a flower, the flower of the heart. When the heart opens all its petals, one feels overflowed with joy. The opening of the heart fills one with great fragrance, and that fragrance is the only proof of God.

[The real wealth is in attaining bliss, not in a big bank balance.]

You may be poor but still you are wealthy; you may be a beggar but still you have the heart of an emperor.

In those moments of blissfulness one possesses the whole existence, and if bliss becomes one's nature, then one lives like a king; then the whole kingdom of God is yours.

Seek bliss and all else is found. Go on trying to find everything else – you will not find those things and you will not find the bliss for which you have been searching and seeking.

Bliss in itself is enough. Jesus says: "First seek ye the kingdom of God, then all else shall be added unto you." What he means by kingdom of God I mean by the word "bliss", it is the same.

[On the nature of true prayer.]

The people who pray and ask for something from God miss the whole point of prayer, because he has already given more than you need, more than you deserve. To ask for more is to be ungrateful. All that we can do in our prayers is to thank him.

And words are small so we can only thank him in a deep silence. Gratitude has not to be expressed through words but through the surrendered heart, through the devoted heart. Prayer has not to be on the lips, but at the very center of your being, just a humming at the very center of your being, so silent that nobody can hear it.

You also can hear it only when your mind is absolutely silent, when your mind ceases functioning... then just a humming of gratitude, a pulsation of joy tremendous joy: Jehovah has been gracious. All that we need now is to be thankful, grateful, to feel blessed.

And to the person who starts feeling blessed, more and more blessings come. The person who stops desiring finds more and more fulfillment.

This is known in the ancient mysteries as the law of the reverse effect. It is one of the very fundamental laws of life: Ask and you will miss; desire and you will be farther away from your object of desire than ever; run after the world and the world will go on receding like the horizon. Stop running and the world starts coming to you. Don't ask and God starts showering on you. Seek not and in that very moment of not seeking, all is found.

Hence the greatest thing is the state of desirelessness, because in that desirelessness, all desires are fulfilled, even those desires of which you were never aware.

[Bliss, cheerfulness, joy are all by-products of love]

The modern man has completely forgotten about the heart; he lives in the head. Logic, analysis have become his home, and he has become very skillful in logical thinking, in the ways of analysis. It is meaningful as far as objects of the world are concerned. The mind is very capable of knowing objects but it is utterly incompetent, impotent, in knowing oneself – and joy arises in self-knowledge. The door to self is not logic but love.

You will have to learn the ways of love. You will have to come down from the head to the heart. In the beginning it looks like madness. The head is very condemnatory of the heart, the head does not want anything to do with love. Love is the greatest danger to the head: if love blooms you will become headless. Love is like a sword: it cuts off your head in one single stroke. But that is what is needed.

And why am I saying that modern man needs it, I mean you need it. That has been your problem, and psychoanalysis won't help: you can only go round and round. You have to be finished with psychoanalysis, because your psychoanalysts are also going to some other psychoanalyst. It is such a foolish game! You yourself are a psychoanalyst, you are going to another psychoanalyst, he is going to somebody else. Blind people led by other blind people... and it has become now such a long queue and nobody knows who is leading whom!

[The new sannyasin says: You are leading it.]

But I am not a psychoanalyst! I am one of the most dangerous persons for psychoanalysis' future! If I succeed then Freud, Jung and Adler are gone!

Forget the mind and learn more and more to live in the heart. It is better to go to the mountains than to the psychoanalyst, better to go to the river to swim, play with children, hug trees. Become more and more innocent, less knowledgeable, more childlike, and take life as fun, because that's precisely what it is.

And now you have found me and you have found your home! So first finish with psychoanalysis then be finished with the West! And I will be waiting for you here – come and be part of the commune. Good!

Love is essentially an invitation to God. Love is an opening to God. Love is becoming available to God, and the moment you are open, available, receptive to God, divine energy starts flowing through you. You become mightily powerful, but that power is not yours. You disappear when that power comes; you are not found at all. Only God remains; you become just a vehicle, a hollow bamboo. And God starts singing in you: you become a flute on his lips!

[Prem Daniel] Only a heart full of love can say that, because it needs the ultimate in trust to make God your judge. To make God your judge means you are exposing yourself in your absolute nudity before God. One wants to hide, one wants to cover up one's faults. Priests have made people so afraid that God is very hard, is very angry, gets enraged very easily.

In the Old Testament they have put the words into God's mouth: "I am a very jealous God; those who disobey me will have to suffer for eternity." Now these are the priests speaking, not God. And because of these priests it has become impossible to make God your judge.

But trust is possible only when you expose yourself totally. Trust knows that God is love, because only love can know it. Trust knows that God is compassion, and our sins are very small compared to his compassion. Our sins are nothing; they cannot be even counted. If there is any judgment day, nothing is going to happen on that day: no man is going to be found a sinner, because what we call sin is so small, so tiny that it makes no sense when you think of the absolute compassion. When your sin is like a dewdrop and God's compassion is like an ocean, it is utterly absurd that your dewdrop is going to be counted. That's the literal meaning of daniel.

[Do a few groups, Osho suggests...]

... and you will find them harder than the den of lions! Come unharmed out of them!

[Anand Jennifer; bliss, a white wave]

Bliss is a white wave. It comes like a wave and drowns you. It comes from the beyond and you are simply gone with it. It always takes you unawares.

And white is symbolic: white means all the colors of the spectrum together. It is the richest color because it contains all the colors. Black is the poorest color because it contains no colors. Black means the absence of the whole rainbow; white means the presence of the whole rainbow.

Bliss is a rainbow. It is multidimensional: it exists in the body as sex, it exists in the mind as love, it exists in the soul as prayer. From the physical to the spiritual, the wave spreads. It touches all the realms and all the planes of life.

And the word "wave" is also worth meditating on. It indicates that it comes. You cannot bring it, you cannot force it to come. It simply comes when you are ready, when you are ripe. You need not think of it at all. Your whole effort should be concerned with how to be ready, and by readiness I mean how to be open so that when the bliss wave comes it can reach your very center, so you are bathed in it. And when one is bathed in the bliss wave one becomes a rainbow: all the colors of life, all the nuances of life, all the beauties of all the blessings and benedictions of life are yours.

My sannyasin is not a renunciate; my sannyasin is one who knows how to rejoice in everything, how to transform ordinary things into extraordinary joys.

[Prem Atula – love is always unique, that the way she loves is simply incomparable.]

Never in the whole of history has anybody ever loved like you, and not even in the future will anybody ever be able to love like you. Love is your unique fragrance. So people who don't love die without attaining their individuality, without attaining their essence, their soul.

It is only through love that one attains soul, becomes authentically individual, because one contributes to existence something which nobody else can do on one's behalf.

Love is the alchemy of creating the individual soul; otherwise you remain just part of the crowd. Love brings freedom from the crowd, from the crowd-mind.

[Anand Swagata – in the art of receiving bliss: all you need is a welcoming heart]

You have to open all the doors and all the windows, because you never know from where the wind will start blowing, you never know from where the sun will start sending its rays into your darkness. One never knows – it is unpredictable – from what side, in what moment, God will knock on your doors. Always keep them open so that he need not knock, he can simply walk in.

We live very closed lives. A closed life is the life of a coward. The open life – open to rain, wind and sun, open to all that life contains... Yes, it is dangerous to be so open, but unless you live dangerously you never live. Those who want God to happen to them have to live at the climax of danger, have to live in insecurity. They have to rest in insecurity, and they have to relax in danger. Only when you have that much courage, is truth possible. It is not for cowards.

Becoming a sannyasin is getting committed to the ultimate adventure of life.

[The new sannyasin says: I have been seeing this purple light in my meditation, and I was just wondering what it means.]

Continue. Don't think about it. Just go on seeing, remain a witness. Just don't make any judgment about it, good or bad, because any judgment becomes identification. Simply watch.

It is a good sign. Just watch it: it will do its work and disappear. Many more things will be happening – keep this key always: never think about them. Let them be mysterious, let them remain unanalyzed, unknown; just watch them. They are there and they will do some work, they will make a few changes in you, they will prepare some ground for future happenings, and then they will disappear. If you start thinking about them, if you become obsessed with them, you stop their work. Then they cannot function well. This is something to be always remembered.

It is like when you eat: one day, for twenty-four hours, try to eat, then just go on thinking, "The food has gone into the stomach, now what is happening? Now where is it? Is it moving or not moving, is it being digested or not, are juices flowing or not? Where it is now?" Just for twenty-four hours go on thinking about it and you will have an upset stomach! You will stop the whole natural process. You will disturb the whole thing that goes on silently.

And that's how it is for higher things also: let them happen, don't think about them, accept them joyously, receive them joyously. No need to label them; just let them work, and they work better if you leave them totally untouched.

It is good. Continue watching it. Good.

CHAPTER 35

5 September 1979 pm in Chuang Tzu Auditorium

[God is everywhere, except in the temple, Osho explains.]

Bliss is the only experience that gives you a taste of God. For a moment it transports you into another world where you are worldly no more; for a moment you are human no more, you are divine. The moment of bliss is the moment of God penetrating you and of you penetrating God; it is an orgasmic experience with God. Hence those who have not known it will think the blissful person mad. He looks utterly out of his mind; in a way he is, because he is beyond mind. In a way he is mad because he is so drunk with the divine. But his madness is far more valuable than the so-called worldly sanity.

The ordinary human being who thinks that he is normal is utterly wrong; he is not normal, he is only average. The blissful person, one who has known something of God, is not average but he is normal. He is natural, spontaneous.

Become blissful and God is not far away. Don't seek and search for him in the churches and in the temples; he is not there. Nobody has ever found God there. Jesus found him in the mountains, Moses found him in the mountains, Mahavira found him in the forest, Buddha found him under a tree – it has never been heard of that anybody has ever found him in a temple, in a church, in a mosque. It has not happened, and it is not going to happen, because he is not there.

If anybody wants to escape from God, the best place is the temple, the church, the mosque. You can hide there and God will never be able to find you! Otherwise God is everywhere, spread all over; in every living thing, God is the life.

[To Jiwan Edith, on gratitude]

We prize things only if we have to make great effort to achieve them. The greater the effort, the higher is the prize in our minds.

Life comes as a gift from God, with no effort on our side, hence we go on missing its tremendous value. One becomes religious only when one becomes aware of the blessing that life is. Then each moment is precious. Then each moment is such a contentment that desires disappear of their own accord.

Desires can exist only in a discontented mind. If each moment of life becomes a contentment, a fulfillment, if each moment is joy, then desires disappear. The so-called saints teach that become desireless, then you will attain to bliss. I teach: Become blissful and you will become desireless. Bliss has to be the first aim. Bliss is the beginning of sannyas.

From this moment start looking at life anew, with new eyes, as if you have been born again and for the first time you are seeing the trees and the stars and the mountains and the people... for the first time! And you will be surprised at how much you have missed in the past, how much is always available.

God goes on pouring gifts and we take them for granted. That is the attitude of the irreligious mind. The moment you start feeling thankfulness, gratitude, you are religious – not by being a Christian or a Hindu, but by being grateful to God.

[Again the analogy of farming when talking of bliss]

Bliss is a crop: you have to grow it. You yourself have to become the soil. Your ego has to die, just as the seed dies in the soil. Once the seed dissolves itself into the soil a miracle happens: something that was unmanifest becomes manifest, something that was invisible becomes visible, the unknown comes into the world of the known.

In the seed it was not visible, in the sprout it is visible: the green leaves and the red flowers and the miracle is on the way... growth has started happening.

The seed was stagnant, the plant is a river. Bliss is a flower but you have to become the soil, and the ego has to die in the soil like the seed dies, then you can also know the invisible, then you can also manifest the unmanifested. That's what happens to a Jesus, to a Buddha, to a Lao Tzu: something of the unknown starts surrounding them, becomes their climate, their milieu. And those who are unprejudiced, those who are open, can see in a Buddha God walking on the earth, living in a body.

It is only the blind who miss, it is only the deaf who miss, but the greater part of humanity consists of blind and deaf people. Initiation into sannyas means that now you will search for the eyes and the ears. They are there, we just have not used them. Because they have not been functioning for a long long time, they are not working. If you start using them a little bit, slowly slowly blood circulates in them, slowly slowly life is revived, slowly slowly you start seeing, hearing, feeling – and these are the beginnings. The ultimate is when all these have happened to the maximum: you come to know being.

[Anand Rose, the fragrance of transcendence]

Bliss is a state of transcendence, transcendence of all duality: day and night, summer and winter, life and death, love and hate, good and bad, even God and the devil. When all duality has been

transcended you fall in unity with existence. All separation disappears. There is no I and thou, there is only one, indivisible.

That state is bliss and that state is a state of flowering. You become a rose when you are blissful. Before becoming blissful one is only a seed, and seeds are never beautiful. Seeds can't be beautiful, because seeds are only shells, protective shells, and the reality is hidden behind. The reality is not yet manifest. The right soil, the right climate is needed for the seed to be transformed and become a flower.

Every man is born as a seed and every man carries the potential to become a rose. The color of sannyas is the color of roses, it is the color of blossoming. In the East orange represents the color of spring... when all the flowers bloom, and bloom so abundantly.

By becoming a sannyasin you are moving into the world in a totally different dimension, in a commune of people whose whole effort is to be transformed from seeds into flowers. You are entering into a great pilgrimage. It has a beginning but it has no end. The rose goes on opening, goes on opening; there is no end to that opening.

[To build the temple of peace you need love as a foundation]

You can be a man of peace only through love. If without love one tries to be a man of peace, the peace will be false, pseudo, a pretension. It will not even be skin-deep. If you scratch such a man of peace, immediately violence will arise. He will only be polite, he will only be peaceful because it pays to be peaceful.

People like these have created proverbs like "Honesty is the best policy" – even honesty becomes policy in their hands, honesty becomes politics in their hands. Even honesty becomes ugly. Hence before one can really be a man of peace one has to grow love in one's heart. When the flame of love burns bright in the heart your whole being radiates peace. Then there is no way to provoke you into violence – no way.

Jesus is crucified and his last prayer is "God, forgive these people because they don't know what they are doing." He is a man of peace, but his peace is coming from his love. Love is the root and peace is the flower. Love is hidden underground. People will see only the peace, but without the roots of love, you can only have a plastic flower... And never be satisfied with plastic flowers, because you cannot carry plastic flowers with you beyond death. But real flowers can be carried with you; their fragrance will go with you, their fragrance is eternal. Even death cannot destroy it.

[Rebelling against the mind brings clarity of consciousness]

Only rebellion is capable of bringing purity: rebellion against all that is dead and past, rebellion against the established, rebellion against the vested interests of the politicians and the priests, rebellion against your own mind, because your mind is in the service of the established order of things.

You have to rebel in a thousand and one ways so that anything that has been imposed upon you from the outside is thrown out. Once you have thrown out all the furniture that has been forced upon

you, all the baggage of the mind, great purity arises in you, great cleanliness, great clarity. And God can descend only in that purity, that clarity, that cleanliness.

Become a temple! There is no other way to attain purity. So many people try to become pure but without removing all the nonsense that they are carrying inside; so at the most they can whitewash themselves on the surface.

Jesus calls these people "whitewashed sepulchres", corpses, whitewashed, but there is no spirit in them; without rebellion there can be no spirit. Rebellion brings spirit in you, makes you alert, aware, makes you more conscious.

[Anand Dhiraj – Bliss needs patience...]

One cannot predict when it will come. Only one thing can be said categorically, that if you are impatient it will not come. The more impatient you are for it, the less is the possibility, and if you are patient, it is bound to come. The more patient you are, the closer it is. If your patience is absolute, then it can happen right this very moment. But everything depends on patience. Patience is prayer and patience is trust and patience is love.

Bliss is the ultimate law of life. If we remain attuned to the ultimate law of life, there is bliss, there is paradise. If we fall out of tune, there is misery, there is hell.

There is no God as a person who punishes people or rewards them; that whole idea is anthropocentric, juvenile, childish. God is not a person but the ultimate law that binds and keeps everything together. It is man's privilege to be with it or not to be with it. Trees cannot choose, hence they are always blissful, animals cannot choose, hence they are always blissful, but their blissfulness is unconscious because they can't choose. With consciousness comes choice. It is only man who can choose, either to be with the law or to be against the law. If you are with the law you are blissful; if you are against the law you fall into misery and hell. It is all up to you. And because it is all up to us, there is great hope.

Sannyas is the beginning of that hope, of that choice. All that I am doing here is helping you to feel the ultimate law of life so that you can be in tune with it. A moment comes when you are so attuned, the moment of at-one-ment, that there is no separation, not at all; you are almost merged, you have become one with the law. Then we call that man a Buddha, a Christ – one who has become one with the law, absolutely one.

[Bliss and consciousness are inseparably linked together]

Once this has been understood things become very easy. Then you know, whenever you are unconscious, you create misery, and whenever you are conscious, you create bliss; the key is in your hands and you can open the lock or you can close the door.

Consciousness has to be your work. The whole of life has to be devoted to becoming more conscious; that's what meditation is all about. All meditations lead to the same goal: consciousness. And consciousness brings bliss.

[To Svadadharmā: bliss is the very axis of your existence, an explosion from within.]

Nobody can give it to you and nobody can take it away, because it is your self-nature. And you need not go to Jerusalem or to Kashi or to the Himalayas, in search of it. The only place you have to go is in. It is found not by looking out, it is found by looking in, it is an inward journey. Hence the art of meditation: it is nothing but how to look in, devices to bring you from your outer wanderings, to stop the outer wanderings, to stop the mind from its continuous extrovert occupations, so that a turning in can happen.

Once it has happened then things become very t easy. Once you have known that the treasure is within F then it is not very difficult to enter the same space t again and again. Only the first time is it difficult, and the difficulty arises because the mind is accustomed too much to going out. It only knows how to go out, it knows nothing of the inner, it has completely forgotten its own center.

CHAPTER 36

6 September 1979 pm in Chuang Tzu Auditorium

[Anand means bliss Osho tells him, and manuel means God is with us.]

That's the very foundation of being blissful, that God is with us. Without God we are lonely, without God existence is empty; without God there can be no meaning, no significance. We can be blissful because God is. And God is always with us. We may know, we may not know; we may believe, we may not believe: God's support of us is unconditional. He is our very being, our very life.

[There's no other god except bliss, and that's where religions have gone wrong.]

You can only find God in bliss. Hence for centuries man has talked about God and lived without God. A very strange thing has happened; the strange thing is that God is bliss but our priests and saints have been teaching us that God is something anti-bliss. There is a reason why this strange idea ever happened. The reason is that the priests and the saints were perfectly aware that there is only one competitor for God and that is bliss.

People naturally seek bliss and if you want them to seek something else, you have to make that something else against bliss; that's how religion became anti-life.

Religion should be a simple celebration of life. Think of God in terms of bliss, and then God is a totally different phenomenon, then it is not in the temples, in the mosque, in the churches. Then it has to be found in love, beauty, music, poetry.

[Prem Sabine – Love as a state of being...]

Because we have made it almost synonymous with relationship, we have destroyed the beauty of love, and we have destroyed its higher dimensions and planes. It has become something mundane.

Relationship can only be one of the ways of love but there are many other ways which have nothing to do with relationship yet can be of love. At the ultimate peak, love is only a state of being; not that you love somebody in particular, you are love. Just your very being is love. It can be expressed in relationship, it may not be expressed, but even if you are sitting alone, love goes on radiating from you, even sitting alone in an empty room you fill the whole room with love. It is a vibe, it is a music that starts resounding in your being, and its ripples go on and on into the world – they reach to the very source of existence.

Sabine comes from an ancient Italian tribe's name; it means a woman from the primitive tribe of Sabine. By becoming a sannyasin you are again entering into a tribe. It is a very primitive tribe too... and more or less Italian!

[Prem Lars – Two of the aspects of love: victory and immortality]

But the way of love is very strange: it brings victory through surrender, conquest but not by conquering, conquest by being conquered; a victory not through fighting but a victory through utter surrender. And because the victory comes through surrender, it cannot be taken away. Nobody can resist it. Not even death can destroy whatsoever love bestows on your life. Death cannot take it away; hence the second meaning, the second symbolic meaning of lars: immortality.

Love brings victory, and victory that cannot even be destroyed by death. Love gives you the first taste of eternity because it takes you beyond time, because it takes you beyond the mind. All death is only of the mind, of the ego; your true being never dies. And love gives you the first glimpse of your true being, uncontaminated by your mind and ego. Experiencing yourself as something beyond the mind is to experience yourself as timeless, deathless.

[Prem Luciano: love is a light]

Love is a flame in the heart; it enlightens you. And not only you, it starts filtering out of you; even others who have never known anything of love and light become aware that something strange has happened to you, because you are no more the same dark soul. Your eyes are different, your face is different, your walk is different.

People start feeling your presence. Your presence starts becoming more and more tangible, as if it can almost be touched. Love bestows great treasures, and the greatest of them is light.

Anand Gitesh. Anand means bliss; gitesh means god of songs. The full name will mean god of the songs of bliss.

A sannyasin has to be a song, not a monk, not a renunciate, but a song: joyful, alive, vital... not an escapist, but merging, melting, diving deep into life. Living life in its totality, unconditionally, because this is an opportunity given by God. To escape from it is to escape from God himself. By escaping the world you will never find God; it is by going deeper and deeper into his world that one day you will arrive at him, because he is hidden in his creation. God is not a person, but creativity – you can find him only through searching deep into his existence.

The old idea of sannyas, of monkhood, was escapist. My idea of sannyas is just the opposite. It is of love, tremendous love, for life. The old sannyas was sad because it was serious. The new sannyas

has a laugh in its very heart, because life is not to be taken seriously but as fun, as a beautiful sport, a play, an acting, a drama.

And one has to live it with such intensity and passion, with such fire, that the torch of life burns at both ends simultaneously, only then can one know what bliss is.

Bliss is whenever you are totally involved in the moment and there is no past and no future, when just the moment exists and you disappear into the moment holding nothing back, that let-go is bliss. And out of that let-go, a thousand and one songs arise. Life becomes a celebration.

Live life as celebration. Then you need not seek and search for God, he will seek and search for you. Whenever a person is ready, God comes. One need not go to God.

[Satgyan – true knowledge.]

True knowledge comes only when the untrue has been dropped. It is untrue knowledge that is the hindrance. Ignorance is not a hindrance to true knowledge, but untrue knowledge is a hindrance. Ignorance is far more beautiful because it is far more innocent. Ignorance is better than the so-called knowledge because you remain humble when you are ignorant, but become very egoistic when you become knowledgeable. The ego becomes a hard rock around you, it encloses you in a prison. Then you live in the dark cell created by yourself.

And people go on living in misery, crying and weeping, and not seeing the point: they are themselves the creators of their misery. And the greatest cause of misery is to believe in information.

Once you start believing in information – in the scriptures, in the priests – you lose contact with yourself. If you believe what others have told you, you start clinging to that, and then there seems to be no need to go in. And without going in, true wisdom cannot happen. True wisdom happens when the untrue ceases to be, when the untrue has been absolutely discarded. When you have cleaned your house completely of all that is borrowed, in that innocence, in that space, something explodes in you, some light, some joy. That light, that joy is satgyan, true knowledge. It is wisdom.

By knowing yourself, you have known all... all that is worth knowing. If you don't know yourself you can know everything, but it is all futile. True knowledge happens in meditation. Meditation has two things to do: one is to destroy the untrue, and the other is to create the space inside you so that the true can come. It cannot be dragged, it cannot be forced, it comes on its own. In meditation we simply wait, we trust, and we are patient. Whenever it is going to happen, it happens.

We have prepared the ground – now, whenever the spring comes, the trees will bloom.

Let bliss be your meditation. In each moment find something to be blissful about, and there are infinite possibilities opening each moment. A cuckoo starts calling from the distance or just a bird on the wing, in the cloudless sky... or the wind passing through the trees and the music that is created by the passing wind, or the sound of running water, or the stars... or the moon or the sun, or so many people, beautiful people, animals, birds, rocks.

Never miss any opportunity – find something! Even with closed eyes, touch a rock and feel its texture, and you will be immensely blissful.

People are living very insensitive lives, they go on not looking at all at what is happening all around them. The bird goes on singing and they are deaf, a beautiful sunset... and they are blind.

The world is really incredibly beautiful! It is unbelievably beautiful. It is a miracle – it is just that we have to be a little more sensitive, more open, more vulnerable.

This is your meditation; and if you can find bliss you will have found God.

CHAPTER 37

7 September 1979 pm in Chuang Tzu Auditorium

[Satyam Jon: truth, Gods gracious gift]

We are it, hence one has not to seek it somewhere else. Seeking it is a sure way of missing it. All seeking is desire, and desire takes you farther away from yourself. Desire is nothing but a way of going away from oneself. Desire is escaping from oneself – even the desire for God or the desire for truth. Desire as such is the problem. If desire disappears, truth is found – not in anything sought, but in the seeker himself.

Jon has another meaning also: Jehovah has been gracious It is another way of saying that God has given the gift already. You are provided with truth, and if you are not finding it, then you must be searching in some wrong direction, then you must be searching in such a way that you cannot find it. Maybe the mind does not want to find it; hence it creates seeking, searching.

Desire is the way of the mind, the mind's way to live. No-desire is the death of the mind, and the moment the mind is not, truth is. The moment the mind ceases, truth is revealed

[Prem Peronelle – All you need to build the temple of life on is love.]

Everything else is sand. Money is sand, power is sand, prestige is sand, respectability is sand. And people make their houses on the sand. It is doomed from the very beginning. They are going to repent, but the time that they have wasted is wasted; repentance cannot bring it back

The wise are those who make their house of life on the rock of love. Then it is not a simple house it becomes a temple, because eternity is found in love, because love is the face of God. Love is not of the earth, it is of the beyond. God comes to us in the form of love. That is his way of approaching us. He cannot come directly; even if he comes we will not recognize him. We have never known

him – how can we recognize him? If you suddenly meet God you will not recognize him, and even if something in your heart says it is he, doubt will persist

But love is one of the most mysterious phenomena. Half of it belongs to the earth and half of it belongs to the sky; it is a bridge. A part of it belongs to this shore and the other part belongs to the other shore. We may not be able to see the other shore at all, but we can see the bridge, and the bridge is proof that the other shore must exist, because the bridge cannot be built only on one shore.

Love is the bridge, and becomes the proof of the other shore of God.

[Anand Chandrika – Bliss is less like a sunray, more like a moonbeam]

Bliss is cool, not cold, remember: cool – neither hot nor cold, just exactly in the middle. In that coolness is tranquility, calmness, stillness, silence. Silence is always found in the exact middle of the extremes. One cannot find silence on any extreme. The extreme is bound to remain in turmoil because the other is missing and the balance is not possible. One has leaned too much towards the left – and life is like walking on a tightrope: if you lean on one side too much you fall. The tightrope-walker has to remain exactly in the middle.

You will see him sometimes leaning left, sometimes leaning right. Why? He looks very contradictory. If he is a leftist he should stick to leaning towards the left, or if he is a rightist, then he should not lean towards the left. But to be a leftist or to be a rightist will mean suicide. That's exactly what happens to people who are rightist and leftist, who belong to any extreme – and all ideologies are extremist.

To be exactly in the middle means that you are not obsessed by the left or the right. You are not clinging to any position; you are living in freedom, so whatsoever is needed you do. If right is good in a certain moment, you lean towards the right. Your response always remains a response and never becomes a preprogrammed reaction. You live moment to moment, not out of the past. The past is one extreme – a few people live out of past; the future is another extreme – a few people live out of the future. But both are destroying their present and the present is the only reality there is.

To be in the present is to be in God, is to be in bliss, is to be in silence. Being in the middle, the exact middle, one transcends all duality and the turmoils implied in dualities, and the conflicts, and the divisions. One goes beyond schizophrenia, beyond all split.

Hence bliss is symbolized by moonlight; it is cool. It has a beauty and tremendous grace.

The moon transforms the whole earth into something incredibly beautiful. The same things in the daylight are ordinary: the same river, the same mountains, the same snow, in the daytime are ordinary. The moment the full moon rises, the very touch of it and everything starts becoming extraordinary. The same tree that you had seen in the day is no more the same; it has a magic around it now. It is very alive, very mysterious.

To be in the middle is to transform your life from the ordinary to the extraordinary. It is the same life – the trees and the rivers and the mountains are the same in the day and in the night – but the moon brings a new perspective: it showers its silver on the whole of existence.

Exactly like that a meditator becomes moonlight and starts seeking the same old things in new ways. The world remains the same but the perspective is so new, so immensely new, that each moment becomes a surprise, that each experience gives you more and more wonder. And to live in wonder is to be a sannyasin. To live in awe of existence is to be a sannyasin. To be bridged with the mysterious and the miraculous and the magical is to be a sannyasin.

[Anand Sudeva – God is bliss]

God has been conceived in many forms, many images have been made of God, many ideologies have been woven around the idea of God. But all that is junk. All that only creates a fictitious god. The! images are false because the god has no form. The statues are manmade; and man cannot make God, man is made by God. And it is so foolish to worship things that you yourself have made, it is so juvenile!

But it has continued down the centuries, and all these people have been thought great saints – holy, — spiritual. They were simply behaving in a very immature way: their god was nothing but a projection of the idea of how man should be. It was anthropocentric. And the ideologies that have been manufactured by the mind of man are just imaginary.

The mind cannot have any experience of God, hence it can only imagine, infer. The experience of God happens only when the mind disappears, so the mind can have no experience at all. It speaks about God, knowing nothing of God. It can speak in such a logical way that those who are not aware of the reality may be befooled by it – they have been befooled for centuries. The whole humanity is in a state of hypnosis, a hypnosis created by the priests. And the priests and politicians are in a subtle conspiracy: they help each other to exploit man, to oppress man, to dominate man.

All ideologies about God are false and all images are false. There is no temple which is really devoted to God.

My experience is that God is nothing but another name of bliss. God is not a person but the ultimate experience of bliss. And all philosophy is impotent as far as the experience of bliss is concerned. Bliss happens only when thinking is no more hindering, when there is not a single thought cloud in your being, when the whole sky of being is pure, clean, utterly empty – from one end to the other end.

In that state of utter emptiness and purity bliss arises in your being. It does not come from the outside, it simply grows in you. Ripples of it start arising, and those ripples are like opening flowers. Great fragrance is released in your being and for the first time you feel that life is significant, meaningful, that life has poetry in it, that it is a beautiful gift. Feeling that, one bows down – not to somebody in particular but to existence itself. That bowing down is prayer, that gratitude is prayer.

For my sannyasin the only way to approach God is by being more and more blissful.

[Anand Irmela – Bliss isn't something you can buy or sell]

It is not transferable: one who has it cannot give it to the other who has not got it.

It is a song that you have to learn to sing in your very heart. And it is not a song of the mind, hence it is not a song of words. It is a silent song. It is a non-linguistic experience; you cannot verbalize it. One feels absolutely dumb in front of it, but one feels full of joy, full of such joy as one has never felt before. One's whole being becomes a dance. Every fiber and every cell of the being pulsates with a new rhythm. This rhythm is the rhythm of the universe.

Bliss is nothing but pulsating with the rhythm of the universe, and misery is pulsating in your own private way. Misery is idiotic; the word "idiot" means living in a private way. Living in the ego is idiotic. That is the literal meaning of the word "idiot": to live separate from existence.

And to live as one with existence is to be a Buddha, is to be a Christ. You lose all separation. The celebration is already on – you start participating in it. Slowly slowly you merge and become one with it. You experience great joy, you become a song. Not that you actually sing, your very being becomes a song. You walk, you look, you listen, you sleep, and they are all parts of a continuous song, a continuous celebration. When each moment has that benediction one knows what God is.

One never comes to know the god of the churches and the temples, because that god does not exist at all. One comes to know a totally different phenomenon: the experience of bliss and the experience of a poetic explosion in your being.

One becomes a small creator because one starts pulsating with the great creator. Then whatsoever you touch is transformed, then your very life is a creativity. And to me, the life of creativity is the fundamental life of a religious man – at least, that's my definition of a sannyasin. Be creative and you are a sannyasin; be a song and you are a sannyasin.

CHAPTER 38

8 September 1979 pm in Chuang Tzu Auditorium

[Adam represents rebellion, Osho tells the ten year old boy.]

He rebelled against God, he rebelled against the authoritarian forces. He is not only the first man, he is the first revolutionary too. And I have tremendous respect for rebellion, because one grows only through rebellion; one becomes oneself only through – by going into – deep rebellion.

Just as a child one day has to leave the womb of the mother, one day he has also to leave the psychological womb of the parents. So there are two revolutions: one is the child leaving the womb, that is physical; and second, the child leaving the psychological womb.

Adam made the first revolution. He went against orders. Christianity has condemned him very much, but I love and respect the man, because to me he does not represent sin; he represents rebellion, he represents individuality. He represents freedom, and only a rebellious, free man can have any taste of bliss. Bliss is not for cowards; bliss is for those who have the guts to go into the unknown. Adam went into the unknown, leaving the beautiful, sheltered world of the garden of God.

It must have been tremendously difficult. He was safe, protected, but he risked all: safety, security, protection – he risked everything. He went out of the garden to seek and find his own soul. He was the very incarnation of adventure, and only the adventurous soul can find bliss.

It is Adam who one day becomes Christ. If there had been no Adam there would have been no Christ, hence the Christian priests who think that Adam is against Christ or that Christ is against Adam, are utterly wrong. Adam prepares the way for Christ to happen.

[Love is a rebellion against the status quo, so it has to fight many battles]

To be in love is to be surrounded by dangers. The greater the love, the greater the danger, because the society is not for love. The society does not want people to be loving. Love seems to be dangerous for all the establishments – the church, the state – because whenever people are in deep love they become individuals.

Love brings freedom, and the society is not for freedom. The society needs slaves: it needs people who are efficient mechanically, but who are not conscious at all; people who can be manipulated easily can be directed, and who will follow blindly.

Love gives you such insight, such tremendous understanding, that you cannot follow blindly, that you start asserting yourself, that you start becoming yourself. The society wants you just to be a cog in the wheel. It does not want you to have a soul; the cog having a soul will be dangerous to the wheel. A part of the machine becoming conscious will not remain a part of the machine much longer, it will go on its own way. It will start searching for the meaning of life, for the truth of life. It will start trying to know "Who am I?" Its whole journey will be different. It may become a beautiful lotus flower – a Buddha, a Jesus, a Socrates – but it will not be of any use to the establishment. In fact its presence will create trouble.

The man of love has always been troublesome to the society, because his love is infectious, his freedom is contagious, his joy starts spreading. People start turning towards him, listening to him, people start becoming like him. The society wants you to be absolutely asleep, and the man of love starts waking up. He himself wakes up and he starts waking others because now he feels it as a tremendous compassion, that all those who are lost in slumber have to be woken up.

The more awake people are, the less is the possibility for the politician to succeed in dominating them. The more awake people are, the less is the possibility of the priest even existing. The politicians and the priests – these are the two enemies of human freedom. They have been in deep conspiracy, hence love has to fight many wars. One should be able to be a masterful warrior – but fight for love's sake, for no other reason, for no other motive.

[Prem Dhara – Love is a river]

The moment it becomes stagnant it dies. And that's what almost everybody has done to love: we don't allow its riverlike changes, we don't allow it to move freely like a river. We would like it to move like a goods train on the rails: shunting on the same track repetitively.

That's the way, the sure way, to destroy love. Love can remain alive only when it is flowing, and flow means always movement into the unknown. One knows not what is going to happen next, one knows not what tomorrow is going to bring. Tomorrow remains open, and you remain without any expectation.

If one can love without expectation, love attains to its highest peak; it can attain to its Everest, because without expectations there is no possibility of any frustration. You cannot be frustrated if you have not expected in the first place. And then love brings new joys, new sorrows, but one thing is beautiful, that they are always new. A new sorrow is far better than an old joy, because an old joy is already rotten. It is boring; you have lived it, you have known it. It will be just seeing the same movie again. What joy can there be in seeing the same movie again? – because you will know what is going to happen. There will be no surprise. When there is no surprise, even joy is ugly.

Hence I say that a new sorrow is far better than an old joy. At least it is new! It gives you a new opening, a new experience, a new depth. A really alive person will always go for the new. The old may be comfortable, familiar, safer; the new may be dangerous – but the new is new, and newness has something divine about it, because it is aliveness.

Never make your love a stagnant pool; let it remain a river, then one day it finds the ocean. And when the river disappears in the ocean, love disappears into God.

[Deva Ardha – ardha means "half"]

Man is half divine, half animal... half earth, half sky. Man is tremendously divided into a polarity. Man is polar: one part of his being touches the lowest and another part the highest.

You can imagine man as a ladder: one end touching the earth, the other end disappearing into the clouds. That's the beauty of man, and also the anxiety, the anguish – beauty because a part of man is divine; anguish because a part is very earthly. The earthly is pulled towards the earth; it is functioning under the law of gravitation. And the other part is always trying to open its wings and fly to the sky; it functions under another kind of law, the law of levitation. Man is pulled apart, man remains in a kind of tension. No animal is tense, because he is fully of the earth; no Buddha is tense, because he is fully divine. Tension is for those who are in between, those who are no more animals and have not yet become Buddhas.

But to understand rightly gives you a key. Then the lower has not to be destroyed but used as a steppingstone; then the earth becomes the foundation of your temple.

The lower part of the ladder is not against the higher part, it cannot be, but that's what has been said for centuries, that the lower part has to be completely denied, cut off; it has to be destroyed, only then can you become divine. That is sheer nonsense, and this idea has been one of the greatest calamities that has befallen humanity, because people started destroying their lower halves. But when you destroy your lower half, you cannot attain to your higher, because you don't have the steppingstone to reach to the higher.

The lower and the higher, although polar opposites, are still complementaries. The more you understand their complementariness, the more you can create a synthesis. Then the lower is helpful; you can ride on your animal, and the animal will take you to the temple of God. It is meant for it.

Anand means bliss; mahal means palace – a palace of bliss. That's what every sannyasin has to become. I don't believe in huts; I believe in palaces!

Anand Pratiksha means awaiting bliss. Bliss is not something that we can produce. Man cannot manufacture it; whatsoever we manufacture is never bliss. It only gives an appearance of bliss. That's what happiness is, just an appearance. It is not true, it is a plastic flower, because truth is eternal and happiness is momentary. Bliss is eternal; happiness is temporal: one moment it is there and another moment it is gone, and when it is gone it leaves you in deep unhappiness.

It is a vicious circle: happiness takes you into unhappiness, unhappiness takes you into happiness and so on, so forth, and you go on moving in the wheel, but it is the same wheel.

Bliss is something that comes to you from the beyond – not created by you but only received. One has to learn how to wait for it; one has to learn the art of waiting. Patience, infinite patience, is needed.

This is one of the things that is missing in the modern mind: we are in a hurry. We are in such a hurry that a few things have become absolutely impossible for us: bliss, love, God, meditation. All that is really valuable has become impossible because of our hurry. We think in terms of instant coffee, but then that's all that we can get. Then our world becomes only a world of commodities, gadgets. You can accumulate as many gadgets as possible: you will become more and more burdened by them every day, they will not liberate you.

And every moment life is going out of your hands, hence the hurrying becomes more and more intense. The older one gets, the more in a hurry one is. And there are a few things which are not seasonal flowers: bliss is one of those few things. They take their time, they grow like a cedar of Lebanon. It takes hundreds of years for the cedar to grow. It is not like a seasonal flower: within three weeks' time it is there, but within three weeks it is gone too.

Hence pratiksha, awaiting, is one of the greatest religious qualities. Learn to wait. And if one can simply wait in deep trust it can happen immediately. It can happen instantly too. This is a paradox to be understood: the more in a hurry you are, the more it will be delayed. The more you are ready to wait, the sooner it happens. If the waiting is infinite, then the happening is immediate.

CHAPTER 39

9 September 1979 pm in Chuang Tzu Auditorium

Prem Alice. Prem means love; alice means truthful one, noble one, cheerful one. They are all the three great qualities – truth, nobility and cheerfulness – but they all come through love!

Bliss is the ultimate goal of life, and the people who become blissful, naturally become messengers of God; not that they have to do something – their very blissfulness becomes a message to the world, their very cheerfulness is heard far and wide. Even if they are silent, their bliss speaks, and bliss is very eloquent. It may not use language, but in a subtle way, through the vibration, through the pulsation of the person's presence it reaches many many people.

God does not have a message which can be contained in words. All words falsify truth, and all gospels become anti-God finally, because the moment you enclose truth in words it dies. It is like a bird on the wing. When the bird is on the wing it has a beauty a joy, a cheerfulness, an aliveness, a freedom. Catch hold of the bird, trap it, put it into a beautiful cage made of gold, studded with diamonds, and you have destroyed the beauty of the bird. The freedom, the joy all are gone. Now the bird cannot sing. You have murdered something immensely valuable.

That's what happens when truth is made into a doctrine. The real messenger of God is one who pulsates joy, who transforms very situation into an opportunity for joy for dancing, for singing.

The ego is the hindrance; love cannot flow, the ego becomes the barrier. When there is no ego, love flows silently. That silence has a music of its own.

It can happen between two persons, it can happen between a person and a tree, it can happen between a person and a rock. It is simply a flow of energy. It has nothing to do particularly with man and woman; that is only one of the expressions of the energy. But we have become too obsessed with it, and the obsession is created by our so-called saints. Because they condemned it as a sin,

they made it too important, they have made it too attractive. Condemn anything as a sin and it becomes a magnetic force. Our beings start seeking and searching for it. If it is called a sin, and if saints are against it, and even God is against it, there must be something in it: there must be a treasure hidden behind it.

If God is so against it that you will be thrown into hell for eternity, then it can't be just an ordinary thing. So much punishment for it becomes an allurements. That's why love has become confined to one manifestation, man-woman; otherwise, love has nothing to do with man and woman as such. Sex, reproduction, may have something to do with man and woman, but love has nothing to do with them. It can happen between man and woman; it can happen between man and man, woman and woman; it can happen between a man and a dog, man and a tree. And ultimately it need not have the other at all. The other is only on the way; it is a preparation for the ultimate love to happen. The ultimate love is not a relationship, it is simply your very nature. One is simply loving, one is in a state of love. And the day this promise is fulfilled, one has arrived home.

Sannyas is a promise – a promise that you will fulfill love, that you will become love. And if one becomes love, God is not far away, because love is another name of God, and a far better name than God itself, because the word "god" has become so polluted so contaminated. The priests have used it for so many centuries, for such wrong motives, that the very word has become a curse. It does not help your heart to dance; it has become like a burden, it has become heavy.

Nothing is wrong with the word itself, but the long, long association with the established religion and all the nonsense that the established religion has been doing, and all the bloody wars, crusades and murders... People have been burned alive in the name of God, people have been raped, children have been killed, massacred. The whole history is full of blood in the name of God; hence the word itself has become heavy.

Love is far more pure – it still has the freshness of the mountain air. Fulfill love and all is fulfilled.

[Deva Willy – divine resolution]

Sannyas is a divine resolution; it is not that you are taking it, it is the call of God that you have heard deep down in your heart. It is not a conclusion of your mind but a resolution of the heart, and there is a great difference between a conclusion and a resolution.

A conclusion is human – it may be right, it may be wrong, because to err is human – but a resolution is always divine. It arises out of the heart. It is intuitive, not intellectual. It comes out of your feeling, out of your love, and it is never wrong. It cannot be wrong; it is infallible, it is always right.

The mind is always in a split – to be or not to be. Whatsoever you do the other alternative is always there torturing you: maybe that was right. Whatsoever you do with the mind, you will repent, but when you do something out of the heart no repentance is possible because there is no alternative. The heart knows only one, that's why the heart is always unwavering.

And I can see that this sannyas is out of your heart. It is going to transform your whole life. The few days that are left, the last phase of your life, may become the most precious part of your life. It is going to become, because if we can die meditatively, lovingly, prayerfully, then we don't die at all;

then we enter into eternity. And that is the aim of sannyas: to help you rise above time and to enter the eternal. How long will you be here?

[Deva Thane. Thane has three meanings...]

One is attendant. From this moment become attendant to God, become surrendered to God, just a servant, a slave. And if the ego is not there then slavery is not a slavery, it is freedom, and to be a servant is not to be a servant but to be the master.

It is by being attendant to God, serving Him, that one comes closer and closer to Him. God is not a person somewhere high above, in heaven; God is manifest in millions of forms around you.

Serve them all! Let service be the motive: wherever you find an opportunity to serve, don't miss it, because it is prayer. But don't serve in order to get something. The moment any condition, expectation, desire, enters into it, it loses its sacredness, it becomes mundane. Serve without purpose, because that is the only true service.

The second meaning is a follower. A true follower is really a slave: a "slave" in inverted commas, not with the meaning that is given in the books. It has nothing to do with the so-called slavery, it is a totally different experience.

If the slavery is forced on you it is ugly and political; it is inhuman. One should rebel against all kinds of slaveries, that kind of slavery. But there is a totally different dimension: you can surrender on your own, not that it is enforced on you, but out of your love and trust you surrender. Then surrender is beautiful.

Only a surrendered person is a follower. A follower is not one who believes in a certain dogma, doctrine, church – no. A follower is one who has fallen in love with God, not in love with certain theory, but with the truth of God – not the theology; the theology is manmade – the truth of existence. One has not to believe in a book. The only book worth believing is the book of the universe. It is not written with ink on paper; it is spread all over space – in stars, in the sun, in the moon, in trees, in people, in animals. This is the script of God, this is his alphabet. One has to learn this language. One has to decode trees and rocks and stars, and then God is found everywhere.

And the third meaning is a warrior. First become a slave – by becoming a slave you become a follower, and by becoming a follower you become a warrior because you have to fight for God. The world is really against God: the churches are against God, the priests are against God, the politicians are against God. Although they use the name of God and pretend to be representatives of God, they are not; they are the killers of God. They have destroyed the very possibility of God's experience on the earth. They have deprived millions of people of reaching towards God. They have deprived them in such a subtle way that very rarely does one become aware. They have filled your minds with beliefs, and because of those beliefs, you never enquire. They have made such a pseudo religion that one remains satisfied with the pseudo and never searches for the real.

A man of God is of necessity a warrior. He has to fight against all convention, all conformities, all traditions, all scriptures, all churches, all dogmas – and he has to fight it all alone. But it is a joy to fight for God, it is joy to be killed in the name of God. There can be no better death, and there can be no better life. To live for God and to die for God – that is in essence what sannyas is all about: to live for God and to die for God.

CHAPTER 40

10 September 1979 pm in Chuang Tzu Auditorium

[Sannyas is an upsurge from the heart, not a rational conclusion]

The mind can conclude but can never be resolute, because every conclusion is only hypothetical: maybe it is true, maybe it is not. And any new fact found tomorrow may change the whole thing. Science works through hypothesis, but each hypothesis is only true for the time being. Tomorrow one never knows: we may find something which will bring the change.

But the heart resolves, it never concludes. It simply takes a quantum leap into the unknown. It is not hypothetical. It is a commitment. Hence very few people take the risk. It is only for those who have courage, and only the courageous ones have been able to know God. The cowards go on thinking about God, but they never take a jump into the unknown.

Buddha says that they go on walking up and down on the same shore. They travel much, but they never jump into the river to reach the other shore. Just going up and down on the same shore is not going to help. And that's what the mind goes on doing: shuttling in the same pattern; it is the heart that takes you to the further shore.

Sannyas is a jump, it is a risk, and it is possible only if it arises out of bliss, otherwise it is not possible. Out of despair, nobody can become a true sannyasin. If out of despair one becomes a sannyasin, one's sannyas is wrong from the very beginning; it is pathological, it is ugly, it is ill.

That's why down the ages, in many countries, monks, bikkhus, sannyasins, have existed, but ninety-nine percent of them were pathological people. Their decision to be a monk, to renounce the world, was not out of bliss: it was out of despair, anguish, anxiety. They were escapists. My sannyas is not escapist. It is an art to live in the world in such a way that it does not contaminate you.

[Sannyas is a rebellion in the name of bliss]

It is a rebellion against the whole conventional religion; whether it is Hindu or Mohammedan or Christian does not matter. One has to rebel against the formal religion so that one can come to an informal communion with God. One has to rebel against the priests so that there is no mediator between you and God.

That's the difference between a priest and a Master. The priest is a mediator; he stands between you and God. The Master is just a friend; he simply helps you to look towards God. And the moment you have become able to see God yourself, he disappears. That's the beauty of the phenomenon of a Master; he never makes you dependent on him. He helps you only to a certain point and then he pushes you into the unknown, because then the journey of the alone to the alone begins.

The priest makes you dependent, because his interest in religion is not really religious, it is professional; he is doing business. He would not like you ever to be independent, because your becoming independent means losing a customer. Hence the Master and the priest have to be absolutely and clearly distinguished.

Sannyas is also rebellion against scriptures, because books cannot deliver the truth even though they have been written by those who have known, because no word can contain truth. The moment you transform truth into words you falsify it.

Lao Tzu says: Tao uttered is no more tao. Truth said becomes a lie. So no scripture is religious – it is an impossibility. One has to rebel against the word, the language, so that one can move into silence. It is only in silence that God is found. And all these rebellions help you to go into silence. When there is absolute silence, God is. In fact that silence itself is divine; that silence is God.

[Bliss is always young, because it flowers only in the herenow]

Anything that belongs to the past is bound to become old. It is the past that makes things old. The body becomes old because it is rooted in the past. The mind becomes old because it is nothing but memory; it is all past, it is all dead. The dust of experience, knowledge, goes on collecting, layer upon layer – that's what the mind is. But bliss is always young. It has no past, no future; it is simply of the moment, of the now, of the here.

[Devaprem]

God is not an intellectual search. It is a love-affair. It is very illogical... better to say, supralogical, because it is not a concern of the mind at all. It is a concern of a totally different center in you, which has become non-functioning due to centuries of neglect, repression, rejection, denial. Man is living only in the head with the belief that that's his whole reality – it is not even a small fragment of his reality. But a very small fragment has become predominant, has become dictatorial. The real Master lives in the heart; it lives in the form of love. But logic has become the dictator.

We have to move back to the heart, we have to find the source of our love, because it is only from there that the true journey towards God begins. All these meditations here, and all my efforts and devices, are just to throw you back to the very center of your heart so that you can have a taste of

love. Once you know it is there, then the mind cannot dictate any more; then you know who is the real Master.

Right now, not knowing the real, the unreal can go on pretending that it is the real. To know the real is to know the unreal immediately; to recognise the true is to see the false as false. And the moment you recognise truth as truth, the false ceases to be, it disappears. Just as you bring light into the room and darkness disappears, bring love into your being and logic disappears. Let the heart bloom and the head disappears: you become headless. A real sannyasin is headless.

It is a totally different way of living your life, of experiencing existence.

[Not only Jesus, we are all sons of God.]

Everyone is, and not only man but animals also, and not only animals, but the trees and the rocks, all are included.

God fathers all, mothers all. God is not a person but the presence that cares for everybody. It cares for you as much as it cares for the trees. It cared for Jesus, it cared for Buddha, it cares for everybody!

Then the question naturally arises: what is the difference between you and Jesus, between you and Buddha? The only difference is that they know that they are sons of God, and you have forgotten. The difference is not that you are not a son of God and they are. You are as much a son as they are, but they have come to remember it, and you have yet to remember.

By becoming a sannyasin you are entering into a path of self-remembrance. The whole effort here is to shake you up into awakening so that you can know who you are, so that you can know that the whole kingdom of God is yours. It is your birthright.

CHAPTER 41

11 September 1979 pm in Chuang Tzu Auditorium

[Love is the source of wisdom, mind...]

It is worldly, it can't be sacred. The sacred arises out of the heart; it is intuitive, not intellectual. It is less logical, more paradoxical. It is rooted in love, not in logic, and love is the greatest mystery in existence. Love becomes the door to the divine. Those who are capable of love are potentially ready to enter into God, because love provides the wisdom that is needed to seek and search for God.

Live in the light of love and your life will become

Prem means love, heidi means a noble heroine.

Life is a drama, a play. The stage is very big and the actors are many, but those who can see have always seen that it is a facade; it is not reality, but a game. The real is hidden behind.

The eyes of love give you two things. On the outside your playfulness becomes very graceful. It attains a great nobility; yes, one becomes a noble hero, a noble heroine. And on the inner side love makes you a witness. You can see the whole of life as a dream, and because it is a dream, you are in it and yet not of it. That gives you a new dimension, a new depth. Then you start feeling a totally different kind of life, the eternal life, which is not a game and which is not a play and which is not a dream, but the reality.

Love helps in both ways: it makes you a better person in the world and it also makes you capable of entering into the other world. Love makes you able to live on this shore in a noble way and makes you capable of reaching the other shore too. It is a miracle.

[Love makes your existence a song of joy]

Love makes you capable of singing, dancing, love gives you the energy to celebrate life. Love makes you meaningful, significant. Without love, life is an anguish, a business, but never a song, a syllogism, but never a song, calculation but never celebration – and unless life is a celebration, one knows nothing of life. One lives and yet lives not.

Live as love, because that is the only way to live. The deeper your love, the deeper is your life. Think of love and life as synonymous. Remember that the quality of your love is going to be the quality of your life. If your love is shallow, your life is shallow. If your love is mean, your life is mean. If your love is great, unconditional, without demands, undominating, non-possessive, non-jealous, if your love is great, your life is great. It cordially becomes a song of joy.

[Befriend God's creation.]

And your friendship should know no limitations. It should be with human beings, animals birds, trees, rocks – with all that is.

If one can be totally friendly to all that is, that's all that can be expected. More is not needed. That creates the proper context, the right space, to find God. God is very close by – it is just that we are missing the friendly approach. We have forgotten how to be friends, how to be lovers. We have to remember the art of friendship, we have to bring it back.

The temples and the churches and the mosques are no more the places to find God. They are the places where in the name of God great exploitation is going on; for centuries it has continued. They are the places that are really against God.

It is because of them that the world remains irreligious, because they go on giving people toys to play with and they never give the real thing. They can't – they don't have it. And even if they had it, they wouldn't give it, because giving it means destroying the whole business.

Those who have known, they have not given rituals to the world. They have just given the art of being blissful, the knack of being blissful, the art of seeing the silver lining in the dark clouds, the art of seeing the rose amidst thousands of thorns. Once you start looking for it, you will not find a single opportunity where bliss cannot be found. In the darkest night, the dawn is hidden, and in the gloomiest moment, if you search deep enough, you will find joy ready to explode.

This is what makes one a sannyasin: this art of transforming every situation into bliss. Then how can you miss God? The more and more blissful you become, the more and more you come closer to him. In the moment of total bliss, when the ego disappears... It has to disappear; if the bliss is to be total, the ego has to disappear. The ego can exist only with misery; it can't exist with bliss.

If the bliss is total, the ego has disappeared, and the moment the ego disappears, God appears. The disappearance of the ego is the appearance of God.

[Anand Punito, bliss, a fire that purifies]

Misery poisons, and people have learned to live in misery, hence their whole system is poisoned. Misery circulates in their blood, misery has become their bones and their marrow. And because they

are full of poison, they create poison around themselves. They can't help it, they are really helpless. They have to be forgiven – it is being hard to condemn them – but they can be helped: they can be taught the art of bliss. Even a ray of bliss... and the great work of purification starts happening. Just a small corner of your being starts dancing and soon the ripples start reaching your whole being. A small song arises in your heart and it starts resounding in every cell and fiber of your being. Soon it overwhelms you, and when bliss overwhelms you, encompasses you, it purifies. Just as fire purifies gold, bliss purifies the soul.

Remember it: avoid misery, don't cooperate with it, don't help it to continue. Whenever you can, withdraw your cooperation; whenever you remember, pour your energy into something blissful. And it is only a question of time, because it is a knack – like riding on a bicycle. You have to be put on the bicycle, pushed, and left alone. A few times you will fall; that is part of the learning. A few times you may hurt yourself, you may wound yourself; that is part of learning. But soon you come to know the knack of how to balance on two wheels. It is not an art but a knack. The difference is: the art can be written; you can read the brochure and then ride the bicycle – that won't help. You will need somebody who knows how to ride on the bicycle to help you, at least to give you courage that "Don't be worried – if I can balance on two wheels, you can!"... Someone whose presence can give you confidence enough to do such a crazy thing.

It is crazy! – to be on two wheels is crazy. The first man who did it... people must have thought that either he is possessed by the devil or possessed by God, but a miracle is happening, because it is against the law of gravitation. But once you know it, you never think about it. Once you have known the knack, you don't do anything; you simply ride on the bicycle. And this is one of the two things in life which is never forgotten – the other is swimming. These two things are the only two things which once learned you never forget; there is no way to forget them.

The art can be forgotten, but a knack can never be forgotten. It simply enters your being, becomes part of you. And bliss is a knack.

So start riding on the bicycle. Start balancing, howsoever crazy it looks. You will wobble, and you will fall many times, but don't be worried. A few scratches here and there... it is worth it! Even if there are a few fractures, nothing to be worried about – it is worth it.

Once you have learned how to balance, a new vision opens, a new door opens. Then only are you religious, never before it. You can be Christian, Hindu, Mohammedan, but not religious.

[Bliss is a knack]

The ordinary eyes can only see the superficial. There is a hidden eye behind these two eyes – the mystics have always talked about it as the third eye. It is not functioning because we have never paid any attention to it. Once we start pouring energy into it, it starts functioning again. And it is through that third eye that one can see bliss, love, God – all that has depth. Otherwise we live in the shallow. The ordinary eyes can only see the waves on the ocean but can never see the depth of the ocean.

All the techniques of meditation are nothing but to trigger the third eye. Once it starts functioning you enter into a totally different world. In a sense everything remains the same; in another

sense everything is different. Because you see differently, your seeing brings a different quality to whatsoever you see. You start pouring poetry into existence, you start pouring meaning into existence.

Meaning is not something already given. The world lacks meaning. It is the man of consciousness who gives meaning to the world. It is immensely meaningful to a Buddha or a Christ because they know the art of pouring meaning into existence.

[Anand Shunyo – the emptiness needed to receive bliss]

We are too full of ourselves; there is no space for God to enter. We are too full of thoughts, memories – the past; desires – the future; expectations, dreams. This whole baggage is too heavy and it leaves no space within, it creates a kind of overcrowding. And bliss is possible only when there is utter silence inside – no crowd, no clamor of thoughts, no conflict of desire, no past, no future; just this moment, just this breath going in, coming out.

In this emptiness you are, but you don't have any ego; you can't say "I", the "I" seems to be too small, it can't contain you. You are an infinite void, and the "I" is too small, it can't contain you. When you see your vastness, you see an inner sky. In that inner sky, bliss descends. It comes of its own accord. One has just to be empty, nothing else has to be done. You are not to pull it, you are not to seek and search for it; you can simply sit silently and wait. The moment emptiness is total, immediately, instantly, it happens, and you are transported. The mutation has happened.

It happens so quickly, so suddenly, that you cannot even take note of it. You become aware only when it has already happened, when you are full of bliss. Just a moment before you were utterly empty and just a moment afterwards, the whole kingdom of God has entered you.

This is the experience that the seekers of truth have been searching for for ages, and this is the key of all the Buddhas: be empty, and you will know what bliss is.

CHAPTER 42

12 September 1979 pm in Chuang Tzu Auditorium

[Disconnect yourself from love and you miss God]

Love connects you with the source of all the energies. That source is God. Without love we live in a disconnected state, hence a very tiny amount of energy remains available to us. That too is in spite of us, because we cannot be absolutely disconnected from God, otherwise we will die. So a little bit of connection continues, but if one is consciously rooted in God, grows his roots in God... That's what love means: growing your roots in God.

Becoming more and more love-full is becoming more and more God-full. And the more you love, the more you see God everywhere. Soon it becomes an all-comprehending strength. The source remains available to you; you cannot exhaust it, not even death can destroy it. There is only one phenomenon in life which is beyond death, and that is love; because God is beyond death. God means eternity, immortality. And love makes you divine, makes you part of God; it helps you to transcend time and move into eternity.

To be in time is to have very tiny strength. To be in eternity is to have infinite sources available; then the whole ocean is yours. Ordinarily we are hankering for dewdrops, and even they are not available. The only way to possess the whole is to be possessed by the whole.

[Man lives in lies]

Although those lies have become very respectable because they have been repeated so often, for so many centuries, by powerful people, the priests and the politicians... they have started looking almost like truth.

Adolf Hitler writes in his autobiography that if you repeat a lie often enough it becomes a truth. There is a point in it, because the repetition creates the fallacy. For example, people think that they believe

in God. It is a lie; they have no idea what God is. They have not even enquired, they have not even bothered about God. They have simply believed, because the people they found themselves among believed in a God. From childhood they were taken to the church or the temple and the priests were repeating and the parents were repeating, and the society was repeating... It is such a constant conditioning that by the time they become old enough to think, the poison has already reached to their very marrow. They cannot think about God – they have already accepted it as a truth. And so is the case with almost everything: love, prayer, meditation, beauty. We believe in others, we have not tried on our own.

Truth is possible only individually. It cannot be a collective property. Nobody can give it to you; you can have it only by becoming it. You can possess truth not as an object but as an experience. It is a subjective experience, not an objective thing.

The first step for a seeker of truth is to discard all the lies, then half the journey is complete. That is the most difficult part because those lies cling and we cling to them. They have become safeties, securities, comforts, consolation; throwing them away seems as if we are throwing our very soul. But unless one is utterly denuded of beliefs truth cannot assert itself: it is drowned in the mud of lies.

So the first work is negative: drop the lies, drop all that you have believed, drop all that you have been told, start anew. The enquiry has to be fresh, with no prejudice, with no conclusion, with no a priori concept. One has to begin as a clean slate, and then it is very simple. If you are a clean slate, truth asserts itself from your very being. It starts blooming in you like a flower. Yes, truth is a lotus flower – in the lake of consciousness it grows. And then a man becomes the very image of truth.

A Buddha, a Krishna, a Christ, a Lao Tzu – these people are not philosophers. They don't talk about truth, they are truth. And fortunate are those who can be in communion with such people, because one lit candle can help millions of unlit candles if those unlit candles are courageous enough to come closer and closer to the lit candle. There is a moment of communion when something beyond words, beyond scriptures, beyond intellect, reaches from the Master to the disciple. It is not a transfer between two minds but a communion of two hearts.

True wisdom is a growth of your being. It is a flowering of your consciousness. It is a song born out of your own heart. It is a dance in your own feet. It is a joy permeating your whole being. It has nothing to do with university degrees, Ph.D.s and D. Litts. It has nothing to do with knowing many many things: it knows the one. Knowledge knows the many; wisdom knows the one, but that one contains all. The name of that one is God.

[Bliss will be your bridge to God]

Because God's temple has many doors, and God is not a one-dimensional reality; God is multidimensional... Hence people have entered into God from different ways, different bridges, different doors. They all lead to the same place.

Bliss is one of the most important bridges. One has just to be more and more blissful. One should not wait for bliss as a goal; one should use bliss as a means, then only can it become a bridge. People have been told that when you attain to God you will be blissful. Yes, that is true, but then you

cannot make bliss a bridge. First you have to attain to God, then a bridge is not the question at all; then bliss is a byproduct, a consequence.

When I say "Make bliss a bridge," I mean it is not a goal but a way of life. You can live blissfully, you can live miserably – it is your choice. Always choose in favor of bliss. Each moment the choice is there. Each opportunity brings the alternative. But people have become accustomed to choosing misery, it has become their second habit.

You will have to make bliss your choice as often as possible. If one is alert enough, one can remain blissful for twenty-four hours, and the day it happens that you are naturally blissful, the bridge is complete. Then you can cross to the other shore.

[To fight is to be defeated to give in is to win]

Jesus says "First seek ye the kingdom of

God, then all else shall be added unto you." Everything else comes on its own once you have found God's kingdom. And how to find God's kingdom? Where to find God's kingdom? What are the ways? In what direction one should go, and where is the address, and where are the guidelines and the maps?

Religions go on providing people with maps, guidelines and everything that is needed for a journey, but all those maps are arbitrary, false. All those guidelines are just for the gullible and all those addresses are futile: when you reach there you will not find God. You will only find your own ego strengthened. You will be in a far more miserable situation than you are right now, because God is not somewhere else, far away. Hence there can be no way, no guidelines, no map.

God is at the very center of your being: he exists in you as you. Hence the tremendous significance of surrender, because when you surrender to God, you are not surrendering to anybody else; you are simply surrendering to your own reality. You are not becoming a slave or a servant: you are becoming a master. What you are surrendering is useless and what you are gaining is tremendously valuable. By surrender mean a state of let-go, when one is utterly relaxed.

When you are utterly relaxed, you start hearing a still small voice within. When you are utterly relaxed, you hear for the first time the real heartbeat of your soul. And that is the way to find God. It is within you – it is your within-ness, your interiority. Relax, be in a let-go, surrender all conflict, and God is immediately available. He has always been available – it is just that we were not looking at him, we were not looking at our own selves. If Socrates says "Know thyself," he is only saying it so that you can know God. He does not talk about God; he simply says "Know thyself," because one who knows oneself, knows God automatically.

CHAPTER 43

13 September 1979 pm in Chuang Tzu Auditorium

Anand Vincent. Anand means bliss and vincent means a conqueror – one who has conquered bliss. That the real conquest in life; all else is just rubbish. Money power, prestige, all those things are for insane people The sane person conquers bliss.

Prem Ron. Prem means love: ron means mighty power. Power has two dimensions: the masculine and the feminine the aggressive and the receptive, the destructive and the creative.

The masculine power is aggressive, destructive. The feminine power is receptive, creative. Hate creates masculine power. That is the key for masculine power: create hatred. Adolf Hitler in his autobiography says, "If you don't have real enemies, create false enemies, otherwise the nation will lose power. Even the fear of a false enemy is enough to create hatred, enmity, antagonism; in that context power arises." Adolf Hitler represents the masculine power at its peak, at its worst and best. Buddha represents the feminine power, the power that is created through love.

Even if you don't have anybody to love, love love the emptiness that surrounds you, love yourself be love, and a totally different kind of power arises in you – which is a blessing, to you and to the world.

Adolf Hitler is a curse but he dominates... the whole of history is dominated by Adolf Hitlers. Buddhas are very few and far in between. They are lost in the ocean of destructive power, like small islands you cannot even see them – but they know real power. Hence my suggestion is that we should drop calling God "father"; it is far more beautiful to call God "the mother", more significant, because then God also represents love, receptivity, creativity. It is the male mind that has created the idea of God as father.

Adolf Hitler used to call his motherland, "fatherland". The idea of father is basically aggressive. It is man who can rape a woman; nobody has ever heard of a woman raping a man. That is impossible – she can't be aggressive. And because she can only be receptive, she can be raped.

Love suffers much. Jesus is murdered. Socrates is murdered. Mansoor is murdered. Love suffers much. But love makes nobody suffer – that's its glory and its beauty, its spirituality.

So become a mighty power, not through hate, but through love.

Prabhu David. Prabhu means God; david means beloved – God's beloved. And remember it always, that God loves you. The very remembrance helps you to love others. Good.

[Devapriya: beloved of the divine]

Man without God is man alienated. Man without God is man without roots. Man without God is utterly lonely. Man without God constantly has to face death; each moment death is there, and life is slipping out of his hands. Man without God knows nothing of life, meaning, significance. He knows only death, frustration, despair, anguish.

And that's what has happened to humanity: slowly slowly we have turned our backs towards God. We have done it in a very rational way, we have done it very scientifically, so we seem to be very convinced of whatsoever we have done, as if we have done right. But if one looks all around there is misery. People are living in nightmares, utterly afraid, feeling the emptiness, because the place that could have been filled by God remains empty. It cannot be filled by money, by power, or with the new gadgets that technology goes on inventing. Man goes on stuffing himself with things, but the emptiness can't be filled. It can be filled only by God only God can reach to your innermost core, nothing else. So man goes on becoming technologically affluent, rich, and spiritually very poor.

Man has never been so poor spiritually as he is today, and has never been so rich outwardly as he is today. This is a paradox, on the outside riches go on piling up, mountains of riches; and in the inside the valley becomes deeper and deeper and the darkness deepens. The reason is only one, that for these three hundred years we have done one foolish thing, although we have done it very rationally: we have turned against God, we have turned our backs towards God.

God contains all the meaning of life, all the poetry of life, all the celebration of life. God is not a person. God is a totally different way of living your life. God is a way of life, the way of celebration, the way of dance, the way of love.

But because the word "God" gives the idea of a person and we start looking for where he is and we cannot find him, we come to the conclusion there is no God. But in the first place we create a false god and then we start looking for it. It is like the old definition of philosophy: a blind man, searching in a dark room for a black cat which is not there. Now how is he going to find it? First, he is blind, second, the room is dark, thirdly, the cat is black, and fourthly, it is not there.

This is what has happened about God: we have created a false god, and then we start looking for him, and we cannot find him so we conclude that there is no God.

Friedrich Nietzsche says God is dead. It was the false god, the created god which is dead. It has nothing to do with the real God. Nietzsche knows nothing about the real God. About the false he is perfectly true, I agree with him, but he is in a confusion. He thinks that the false god is God – that's where I disagree. The false is created by man. Now man is mature enough and cannot go on

trusting in the false. We have to bring the true God into man's life. Then God is not a person, then God is a way of life.

Living life poetically, living life lovingly, living life as a constant celebration – that's what is represented by the word "god". It is better if we drop the word "god" and start thinking in terms of "godly". There is no God in the world but the existence is godly, it is divine. We are all rooted in it, and it loves us, otherwise we would not have been here in the first place.

It is because the existence loves us that we are. It keeps us alive: it goes on breathing life into us, it goes on pulsating in our blood, it goes on beating in our hearts.

That is the meaning of devapriya: beloved of God. To start feeling it is to bring a new vision to your life.

From this moment live with this constant background, that existence loves you, needs you, that existence is constantly showering blessings on you. Be grateful, be thankful!

Satyabodhi means true enlightenment. The word looks a little strange because we think that enlightenment is bound to be true – what is the point of calling a certain enlightenment "true enlightenment"? But there is a point: there is a possibility of false enlightenment.

The mind is so cunning, that's why. The mind can create the illusion of an enlightenment, it is within its capacity. It can befool you. It befools the whole world and you go on supporting it and you enjoy it. Slowly slowly it becomes so skillful in befooling you that finally at the last moment, it turns upon you: it can befool you too. Many have been befooled. They had not attained to enlightenment, but they thought they had.

What is the distinction? A Zen story:

A disciple has been meditating for years, and as it is traditional in Zen, every day the disciple has to come to report to the Master what has been attained, what he has experienced, how things are going in meditation. Every day he brings beautiful experiences but the Master says "Bullshit! Unless you bring the experience of nothing, I am not going to be contented. Less than that won't do."

But whatsoever you experience becomes something – how can you experience nothing? Even if you experience nothing, nothing is reduced to something; the content of your experience becomes defined.

So he tries hard: sometimes he experiences beautiful light, his whole body full of light, but it is not nothing. Sometimes he feels such fragrance which is not of this world, but still it is not nothing. And sometimes he feels as if he is levitating, as if he is going beyond the grip of gravitation. But that too is something, not nothing. Sometimes he experiences Buddha standing before him, with all his infinite grace... but that too is something. And again and again he is refused, thrown out of the room. The Master hits him throws him out, closes the door in his face.

It goes on for years but the disciple persists and the Master persists. One day the disciple comes and he says to the Master, "Now you will be happy; I have experienced nothing."

The Master hits him the hardest ever and says "If you have experienced nothing, you cannot be in it; the experiencer cannot be in it. If you had experienced nothing, there is nothing to say and report. You missed again! Your mind befooled you: it even created the fallacy of nothingness. It was creating light, it was creating lotus flowers opening, it was creating fragrances, it was creating so many things. It has also done the ultimate trick: it has created nothingness. But you were there, the experiencer was there, the experiencer was experiencing something, so the duality was there."

And instantly the disciple understands, and a transformation happens suddenly. He bows down to touch the Master's feet; the Master takes his face, looks into his eyes and he says, "Now it is right. Now you have experienced because you are not; the mind is not, the experience is not. This is true enlightenment, but you cannot report it, you cannot make any statement about it, you cannot brag about it, you cannot proclaim it."

It is not even an experience really, not a feeling. It is beyond all thinking, all feeling, it is beyond all experiencing; it is transcendental. Then it is true – when it is transcendental, it is true. That is the meaning of satyabodhi: true enlightenment.

Beware of the mind – it goes on supplying toys to play with. If you become fed up with one kind of toy, it creates another kind of toy: worldly, otherworldly, religious, spiritual. The mind is capable of creating all kinds of toys.

When you see through and through and your look is so deep that the mind cannot even dare to deceive you, the truth has been attained.

This is the goal of sannyas, because only by attaining it does one know who one is and what this universe is – this tremendously beautiful universe, this incredible, ecstatic, orgasmic, existence.

[Satyaprem: Love of truth. Lies – a great soporific, giving us a sleep in which we can dream to our heart's content]

Who bothers about truth? – because truth wakes you up. It does not allow you to sleep any more.

Once Buddha was asked: "We have watched you sleeping but you sleep the whole night in the same posture – you never move your hand, your feet; you never toss and turn, you never change from side to side. How is it possible?"

Buddha said, "Since I became enlightened I have not slept. Only the body is resting – I am awake." He is true.

Krishna in the Gita says, "Those who have become real seekers of truth, they can't sleep, and those who are not seekers of truth, they can't be awake. The seekers of truth, even while asleep, are awake, and the non-seekers of truth, even while awake, are asleep."

We are living in fear, and while we are afraid we are not going to find truth; in fact we will avoid it.

A great love is needed, only then can one seek and search for truth. It is a love affair, a mad love affair. That is the meaning of satyaprem: madly in love with truth. And that's what has brought you here.

My sannyasins are not ordinary people. They are not in search of comforts, psychological consolation: they are passionately in love with truth. They want to know the truth, whatsoever the cost.

Before you have known truth you will feel many times that you have to lose many things. But once you have known truth you will laugh, because whatsoever you lost were only shadows, illusions. They were not real things; they were not substantial. And whatsoever you have gained is the ultimate.

So all sacrifices were tiny, meaningless – when truth is attained – but before it is attained, those sacrifices look too big, because you have no comparison; you can't think what truth is going to be. You know only your thing that you are sacrificing. You know your attachment, your clinging, and you have to drop your attachment, your clinging. The truth is absolutely unknown. Once known, all our sacrifices look ridiculous. Even to call them sacrifices is stupid.

CHAPTER 44

14 September 1979 pm in Chuang Tzu Auditorium

[Blanka means white, the most paradoxical of colors]

In one sense it is a color and in one sense it is not. It is a color because it contains all the colors; the whole spectrum of the rainbow is contained in white. And yet it is not a color at all because it is neither red nor blue, nor green – it is a transcendence of colors. And so is bliss – it contains all and yet it is empty of all.

Bliss contains pleasure, happiness, joy, and yet it transcends all. It is a state of pure silence, utter silence. And the absolute silence can only be represented by whiteness, hence down the ages white has represented the holy. It is literally the whole, total, and it is also holy in the sense of purity.

To attain to God one has to become white in one's inner being: silent, still, empty, exactly blank. That is the meaning of blanka, utterly blank. Only in that absolute emptiness can God descend. We have to lose all before we can gain all.

Jesus says that if you save you will lose, and if you are ready to lose you have already saved.

Anand Jan. Anand means bliss. Jan is Hebrew; it means God's gracious gift. Bliss is always a gift of God. It is not our achievement. We cannot claim it as our achievement, because before it enters into our being we have to lose our ego. Only in an egoless state is bliss possible, so the ego cannot claim that "I have achieved it." Hence we cannot make a goal of bliss, we cannot desire bliss. When we don't desire at all, bliss is; when we stop seeking all goals, bliss is. When all movement of desire stops, bliss is.

And it is always felt as a gift of God, because it is a gift of God: it comes from the beyond – we are at the receiving end.

[Anand Rob: light of bliss]

It becomes famous of its own accord; one need not advertise it. The moment you are blissful a certain vibe is created around you. You are no more the ordinary person you used to be. Something of the divine had penetrated you; you are aflame with it. You cannot hide this flame, you cannot keep it a secret, hence the mystics have called it the open secret. Every mystic has tried to hide it so that he can avoid unnecessary people, so that he can avoid crowds, curiosity-mongers, people who are not really seekers. But every mystic has failed; they have succeeded in attaining bliss but they have failed in hiding it.

It is like the sunrise: how can you hide it? It is like the full moon: where are you going to hide it? It is like Mount Everest: for thousands and thousands of miles it will be seen and known. Hence even in the ancient days when means of communication were not in existence at all, people like Jesus and Buddha were known almost all over the world.

Buddha lived in a very small place in northern India his whole life. He never went out of his province, but his rays penetrated the whole of Asia. They reached faraway lands – Tibet, China, Korea, Ceylon, Burma and Japan. The whole of Asia was conquered by a man who never went out of a small province in northern India. Pilgrims started coming to him from faraway countries.

If bliss is real it creates its own magnetic energyfield. It attracts the seekers; it becomes an almost irresistible force for those who are really in search. But it has nothing to do with your ego; it is not your fame. It is God becoming famous through you, it is God's fame. All fame is his.

[Bliss is the last word in consciousness]

It is the highest peak – beyond it there is nothing. The moment you attain to bliss you have arrived home. Paradise, heaven, and words like those, are just metaphors for bliss.

Bliss is not what we understand by happiness. Yes, something of happiness remains in it, but something is missing also. Happiness is always a mixed phenomenon, mixed with unhappiness. Watch next time you are happy, observe, you will be surprised: it is never pure; unhappiness is always lingering side by side. Even in the happiest moments of your life, unhappiness is just around the corner and sooner or later it takes over. Just as the night is taken over by the day and the day is taken over by night, bliss, as we understand it, is continuously followed by misery.

That is not what is meant by anand. Anand means bliss which is not followed by misery – bliss means a state which has gone beyond misery, now misery is impossible. Hence it has the flavor of happiness, the flower of happiness, but the thorns that grow side by side are no more there: it is a thornless rose.

Unhappiness is absolutely missing. Hence there is no fear, no clinging. Even if you want to lose bliss you cannot. Once attained it cannot be lost. Happiness you will attain many times and you will have to lose it many times. Even if you don't want to, you will have to lose it; it cannot be retained, it is momentary. Happiness is momentary; it is followed by unhappiness inevitably. Bliss is eternal; it is never followed by anything other than bliss itself.

Hence there is a great silence because the contrary is missing, and without the contrary there can be no conflict, no noise.

The Zen people call it the sound of one hand clapping. Now you cannot create a sound by one hand li clapping – one hand cannot clap. That's the state of bliss, there is no other. The polar opposite is absolutely gone, hence it is a state of peace.

Happiness has some excitement in it; bliss has no excitement in it. It is absolute peace, silence, harmony, and naturally, to attain such peace, such harmony, such ultimate joy, makes one kingly. One may be a beggar from the outside but from the inside one is an emperor.

A Buddha is a beggar, but look into his eyes and you will find the greatest emperor that has ever walked on the earth. Alexander the Great is great as far as possessions are concerned, but if you look into his eyes you will find a beggar. And he knew it! In the last moments he repented.

It is reported that he said that "If I had known before, that all my possessions and all my kingdom could not save me from death, then I would not have bothered about these things." If death is going to take away everything, then you are simply befooling yourself that you possess them. At the last moment, his last wish was that "My hands should be left hanging out of the side of the coffin; when you carry me to the graveyard, let my hands hang out of the coffin."

"Why?" his ministers asked. "This is not convention; nobody has ever heard of it."

He said "For a certain reason: millions of people will gather to see me carried to the grave. Let them see that my hands are empty; I am dying like a beggar."

Bliss makes one a king, a queen. It gives grace, it gives infinite contentment. And naturally when you are full of contentment you have a power – a power which is not of this world, a power which is not destructive, a power which creates, a power which becomes a benediction to the world, the power of a flower, the power of a song, the power of a dance, the power of love. They are all born out of the source of bliss. One becomes capable of infinite love, one becomes capable of infinite joy, becomes capable of singing, dancing, celebration, because in knowing bliss one knows that God is, and that only God is.

[A Sufi story:]

A lover knocks at the door of his beloved. From the inside of the house it is asked "Who are you?" and he says "I am your lover; can't you recognize me? – my voice, my footsteps, my knock?"

And the voice from the inside says "The house of love is very small; it cannot contain two. First be ripe, be mature, and then come again."

The lover went to the desert. Months passed, years passed, and ultimately he attained what was expected of him. He came back, knocked on the same door. The same voice asked the same question "Who art thou?"

Now he laughed and said "I am no more – only you are," and the doors were opened for him.

The doors of love open only when you can say "I am not – only you are." Martin Buber has written a famous book, I AND THOU, and he says that prayer is a dialogue between I and thou; he is utterly wrong. Prayer is not a dialogue between I and thou; prayer is a surrender of the I to the thou. It is not a dialogue.

The I simply disappears into the thou. Just as a river disappears into the ocean or a dewdrop evaporates into the sun, when you can say "God is my strength, God is my being,"... when you can say "God is my soul, I am not," bliss is yours. Then the temple of bliss opens its doors to you. Then you have come back home, then you are received back.

It is just as Adam was expelled from paradise because he disobeyed; disobedience simply means the beginning of the ego. He said "No" to God. That means he said "You are not – I am. I am going to live my way, I am going to live separately as an independent entity."

That's the meaning of the whole parable: he became knowledgeable, he ate from the tree of knowledge; he had to be expelled.

It is the same Adam when he comes back as Jesus. Jesus says on the cross "Let thy kingdom come, let thy will be done." That is the other side of the story. By saying this, Jesus is getting ready to be received into paradise. He has canceled Adam's sin. He is the same Adam, but now his back is no more towards God, his face is towards God. Now he is ready to bow, to surrender, to say yes. He is ready to say "Amen. I am yours. I am not real, only you are real. I exist because you allow me to exist. I breathe because you breathe in me. You are my life."

When one can say this with totality one is blissful.

[Anand Dhyano: bliss learned through meditation]

Meditation prepares the way. Meditation helps us to unburden the unnecessary. Our minds are cluttered with the unnecessary: memories – the past, desires – the future. We are crushed between these two, the past and the future. The present is the only reality there is. The past is unreal because it is no more, and the future is unreal because it is not yet; only the present, now, which is a very tiny moment, a small phenomenon, is real. It is crushed between these two unrealities. We go on losing it

Meditation helps us to be here and now. Meditation is the art of being here and now, the art of being in communion with reality, the art of getting out of the dead past and the unborn future. The moment you are out of the past and the future you are in tune with God, because God is reality. God is not a person, God simply means all that is. God is another name for the totality, for the whole.

The door to God opens through the present. Now is the door of God. This is the only moment to enter. You cannot postpone for tomorrow, because the tomorrow never comes. It is always now and it is always here. Wherever you are, you are always in the now and in the here. Meditation helps you to become more and more alert about this phenomenon.

The day you are rooted in the present is the day of great benediction, of great blessing. Flowers start showering. The beyond descends in you. That is the meaning of meeting with God. It is not

that you meet somebody, not that a very ancient, old man comes and meets you. But it is simply the meeting of the dewdrop with the ocean – that's what God is all about. God cannot be worshipped, because worship is a kind of desire. God can only be lived. And meditation is the way to live God, to live your life as divine.

CHAPTER 45

15 September 1979 pm in Chuang Tzu Auditorium

Become a prayer of rejoicing. Jesus says again and again to his disciples: Rejoice, rejoice, I say unto you, rejoice! He is telling them the true meaning of prayer: dance it, sing it, let it be a gratitude, a great thankfulness. Then it reaches, it succeeds, it is heard. Then it becomes a communion between you and God, it becomes a bridge. But only a prayer that arises out of bliss becomes a bridge. Any other prayer is a wall instead of being a bridge.

[Make God the foundation for your life temple, Osho tells Deva Peter]

Except for God, everything will be destroyed by death, hence only God can be the true rock. The rock represents the eternal, the timeless, the deathless.

Once God becomes the foundation of your life you move away from time into timelessness, you move beyond death into immortality. And that's what sannyas is all about: making God the foundation of your life.

[God is not the petals but the perfume]

God simply represents the totality of the universe. God is not separate from the universe. It is not that he is the creator and the universe is the created; that duality is manmade. God is not the creator; God is the very creativity of existence, the very creative energy, the creative force.

Calling him a creator creates unnecessary problems; call him creativity. Calling him vast creates unnecessary complications; call him vastness. Then you have a totally different vision of God. Then you need not create a temple, a mosque, a church; then the stars contain him, and the trees and the rocks and the people. Then everything contains him, because everything lives through him; he

is the very life of all life. He is the consciousness within you. He pulsates in your blood, he beats in your heart and he beats in the heart of the universe too. But he is not separate.

God is another name of that ultimate presence which holds the existence together as a cosmos. The existence does not become a chaos because some great intelligence permeates it. But my emphasis is: don't call God intelligent, call him intelligence.

Change every noun into a verb and you will be on the right track. Then the person becomes presence, the creator becomes creativeness; then God becomes godliness.

That's what Buddha has taught and I agree with him absolutely. He never talked about God but he talked about godliness. His flight is the greatest, and his vision of God is the purest. That's why he has been very much misunderstood, so much so that although he was born in India his vision completely disappeared from India. India could not understand him. India was too attached to nouns and he was changing everything into verbs. India was too attached with stagnant, permanent things and he was changing everything into a flux, into a river. India was attached to the ice, and he was melting the ice and making it a flow.

India lost contact with him, and he could gain roots in Tibet, in China, in Japan, in Korea, in Burma, in Ceylon, only because there the people who carried the message again changed the verbs into nouns. Seeing that the effort failed in India, they never tried it anywhere else. Then it succeeded, but then it lost its purity, its height. It again became mundane. It compromised with people.

My teaching to my sannyasins is: Never compromise. Live the truth in the purest possible way, because only then can you be liberated.

[Prem Aurelio: the golden phenomenon of love]

Nothing is more precious than it. It is the Kohinoor – the ultimate diamond, the inexhaustible treasure.

For centuries alchemists all over the world have been trying to transform baser metal into gold. They were not really trying to change baser metal into gold. It was only symbolic; they were using metaphors. They created a facade around themselves just to protect them from the ugly church, because the established church was very much against anything that was not part of the church.

The alchemists were really working in a different dimension. Their chemistry was just a show to befool the church and the people; hiding behind that facade, they were transforming consciousness from the lowest point to the highest. That was their real work, and that's my work too.

This is an alchemist's school, and love is the bridge from the lowest to the highest. Love is the ladder: it touches the lowest – the sex center, and it touches the greatest, the highest, in you – the God center. Love is the only way to transform you. It can make you golden. Live a life of love and you live a religious life.

[Deva Prem – divine love]

Ordinarily love is animal, very rarely human, and very very rarely divine – but love has the possibility of all these three dimensions. Love is animal when it is simply biological, sexual; when it is confined to the body, when it has no other depth; when it is only a momentary desire under the grip of biology. You are possessed by the biology; you are not free, you are a slave.

Nature tries to use you to perpetuate the species you belong to. It is nature's way of avoiding death. You are bound to die, but your children may live. Before they die nature will force them to produce more children. This is nature's arrangement for immortality. Nature is not interested in individuals, it is interested in species. It has no concern with you or me; its whole concern is with humanity. But the animal love keeps you in a very ugly state. To be a slave is to be ugly, hence those who have never known anything beyond sex, have not yet become human beings.

When you start moving above the biology and the physiology, when your love starts taking a psychological dimension; when it is no more in the grip of nature, when it does not serve the purpose of nature; when sex is not only for reproduction but becomes a means of communication, becomes a way of sharing, becomes a joy in itself, becomes a sport, takes the form of fun and play... When your sex starts becoming music between two beings, a chorus, a harmony, when it has no biological purpose at all, it becomes human. Then it is not temporary, not on the spur of the moment; it starts becoming intimate. It creates longstanding friendships.

But there is still a higher realm: the divine love. The human love still remains possessive, jealous, dominating; there is some power politics in it. The lovers try to manipulate each other, the lovers try to impose themselves on each other in subtle ways, even in loving ways, but now deep down hidden in the unconscious is the ego. And because of the ego, human love never attains its fulfillment, it always remains an incomplete circle. Conflict continues; lovers become intimate enemies. They fight, they quarrel, they nag, and what started as a beautiful phenomenon soon becomes boring, tiring. One feels fed up.

It nourishes too, but it bores also. So you cannot leave it, because once you leave it you feel very lonely, you feel unnourished. And you cannot live it totally either, because the conflict, the quarreling, is too much. It is sickening: it drives you crazy.

If one can rise above possessiveness, domination, power trips, then love becomes divine. Then it is the sheer joy of sharing for its own sake. It asks nothing in return; it simply gives because giving in itself is such a bliss. It gives freedom to the other, because if you really love the other you would like the other to be absolutely free.

All conflict ceases. In fact the duality of the lover and the beloved disappears: in divine love they become one. It is no more an I-thou relationship. There is no I, no thou, hence there is no relationship, because a relationship needs two, and divine love creates one. But to be one is to come full circle. It is fulfillment, it is contentment, and the person who attains to divine love attains to God. He becomes worthy, he has earned.

This is the real process of transforming your love from the lowest to the highest. Such a person has no interest in unnecessary philosophical questions. His problem is existential, not philosophical. He does not ask "What is love?" He lives it, enters into it, tries, falls many times, gets up again, and by experimenting, by trial and error, he learns. That's the only way to learn. The great questions of life cannot be answered philosophically: you have to live those questions, you have to become a quest.

I have heard a famous story . A young man was in search. For seven years he traveled from one country to another, from one Master to another, asking the same question, but his question was such that it could not be answered. Finally he reached the deepest caves of the Himalayas. He has heard of an old, wise man, the greatest wise man of the world. The journey was very arduous, risky, but he risked his life and finally reached the doorsteps of the great man. His joy, that he had made the journey, was great. He opened the door; the old man was drinking tea. The young man did not even wait for a single moment, he said "I have come to ask a question: What is life?"

The old sage said "What!" He looked very surprised, as if the question was utterly absurd.

The young man repeated it again, he asked again "What is life?"

The old man smiled and said "Life is a cup of tea."

Now it was the turn of the young man; he said "What!? Life is a cup of tea?"

The old man laughed loudly and said "Do you mean to say that life is not a cup of tea? Then you can have it your own way, you can find your own answer, but at this moment, in this moment, to me life is just a cup of tea, because I am drinking tea."

It is not a joke – it is tremendously significant. The old man is saying: "Life has to be lived moment to moment, then only do you know the taste of it. In this moment I am sipping tea; this is the taste of life." Never ask "What is love?" Start loving! We all have the inherent, intrinsic quality to love. We are born with it; just as we breathe, we intuitively know what love is.

Once you have known what love is, you have known the way to God. My only message is love.

CHAPTER 46

16 September 1979 pm in Chuang Tzu Auditorium

[Dhyan Andrea: great courage is needed for meditation]

In fact the greatest courage, because it is the journey into the unknown, the uncharted, and one has to go without any map and one has to go without any guide. One has to go utterly alone, because it is an inner journey: you cannot take any companion with you. Even the Master can only indicate the way, but you have to go alone.

The deeper you go inside, the more alone you are; and when you reach the very core of your being you are utterly alone. But that aloneness is not loneliness, remember. It is not negative; you don't miss anybody. It is a fulfillment – you have come home. From one side it is emptiness. If you think about the mind it is empty of all mind: no past, no future, no memory, no desire; all have been left behind. But in another sense it is a plenitude, an overflowing energy. The mind is absent, God is present. The ego is absent, being is present... being which has no name, no adjective, no definition.

Naturally it needs guts to go on such a journey. People need to cling, to cling to others, in the name of love, family, religion, nation. They go on creating bigger and bigger collectivities, because they are afraid of being alone. Aloneness seems to be like a great death. Hence they go on clinging to everybody and anybody. If they cannot find anything beautiful to cling to, they will cling to the ugly. If they cannot find happiness to cling to, they will cling to misery, but they will cling. Anything is better than nothing; they are utterly afraid of falling into a nothingness. And dhyan, meditation, is a dive into nothingness.

Meditation does not mean concentration, it does not mean contemplation: it means getting beyond the mind. Concentration, contemplation, are both of the mind. Meditation means getting unidentified with the mind, seeing the mind as separate, knowing the mind as separate, witnessing the mind but not getting identified with it. Slowly slowly as witnessing grows, the distance grows between you and

the mind. Soon the mind is a faraway echo, and finally you cannot even hear the echo; then you are left utterly alone.

That needs courage, hence very few people have been able to know their own selves, and very few people have been able to become Buddhas. Before one can become a Buddha, one has to pass through a death – of the mind, of the ego, of all that we think we are. We have to lose all that we think we possess, then only can we possess the eternal.

[The witnessing self.]

To know it is to know God. To know it is to be available to God's gifts.

Not to know it is to be closed to God. Then your doors are closed; you live in a darkness created by yourself because you don't open the windows and the doors to the sun, to the rain, to the wind. You don't allow God to enter you.

God is always ready to pour his gifts on you and his first gift is immortality, nectar. He rains as nectar. He starts a revolution in you: he changes you from a being of time into a being of eternity. He uplifts you from time to eternity; that is his first gift, and then many gifts follow. There is no end to his gifts, but one has to be ready to receive them, and the only way to be ready to receive them is to become unidentified with all that is mortal: body, mind, ego, the whole personality. Just be a watcher, a distant watcher, and the greater the distance, the better, because the greater the distance, the more the clarity. Clouds disperse and you can see things clearly as they are, and then you know that you are just a visitor in this body.

The body is a caravanserai: today you are in it, tomorrow or the day after tomorrow, you may be gone, but one thing is certain, that one day we enter the body and one day we leave the body: we are not it. Take care of the body – even though it is a temporary house. Clean it, respect it, love it; it is a temple! But don't get identified with it, don't become it. The moment you become it, you are closed to God. The moment you are not identified with it you are open: open to all that is beyond the mind. That beyond is called God by religious people; God is another name for the beyond. If you don't like the word "God", you can simply call it the beyond; that will do. "Beyond" is a neutral word, neither religious nor irreligious. It has a beauty. Be open to the beyond...

Man has destroyed all his potential. That is the original sin – not that he disobeyed God; he has disobeyed his own potential, he has gone astray from his own being. He is no more in touch with his reality.

He has become an uprooted tree, and of course an uprooted tree cannot blossom, cannot even be green – what to say about flowers? It cannot even have foliage. It only dies... a slow death. Very few people live. The multitude only dies every day, more and more. The life of the so-called human being is nothing but a slow death. Only once in a while does a man live and know what life is.

Before you can live you have to know what it is all about. Before you can live it at all you have to be absolutely clear about your being, from where you come and to where you are going and who you are. If these questions remain unanswered you cannot really live; you can only pretend to live, you can only make empty gestures. Your love will be shallow, your life will be futile, your existence will be a burden to you and to others too.

But this is not our destiny, this is our own fault And man can commit this fault because he has been given freedom, he is the only animal in existence who has the freedom to choose. Choice is a dangerous phenomenon, you can always choose the wrong. The freedom to choose means that you are allowed to choose the wrong too, and the wrong is easier because the wrong is downhill, and the right is difficult because the right is uphill.

The wrong is easier, because everybody around you is living the wrong. The right is difficult because where can you find a Jesus or a Buddha? – it is so rare And even if you find a Jesus or a Buddha you will be annoyed by their presence rather than enchanted, because their presence will make you feel guilty. Their presence will make you feel that you are missing something. Their presence will make you feel that you have betrayed your soul, betrayed your life; you will be angry, annoyed. Hence a Jesus is crucified

This crucifixion of Jesus is not a simple matter of politicians and priests only, it is a very complete phenomenon. It indicates the mind of the so-called humanity. The priests and the politicians are simply representatives of the ordinary man, of the ordinary consciousness. They are doing what the ordinary man wants them to do. They are simply following the crowd. They are following the crowd so that they can remain the leaders of the crowd. But the crucifixion of Jesus or the poisoning of Socrates are things to be contemplated upon. Why could people not tolerate the existence of such beautiful persons?

And the story is still the same, man has not changed; again and again the same thing is repeated They say that history repeats itself; it may not repeat itself in other matters, but as far as Buddhas are concerned, it certainly repeats itself.

Man remains a slave of misery because he has chosen it, finding it easier to be miserable, finding it cheaper and finding the whole crowd around miserable. It feels more comfortable to be with the crowd than to be alone. To be blissful means to be alone To be blissful means to seek and search for something inside you and not to imitate the crowd, to seek the authentic soul and not be an imitator.

That will make you a lord of bliss. And that's what sannyas is for: the alchemy that can transform you from a slave of misery into a lord of bliss. Things can be put right. Just a little intelligence, a little courage, a little rebelliousness, a little dignity – that's all that is needed.

CHAPTER 47

17 September 1979 pm in Chuang Tzu Auditorium

[The church equates sadness and sobriety with saintliness]

Because of that, religion become more and more crowded by pathological people. Healthy people started avoiding religion, because health is bliss and health is cheerfulness. It is only the unhealthy – physically or psychologically – who are sad; sadness is a symptom of disease. But for so many centuries we have respected sadness, we have made it the most fundamental quality of a saint. A saint cannot laugh; a saint has to be almost stone cold, he cannot be warm, he cannot be loving. At the most he can be compassionate, but his compassion is also cold; it has no warmth, it has no human heart in it.

We have not only worshipped stone statues in the temples, we have worshipped people who have become stones. Throughout the whole past stones have been worshipped. That has created a great problem: healthy people slowly slowly became irreligious and unhealthy people became more and more attracted towards religion, because religion gave them a beautiful interpretation for their disease, for their pathology. It made their pathology something respectable; it became a rationalization.

My whole effort is to change the very concept of the holy person. Bliss has to be the fundamental quality. Unless a saint is cheerful, like a child, blissful like a flower, joyous like the stars, unless a saint is always in a dancing mood, in a singing mood, he is not a saint at all.

And I am pointing it out particularly because your name "helga" means holy, pious, religious. If you don't understand that cheerfulness has to become the very foundation of your religiousness, there is a danger, the word "helga" is dangerous. Without cheerfulness, without blissfulness, it creates a very egoistic personality. Then holier-than-thou becomes your very personality, your very vision. You start living in a kind of higher world than other people. In your eyes there is condemnation for

others: they are sinners and you are holy, pious, religious. A really holy person cannot think of others as sinners. A really holy person sees God in everyone, and how can God be a sinner? A really holy person is always worshipful. The ordinary life also is sacred for him. Mundane activities are no more mundane: they are all holy, they are all religious, because the world is God-full.

Once blissfulness becomes your flavor, then being holy is beautiful, being pious is beautiful, being religious is beautiful, but without cheerfulness, all those three qualities can be dangerous. Beware of it.

[God gives us the gift of freedom.]

And by God I mean the whole universe.

Man alone is very weak, very small. Separate from existence man is just a dewdrop, a dewdrop on a leaf of grass: just a little breeze and it will be gone, or the sun rises and it will evaporate. It is momentary. Howsoever beautiful it looks, it is very fragile.

So is man. Separate from existence he has no strength, as an ego he is impotent. But if you can drop the ego, you become omnipotent, because the moment you drop the ego, you are part of God. You are rooted in God, you are one with God. And that oneness brings freedom.

Ego is the bondage – egolessness is freedom.

[Monique: aloneness and wisdom]

When love is possible in your deep aloneness, then love becomes a fragrance of meditation, because meditation is nothing but entering into your aloneness. It is tremendously beautiful to know your aloneness because that is the only way to know your being, to know who you are.

And remember it is not negative: aloneness is an absolutely positive phenomenon. Others are absent but you are present, and because others are completely absent, you are fully present; you are filling the whole space.

And the second meaning of Monique... If love and aloneness are together, you become wise; wisdom arises out of this meeting. Love and meditation meeting create wisdom. They create Buddhahood, they create Christ-consciousness. They make you aware of God – not as a separate entity, but enshrined within you as the very center of your being.

[Devadharmā, the one true religion]

The true religion can only be one. If true science is one and true art is one, how can true religion be three hundred?

Truth is one, hence religion is bound to be one. The religion of Buddha and Christ and Krishna is one, it is not different. Of course they speak different languages but the message is exactly the same. If one does not get lost in the jungle of words, then the message of Buddha, Christ, Krishna, Lao Tzu, Zarathustra, is exactly the same... not even a bit of difference. Difference is impossible

because they all speak from the same plenitude of being, from the same height of being; they speak from the same peak of existence.

Of course Lao Tzu speaks Chinese, Buddha speaks Pali, Jesus speaks Aramaic, Mohammed speaks Arabic; that is natural. And they use different metaphors, different symbols, different similes. They used whatsoever was available to them in their time and in their place to express the inexpressible. But those who have eyes can see that their message is the same. That message I call true religion, divine religion. But the only way to know it is to go within yourself.

You cannot know it from the Bible, you cannot know it from the Geeta, you cannot know it from the Koran. They have always been possessed by the priests, interpreted by the priests, destroyed by the priests, corrupted by the priests. They are no more the same as they were delivered; many things have been dropped and many things have been added. Whatsoever was dangerous, rebellious, has been dropped; whatsoever was helpful to establish a business has been preserved. And whatsoever more was needed to create a dogma, a church, an establishment, has been added to it.

The only way to know the real Bible, the real Geeta, the real Koran, is not through the scriptures, it is not through study, but through meditation; by going to the innermost core of your being, by reaching the same space where Buddha reached. Then you will know what his message is; it is not his, it is God's, and the message is the same.

Once you have tasted something of the nectar of your own being you will know that there is only one religion, there can only be one religion, and that religion has no priests, no church, no dogma. Each person has to discover it on his own, it is a self-discovery.

Sannyas is just an invitation to go on this journey of discovery.

CHAPTER 48

18 September 1979 pm in Chuang Tzu Auditorium

[We are trying to grasp that which we already have.]

Everyone is blessed by the divine. A few know it; many more remain oblivious of the fact, hence there is so much misery. Misery is fictitious, it is not real. It is only there because we have not known our blessedness. It is the absence of our knowing that we are already blessed that makes us miserable, and then we try to find bliss, joy. But you cannot find it because it is already there. The very effort to find it is utterly absurd; it is bound to fail.

One has simply to relax, be still and know that one is blessed. It is not a question of achieving. The moment you know your blessedness, all misery evaporates, as if it has never existed at all.

My effort here is to make you aware of what you are; it is not a question of achieving anything. You are holy, you are divine, you are blessed; it is just that you are fast asleep. You have to be awakened so that you can know your own treasure – the kingdom of God within.

The English word "passion" is beautiful; it comes from "passive". The moment passion becomes aggression it is ugly; when passion remains passive it is prayer.

The ancient meaning of the word "passion" is "suffering", hence "the passion of Jesus". That too is beautiful, because love knows how to suffer. Love cannot make anybody suffer. It knows how to suffer, it is ready to suffer, but it is incapable of creating suffering for others.

Love and you will be loved by God, love and you will be loved by the whole existence.

[Conquer, but through the heart]

Victory can either be of the body or of the mind or of the heart. The victory through the body is the lowest: it is animalistic, it is violent, it is ugly. The victory through the mind is a little better than the victory through the body, but not much better, only a little more sophisticated. The animal is decorated but remains the animal. In the body it is naked, in the mind it is camouflaged. The victory through the mind is human, and man is nothing but animal camouflaged, animal dressed up, polished, educated, with a mask, but if you scratch a little bit, you will find the animal coming up; it can surface any moment.

The third victory is the real victory; the victory through the heart – it is divine. The animal has completely ceased to exist. The body is far away and the mind too is left behind – one is simply pure love. And the way of love is totally different from the way of the body-mind. The body and the mind, both are aggressive; they enforce victory on others. Love is passive; rather than enforcing victory on others, it surrenders. Its ways are strange; through surrender it becomes victorious.

Love is so confident of its victory that it can surrender. The body and the mind are not so confident – they know that if they surrender there is no possibility of being victorious. Then the other will dominate them. They can't trust themselves, the trust is lacking. But the heart is so trustful, so overflowing with trust, that it knows "Nobody can be victorious over me." It is an intrinsic feeling that "Even if I surrender, my victory remains intact. In fact by surrender it becomes absolute."

Sannyas is the way of love, the way of surrender, but through surrender comes the victory of the heart and the victory of the heart is the victory of God.

[Satyam Bob: truth, a light that cannot be hidden]

It is like a star: howsoever far away it may be, it shines forth. You cannot hide a Buddha you cannot hide a Jesus. You can kill them but you cannot prevent them from shining. Jesus was killed, but even though twenty centuries have passed, his light remains growing, spreading, reaching to more and more people. It is impossible to destroy that light.

Truth need not propagate itself, it need not advertise. It spreads like a wild fire, it reaches all the nooks and comers of the earth without any effort

Lies need to be advertised, propagated, argued for, proved; they need support. They have to prove that they are not lies. They have to create the appearance of being true. Great effort is needed to make a lie appear as truth – still, it can fall any moment. You can befool a few people for the time being, but you cannot befool all people for all time.

Truth has its own light. The lie has to borrow it from somebody else, from somewhere else. The lie is like darkness: you cannot see anything. The truth is as bright as the day. That is another meaning of rob: bright, as bright as the day.

It is just as when you see the sun rising, no proof is needed: the sunrise is enough proof unto itself. So is truth: when you see it rising within you, no proof is needed, no witness is needed. Even if the whole world is against it, you know you are right. Hence the power of truth. People cannot be against it for long; sooner or later they start falling in love with it. It is natural. In the beginning they resist, they fight back, they are afraid, they cling to their darkness, but it is natural in the beginning.

Soon they become aware that they are clinging to darkness and that the darkness cannot fulfill. Only truth can fulfill, only truth can liberate. Only truth can bring bliss, freedom, joy.

[The message of all those who have known is that love is God]

Love is the very essence of the spiritual experience. The moment one's consciousness blooms like a lotus, this is the fragrance that is released – that love is God.

It is not a conclusion arrived at through the mind, it is not a syllogism: it is a song of the heart. It is not part of thinking at all: it is all and all feeling. It is intuitive, not intellectual, so one cannot argue for it or against it. Either you know it or you don't know it. And blessed are those who know it, because by knowing it they have known the very foundation of life and existence.

Love is the stuff that the universe is made of. God is just another name for it... a religious name for a poetic experience.

[Knowledge grown in meditation]

Meditation includes knowledge; knowledge does not include meditation. Knowledge can be mere information, it can be borrowed; then it is not virtue. Just to be a great scholar does not mean that you are virtuous. You may know all about prayer and you may never have prayed at all. You may know all about God, still, God may not be in your heart, there may be no feel for God. You may know all about truth but it may not be your own experience.

Knowledge can be mere information. That is the danger: it can make you scholarly, learned, sophisticated, but it can't give you grace. It cannot transform you, otherwise all the academicians would have become Buddhas – they are not. Still, the statement of Socrates contains fifty percent of truth. Real knowledge is certainly virtue, but real knowledge means knowledge that arises within you, that grows within you; not information but your own authentic experience. How is it going to happen? It can happen only through meditation.

Through study you collect information from outside sources, from others, from the past. Through meditation you go deep into your own being. You come into contact with your own consciousness, and that contact gives you a light, a vision, a capacity to see. When your eyes are unclouded, and when your inner being is open, available to existence – when you are not living in the head, in the ego you have gone far deeper, leaving the surface behind, to the very depth of your being – a totally different kind of knowledge arises which cannot be gathered from anywhere else. Universities cannot give it to you, libraries cannot give it to you, teachers cannot impart it to you. You have to be a light unto yourself, you have to dig deep within your own being.

Hence I say that Socrates is right, fifty percent. Knowledge in the true sense, certainly, is virtue; it transforms your whole character because it connects you with God. How can you remain untransformed? It connects you with the very source of life, and when life's juices start flowing in you, you cannot be the same. Your whole vision changes, your whole lifestyle changes – but it is possible only through meditation.

CHAPTER 49

19 September 1979 pm in Chuang Tzu Auditorium

Anand Gerard. Anand means bliss; gerard mean brave, courageous, and it also means a loyal heart – a blissful, courageous, loyal heart. And these are the basic qualities of a religious consciousness.

Religion has nothing to do with seriousness; seriousness is pathology. Religion is playful, sportlike, it is fun. Prayer is playing with God, and it is possible only if one remembers that one has to continuously choose to be cheerful. Mind tends to be serious and sad. Mind exists and lives in misery; misery is food for it. The moment you are blissful, mind disappears – hence the beauty of laughter. Laughter has something intrinsically spiritual in it: when you really laugh, mind disappears, and time also disappears. In total laughter you are herenow. There is no ego, nobody is laughing in you – it is pure laughter.

The actor disappears, the doer disappears, only the happening remains. That is the beauty of blissfulness, and its benediction. It is possible only for a courageous person because it needs guts to lose the mind. It needs guts to get out of the calculative mechanism of the mind, and unless you get out of the mind you can't enter into the heart.

Mind is doubt; the heart is trust, and trust is the door to the divine.

Hate is part of our unconsciousness: the more unconscious we are, the more hateful. The moment one starts waking up, becomes more alert, more aware, more conscious, one starts changing from darkness to light. That is real transformation – not the change in your character but the change in your very consciousness. And the moment you are full of light, your life is full of love. That love is real character – not the so-called cultivated virtue.

This inner light is possible only through being more alert. That's what meditation is all about: the art of alertness. Ordinarily we live like robots: mechanically, repetitively. We have to de-automatize

ourselves, we have to make each act conscious. Small, ordinary acts, walking, sitting, standing, they all have to be changed into awareness.

Walk, but remain a witness to it. Eat, and remain a witness to it. Think, and remain a witness to it. Slowly slowly you start accumulating great reservoirs of awareness in you. At a certain point awareness changes into light. Just as at one hundred degrees' heat water evaporates, when your being is full of light your actions are full of love. Then love is spontaneous. You are not even thinking of it, you are not doing it: it is happening. You become just a medium to God.

God is love.

[Satyam Gunnar: truth is the greatest battle]

It is the greatest battle because it needs tremendous consciousness to win over the mind. The mind has lived long, very long; millions of years it has existed. It has a long tradition, a great past; it is very deep-rooted. It is not easy to win over it. It will try to destroy all your methods, it will resist all your efforts.

To attain to truth simply means getting beyond the mind. The mind is the barrier; it has to be removed. You cannot see truth through the mind. It is impossible, because the mind distorts everything, contorts everything, interprets everything, colors everything. The moment it reaches you it is no more the same, it is something totally different. The mind has to be completely still, only then can truth reach to you and you can be available to truth.

You have a beautiful name, but now you will need to attain to its meaning too. Sannyas is going to be a battle, the greatest battle, because it is an effort to achieve the ultimate, the highest peak of consciousness. It is the effort to attain Everest, the virgin snows of Everest. It is a long, arduous climb, full of hazards, dangers, but full of joy too, full of thrill too... a tremendous adventure. It has nothing to do with traditional religion.

Traditional religion is for cowards: real religion is for brave people. Be a warrior, and don't let the mind dominate you any more.

[The difference between rebellion and revolution]

Revolution is political; rebellion is spiritual. Revolution is of the crowd; rebellion is individual. All revolutions have failed. Whenever rebellion has been tried it has never failed, but very few people have tried it: a Buddha, a Jesus, a Zarathustra... very few people. But whenever it has been tried it has succeeded, it has never failed.

Revolution is based in hatred; rebellion is based in love. You rebel out of love. Revolution is destructive, bound to be so, because out of hate nothing else can happen. Rebellion is creative, because love is the most creative energy. When you rebel out of love your rebellion has a grace to it, a beauty, a truth, which is not of the earth, which comes from the beyond.

Sannyas is a rebellion. My whole teaching is of love and rebellion. If we can create enough people, rebellious but based and rooted in love, man can be saved yet! It is late, very late, but there is

still a possibility of saving man. Revolutions cannot save; we need more Buddhas, more Christs, more Krishnas. We don't need Christians, Buddhists, Hindus – we need lovers, mad lovers of life, because unless you love life madly, you never come across God.

[Veetgyan: beyond knowledge]

Truth is beyond knowledge; love is beyond knowledge; bliss is beyond knowledge; God beyond knowledge. All that is really valuable is beyond knowledge. Knowledge only consists of rubbish. It only consists of information, it only consists of things, objects. In that sense science is knowledge; the word "science" exactly means knowledge. But religion is not knowledge, religion is experience.

Science is experiment; religion is experience. You can experiment with objects but you can only experience your subjectivity. You can know objects but you cannot know the knower; you can only feel it. And the knower is the real thing, the center of all.

Meditation takes you to the knower. It takes you withinwards, it takes you to yourself: it is self-encounter. But when you really reach the center of your being there is no division between the knower and the known. The knower is the known, the observer is the observed, the seer is the seen. The lover and the beloved are no more separate; they are one, one organic unity. That is the meaning of your name, Veetgyan, and that is the target, the commitment. It has to be fulfilled.

Don't postpone it for tomorrow, for another life. The mind always tries to postpone things: it says "We will do it tomorrow," and anything can be done only now and here. So live in the moment, and try to transcend the mind, because the mind is knowledge. Get more and more rooted in the witness who can observe even the mind, who can see the mind and its movements. Remember that you are the witness and not the witnessed; that you are consciousness and not the content of consciousness.

Sooner or later this remembrance deepens and then you are on the right track. Then any day the door opens. It is unpredictable when it will open, but any moment it can open. Once you are on the right track

God is not far away; God is just around the corner.

CHAPTER 50

20 September 1979 pm in Chuang Tzu Auditorium

[Prem Paula]

The moment you say God, it creates an idea of a person, which is dangerous because there is no person, there is no God as a person. When you say love it does not give you any idea of a person; it simply gives you a vision, a vision of loving energy – a presence, not a person.

When you say God the distance between you and the word is millions of light years, it is very far away. It does not sound a bell in your heart. The priests have succeeded in creating a distance, an unbridgeable distance between you and God, because that is the only way for them to exploit you. If God is far far away, then they can become the mediators, the agents, representatives of God. If God is very close by then the priest is not needed at all.

But when you assert the word "love" there is no distance; it is human. It is very close to the heart, it is the vibe of the heart. You start hearing the fluttering of the bird in your heart, as if it is ready to fly.

The word "god" is very prosaic; the word "love" is very poetic. The word "god" requires you to believe, and all beliefs are false. The doubt persists as an undercurrent to every belief.

Love needs no belief. Love is your experience. It is so human that everybody has known something of it; it is not absolutely unknown. Maybe only a fragment has been known, only a dewdrop and it is an ocean, but still we have tasted of it in some way or other.

If you have loved your friends, if you have loved music, if you have loved poetry, painting, if you have loved trees, birds, the sky, the sun, the moon, the stars – if you have loved anything at all, you have tasted something of it; it is within your reach. It does not require you to become a theist, a believer.

Love is available to all: to theists, to atheists, to agnostics, to religious people, to irreligious people. Love is available to all, hence my word for God is "love".

And "love" is not only my word for God, it is my word for the path too: it is both the end and the means. It is through love that you will attain to God. It is through love that you will become more and more loving. One day you will have disappeared and only love energy will be left behind, a dance of loving energy.

And Paula is a beautiful name. It has two roots. One is Latin; from the Latin root it means small, little. That's beautiful. Love needs you to be egoless, to be very small, so small that you disappear, that you become anonymous, that you are no more. Only in an egoless consciousness can love grow. The more egoistic you are, the less is the possibility of love.

So be small, so small that you disappear; go on disappearing. As you disappear, love will appear; the more you disappear, the more love will appear. One day, suddenly, you are gone and love has arrived! "Paula" can also be derived from Greek. Then too it has a beautiful meaning, then it means rest. And love is rest. All else is restlessness; all else is turmoil, tension, conflict, struggle, war. Only love is peace, relaxation, rest, because love is our natural, intrinsic being. Once you have found love there is nothing else to be found, nothing else to be desired. One has arrived home. One can rest, one can relax.

[Satyam Priti] It is very rare to find true love. People love and they think that it is true, but they are deceiving themselves: it is something else which is pretending to be love. It may be an ego trip. It may be just an effort to dominate the other. It may be just a biological urge. It may be nothing but hidden sexuality. It may be just your animal, your lust. All these things can pretend to be love; hence jealousy arises, because it is not true love. True love knows nothing of jealousy.

Just as light can never meet darkness, true love never comes across jealousy. Jealousy means that it is not true, so let jealousy be the criterion. Whenever your love finds itself in a jealous space, remember: it is not love, it is something else. Observe and you will be able to know what exactly it is.

When love is without jealousy, without possessiveness, it is true love and true love liberates. False love creates bondage. False love creates only misery and nothing else. True love gives you a glimpse of the divine. It makes you aware of a subtle, mysterious presence which people have called God.

To find true love is to find true religion, hence my whole effort here is love-oriented, because I don't see any future for religion without love. Without love Christianity can exist, Hinduism can exist, but not religion. With love Christianity cannot exist, Hinduism cannot exist, but there will be a totally different kind of consciousness on the earth: a religious consciousness. One need not be Hindu to be religious, one need not be Mohammedan to be religious. One can be simply religious, and when one is simply religious one is truly religious, unboundedly religious. But true religion can arrive only through true love.

Seek, search, observe, meditate, and find what kind of love you have been living up to now. Is it true? And the beauty of truth is that if you come to know that it is not true it starts disappearing of

its own accord. Just to know something as false is to be free of it. Just the knowing that it is false is enough to disconnect you from it. The moment you know the false as the false you have moved towards the true as the true: you have taken a quantum leap. Almost half the journey is over. You have removed the hindrance – now the doors are open. Any moment the sun can penetrate.

[Anand Sabine] Bliss is not self-conscious; it simply is. If you feel blissful, then it is happiness. If you are bliss, that is a totally different phenomenon. If you feel blissful, sooner or later it will be lost and you will feel miserable. If you are bliss, who is there to feel it? There is no distinction between the knower and the known, the feeler and the felt. All dualities are transcended. Bliss is a state of transcendence, of utter peace, silence. It is not something that happens to you; it is something that you are. In your absolute nakedness you are bliss; in your primitive nature you are bliss.

And sabine comes from the ancient name of an Italian tribe, the sabines. It is a beautiful name; it simply means a woman from the primitive tribe of the sabines.

Bliss is also primitive, bliss is utterly wild. It knows nothing of civilization, hence children know more of it than the grownups because they are closer to nature. They are not yet civilized, they are still primitive. Each child is born as an aboriginal, he is primitive. Then we start working on the child: sophisticating him, educating him, conditioning him. We destroy his nature, we impose nurturing on him. We make out of him something totally different to what he was supposed to be, to what nature was trying to make out of him. We make him unnatural, false, phony.

Bliss is natural, spontaneous, primitive, wild. Sannyas is a step towards your primitive innocence. It is the search for the lost paradise. Paradise has not been lost because of some original sin that Adam and Eve committed. Paradise is lost because of the society, because of the priests, because of the politicians, because of the establishment. The establishment is very afraid of blissful people and absolutely afraid of those who become bliss, because they cannot be manipulated.

You can destroy them but you cannot corrupt them. You can kill them but you cannot kill their blissfulness and their rebelliousness. You can kill them but you cannot kill their love and their truth.

They start living from their innermost core. They don't care anything about the society, the state. They don't care anything about the formalities of living: they simply live as they feel. They do their own thing; and the society is very afraid of such people. The society wants you to just be a slave: obedient, like a machine, not like a man. The society reduces every man to a machine.

The function of sannyas is to de-automatize you so that you can be free from the mechanical again and you can assert your consciousness. It is pure rebellion.

[Deva Bruno: divine darkness]

Darkness is also divine. The night is as divine as the day. The word "day" comes from the same root as "divine"; they both come from a Sanskrit root "dev". But that means that only the day is divine – what about the night? That means that half of life is denied divinity. And if half of your life is denied, you can never be whole.

That has been the greatest calamity in the past: the night is denied because it is dark; death is denied because it is dark; love is denied because it is dark; the heart is denied because it is dark.

Then only the conscious mind remains with you and all else is rejected. Then you are hung up in the head.

This is the misery of man: he has become very shrunken; he has left his kingdom far behind. All that is beautiful has something of the dark in it, because the dark represents depth, the dark represents the mysterious, the dark represents the unknown and the unknowable. The conscious mind is only one-tenth of your total mind; nine-tenths is dark, unconscious – it is denied. And this denial has created a split in man. It is because of the so-called saints that man has become schizophrenic. The whole of humanity suffers from split personalities.

Sannyas is an effort to bridge, to bring these two separate parts together again, to help them melt into each other. In fact that's how it should be: the day melts into the night, the night melts again into the day, and the circle is complete. That's how one should be: the mind melting into the heart, the heart melting into the mind; the conscious, melting, merging into the unconscious, the unconscious evolving into the conscious. There should be no division, no demarcation. No line is needed to be drawn of where the conscious ends and where the unconscious begins. In life nothing is divided – all is one; but in logic, divisions become very important, definitions become very important, and life is indefinable because it is indivisible.

So I accept the total life as it is. From sex to samadhi, all has to be accepted. This is the great resolution of sannyas: all has to be resolved, all has to be absorbed, transformed; no rejection, no denial, no suppression, no condemnation, no evaluation either. Man as he is, is divine. With all his darkness, with all his errors, with all his mistakes, he is tremendously beautiful. With all his limitations he is God.

This assertion is sannyas, and it has not only to be asserted in words, it has to be lived, it has to be proclaimed through life.

CHAPTER 51

21 September 1979 pm in Chuang Tzu Auditorium

[Veet Richard – to go beyond all hardness. Hardness has been revered in the past, but all it does is desensitize you...]

It creates a good soldier but does not create a good human being. It makes a man violent, and to be violent is to fall below humanity. Man is man only because he is capable of love, and love arises only when the heart is soft, not hard.

Man has not to be like a rock, he has to be like water: soft, flowing, ready to take any form, flexible, always in a movement. The rock remains the same; there is no movement. It is dead – the water is alive. Water represents life and the rock represents death.

Water reaches the ocean one day but the rock goes on remaining where it is. The rock cannot be adventurous: it has no desire to search, to seek. The water is constantly searching for the vast, the oceanic. The rock is very arrogant, egoistic. Water is very polite, egoless; and that's its power.

If there is a clash between the water and the rock, for the moment it may seem that the rock is winning, but finally water wins. The rock collapses into sand. In the ultimate reckoning, softness is victorious, hardness is defeated. Hardness can win many battles, but not the war itself. The war has to be won only by softness.

The male is like rock, the female is like water. A sannyasin has to be very feminine, soft, vulnerable, open, like a flower: so soft, yet so powerful. Its power is of a totally different order. It is not the power of the rock, certainly. If you throw a rock at the flower the flower will be crushed. That is one of the mysteries of life to be understood: if the higher comes to clash with the lower, the lower immediately wins because the lower is a brute force. But ultimately the lower cannot win; ultimately the flower will come back, ultimately the flower will revive.

That is the story of Jesus' resurrection. People crucified him – he was just like a flower, crushed by the rock – but he revived, resurrected. It is not an historical fact; it is a parable, a metaphor, a beautiful metaphor, that the flower will come back. You can go on crushing it again and again and again – it will revive! It has eternity as its support. God is hidden behind the flower, so only on the surface can you crush it, you cannot destroy it forever. It has something of the immortal in it. It will come back; in the right season, in the right moment, it will be there again.

CHAPTER 52

22 September 1979 pm in Chuang Tzu Auditorium

[Sitting silently, doing nothing, spring comes]

But there are things which cannot be achieved through effort, which are achieved only through effortlessness. Those are the things of the inner world the other world; they don't belong to this shore. Bliss, love, prayer, God – they can't be achieved through human effort.

Human effort is so small, it cannot contain such vast experiences. The human effort has to cease totally, only then do bliss, love, prayer, meditation, become possible. They come only when you are an absolute nothingness, when you don't exist at all, when you are no more present: you are just an opening, a vulnerability, a receptivity, a trust, a surrender. Bliss comes only as a grace – that is the meaning of grace.

The Zen people say: Sitting silently, doing nothing, the spring comes and the grass grows by itself. That's how it happens as far as the inner, the spiritual, is concerned. It is not that you have to do anything, just the contrary: the doer has to disappear. You have just to be; not a doer but simply a being, just a being, with no effort, with no desire, nowhere to go, nothing to achieve... here and now. When effort ceases you are bound to be here and now, because effort can cease only when desiring ceases; they are all interconnected.

Just take one thing out and the whole palace, the whole edifice of the human mind collapses. Take effort out of it and desiring disappears, imagination disappears, past and future disappear, or take desire out and effort disappears and time disappears and ego disappears. Just take one thing out of the gestalt and the whole gestalt simply disappears; it cannot exist without certain things. Those are the very essentials of it – effort is one of the essentials. Hence all the great Masters of the world have taught about grace.

Prayer simply means asking for grace. Prayer means "I am helpless, I cannot do anything, it is beyond me. I can only be at the receiving end. Come! I am ready to welcome you!" That's what prayer is all about.

And that's what sannyas is all about. Sannyas is prayer. It's prayer spread all over your life – not done in the morning and then finished with, or in the night and finished with, or done a few times a day and finished with. Sannyas means that your very lifestyle is transformed into prayer: you live it, you breathe it, it becomes your heartbeat. And then bliss comes, bliss comes like a flood! It explodes. You just have to be in a state of non-doing.

So learn how to be silent, how to be still, how to be in a state of non-doing, no effort, and then wait! That waiting is of tremendous importance. Just as in the world effort is of tremendous importance, moving into God, waiting – simply waiting, with no expectation... Expectant, but without any expectation, not hankering, not saying that it should happen now, that I have waited long enough; a simple waiting and trust that whenever the time is ripe it is going to happen, whenever I am in a state to receive, whenever I deserve it, it is going to happen – trusting this, a moment comes: it happens. And the moment comes so silently that you cannot hear its footsteps; you know only when it has happened.

Be blissful because God is with us.

Without God life is a misery; it can't be otherwise, because without God there is no meaning, without God there is no poetry. Without God life is accidental; it has no significance. God simply means a context in which life becomes significant.

Things become significant only in a certain context. For example, the alphabet, ABC: A is meaningless; in itself it has no meaning, but put it into a certain context... For example, it becomes part of "awareness" – then it has meaning. A is meaningless in itself, w is meaningless in itself, again, a is meaningless in itself, and so on, so forth. Each unit is meaningless, but when all those units are together in the word "awareness", they suddenly become luminous, they gain meaning.

And when a Buddha says "Be aware!" it becomes tremendously meaningful. Then the word "awareness" becomes alive, it starts breathing. Then it has a heart because it comes out of the experience. It is no more a mere word, it has substance. In the context of a Buddha, the word becomes tremendously meaningful.

Everything needs a context to be meaningful. God is the ultimate context. Without God, everything falls apart; there is nothing to hold it together. There is no bridge between things. God is the bridge between things, God is the harmony of the whole existence.

There is a subtle harmony between the smallest and the greatest, even between the grass leaf and a far, faraway star, millions of light years away. There is a bridge. That bridge is God.

This universe is really a universe; literally, universe means one. It is not a multi-verse, not many; it is uni, it is one. That oneness is God. And unless we start feeling in tune with that oneness, there is no bliss. There is only misery, because you are out of step with the whole. That's what misery is: being out of step with the whole. And when you are part of the dance, when you are dancing with

the stars and the trees and the rivers and the mountains – which together are called God – when you are dancing with God, how can you avoid bliss? It simply happens, it showers.

[Only through wisdom you can know bliss]

Not by studying scriptures, but by studying yourself, do you arrive at the world of wisdom. That is the meaning of Socrates' famous saying: Know thyself. Read thyself, penetrate into thyself. Go as deeply as possible, dive, to the very core of your being.

Socrates has also said: An unexamined life is not worth living. In the hands of the scholars it has taken on a different color, totally different, just the opposite of what Socrates meant. To them, examining your life means analyzing it logically, categorizing: this is this and that is that – labeling things. For Socrates it was a totally different phenomenon. By saying that an unexamined life is not worth living, he was saying exactly what Buddha said: "Be a light unto yourself" – because only in that light can you examine your life. It is not through logic, but through light, and no outer light can be of any help because no outer light can be taken in.

You have to create a light inside. All potential is there; it has to be ignited. That's the function of a Master: to trigger the process, to ignite the fire which is already there within you.

You rub two pieces of dry wood and fire is created. Fire was already there asleep. The rubbing has not brought it, the rubbing has only awakened it.

The Master goes on hammering you in many many ways, both subtle and gross. One day it happens: suddenly your fire is awakened. And when the fire inside you is awakened, you can examine your life – not only your life, you can examine life as such, the whole of life. And then life becomes worth living. In that light, each step is bliss. Each moment is of such tremendous value – incalculable, immeasurable.

CHAPTER 53

23 September 1979 pm in Chuang Tzu Auditorium

Anand Gulab... Anand means bliss; gulab means a rose – a rose of bliss. Bliss is a flowering. Without bliss a man remains a tree without flowers. Only when you become blissful do you come to fulfillment – so remember it. This is the right time to begin remembering it, then it goes very deep.

To become a sannyasin in childhood is the most significant thing, because you can start growing in the right direction from right now. There is no need to go astray and then come back. There is no need to create unnecessary, misery-creating habits; from the very beginning one can create the right space for bliss to happen.

Love more and you will be more blissful. Delight in small things, as children naturally do. Never allow your childhood to disappear – that's the most important thing. Let the body grow, let the mind grow, but your soul should remain like a child: innocent, full of wonder. Then flowering happens naturally; one becomes a rose flower.

Anand Champak. Anand means bliss; champak is the most beautiful flower of the East. It can't happen in the West, it needs a very hot climate, but it has the greatest perfume possible: just one flower is enough to fill your whole house with fragrance. And bliss is a fragrance. Just one person, if he is really blissful, can fill thousands of people with bliss.

So by becoming sannyasins, you are both really becoming flower people!

Satyam Maria: There is a very famous statement of Gautam the Buddha, that lies are sweet and truth is bitter. But truth is bitter only in the beginning; in the end it becomes sweet, and lies are sweet only in the beginning; in the end they become bitter.

Lies are poison coated with sugar, hence the sweetness in the beginning. And truth is naked. It does not care about your mind, your comfort, your convenience – it simply asserts itself as it is. It does not

compromise with you, hence the bitterness. It never fits with you; you have to fit with it, hence the bitterness. That's why many people have chosen lies, and very few people are courageous enough to choose truth as their way of life. But in the ultimate reckoning those few people are the winners. These few people are the Buddhas, the awakened ones.

Unless you choose truth, you cannot live a right life, a life of song and dance and celebration. Yes, in the beginning it is hard and arduous and an uphill task, but when you reach to the peak, the sunlit peak, and the virgin snows of the peak, then you attain to something which you could not have even imagined before; then you come to the imprisoned splendor of existence.

But the journey is long, and it is good that the journey is long, it is good that truth is not cheap, that one has to pay with one's life, because unless we pay for something we never recognize its value. The more we have to pay, the more we recognize its value. And it is good that it is available only for daring people, otherwise it would be of no use. It would be ordinary, commonplace. Truth is not ordinary; it is extraordinary, it is supra-mundane, it is sacred.

You may feel many times that it is very bitter to swallow it. Remember that it appears bitter only because you have become accustomed to lies. It appears bitter only because you have become accustomed to fictions. It is because of your habits that it looks bitter. It comes as a disturbance, it disturbs your whole life. It has to disturb it. It creates a chaos because whatsoever you think is your life is nothing but a fiction of the mind, it is all dreamstuff. And when truth comes, naturally the whole dreamstuff is disturbed. It is like a ray of light entering a dark room: the darkness is disturbed.

It is the dreamstuff that gets disturbed – don't be worried about it. Just remain watchful and accept the bitterness of truth as a natural phenomenon. Soon you will start loving its bitterness, soon you will know that it is not bitter; it starts becoming sweeter and sweeter every day.

The more you allow it to enter you and to change you and to transform you and to illuminate you, the more sweet it becomes. The day you are totally in tune with it, it is the sweetest thing in existence.

[Prem Andrea... Love and courage are the most significant pillars that support the temple of life]

Courage alone, without love, can become violent, can become aggressive. In fact it will become aggressive, because who will be there to prevent it from becoming aggressive? It will become destructive. It will not be a blessing to you or to others, it will be a curse. Hence love is a must. But if love is alone, without courage, then it remains only an idea, it never becomes a reality, because without courage you cannot dare to make your love a reality. It needs all the guts to be loving, because the society is anti-love. It is based on hatred; it lives in hate, it lives on hate, because this whole society is somehow centered around violence.

People are doing violence in a thousand and one ways: through accumulating money, through becoming politically powerful, and so on, so forth. Persons are fighting with other persons, races are fighting with other races, countries are at war with other countries. It seems to be a continuous war. Sometimes it is cold, sometimes it is hot, but the war continues; it seems to never end.

At least in the past, we have always lived under the dark clouds of war. Hence the society is against love, because loving people cannot be used as killers, as murderers. The society has given them

beautiful names: soldiers, warriors, generals – but they are all murderers, they are all criminals. It does not make any difference whether the crime is committed by the state or by the individual; a crime is a crime. In fact individual criminals can't do much crime, they have limitations. When nations do crimes, then there are no limitations. Adolf Hitler alone can't be much of a criminal, but with a Nazi Germany behind him, he becomes the greatest calamity the world has ever known.

The whole society is being prepared for war, hence it can't be for love. It can talk about love, it can preach about love, but underground it goes on preparing for war. All that talk is phony.

One will need great courage to fight against the establishment, the society, the church, the state, to be loving. Love alone is impotent without courage; courage alone without love is violent, destructive. But when both are together, something tremendously beautiful happens: a great symphony, a great harmony of love and courage. That's what my sannyas is all about.

The name Andrea is also beautiful because that is the name of the first disciple of Jesus. Andrea was the first one to be called by Jesus for initiation. He must have been a man of great love and great courage, otherwise he couldn't have been chosen by Jesus to be the first disciple.

[Prakash Liesbeth: The godliness of light]

Delight more and more in light. Worship light: the sunrise, the sunset, in the darkness of the night, the stars, the moon, or just a candle in a dark room. Let that become your meditation: enjoy light more and more, absorb light more and more, and soon you will be surprised that something inside you starts responding to the outer light. A synchronicity is created, an acausal relationship is created. As you see the light outside, suddenly you see the same thing reflected inside you. There the sun is rising, and something starts rising in you: the inner sun. The sky is full of stars; watching with prayerful eyes, you close your eyes and you see your inner sky also full of stars.

Slowly slowly, one starts learning a deep acausal relationship. There is no causal relationship. That's what Carl Gustav Jung calls "synchronicity": something is happening outside, there is no direct relationship with it as a cause. It is not inevitable that something inside is bound to happen. If you allow, it may happen, if you cooperate, it may happen. If you remain available, it may happen, but the relationship is not like cause and effect. It is not necessarily so. It may happen, it may not happen; it all depends on your availability.

So be available to light in all its forms, and slowly slowly, you will be surprised that as you close your eyes you are full of light. That is enlightenment, that is realization, that is Buddhahood or Christ-consciousness.

CHAPTER 54

24 September 1979 pm in Chuang Tzu Auditorium

[Osho gives sannyas to two boys and addresses the parents]

Anand Binghi: bliss brother... Anand means bliss, and that has to become his education. Help him to be more and more blissful; avoid anything that creates misery. If we are a little more conscious, ninety percent of misery-creating patterns can be avoided by children. But because we are not conscious, we go on perpetuating the same patterns that make us miserable, that have made our parents miserable and their parents, back to Adam and Eve. The same patterns go on being imposed on the new generations, and of course, it is very accumulative. We have come to the final peak of misery: either man is to commit suicide or to take a quantum leap out of all the patterns that the past has created.

To be a mother, to really be a mother, means not to impart any misery-creating pattern. One has to be very conscious.

Help him to be blissful, help him to be cheerful. You can help only if you are blissful and you are cheerful. Don't give him seriousness about anything, let him be playful. Children naturally are. We destroy their playfulness: we make them serious and somber.

Don't destroy all his disobedience. Yes, part of it, which is destructive to him has to be destroyed, but only a part, a very small fragment. The criterion is that it should not be destructive to him, that's all. If it is not destructive to him, help him to be disobedient, because it is through disobedience that he will become an individual. It is not obedience that is going to give him a soul, it is disobedience. Disobedience has something tremendously religious about it, because it is rebellion.

It is inconvenient for you – that I understand – and parents look to their own convenience, for their own comfort. It is comfortable if the child is obedient, he creates no nuisance for you, but he is dying,

his spirit is being killed. If he is obedient to you, he will be obedient to the boss in the office, he will be obedient to the teacher in the school, he will be obedient to all authority figures: to the priest, to the politician, to the policeman. And then for the whole of his life he will function as a slave.

That is too much just for your convenience, so even if it is inconvenient sometimes, help him to be disobedient. He will never be able to obey anything which is against his conscience – and that is the greatest gift you can give to him. He will obey, but he will obey according to his light and he will disobey according to his light. His obedience and disobedience will be secondary to his own conscience. And once a child has been given his own conscience, you have put him on the right track to God.

Anand means bliss and troels is a form of Thor, the god of thunder... So Anand Troels will mean god of bliss and thunder.

Bliss comes like thunder. When it comes, it always comes in an overwhelming way. And you cannot hide it: it is so explosive, it is like an atomic explosion. You cannot keep it for yourself, you have to share it. Out of sheer necessity it has to be shared: it is too much and you cannot contain it. To contain it becomes painful, to share it becomes a relief.

Remember, yes, even bliss can be painful if it is too much, it can become almost intolerable. It can give you an aching heart, as if the heart is going to burst. It has to be shared, and sharing means love. If love means anything it means sharing: sharing your joy, sharing your song, sharing your life, sharing whatsoever you have.

And treat him as a god – every person should be treated as a god, because nobody is less than that. Not only human beings, but animals and birds and trees, they should all be treated as gods. I am a pagan: I believe in the divinity of the whole. God is not something separate from his existence; he is spread all over the space, he is everywhere. That's why you cannot find him so easily, because he is everywhere. If he was only somewhere, we would have found him long before now. We would have made a superhighway to his place and there would have been a railway station and an international airport and everything!

But we cannot find him because he is everywhere, he cannot be pinpointed. He is not in the church, in the temple, in the mosque: he is every where. He is not in any image: all images are his.

Treat him as a god, and if you treat him as a god he will learn how to treat others as gods – and that's what religion is all about, particularly my religion.

When you are industrious you are functioning as a body-mind mechanism. When you are utterly relaxed you are functioning as a spirit – no more body, no more mind – because the body can work, the mind can work. They know how to work, they are biological machines.

The mind goes on working twenty-four hours a day. Even though the work is not needed, even in sleep it goes on working. That is the only way it knows how to be: functioning continuously is its very core, very substance. And so is the case with the body: the body also continuously works. Even when you are lying down and resting, the body is doing a thousand and one things: the food is being digested, the dead cells are being thrown out of the body, the breathing continues, the blood

is being purified; millions of processes really are continuously there. Since the conception in the mother's womb till the grave, the body continues to work. And the case is the same, more or less, with the mind.

I am not against work. Work is beautiful if you know something which is beyond work, if you know something which comes only when you are in a state of no-effort. In the state of no-effort the beyond descends into you. Slowly slowly it sinks in you, goes to your very center: you are in communion with God.

This communion is real meditation. Meditation cannot be attained through any effort, but only through effortlessness.

The West has completely forgotten the ways of being effortless. It knows how to work, how to produce, it knows how to become: it has completely forgotten the language of being. Becoming is understandable, being is simply incomprehensible. The same is happening in the East unfortunately: the East is turning West. It is learning the ways of the West, naturally, because the West has become rich, affluent; it has all kinds of gadgets. The East is very jealous and poor and suffering; it wants to have all the money that the West has, and all the mechanisms and all the technology. So even in the East the man who works hard, is industrious, is now being praised.

In fact for a Buddha to exist is becoming more and more impossible. In Russia one cannot become a Buddha – the communist party won't allow that much rest. He will be thought anti-communist, bourgeois, dangerous to the society. Meditation is not allowed. There are a few people who are interested in me in Russia, but they have to listen to my tapes while hiding themselves so that nobody should come to know. They read my books but those books are moving underground.

Just two days before, I received a letter: twenty-five persons want to become sannyasins; a whole group in a town has become involved with me. They have made their own malas, their own lockets, but they cannot wear them, they are hiding their malas... It has become almost impossible in Russia to talk about meditation. What to say about being a Buddha?

And the whole art of meditation is the art of remaining effortless, of being so quiet, so tranquil, so relaxed, that there is not even a ripple. Your consciousness is a completely silent lake, and in that silent lake the whole sky is reflected, with all the stars, with the moon, with the trees on the bank... You become a mirror.

So you have to go into a new dimension: beyond being industrious. I am the lazy man's guide! Industry is good if you are moving into the world. I teach how to be non-industrious. A perfectly balanced person will be industrious when he is working in the world, and absolutely effortless when he is moving inwards. And he will have a kind of balance; he will have both the capacities. He will not become attached to one alternative, he will be capable of shifting and moving easily. He can work, he can play; he can be hard, he can be soft. He can be as hard as a rock and as soft as water. When these two things are together – when we have made the opposites complementaries in our being – we attain to the highest peak of synthesis.

I am not for the western way of life – it is too industrial – and I am not in favor of the eastern way of life – it is too introvert, too lazy... I am for a synthesis between East and West. And that's what

is happening in this commune: people are working, but playfully; people are working, but work is worship. People are working but with a relaxed attitude and approach.

So this has to be remembered and this has to be learned – this is going to be your target: how to be effortless, how to just be.

[Premgit... Fall in love with life]

Life has to be a love song; if it is not, it is not life at all, it is only a slow death. It is dragging. One exists but one does not live. Life becomes a life only when your heart starts singing songs of love, when a poet is born in you and when a love affair starts with existence.

That's what sannyas is all about: it is a love affair with existence. It is not a philosophical effort to understand what it is all about, it is not a head trip. It is not trying to figure out the mysteries of life and existence – no, not at all. It is simply a love affair. We are not concerned with knowing what it is; we are concerned with living it whatsoever it is – XYZ. Our concern is to live it in its totality, because ultimately that is the only way to know it.

Hence, a] creative activities are helpful: singing, dancing, music, poetry, sculpture, acting. All kinds of creative activities are good because they help your love energy to flow, your heart opens up more when you are creative. So whatsoever you do, do with the touch of creativeness. Innovate, bring something new into being.

It is not a question of whether you succeed or not; the only thing that is significant is that you tried. Even if the song is never completed, it doesn't matter – you tried, and that's the real thing.

The very effort to transform your life into a song is the transformation. It is not a question of success and failure, achievement or non-achievement: it is not a competitive business. Even to fail on the way towards God is better than to succeed in the ways of the world. A love affair is a blind affair – love is blind, blind in the eyes of logic.

Just this morning I was talking about a saint, Paltu. He has a tremendously beautiful sutra. He says that only those who are blind will be able to understand what I am saying. It is far more significant than what Jesus says. Jesus says: If you have eyes to see, see; if you have ears to hear, hear.

Paltu seems to go deeper than Jesus. He says: Only those who are blind will be able to see what I mean. Although both mean the same thing; when Jesus says, if you have eyes to see, and when Paltu says, if you are blind, both mean the same thing. Jesus is not concerned with the so-called eyes with which we see the world; he also is concerned with the eyes of the heart, but the way Paltu says it is far more beautiful.

He says: If you are logically blind, if you are blind in the eyes of logic and intellect, only then will you have eyes of the heart to see. But he does not mention that – he says: Just be blind. That means, just be in love, and love is the only way to know God.

[Premrito... The difference between love and meditation is very delicate...]

Not apparently visible, and as the ways come closer and closer to God, the difference is less and less. At the ultimate peak of experience when God explodes in you, all the differences disappear, but in the beginning they are all subtle differences.

On the path of meditation one has to learn how to be alone, and on the path of love one has to learn how to share and how to be together. On the path of meditation one has to forget the other. The other contains the whole existence; all that is, is other, other than you. On the path of love one has to remember the other, care about the other, embrace the other, serve the other. It is an I-thou dialogue – love is a dialogue. Meditation is not a dialogue, because there is no other. Meditation is simply silence. Love is a song; it is full of silence, but it is still a song. Meditation is a silence; it is full of song, but it is still silence. Hence the distinction is very delicate.

But if one tries to watch, one can feel the difference. In love, you have to utterly lose yourself in the other – whatsoever the other is – so utterly that you are no more.

Looking at a rose flower, the meditator will look at the rose and remember himself; he will remember the looker. Slowly slowly the rose will fade away and only the watcher will remain. The meditator has succeeded in his work if the rose is completely forgotten. He starts with the rose and slowly slowly his consciousness shifts from the watched to the watcher, from the seen to the seer, from the observed to the observer. Slowly slowly the rose goes farther away, farther away, fades, and disappears. Only the witness remains, just the witness – nothing to witness: no content, only consciousness. That is the ultimate in meditation.

And the lover does just the opposite: looking at the rose he melts, evaporates. He becomes the rose. The rose becomes bigger and bigger and bigger. The rose becomes an ocean and the lover simply a dewdrop slipping from the lotus leaf into the ocean – going, going, going, gone! A moment comes when there is only the rose, there is nobody to witness it.

The lover has disappeared, dissolved, into the beloved. So both paths move in polar opposite ways, but the ultimate result is the same: only one remains – either the witness or the rose. But when only one remains, one has arrived. That one is called God, that one is called the truth. Your path is going to be love – hence the name....

Be here as long as possible and disappear!

CHAPTER 55

25 September 1979 pm in Chuang Tzu Auditorium

Bodhi Patricia. We are all somnambulists unless bodhi happens, unless enlightenment happens. We are only awake for the name's sake. Deep down there is sleep, an undercurrent of sleep continues, because an undercurrent of dreaming continues. You can catch hold of it any moment – close your eyes and see what is going on: there are dreams and dreams floating, a long procession of desires, thoughts, memories. The whole past and the future, all is there. How can you be awake to the world? You are too involved with the mind. The mind is there just like a wall between you and the reality. You see reality through the mind, and the mind allows only two percent of reality to enter.

Now this is a scientific fact; it has been known to the mystics for centuries, but now scientists agree that the mind functions as a barrier, not as a bridge.

It allows only that which fits with it, and it simply keeps everything else out. And even that which is allowed by the mind, is colored by the mind before it reaches you. It is corrupted, contaminated, given a particular shape and form which is not its true form and shape.

Bodhi means coming out of the sleep called mind. Patricia means of noble birth, an aristocrat.

As I see it, only Buddhas are real aristocrats, because they are twice born. The first birth can never be noble. Whether you are born in a very rich, ancient family or in a very poor, unknown, anonymous family, you are born alike. The ordinary birth cannot make anyone noble. One has to wait for the second birth.

Jesus says: Unless a man is born again he will not enter into my kingdom of God. He does not mean that you have to die first and then be born again; he means herenow, without dying, without leaving this body, you can be born anew, you can have a new being. That new being is noble, and that

new being comes only through bodhi, through awakening, through awareness, through meditation, through enlightenment.

Hence I say that only Buddhas are real aristocrats. Jesus is an aristocrat, Buddha is an aristocrat, Lao Tzu is an aristocrat, although Lao Tzu was born poor and Jesus too was born poor. In the ordinary sense only Buddha was an aristocrat, because he was born as a prince, but Jesus was a son of a carpenter and nobody knows about Lao Tzu's parents; they must have been absolutely anonymous. At least Jesus' father's name is known – he must have been a good carpenter at least! But Lao Tzu's father, not even his name is known or where Lao Tzu was born, to whom he was born. He must have been absolutely anonymous, poor. But I call them aristocrats, of noble birth because of the second birth.

Sannyas is a preparation for the second birth, for the real aristocracy.

Nityam... Just as the mind is a state of sleep, a dream, so the phenomenon of time is of the same illusory nature. Man lives in time but is not part of time: man is part of eternity. Time is only a dream, eternity is truth. It is just as every night you fall into dreaming and you live in something which is unreal, but while you are in it, it looks real. Only when you wake up in the morning do you become aware that it was all unreal: your suffering was unreal, your joy was unreal. If you were a queen in the dream it was unreal or if you were a beggar it was unreal: all was unreal. And the moment you know that your joy and your suffering, all were unreal, then there is no distinction between joy and suffering – if both are unreal.

The same is the experience of those who have really become awakened, those who have become Buddhas, those who have become awakened from the continuous occupation of the mind, who have gone beyond the mind. The moment they go beyond the mind, the whole phenomenon of the mind becomes unreal.

The mind lives in time – in the past, in the future. Time does not consist of three tenses as it is ordinarily thought because the present is not part of time; only past and future are time. The present is the penetration from the above; the present is part of eternity. Hence, to be in the present is to go beyond time and beyond mind, and to be in the present is to be awake. To be awake is to know that whatsoever has been happening in the mind – all the joys and all the suffering – are all dreams. Hence the mystics call the world maya, illusion, a dream phenomenon. It is exactly so.

But while you are in it, you cannot accept that this is unreal – only when you are awake. Then there is no need to convince you; you yourself know that it was unreal.

To be a sannyasin means that you are trying to wake up. Sannyas is nothing but a methodology to help you to wake up. To be in time is to be asleep: to be awake is to be in eternity.

Anand Frauke... Bliss is possible only when one is egoless. It is ego that pretends to be big, important. It always carries that idea that 'I am more special than others.' Even if it becomes religious, it carries the old aura of holier-than-thou. But then you miss the whole point. Bliss will not happen to such a person who thinks himself big. The bigger the ego, the less is the possibility of God penetrating you. The smaller the ego, the more spacious you are, God can enter; and if there is no ego at all, then you are available to God. In your utter emptiness, the totality of God can

descend. That's the experience of enlightenment: when your emptiness meets the fullness of God, when because of your emptiness you become full of God.

Anand Christoph: Carrying Christ in your heart... And to carry Christ in your heart means carrying the essence of all the Buddhas, carrying the perfume of their being, remembering them and remembering that you are also to become one, that you have the same potential.

Innes... Meek, pure, sacred – they're all possible explanations of Ines. But meekness is not something of a means but the end itself, hence the use of present tense: if you are meek you are already in the kingdom of God. Being meek means being in the kingdom of God. Then there is no question of future – not that you shall be; you are immediately.

This significance he has not given to any other quality and I totally agree with him, because to be meek means to be egoless. And the moment there is no ego you can't avoid being in paradise; even if you try you cannot get out of paradise. You cannot escape from God; no effort can ever succeed if the ego is gone. The going, the disappearing of the ego suddenly wakes you up and you find yourself surrounded by God from all sides – engulfed, encompassed.

The second meaning is pure; the person who is meek is bound to be pure. Purity is not something cultivated by the ego. It is something which springs up in you when the weight of the ego is removed. It is like a fountain: it is already there, ready to burst forth, but a rock is preventing it. You remove the rock and the fountain starts flowing. Purity is your inner essence: the ego is preventing it from flowing into life.

And the third meaning is sacred. If one is meek and if one is pure, then one is divine, one is godly, one is sacred. Then one's whole life is a sacred phenomenon. It is no more mundane. He may be doing the same ordinary things, but because he has changed whatsoever he touches becomes sacred. Wherever he moves becomes a temple; wherever he sits it is holy land. His presence makes everything sacred. He becomes alight; and he is not only enlightened, he starts enlightening things and people.

It is a beautiful name, and with these three qualities there bliss is just a byproduct.

Pragyano... Wisdom happens through meditation, and bliss also happens through meditation. Both the flowers bloom on the same branch.

Buddha has said that if somebody is wise and not blissful, then be aware: his wisdom is false. It is knowledge, it is not wisdom. And if somebody is blissful and not wise, beware: his blissfulness is just an illusion. It is not true, because if it is true, it is bound to be followed by wisdom.

Remember these two things, which in the ultimate sense are not two but one.

Devaprem... Because we're all born with the ability to love, nobody has any excuse not to realize God... If one can avoid ego trips, love starts growing of its own accord, and soon you are uplifted by love. Soon you are no more part of the mundane world; you enter into a new dimension, the dimension of the divine.

Love more, love totally, love unconditionally. Love without asking anything in return and a thousand and one blessings will be yours.

Divyam... God is not a search of the mind, it is an adventure of the heart... philosophy is of no help. Only religion can lead you, can guide you, to God. The difference between philosophy and religion is the difference between the head and the heart; it is the difference between logic and love.

Never think about God in terms of logic. No argument can prove him or disprove him. It is a feeling in the heart; it is the opening of the heart like a flower. It is beyond the comprehension of the mind, it is supramental. It is something so far away from the mind and so above it that the mind cannot conceive what it is all about.

So this is the first thing for a sannyasin to remember – that God is a love affair. And one has to be utterly blind to jump into it – blind in the sense that the mind is no more functioning. The heart has its own eyes. The mind looks outward, the heart looks inward. The mind opens to the world, the heart opens to your inner core, and God resides in the innermost sanctum of your being. Everyone is a temple of God.

CHAPTER 56

26 September 1979 pm in Chuang Tzu Auditorium

[Benoit... God's giving and our ingratitude.]

Each moment is so precious and brings so many surprises, but we are fast asleep. The guest comes, but the host is asleep. The guest knocks at the door, but the host is deaf. Otherwise the whole existence is continuously giving us a thousand and one gifts, and we are not even thankful to it; we go on complaining. Man only knows how to complain, he has completely forgotten how to be grateful. To be grateful is the very source of religiousness, the very foundation, and to be complaining is to be anti-religious.

Religion is nothing but the feeling of gratefulness towards existence, and the feeling can arise only if we become aware of what existence is giving to us. We have nothing to give in return, hence we feel in deep gratitude. We are not worthy of it all, we don't deserve it; still those flowers bloom, still the sun rises, still the moon comes, and the stars... still God goes on giving, whether we take any note of it or not.

Once you start taking note of it, your life will be transformed. Slowly slowly you will see all negativity disappearing, all darkness disappearing, all death disappearing. Then there is only eternal joy. Millions are its forms, but the dance is the same and the dancer is one. That dancer is God. We are part of his dance.

Satyo Nicolaas: the mind loves to live in lies... It can only live in lies. It fabricates fictions and remains surrounded by its own garbage. It cannot withstand truth. It is like darkness: it cannot withstand light. The truth is the phenomenon of the heart, it has nothing to do with the mind at all.

Mind even starts creating theories about truth. All that is guesswork, dreaming; it has nothing to do with truth. It is about truth, and whatsoever is about truth is not truth itself. Mind is very articulate in creating patterns of thought, very logical patterns, very systematic.

Down the ages mind has created many systems of thought, but all are fundamentally rooted in some lie. The structure is so logical that it can befool; it has befooled millions of people. You may never be able to find out that the foundation stone is a lie, that the very premise is a lie. You may be lost in the structure and its beauty and its systematizing, its logic, its reasoning, and the structure can be really complicated.

For example, the Hegelian philosophy. It has a great structure. You will be lost in the jungle of the words and you will never come to know that in the very beginning there is no truth. The seed is missing and the tree is there. The tree is bound to be just imagination.

Truth is the experience of the heart. The experience of love is truth, not the conclusion of logic. So immersing oneself in love, dissolving into love, is the way to truth. It is not a question of thinking about it: on the contrary, one has to stop all thinking so that one can feel more, so that the energy involved in thinking is released and can become feeling, so your heart is overflowing with energy.

In those moments when the heart is overflowing with energy there is a contact with existence; your heart starts beating with the heart of the universe. Those rare moments have truth in them. The experience of the harmony between your heart and the heart of the universe is what I call the ultimate truth. It is a musical experience, a poetic experience, an experience of love!

Sangit Narayana – from the mire of the mind to the music of the heart...

Music comes closest in expressing God because music has no words in it; it is pure sound. Hence music can penetrate through the mind to the heart. The mind cannot comprehend music; it is beyond it, it is something illogical. And because the mind is incapable of doing anything with music it cannot argue with it; it cannot be for or against it. It is simply impotent in encountering music, and the impotence of the mind becomes the power of the heart. Anything that makes the mind feel impotent and makes the mind feel that it is inadequate is tremendously significant for the heart, because in those gaps the heart can take possession of you. That's the beauty of music: when you are lost in music, you are closest to God. Just a little more, a few steps more, and you will enter into the temple.

Music was invented by the mystics. Basically music was part of religious discipline. Slowly slowly it became separate, became independent, and that was a calamity for both – for music and for religion both – because without religion music is just sound without any significance; and without music, religion is nothing but theology, logic-chopping, with no heart, with no beat, with no life. Without music religion is dead and without religion music is mundane. When they both meet, something beautiful is born: an alive religion, a sacred music....

CHAPTER 57

27 September 1979 pm in Chuang Tzu Auditorium

Anand Norbert... The three dimensions of bliss

The first dimension is peace, absolute peace, as if the lake of consciousness is without any waves, without any ripples even.

The second dimension is joy: joy for no reason at all, joy not caused by anything from the outside, joy simply arising out of you mysteriously, for no reason, with no cause at all – uncaused joy.

And the third is love, love not as a relationship but as a state of being. Not that you love somebody in particular but that you are love.

This three-dimensionality has to be understood to understand what bliss is all about. This is the real trinity: peace, joy, love.

And norbert means divine brightness. When one is blissful one is luminous, one is full of light. That light cannot be hidden, it expresses itself. There is no way to hide it. Bliss creates in you a light that shows forth. It makes your whole being a flame, and that flame will enlighten your path. It can also help others to find their path.

Unless one knows bliss, meditation, silence, prayer...

It is because of this phenomenon, that God is gracious, that man can hope, otherwise there is absolute darkness. There is only one small sight, a distant, faraway star – that is God's grace.

Jesus says: "Ask and it shall be given, seek and ye shall find, knock and the door shall be opened unto you." He is simply saying that God is gracious.

Anand Willem... We can choose to accept or reject the gift of bliss...

It is not a question of finding it somewhere other than within you. Each moment brings two alternatives, each moment is an either/or: either be blissful or be miserable. And the decision is yours. Whatsoever you choose, you are responsible for choosing it. The ordinary mind goes on throwing the responsibility on others, hence it remains in misery. Its very vision is fundamentally wrong; the responsibility is one's own. If you are miserable it is what you have chosen to be. If you want to be blissful you have to be consciously, deliberately aware not to choose misery any more.

Each time and each moment wherever the possibility arises of choosing between the two, always choose bliss. Slowly slowly it becomes a natural phenomenon: you simply choose the blissful one. You simply forget about choosing the miserable alternative. Each moment opens two doors: one is heaven, another is hell. People go on entering into the door which is hell – that too is just out of habit. They have become so accustomed to it, so much so that they can't see the other door; they have become blind to the other.

Being a sannyasin means becoming aware that the other door is very close by. The difference between the door called hell and the door called heaven is not much – a very small fence divides them. They are not far away; it is not that hell is somewhere deep down below the earth and heaven somewhere above in the sky, no – they are neighbors.

From this moment resolve to always choose bliss, and whenever you forget and by mistake you choose misery then don't throw the responsibility on others. That creates bondage and then you become a helpless victim. What can you do if others are making you miserable? You lose your freedom. But if you say that "It is my choice to be miserable," even in misery, you are free!

If you consciously enter into a prison knowing that it is you who is choosing the prison, then even the prison is not a prison because it is your choice and you have chosen out of your freedom. Choice is freedom; and when the freedom is there why not choose bliss?

One simply needs to learn the language of bliss. Meditation is the alphabet of bliss, the grammar of bliss, the language of bliss.

Prem Daniel... Love and God are synonymous

Love is a basic need, God too is a basic need; no one can live without God.

The people who try to live without God create their own gods. Money can become your god; power can become your god. Marx, Engels, Lenin – the unholy trinity – can become your gods. But man cannot live without gods. Either you go to Kaaba or to Kashi or to the Kremlin; either you go to Mecca or to Moscow. But man cannot live without religion, it is such a fundamental need. The reason why it is so fundamental is that God is nothing but another name for love. The body needs food and the soul needs love.

And Daniel is also a beautiful name; it means God is my judge. The full name will mean: the god of love is my judge. There is no need to be afraid because love can only be compassionate. Love cannot condemn, it is impossible for love to condemn; it can only forgive.

Rejoice that the god of love is your judge. That is the greatest hope for man. Otherwise man commits so many errors: if God is only a cold judge then there is no hope. God is in passionate love with his existence, hence immense forgiveness goes on flowing from him. He comes like a flood and takes all your sins and errors and mistakes away. The moment he starts pouring on you, showering on you, you are cleansed of all dirt, of all dust.

Hence there is no need to be worried, no need to be obsessed by the idea of sin, no need to be afraid of committing errors and mistakes, because God is a god of love and you can depend on his compassion. You can commit as many mistakes as possible, still you are forgiven; you are already forgiven.

Committing mistakes is a way of learning; without mistakes nobody can learn. Committing mistakes is a way of growing; without mistakes nobody can grow. So commit as many mistakes as possible, but remember only one thing: don't repeat the same mistakes again and again, because then you don't learn. Then the mistake becomes mechanical, it starts repeating itself. That is sin. In my vision, that is the definition of a sin: when a mistake becomes so ingrained in you because you have repeated it so many times that now you need not do anything for it; it repeats itself, it has become autonomous. Then it is a sin.

A mistake committed unconsciously many times, repeated many many times, becomes second nature; then it is sin. Otherwise each mistake is beautiful. If done once, and done consciously, you always become more rich than you were before you committed the mistake. You are richer for it: you are more alert, aware. You have seen more of life and slowly slowly as you grow, less and less mistakes... The moment your growth has reached to the point of the explosion called enlightenment, then no mistakes are committed. Then life is spontaneous, a simple flow... very ordinary, yet very extraordinary too.

CHAPTER 58

28 September 1979 pm in Chuang Tzu Auditorium

Prem means love, but love with a difference – not the love that we know but a love that is almost unknown to people.

People misunderstand their lust as love. The biological urge is not equivalent to love. Love is not biological, but spiritual. The biological urge can become a foundation for it, and it is a very solid foundation, but it is not all. One has to go through it only to go beyond it. If one moves in a circle and never goes beyond it, life is wasted.

Life is not only biological; that is the first plane. The second plane is psychological and the third plane is spiritual. Hence love also has three dimensions: the biological, the psychological, the spiritual.

The biological is well-known; everybody is born with it. It is inborn; one need not learn about it. The psychological is a little more difficult. One is in love with music, that is psychological. Or one is in love with poetry, that is psychological – it has nothing to do with sexuality. But when one is in love, not with anything in particular but simply in love, when one becomes love, then it is spiritual. The biological has an object – the other, more particularly, the body of the other.

The psychological has also an object – refined, more subtle – poetry, music, painting, sculpture, but still there is an object. It is not visible, not graspable, but the object is there and can easily be comprehended. It is comprehensible although invisible. But with the spiritual the object simply disappears. It is there no more. Love is there like a fragrance arising out of your being, unaddressed, not in any particular direction, not towards something or somebody: you are simply love energy. That's what I mean by prem: the ultimate height and depth of love.

And Paritoshā means contentment. One comes to contentment only when one has come to this kind of love, to this plenitude of love, to this height and depth. Then there is immense contentment.

All discontent that we have known before disappears. One is soaked with contentment, each fiber of one's being dances with contentment. There is great harmony felt within and without. Love brings contentment, and contentment helps you to drown yourself in existence; then you are no more separate.

The ego arises out of discontent, the ego exists as a discontent. The ego is a complaint against existence. When there is nothing to complain about the ego cannot exist, there is no nourishment for it. The ego exists with "No: I don't want this, I don't want that. This is not for me. I want more; it is not enough." These are the ways of the ego to nourish itself. When you say 'I am absolutely happy with things as they are,' the no has disappeared; yes has arisen in you.

To say yes to existence is to be a sannyasin. To say amen to existence is to be a sannyasin. But that is only possible if one knows the highest form of love.

Love brings contentment, contentment brings God in!

CHAPTER 59

29 September 1979 pm in Chuang Tzu Auditorium

[A sannyasin asks of her three-year-old daughter, that she hates going to school and what to do?]

That's very good! Every alive child hates school and education... just teach her whatsoever you can; no need to send her to school. In fact if all the schools, colleges and universities are closed for at least one hundred years humanity will be far better. So don't be worried about it!

(To the child) You are perfectly right!

Prem Ramo: love is God... If there was no love, there would have been no possibility of the idea of God.

Man has stumbled upon the idea of God because of love. In love he has found such rare moments of such incredible ecstasy that there is no other way to explain them than to believe in God. Love is the window from where the first glimpse of God reaches us.

But many people live with closed windows, hence they go on asking "Where is God? What is the proof of God?" And all the time God is knocking on their windows, on their doors. But his knock is soundless: he does not shout, he only whispers. He comes like the sunrays. When in the morning sunrays come they simply wait near your door, patiently. Whenever you open the door, they will enter.

That is one thing, a good thing, about Japanese: they never stay for a few weeks; they stay six months, nine months, one year, two years.

Dwariko... God is the host of the inn called bliss: cross the threshold...

Bliss is the whole alchemy of transformation. It dissolves your ego, it dissolves your mind. It dissolves time: it takes you beyond both mind and time. And that is the world of God, of truth.

Learn to be more and more blissful. Don't search for any reason to be blissful. Those who search for any reason to be blissful can never be blissful; they will always remain miserable.

The first lesson in the art of bliss is that it exists for no reason at all. You can simply be blissful – no excuse is needed. Of course it looks very mad to the mind. If you start simply laughing for no reason at all, people will think that you are insane. If you start dancing for no reason at all, people will think that you have gone crazy. But one has to be courageous enough to be crazy if one wants to be blissful.

Laugh, sing, dance, for no reason at all... just as birds sing in the morning and the flowers bloom and the stars shine and you cannot ask them why. This first lesson learned becomes the foundation, and then everything else is simple; only the first step is the most difficult.

Anand Duilio: Once you know the art of bliss don't forget to share it...

Share your bliss, because that's how it grows. The more you share it, the more you have it. It belongs to a totally different law of life. There is a law in economics that if you share something you lose it, hence economics teaches you to hoard: only by hoarding can you have it. Economics says: You cannot eat your cake and have it too.

But there is a totally different plane of existence where things become rivers; there is a world where you can eat the cake and have it too! Not only that: the more you eat it, the more you have it! And that is the world of the sacred.

Bliss is the cake. Not only do you have to eat it – invite people to eat it and you will be surprised: the more you share, the more it is showering on you. Once it is known all miserliness disappears; and not to be a miser is to be religious, not to be a miser is to be open, not to be a miser is to trust. All these things start happening when you learn the art of sharing.

So if you have a song to sing, share it. If you have a dance to dance, share it. Never accumulate your blissful moments – spread them far and wide. Give your love even to strangers. Don't make any conditions on it: giving is the thing. To whom it is given is irrelevant. If you cannot find anybody, throw it to the rivers, to the rocks, to the trees, and existence will return it a thousandfold.

That's the only way to become really rich. That is the way to possess the kingdom of God.

Gabriele... Discover the truth and become a messenger of God...

Truth is not human. Man cannot invent it, man has to discover it. It is already there – it is just that we are blind to it, deaf to it. We don't have the right heart to feel it.

Because man cannot create truth, he is more interested in lies than in truth. Lies give him the idea of being a creator; they are very ego-fulfilling. Although they create hell for him – they create misery to no end – still, man is deeply interested in creating lies for the simple reason that he feels that he

is the creator, that he is somebody, that he is not just part of creation, that he is more powerful than just being a part of creation; that he is separate, that he has an ego, his own identity.

Hence the poets and the painters and the sculptors and the musicians and the actors all feel very egoistic because they can create something. It is very rare to find a humble artist. If you can find a humble artist then you have found real art.

It is because of these egoistic artists that Plato in his Republic denies entry for poets. He says "In my Republic" – that is his Utopia, his world of vision – "poets will not be allowed because they fabricate lies." And ninety-nine percent he is right; ninety-nine percent of poets and artists and singers and dancers are living lies. The basic lie is that "I can create something." The basic truth is that God is the only creator; we can be at the most the mediums for him.

Truth is to be discovered, not created, and the only barrier in discovering it is the ego; that is the curtain over our eyes which prevents discovery. One has to be humble, egoless, a nobody, anonymous, a nonentity, and then one becomes a vehicle of God.

Gabriele also means a messenger of God. If truth has been discovered, you become the messenger of God. And gabriele also has a third meaning – that God is my strength, that I am not separate, that I am just a leaf in the tree of God, that I am part of his will, I have no will of my own.

And this is what sannyas is all about: discovering the truth and becoming a messenger of God.

CHAPTER 60

30 September 1979 pm in Chuang Tzu Auditorium

Anand Upale... Bliss is the object of our search...

The problem is that the more you seek it, the less you have it; everybody is seeking it, hence everybody is missing it. It is not something to be sought, it is not something that can be sought, it cannot be made a goal. For certain intrinsic reasons bliss is irreducible to a goal, because the goal is in the future and bliss is always in the present.

The goal is part of the desiring mind and bliss is a state of no-mind. Desiring is a barrier: non-desiring is the bridge. And all goals are egoistic because they are ambitions. Ambitions are shadows of the ego, and wherever ego is bliss is not. When the ego completely disappears, when not even a trace is left behind, bliss is found. Even to say that it is found is not exactly right, because it is our nature; we don't find it because we have never lost it in the first place. We have only become oblivious to it, we have become unconscious about it. We have gone into a deep sleep and we are dreaming all kinds of things. Because of our dreaming and sleep and unconsciousness, the bliss remains unexperienced. Otherwise it surrounds you.

As the fish is surrounded by the ocean, bliss surrounds your being, as the fish is made of the ocean, is born in the ocean and one day will disappear in the ocean... The fish is nothing but a wave of the ocean, a wave that has become incarnate.

That's what we are: waves of the ocean of bliss. Remember it and by and by let the ego disappear, desire evaporate, mind dissolve. And suddenly, you are in what Buddha calls the land of the lotus paradise. That is his name for bliss.

Jesus' name is "the kingdom of God", but it is better to simply call it bliss, because metaphors can mislead.

Prakash Sandesh: messenger of light...

Now even physicists agree with the mystics that the world consists of light, that even matter is nothing but condensed light. Light may become the bridge between mysticism and science because that seems to be the only point on which there is absolute agreement. Mystics have always known that we are made of the stuff called light; science has just now become aware of it. Their approaches are different: science has come to this understanding through objective experimentation, mystics arrived at it through subjective experience.

"Experience" is a religious word; parallel to it is "experiment" – that is a scientific word – but sooner or later experience and experiment have to meet. The meeting will release the greatest revolution in human history. That will also be the meeting of East and West, of the feminine mind and the masculine mind, of yin and yang, of the inner and the outer, of the mundane and the sacred.

Try to find light within yourself. When you first enter your inner world you will find only darkness and nothing else. Don't be in a despair because of darkness. Darkness is the beginning of light, darkness is hidden light. Darkness is the womb of light. When you start seeing darkness inside, remember, you are on the right track. You have already discovered the mother; you will find the child soon. Darkness is like a mother to light: light is born out of it. There is no antagonism, no enmity.