



Wísdoms  
of  
Osho

Collected Correspondence

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# When the Dream Is Over

## Original Question:

*A young man says, "All that I have achieved is lost. A tremendous sadness arises and I can't perceive the end of it — or is there no end?"*

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## Osho:

Many should feel jealous of you. To know that all has failed is the beginning of a new journey.

**To know that "All that I have achieved is lost" is the beginning of a new search for something that cannot be lost.**

When one is utterly disillusioned with the world and all its successes, only then does one become spiritual.

You may not yet be aware of it, but something is stirring, a new joy is arising behind the curtain of sadness — a joy of a new search, of a new adventure, of a new life, of a new way to be.

*"I can't perceive the end of it — or is there no end?"*

**There is a beginning of the mind and there is an end of the mind, there is a beginning of the ego and there is an end of the ego, but there is no beginning to you and no end to you. And there is no beginning to the mystery of existence and no end to you.**

It is an ongoing process. Mysteries upon mysteries are waiting for you, hence the thrill and the ecstasy.

Feel ecstatic that there is no end to life, that when you have reached one peak, suddenly another peak starts giving you challenges — a higher one, a more arduous climb, a more dangerous reach. And when you have reached the other peak, there will be another peak; peaks upon peaks. It is an eternal Himalayas of life.

Just think of a point where you arrive, and now there is nothing else left. You will be utterly bored then; boredom will be your only fate then! And life is not boredom, it is a dance. Life is not boredom, it is exultation, exuberance.

Many many things are going to happen, and many many things will always remain to happen. The mystery never ends, it cannot end. That's why it is called a mystery, it cannot even be known. It will never become knowledge, that's why it is called a mystery; something in it is eternally elusive. And that's the whole joy of life. The great splendor of life is that it keeps you eternally engaged, searching, exploring. Life is exploration, life is adventure.

**Ecstasy is our very nature; not to be ecstatic is simply unnecessary. To be ecstatic is natural, spontaneous. It needs no effort to be ecstatic, it needs great effort to be miserable.**

That's why you look so tired, because misery is really hard work; to maintain it is really difficult, because you are doing something against nature. You are going upstream — that's what misery is.

And what is bliss? Going with the river — so much so that the distinction between you and the river is simply lost. You are the river. How can it be difficult? To go with the river no swimming is needed; you simply float with the river and the river takes you to the ocean. The river is already going to the ocean.

Life is a river. Don't push it and you will not be miserable.

*The Book of Wisdom*

# MAN'S INHUMANITY

## Original Question:

*Why do people treat each other like they do? Is it all conditioning, or is there something in man that makes him willing to go astray?*

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## Osho:

It is both.

First, there is something in man that leads him astray. And secondly, there are people whose interest it is to lead human beings astray. Both together create a false, fake human being. His heart longs for love, but his conditioned mind prevents him from love.

This is the problem. The child is born with a heart that longs for love, but he is also born with a brain that can be conditioned.

**Society has to condition it against the heart, because the heart will be always rebellious against the society, it will always follow its own way.**

It cannot be made into a soldier. It can become a poet, it can become a singer, it can become a dancer, but it cannot become a soldier.

It can suffer for its individuality, it can die for its individuality and freedom, but it cannot be enslaved. That is the state of the heart. But the mind... The child comes with an empty brain, just a mechanism, which you can arrange the way you want. It will learn the language you teach, it will learn the religion you teach, it will learn the morality you teach. It is simply a computer; you just feed it with information. And every society takes care to make the mind stronger and stronger so that if there is any conflict between heart and mind, the mind is going to win. But every victory of the mind over the heart is a misery. It is a victory over your nature, over your being — over you — by others. And they have cultivated your mind to serve their purposes.

So the mind is empty, it is brain; you can put anything in it. And with twenty-five years of education you can make it so strong that you forget your heart; you will always remain miserable. The misery is that your heart can only give you joy, can only give you happiness, can only make you dance.

**The mind can do arithmetic, but it cannot sing a song. Those are just not the capacities of the mind. So you are torn apart between your nature, which is your heart, and the society that is in your head. And certainly you are born — everybody is born — with these two centers. That is the difficulty.**

And one center is empty. In a better society it will be used in accordance with the heart, to serve the heart. Then it will be a great life, full of rejoicings. But up to now we have lived in an ugly society, with rotten ideas. They have used the mind. And that vulnerability is there — mind can be used.

Now communists are using it in one way; fascists used it in Germany in one way; all the other religions are using it in different ways. But that vulnerability is with every individual: that you have a mind which you bring empty. In fact it is a blessing of existence — but misused, exploited. It is given to you empty so that you can make it perfectly subservient to your heart, to your longings, to your potential. Nothing is wrong in it. But the vested interests all over the world have found it a beautiful opportunity for them — to use the mind against the heart. So you remain miserable and they can exploit you in whatever ways they want.

That's why the whole world is miserable.

**Everybody wants to be loved, everybody wants to love; but the mind is such a barrier that it neither allows you to love, nor does it allow you to be loved. In both cases the mind comes in the way and starts distorting everything.**

And even if by chance you meet a person you feel love for and the person feels love for you, your minds are not going to settle. They have been trained by different systems, different religions, different societies.

It is everybody's birthright to be happy, but unfortunately the society, the people with whom we have been living, who have brought us into the world, have not thought anything about it. They have just been reproducing human beings like animals — even worse because at least animals are not conditioned. This conditioning process should be completely changed. The mind should be trained to be a servant of the heart.

**Logic should serve love. And then life can become a festival of lights.**

*Beyond Psychology*

# Happiness: Psychological Halitosis

Osho:

There are reasons for your attachment to misery. Just look into your misery, watch, and you will be able to find what the reasons are. Then look into those moments when once in a while you allow yourself the joy of being in joy, and then see what differences are there. These will be the few things...

**When you are miserable you are a conformist.**

Society loves it, people respect you, you have great respectability, you can even become a saint; hence your saints are all miserable. The misery is written large on their faces, in their eyes. Because they are miserable they are against all joy. They condemn all joy as hedonism; they condemn every possibility of joy as sin. They are miserable, and they would like to see the whole world miserable. In fact only in a miserable world can they be thought to be saints. In a happy world they would have to be hospitalized, mentally treated. They are pathological.

**Look into your misery and you will find certain fundamental things are there. One: it gives you respect. People feel more friendly towards you, more sympathetic. You will have more friends if you are miserable.**

This is a very strange world, something is fundamentally wrong with it. It should not be so; the happy person should have more friends. But become happy and people become jealous of you, they are no longer friendly. They feel cheated; you have something that is not available to them. Why are you happy? So we have learned down the ages a subtle mechanism: to repress happiness and to express misery. It has become our second nature.

My sannyasins have to drop this whole mechanism. You have to learn how to be happy, and you have to learn to respect happy people and you have to learn to pay more attention to happy people, remember. This is a great service to humanity.

**Don't sympathize too much with people who are miserable.**

If somebody is miserable, help, but don't sympathize. Don't give him the idea that misery is something worthwhile. Let him know perfectly well that you are helping him, but "This is not out of respect, this is simply because you are miserable." And you are not doing anything but trying to bring the man out of his misery, because misery is ugly. Let the person feel that the misery is ugly, that to be miserable is not something virtuous, that "You are not doing a great service to humanity."

**Be happy, respect happiness, and help people to understand that happiness is the goal of life: — *satchidanand*.**

The Eastern mystics have said the divine has three qualities. It is *sat*: it is truth, being. It is *chit*: consciousness, awareness. And, ultimately, the highest peak is *anand*: bliss. Wherever bliss is, the divine is.

**Whenever you see a blissful person, respect him, he is holy.**

And wherever you feel a gathering which is blissful, festive, think of it as a sacred place.

**We have to learn a totally new language, only then can this old rotten humanity be changed. We have to learn the language of health, wholeness, happiness.**

It is going to be difficult because our investments are great.  
That is why it is so difficult to be happy and so easy to be miserable.

Next Week: Part Three **Intelligence: Saboteur of the Status Quo**

*The Book of Wisdom*

# Intelligence: Saboteur of the Status Quo

Osho:

Misery needs no talents — anybody can afford it. Happiness needs talents, genius, creativity.

**Only creative people are happy.**

Let this sink deep in your heart: only creative people are happy. Happiness is a by-product of creativity. Create something, and you will be happy. Create a garden, let the garden bloom, and something will bloom in you. Create a painting, and something starts growing in you with the growing painting. As the painting comes to the finish, as you are giving the last touches to the painting, you will see you are no more the same person. You are giving the last touches to something that is very new in you.

Write a poem, sing a song, dance a dance, and see: you start becoming happy.

**Existence has only given you an opportunity to be creative: life is an opportunity to be creative.**

If you are creative you will be happy.

When you want to climb to the highest peak of the mountains, it is arduous. And when you have reached the peak and you lie down, whispering with the clouds, looking at the sky, the joy that fills your heart — that joy always comes whenever you reach any peak of creativity.

**It needs intelligence to be happy, and people are taught to remain unintelligent. The society does not want intelligence to flower.**

The society does not need intelligence; in fact it is very afraid of intelligence. The society needs stupid people. Why? — because stupid people are manageable. Intelligent people are not necessarily obedient; they may obey, they may not obey. But the stupid person cannot disobey; he is always ready to be commanded. The stupid person needs somebody to command him, because he has no intelligence to live on his own. He wants somebody to direct him; he seeks and searches his own tyrants.

Politicians don't want intelligence to happen in the world, priests don't want intelligence to happen in the world, generals don't want intelligence to happen in the world. Nobody really wants it. People want everybody to remain stupid, then everybody is obedient, conformist, never goes outside the fold, remains always part of the mob, is controllable, manipulatable, manageable.

**The intelligent person is rebellious. Intelligence is rebellion. The intelligent person decides on his own whether to say no or yes.**

The intelligent person cannot be traditional, he cannot go on worshipping the past; there is nothing to worship in the past. The intelligent person wants to create a future, wants to live in the present. His living in the present is his way of creating the future.

**The intelligent person does not cling to the dead past, does not carry corpses.**

Howsoever beautiful they have been, howsoever precious, he does not carry the corpses. He is finished with the past; it is gone, and it is gone forever. But the foolish person is traditional. He is ready to follow the priest, ready to follow any stupid politician, ready to follow any order — anybody with authority and he is ready to fall at his feet. Without intelligence there can be no happiness. Man can only be happy if he is intelligent, utterly intelligent.

**Meditation is a device to release your intelligence. The more meditative you become, the more intelligent you become.**

But remember, by intelligence I don't mean intellectuality. Intellectuality is part of stupidity.

Intelligence is a totally different phenomenon, it has nothing to do with the head. Intelligence is something that comes from your very center. It wells up in you, and with it many things start growing in you. You become happy, you become creative, you become rebellious, you become adventurous, you start loving insecurity, you start moving into the unknown. You start living dangerously, because that is the only way to live.

For stupid people there are superhighways where crowds move. And for centuries and centuries they have been moving — and going nowhere, going in circles. Then you have the comfort that you are with many people, you are not alone.

**Intelligence gives you the courage to be alone, and intelligence gives you the vision to be creative. A great urge, a great hunger arises to be creative. And only then, as a consequence, can you be happy, you can be blissful.**

*The Book of Wisdom*

# The Payoff in Unhappiness

Osho:

Misery has many things to give to you which happiness cannot give. In fact, happiness takes away many things from you. Happiness takes all that you have ever had, all that you have ever been; happiness destroys you.

**Misery nourishes your ego, and happiness is basically a state of egolessness. That is the problem, the very crux of the problem. That's why people find it very difficult to be happy.**

That's why millions of people in the world have to live in misery...have decided to live in misery. It gives you a very very crystallized ego. Miserable, you *are* Happy, you are not. In misery, crystallization; in happiness you become diffused.

If this is understood then things become very clear. Misery makes you special. Happiness is a universal phenomenon, there is nothing special about it. Trees are happy and animals are happy and birds are happy. The whole existence is happy, except man. Being miserable, man becomes very special, extraordinary.

Misery makes you capable of attracting people's attention. Whenever you are miserable you are attended to, sympathized with, loved. Everybody starts taking care of you. Who wants to hurt a miserable person? Who is jealous of a miserable person? Who wants to be antagonistic to a miserable person? That would be too mean.

The miserable person is cared for, loved, attended to. There is great investment in misery. If the wife is not miserable the husband simply tends to forget her. If she is miserable the husband cannot afford to neglect her. If the husband is miserable the whole family, the wife, the children, are around him, worried about him; it gives great comfort. One feels one is not alone, one has a family, friends.

When you are ill, depressed, in misery, friends come to visit you, to solace you, to console you. When you are happy, the same friends become jealous of you. When you are really happy, you will find the whole world has turned against you.

**Nobody likes a happy person, because the happy person hurts the egos of the others.**

The others start feeling, "So you have become happy and we are still crawling in darkness, misery and hell. How dare you be happy when we all are in such misery!"

Of course the world consists of miserable people, and nobody is courageous enough to let the whole world go against him; it is too dangerous, too risky. It is better to cling to misery, it keeps you a part of the crowd. Happy, and you are an individual; miserable, you are part of a crowd — Hindu, Mohammedan, Christian, Indian, Arabian, Japanese.

Happy? Do you know what happiness is? Is it Hindu, Christian, Mohammedan?

**Happiness is simply happiness. One is transported into another world. One is no longer part of the world the human mind has created, one is no longer part of the past, of the ugly history. One is no more part of time at all. When you are really happy, blissful, time disappears, space disappears.**

Albert Einstein has said that in the past scientists used to think that there were two realities — space and time. But he said that these two realities are not two — they are two faces of the same single reality. Hence he coined the word *spaciotime*, a single word. Time is nothing else but the fourth dimension of space.

Einstein was not a mystic, otherwise he would have introduced the third reality also — the transcendental, neither space nor time. That too is there, I call it the witness. And once these three are there, you have the whole trinity. You have the whole concept of trimurti, three faces of the divine. Then you have all the four dimensions. The reality is four-dimensional: three dimensions of space, and the fourth dimension of time.

But there is something else, which cannot be called the fifth dimension, because it is not the fifth really, it is the whole, the transcendental.

**When you are blissful you start moving into the transcendental.**

It is not social, it is not traditional, it has nothing to do with human mind at all.



Next week: Part Two Happiness: Psychological Halitosis

*The Book of Wisdom*

# Living with the Mystery

## Original Question:

*I'm never quiet inside. There is still some anger inside me that I don't understand yet. Something says to be quiet, to shut up but I have a hard time listening to that voice inside saying to be quiet. I'm afraid of it.*

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## Osho:

Just don't repress the anger anymore. Whatsoever is left has to be brought out, because that is the only way to be really quiet.

You can forcibly still yourself but the stillness is and sooner or later it will be disturbed because just underneath it the anger is boiling and waiting for its moment and the opportunity. Then one goes on sitting on a volcano. Everything seems quiet when the volcano is not erupting, is not active, but it is preparing inside. Some anger has come out, some is still there — and the anger that has come out was superficial. Throw the anger that needs to come out is deeper — that's why it is difficult to understand it.

One part of the anger is understandable because it is related to people, to situations. You can understand why you are angry; the why is clear. But when this layer, this superficial layer of anger is thrown away, then suddenly **you come on a source of anger that is not related to the outside at all, which is simply part of you.** Nobody has insulted you, in fact there is no excuse to be angry — and then it is there. It becomes very difficult to understand because you cannot throw the responsibility on anybody else. Now it is something that is within you, that belongs to you.

## ANGER: PART OF THE PACKAGE

We have been taught that anger comes only in a certain tense situation. That's not true.

**We are born with anger; it is part of us.**

In certain situations it comes up; in certain other situations it is inactive, but it is there. So one first has to throw the anger that is related, and then one comes on the deeper source of anger that is unrelated to anybody else — that you are born with. It is unaddressed, and that's the trouble in understanding it. But there is no need to understand it. Just throw it, not on anybody, but on a pillow, on the sky, on God, on me! Just throwing is the point.

And because it is unrelated it has to be absurd. You don't know where to throw it, how to throw it, on whom to pour it. If you pour it on someone you will feel very guilty, because the other has not deserved it at all. That's the mystery of it, and it makes one feel very disturbed.

This is going to happen with every emotion. There is a part of love that is related to someone. Then if you go deeper, one day you will come to the source of love that is unaddressed. It is not moving towards anybody; it is simply there, there inside. And the same is true of everything you feel. Everything has two sides.

One, the unconscious, the deeper side, is simply with you, and the superficial is the functioning of this deeper layer in relationship. People who remain superficial always completely forget their own inner treasures. When you throw out the inner anger, you come face to face with inner love, inner compassion. The rubbish has to be thrown out so that you can come to the purest gold within you.

## DON'T TRY AND GET IT!

So make it a point — don't try to understand it.

**That is one of the basic problems facing the whole West, the modern mind: we try to understand everything...and life is basically a mystery. You can live it, but you cannot understand it. And if you insist that you have to understand, then you will remain superficial.**

Intellect goes only on the surface, only to a certain extent, then it cannot go deeper. The depth is not the dimension

of the intellect; length is the dimension of the intellect. So if you want to know details, the intellect can give you many and many and many, but it cannot move in any depth; it cannot dig any fact in the dimension of depth, vertically. So forget about it. There is no need to understand.

Anger is there; that's enough to know. And it has to be thrown out, because if anger remains in you, you will never feel quiet and still; it will go on burning like a fire inside. It will go on finding excuses outside, and if you don't throw it without any excuse, you will throw it with some excuse — and then the trouble is more complicated. You throw it on the wife, the children, the friend, somebody. Then you are creating more complexities for yourself because you have missed the point. So this is a good insight. Use it now.

*Above All, Don't Wobble*

# Beyond Indulgence and Repression

Osho:

Become more watchful and anger will be less and greed will be less and jealousy will be less.

I don't say to you: Don't be angry, because that's what has been said to you down the ages. Your so-called saints have been telling you, "Don't be angry!" so you have learned ways of repressing anger. But the more you repress anger, the bigger the unconscious you are creating in yourself. You are throwing things into the basement, and then you will be afraid to enter into the basement, because all these things — anger and greed and sex — are there. You know! You have been throwing them there. All kinds of rubbish are there, and dangerous, poisonous. You will not be ready to go in.

That's why people don't want to go in, because going in means encountering all these things. And nobody wants to encounter these things; one wants to avoid them. For thousands of years you have been told to repress, and because of repression you have become more and more unconscious. I cannot say to you repress. I would like to say to you just the opposite: don't repress — watch, be alert.

When anger arises, sit down in your room, close your doors and watch it.

**You know only two ways: either to be angry, be violent, destructive, or to repress it. You don't know the third way, and the third way is the way of the buddhas: neither indulge nor repress — watch.**

Indulgence creates habit. If you become angry today and again tomorrow, and the day after tomorrow again, you are creating a habit; you are conditioning yourself to be more and more angry. So indulgence cannot take you out of it.

That's where the modern growth movement is stuck. Encounter groups, primal therapy, gestalt, bioenergetics...and so many beautiful things are happening in the world, but they are stuck at a certain point. Their problem is: they teach expression — and it is good, it is far better than repression.

**If there is only this choice, repress or express, then I would suggest express. But this is not the real choice; there is a third alternative, far more important than both these.**

If you express, you become habitual; you learn by doing it again and again — you can't get out of it.

In this commune there are at least fifty therapy groups running, for a certain reason. It is just to balance the thousands of years of repression; it is just to balance. It is just to bring to light all that you have repressed as Christians, Hindus, Mohammedans, Jainas, Buddhists. It is just to undo the centuries' old harm that has been done to you.

**But remember, these groups are not the end; they only prepare you for meditation. They are not the goal; they are just simple means to undo the wrong of the past.**

Once you have thrown out of your system all that you have been repressing all along, I have to lead you into watchfulness. Now it will be easier to watch.

Indulgence creates habit, repression gathers the poison within. In indulgence you throw the poison on others, but they are not going to remain silent — they will throw it back. It becomes a match: you throw your anger on others, they throw their anger on you — but nobody is helped, everybody is harmed and hurt.

And if you repress... Because of this futility of indulgence, priests invented repression. It keeps you out of danger. Repression keeps you a good citizen, a gentleman. It keeps you out of the dangers of getting caught by the law, getting caught into enmity; it keeps you smooth. Repression helps you to become a better social person, that's true. But it makes you a wound inside, just a wound, and the pus goes on gathering inside. Outside it functions as a lubricating agent, but inside you become more and more mad.

Meditate — meditation means watchfulness — and you will attain to freedom and bliss.

*The Dhammapada: The Way of the Buddha*

# Simply Seeing

Osho:

Confusion is a great opportunity. The problem with people who are not confused is great — they think they know, and they know not. The people who believe that they have clarity are really in great trouble; their clarity is very superficial. In fact they know nothing of clarity; what they call clarity is just stupidity.

Idiots are very very clear...clear in the sense that they do not have the intelligence to feel confusion.

**To feel confusion needs great intelligence.**

Only the intelligent ones feel confusion; otherwise the mediocre go on moving in life, smiling, laughing, accumulating money, struggling for more power and fame. If you see them you will feel a little jealous; they look so confident, they even look happy.

If they are succeeding, if their money is increasing and their power is increasing and their fame is growing, you will feel a little jealous. You are so confused and they are so clear about their life; they have a direction, they have a goal, they know how to attain it, and they are managing, they are already achieving, they are climbing the ladder. And you are just standing there, confused about what to do, what not to do, what is right and what is wrong. But this has always been so; the mediocre remains certain. It is only for the more intelligent to feel confusion, chaos.

**Confusion is a great opportunity. It simply says that through the mind there is no way. If you are really confused you are blessed. Now something is possible, something immensely valuable; you are on the verge. If you are utterly confused, that means the mind has failed; now the mind can no longer supply any certainty to you.**

You are coming closer and closer to the death of the mind. And that is the greatest thing that can happen to any man in life, the greatest blessing — because once you see that the mind is confusion and there is no way out through the mind, how long can you go on clinging to the mind? Sooner or later you will have to drop it; even if you don't drop it, it will drop of its own accord. Confusion will become so much, so heavy, that out of sheer heaviness it will drop. And when the mind drops, confusion disappears.

I cannot say that you attain to certainty, no, because that too is a word applicable only to the mind and the world of the mind. When there is confusion, there can be certainty; when confusion disappears, certainty also disappears.

**You simply are clear...neither confused nor certain, just a clarity, a transparency.... And that transparency has beauty, that transparency is grace, it is exquisite.**

It is the most beautiful moment in one's life when there is neither confusion nor certainty. One simply is, a mirror reflecting that which is, with no direction, going nowhere, with no idea of doing something, with no future, just utterly in the moment, tremendously in the moment.

When there is no mind there can be no future, there can be no program for the future. Then this moment is all, all in all; this moment is your whole existence. The whole existence starts converging on this moment, and the moment becomes tremendously significant. It has depth, it has height, it has mystery, it has intensity, it has fire, it has immediacy, it grips you, it possesses you, it transforms you.

I cannot give you certainty; certainty is given by ideology. Certainty is nothing but patching up your confusion. You are confused. Somebody says, "Don't be worried," and says it very authoritatively, convinces you with arguments, with scriptures, and patches up your confusion, covers it with a beautiful blanket — with the Bible, with the Koran, with the Gita. You feel good but it is temporary, because the confusion is boiling within. You have not got rid of it, it has only been repressed.

The intelligent person hesitates, ponders, wavers. The unintelligent never wavers, never hesitates. Where the wise will whisper, the fool simply declares from the housetops.

Lao Tzu says, "I may be the only muddle-headed man in the world. Everybody seems to be so certain, except me." He is right; he has such tremendous intelligence that he cannot be certain about anything.

I cannot promise you certainty if you drop the mind. I can promise you only one thing, that you will be clear. There will be clarity, transparency, you will be able to see things as they are.



# Using Times of Crisis

## Original Question:

*I feel so confused.... Good and bad don't have any meaning anymore.*

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## Osho:

Whenever there is a crisis of identity, whenever people don't know who they are, whenever the past loses its grip, whenever people are uprooted from the traditional, whenever the past no longer seems relevant, this crisis arises, a great crisis of identity — who are we? what are we supposed to do?

This opportunity can turn into a curse too, if you fall victim to some Adolf Hitler; but this curse can become a great opening into the unknown if you are fortunate enough to be in the vicinity of a buddha. If you are fortunate enough to be in love with a buddha, your life can be transformed.

People who are still rooted in tradition, and who think they know what is right and what is wrong, will never come to a buddha. They will continue to live their life — the routine life, the dull, the dead life. They will go on fulfilling their duties as their forefathers used to do. For centuries they have been following a track and they will go on following that trodden track.

Of course, when you follow a trodden track, you feel certain — so many people have walked on it. But when you come to a buddha and you start moving into the unknown, there is no highway, no trodden path. You will have to make your own path by walking; the path will not be found readymade.

I can give you encouragement to move on your own, I can trigger a process of inquiry in you; but I will not give you a system of thought, I will not give you any certainty. I will only give you a pilgrimage...a pilgrimage which is hazardous, a pilgrimage which has millions and millions of pitfalls, a pilgrimage in which you will have to face more and more dangers every day, a pilgrimage that will take you to the top of human consciousness, to the fourth state. But the higher you go, the more is the danger of falling.

I can only promise you a great adventure, risky, dangerous, with no promise that you will attain it — because the unknown cannot be guaranteed.

It's a beautiful space you are entering. If good and bad have ceased to exist, so far, so good! Now enter another dimension, not man-made, where distinctions are of no relevance, where nothing is good and nothing is bad, where whatsoever is, and whatever ain't ain't. There is no question of good and bad; either something is or something is not. Good and bad are nothing but alternatives to be chosen: either choose this, or choose that. They keep you in the division of either/or.

The moment you start seeing the hocus-pocusness of all good and bad, when you start seeing that they are socially manufactured things... Of course they are utilitarian, and I am not saying to go into the marketplace and behave as if there is nothing good and nothing wrong. I am not saying to walk in the middle of the road, saying what does it matter whether one walks on the right or the left.

When you are with people, remember, for them good and bad still exist. Be respectful to them and their dreams. It is not for you to disturb anybody's dream. Who are you? It is not for you to interfere. Be polite to people and their stupidities, be polite to them and their games. But all the time remember, deep down nothing is good, nothing is bad.

Existence is simply there; there is nothing to choose between. And remember, when there is nothing to choose between, you will become undivided. When there is something to choose between, it divides you too. Division is a double-edged sword: it divides reality outside, it divides you inside. If you choose, you choose division, you choose to be split, you choose schizophrenia. If you don't choose, if you know there is nothing good, nothing bad, you choose sanity.

Not choosing anything is choosing sanity, not choosing is to be sane, because now there is no division outside, how can you be divided inside? The inside and the outside go together. You become indivisible, you become an individual. This is the process of individuation. Nothing is good, nothing is bad. When this dawns in your consciousness, suddenly you are together, all fragments have disappeared into one unity. You are crystallized, you are

centered.

To come to know that nothing is good, nothing is bad, is a turning point; it is a conversion. You start looking in; the outside reality loses meaning. The social reality is a fiction, a beautiful drama; you can participate in it, but then you don't take it seriously. It is just a role to be played; play it as beautifully, as efficiently, as possible. But don't take it seriously, it has nothing of the ultimate in it.

The ultimate is the inner; the indivisible soul knows it. And, to come to that soul, this is a good turning-point.

*The Book of Wisdom*



# Stop Pinching!

Osho:

Too much concern about yourself is the greatest disease possible. You cannot be happy, you cannot enjoy yourself. How can you enjoy? So many problems inside! Problems and problems and problems and nothing else! — and there seems to be no solution. What to do? You go crazy. Everybody, inside, *is* crazy.

You also need to become mad now and then — that's how anger happens: anger is a temporary madness. If you don't allow a leakage now and then you will gather so much you will explode, you will go nuts. But if you are continuously concerned with this you are already nuts.

**This has been my observation, that people who meditate, pray, seek and search for the truth are more prone to neurosis than other people. And the reason is: they are concerned with themselves too much, too egocentric, just continuously thinking of this and that, this block, that block, this anger, that sadness, headache, backache, stomach, legs...they are continuously moving inside. They are never okay, they cannot be, because the body is a vast phenomenon and many things go on.**

If nothing is happening then too they are worried: why is nothing happening? And immediately they have to create something because that has become their constant business, occupation; otherwise they feel lost. What to do? Nothing is happening! How is it possible that nothing is happening to me? They feel their ego only when something is happening — maybe it is depression, sadness, anger, an illness, but if something is happening they are okay, they can feel themselves.

Have you seen children? They pinch themselves to feel that they are. The child remains in you — you would like to pinch and see whether you are or not. They say a brave man dies once and cowards die millions of times — because they go on pinching and feeling whether they are dead yet or not.

**Your diseases help you to retain your ego.**

You feel that something is happening — of course not bliss, not ecstasy, but sadness and “Nobody is as sad as I am,” and “Nobody is as blocked as I am,” and “Nobody has such a migraine as I have got.” You feel superior there, everybody else is inferior.

If you are concerned too much with yourself, remember, you will not attain. This over-concern will enclose you, and the way is right before your eyes. You have to *open* your eyes, not close them.

*And the Flowers Showered*

# LET IT BE!

Osho:

...The cyclone has gone and you will now be centered, centered as you never were before. And once you know the art of letting things be, you will know one of the master keys that opens all the inner doors. Then whatsoever the case is, let it be; don't avoid it.

**If just for three months you can be in total solitude, in total silence, not fighting with anything, allowing everything to be, whatsoever it is, within three months the old will be gone and the new will be there. But the secret is allowing it to be...howsoever fearful and painful, howsoever apparently dangerous and deathlike.**

Many moments will come when you will feel as if you will go mad if you don't do something and involuntarily you will start to do something. You may know that nothing can be done, but you will not be in control and you will start to do something.

It is just as if you are moving through a dark street in the night, at midnight, and you feel fear because there is no one around and the night is dark and the street is unknown — so you start whistling. What can whistling do? You know it can do nothing. Then you start singing a song. You know nothing can be done by singing a song — the darkness cannot be dispelled, you will remain alone — but still it diverts the mind. If you start whistling, just by whistling you gain confidence and you forget the darkness. Your mind moves into whistling and you start feeling good.

Nothing has happened. The street is the same, the darkness is the same the danger, if there is any, is there, but now you feel more protected. All is the same, but now you are doing something. You can start chanting a name, a mantra: that will be a sort of whistling. It will give you strength but that strength is dangerous, that strength will again become a problem, because that strength is going to be your old ego. You are reviving it.

Remain a witness and allow whatsoever happens to happen.

Fear has to be faced to go beyond it.

Anguish has to be faced to transcend it. And the more authentic the encounter, the more looking at it face to face, the more looking at things as they are, the sooner the happening will be there.

**It takes time only because your authenticity is not intense.**

So you may take three days, three months or three lives; it depends on the intensity. Really, three minutes can also do, three seconds can also do. But then you will have to pass through a tremendous hell with such intensity that you may not be able to bear it, to tolerate it. If one can face whatsoever is hidden in oneself, it passes, and when it has gone you are different because all that has left you was part of you before and now it is no longer a part.

So don't ask what to *do*. There is no need to do anything. Non-doing, witnessing, effortlessly facing whatsoever is, not even making a slight effort, just allowing it to be....

**Remain passive and let it pass. It always passes. When you do something, that is the undoing because then you interfere.**

And who will interfere? Who is afraid? The same that is the disease will interfere. The same ego that has to be left behind will interfere. I told you that the ego is part of the society. You left the society but you don't want to leave the part that society has given to you. It is rooted in society; it cannot live without society. So either you have to leave it or you have to create a new society in which it can live.

To be solitary means not to create an alternative society. Just move out of society, and then whatsoever society has given you will leave you. You will have to drop it. It will be painful because you are so adjusted to it, everything is so arranged. It has become such a comfort to be adjusted, where everything is convenient.

**When you change and move alone, you are leaving all comforts, all conveniences, all that society can give — and when society gives something to you, it also takes something from you: your liberty, your soul.**

**So it is an exchange — and when you are trying to get to your soul in its purity you have to stop the bargaining.**

It will be painful, but if you can pass through it, the highest bliss is just near. Society is not as painful as loneliness.

Society is tranquilizing, society is convenient and comfortable but it gives you a sort of sleep. If you move out of it inconvenience is bound to be there. All types of inconveniences will be there. Those inconveniences have to be suffered with the understanding that they are part of solitude and part of regaining yourself.

You will come out of it new, with a new glory and dignity, a new purity and innocence.

*The Book of Secrets*

# Life as Dance

Osho:

Start with meditation, and things will go on growing in you — silence, serenity, blissfulness, sensitivity. And whatever comes out of meditation, try to bring it out in life. Share it, because everything shared grows fast. And when you have reached the point of death, you will know there is no death. You can say goodbye, there is no need for any tears of sadness — maybe tears of joy, but not of sadness. But you have to begin from being innocent.

So first, throw out all crap that you are carrying. Everybody is carrying so much crap, and one wonders, for what? Just because people have been telling you that these are great ideas, principles.... You have not been intelligent with yourself. Be intelligent with yourself.

Life is very simple; it is a joyful dance. The whole earth can be full of joy and dance, but there are people who are seriously vested in their interest that nobody should enjoy life, that nobody should smile, that nobody should laugh, that life is a sin, that it is a punishment. How can you enjoy when the climate is such that you have been told continuously that it is a punishment? — that you are suffering because you have done wrong things and it is a kind of jail where you have been thrown to suffer?

I say to you life is not a jail, it is not a punishment. It is a reward, and it is given only to those who have earned it, who deserve it. Now it is your right to enjoy; it will be a sin if you don't enjoy.

It will be against existence if you don't beautify it, if you leave it just as you have found it. No, leave it a little happier, a little more beautiful, a little more fragrant.

*Beyond Enlightenment*

# Celebrate Misery!

Osho:

Even about misery you can take an attitude of celebration. For example: you are sad — don't get identified with sadness. Become a witness and enjoy the moment of sadness, because sadness has its own beauties. You have never watched. You get so identified that you never penetrate the beauties of a sad moment. If you watch, you will be surprised at what treasures you have been missing.

**Look — when you are happy you are never so deep as when you are sad.**

Sadness has a depth to it; happiness has shallowness about it. Go and watch happy people. The so-called happy people, the playboys and playgirls — in clubs, in hotels you will find them, in theatres — are always smiling and bubbling with happiness. You will always find them shallow, superficial. They don't have any depth. Happiness is like waves just on the surface; you live a shallow life. But sadness has a depth to it. When you are sad it is not like waves on the surface, it is like the very depth of the Pacific Ocean: miles and miles to it.

Move into the depth, watch it. Happiness is noisy; sadness has a silence to it. Happiness may be like the day, sadness is like the night. Happiness may be like the light, sadness is like darkness. Light comes and goes; darkness remains — it is eternal. Light happens sometimes; darkness is always there. If you move into sadness all these things will be felt. Suddenly you will become aware that sadness is there like an object, you are watching and witnessing, and suddenly you start feeling happy.

**Such a beautiful sadness! — A flower of darkness, a flower of eternal depth.**

Like an abyss without any bottom, so silent, so musical; there is no noise at all, no disturbance. One can go on falling and falling into it endlessly, and one can come out of it absolutely rejuvenated. It is a rest.

It depends on the attitude. When you become sad you think that something bad has happened to you. It is an interpretation that something bad has happened to you, and then you start trying to escape from it. You never meditate on it. Then you want to go to somebody: to a party, to the club, or put the T.V. on or the radio, or start reading the newspaper — something so that you can forget. This is a wrong attitude that has been given to you — that sadness is wrong. Nothing is wrong with it. It is another polarity in life.

Happiness is one pole, sadness is another. Blissfulness is one pole, misery is another. Life consists of both, and life is a ritual because of both. A life only of blissfulness will have extension, but will not have depth. A life of only sadness will have depth, but will not have extension. A life of both sadness and blissfulness is multi dimensional; it moves in all dimensions together. Watch the statue of Buddha or sometimes look into my eyes and you will find both together — a blissfulness, a peace, a sadness also. You will find a blissfulness which contains in it sadness also, because that sadness gives it depth. Watch Buddha's statue — blissful, but still sad. The very word 'sad' gives you wrong connotations — that something is wrong. This is your interpretation.

To me, life in its totality is good. And when you understand life in its totality, only then can you celebrate; otherwise not. Celebration means: whatsoever happens is irrelevant — I will celebrate. Celebration is not conditional on certain things: "When I am happy then I will celebrate," or, "When I am unhappy I will not celebrate."

**Celebration is unconditional; I celebrate life.**

It brings unhappiness — good, I celebrate it. It brings happiness — good, I celebrate it. Celebration is my attitude, unconditional to what life brings.

But a problem arises because whenever I use words, those words have connotations in your mind. When I say 'Celebrate', you think one has to be happy. How can one celebrate when one is sad? I am not saying that one has to be happy to celebrate. Celebration is gratefulness for whatsoever life gives to you. Whatsoever God gives to you, celebration is a gratitude; it is a gratefulness.

*Osho: Yoga: The Alpha and the Omega, Vol. 4, #10*

# Joy is Light

## Original Question:

*A Question*

*I am so full of joy — and yet full of fear.*

\* \* \*

## Osho:

Give all your energy to joy, and fear will disappear. Ignore fear, don't pay any attention to fear, because the more attention you pay to it, the longer it will linger on. Pour yourself totally in the direction from where joy is arising, and fear will disappear just as darkness disappears when you bring light in.

Joy is light. And joy is the beginning of a great pilgrimage that ends in finding God. So go on — without any fear, because existence always protects those who trust it. Relax, give yourself to existence and allow the joy to overwhelm you. Let it become your wings, so that you can reach to the stars.

**A joyful heart is very close to the stars.**

It is only the sad and the sorrowful and the miserable who are going towards hell. They are creating their hell. The joyful and the singing and the dancing and the celebrating are creating their paradise by each of their songs, by each of their dances.

It is in your hands whether to create paradise or to fall into a darkness, into hellfire. These are not outside you; these both are within you. It all depends what you choose to be.

Choose to be divine, choose to be more and more a celebrant, choose to be festive, so more and more flowers can blossom in your being, and more and more fragrance can become available to you.

And this way will not only help you, it will help all those with whom you come in contact. Joy is as infectious as any disease. When you see a few people dancing, suddenly you feel your feet are ready. You may try to control them, because control has been taught to you, but your body wants to join the dance. Whenever you have an opportunity to laugh, join; whenever you have an opportunity to dance, join; whenever you have an opportunity to sing, sing — and one day you will find you have created your paradise.

**It is not that one goes to paradise; paradise is not somewhere in the sky — it is something that one creates around himself.**

It is a good beginning. With all my blessings, go deeper, in spite of any fear. Never listen to negative things, because if you listen to them they can poison you, they can destroy your joy — keep it pure, unpolluted. And here are people who will dance with you, who will celebrate, because you have taken the first step towards God.

And I want to remind you that the first step is almost half the journey.

*Osho: The Razor's Edge, #7*

# Therapeutic Madness

Osho:

A natural man is orgasmic in all his emotions.

Somebody has asked a question: *"If people become authentic and natural, and if they don't smile because a smile is phony, and if they go on screaming and shouting in the streets, what will happen to the world?"*

Many things will happen to the world. First, wars will become impossible. There will be no Vietnams and no Israels, because people will never accumulate so much anger in them that they have to kill, and kill millions. Many things will happen to the world if people are natural. Then they will not shout so much as you think they will shout. Right now they are allowed to shout they will shout — but for how long?

**If they are given complete freedom, shouts and abusing and condemnation and fights will start disappearing from the world.**

It is a vicious circle. It is as if you have been starving a person and you don't allow him to go close to the fridge. And you say "If we allow him he will eat too much." And you have been starving him — and now you are afraid if you allow him any freedom he will eat too much, he will fall ill. So you don't allow him to come to the fridge. He has to live by his quota — whatsoever you give, he has to live on.

Now he fantasizes, he dreams: What to do? How to reach to the fridge? How to eat more? His whole imagination becomes focused on food, he dreams of food.

If you are hungry, if you are kept starving, then the fear arises that if you are left loose in the streets you may enter into a restaurant, kill the owner, or do something. But if you are well fed then nobody does anything like that. This is what has happened — for thousands of years you have been repressed, you have been made more and more phony. Now the fear arises. The questioner is right — the fear arises, if people become authentic and start screaming and shouting and doing things the way they always wanted to do and were never allowed to do, the world will go mad.

**Yes, for a few years the world will go mad. But that madness will be therapeutic, it will help immensely.**

After that nobody will ever go mad. Neurosis will disappear, psychosis will disappear, wars will disappear, politicians will become meaningless. Nations and the militaries and armies will become irrelevant — they will not be needed. That's why the politician and the priest are so much in favor of repressing people, because they depend on these repressions. Wars will not be there. Generals won't like it, army people won't like it, if there is no Vietnam — then their whole purpose is lost. If there are no nations then what is the point of having prime ministers and presidents? They are irrelevant.

Government becomes irrelevant if people are natural. Less and less government will be needed. So, so many people have investments. And their fear looks right, logical, because for so many centuries man has been repressed that they are afraid that things may explode. Yes, for a few years, for one generation at least, there will be great explosion. Then things will disappear.

Bertrand Russell has written that when he was a child, even legs of chairs were covered with cloth. Legs, because they look sexual. And he says 'I had not seen any legs of a woman.' The garments had to be so long that you could not see. And Bertrand Russell says in those days people used to fantasize about legs, dream about legs. Even a dream about a leg was enough of an excitement, an ecstasy. Now nobody bothers about the legs. Once you have seen men and women naked you stop worrying about, dreaming about, their nakedness. Dreams change.

The world needs to be more natural. Then there will be less anxiety, less fear, less worry. But for a generation there will be great explosion — after that, things will settle.

**We have to take that risk, only that risk can save humanity.**

Otherwise everybody is going mad.

*Osho: This Very Body The Buddha, #8*

## Anger Is a Small Thing

Osho:

Anger is a very small thing. If you can just wait and watch, you will not find “thousands of wild horses.” If you can find even a small donkey, that will be enough! Just watch it and it will go, slowly. It will enter from this side and will go out from the other side. You just have to keep a little patience not to ride on it.

**Anger, jealousy, envy, greed, competitiveness...all our problems are very small, but our ego magnifies them, makes them as big as it can.**

The ego cannot do otherwise; its anger has also to be great. By its great anger, and great misery, and great greed, and great ambition it becomes great.

But you are not the ego, you are only a watcher. Just stand by the side and let all the thousands of horses pass — let us see how long it takes for them to pass. There is no need to be worried. As they come — they are wild — they will go. But we don't miss even a small donkey; we immediately jump on it! You don't need thousands of wild horses. Just a small thing, and you are full of anger and fire. You will laugh about it later on, at how stupid you were.

If you can watch, without getting involved, as if it is something on the screen of a movie house or of a TV screen...something is passing; watch it. You are not supposed to do anything to prevent it, to repress it, to destroy it, to pull out a sword and kill it, because from where will you get the sword? — from the same source as the anger is coming. It is all imagination.

**Just watch, and don't do anything — for or against.**

And you will be surprised: that which was looking very big, becomes very small. But our habit is to exaggerate.

A small boy comes home running, and tells his mother — he is not more than three years old — “Mum, a great lion, roaring loudly, was running after me for miles! But somehow I managed to escape. Many times he came very close. He was just about to attack me when I started running faster.”

The mother looked at the boy and said, “Tommy, I have told you a million times not to exaggerate! How can you find a lion in the city...and you have been running for miles? And where is the lion?”

The boy looked outside the door. He said, “He is standing there. But, to tell you the truth, it is just a small dog — very small! But when it was running after me, it appeared... You tell me not to exaggerate, and right now you have been exaggerating that you have told me millions of times.”

Our minds are very exaggerating. You have small problems, and if you can stop exaggerating and just see, then by the door a poor small dog is standing. And there is no need to run miles; your life is not in danger.

When anger comes to you, it is not going to kill you. It has been with you many times before, and you have survived perfectly well. It is the same anger that you have been through before. Just do one thing new — which you have never done; every time you get involved with it, fighting. This time just watch, as if it does not belong to you, as if it is somebody else's anger. And you are in for a great surprise: it will disappear within seconds.

**And when anger disappears without any struggle, it leaves behind it a tremendously beautiful and silent and loving state.**

The same energy that could have become a fight with the anger is left within you. Pure energy is delight — I am quoting William Blake: “Energy is delight” — just energy, without any name, without any adjective... But you never allow energy to be pure. Either it is anger, or hate, or love, or greed, or desire. It is always involved in something; you never allow it in its purity.

Every time anything arises in you, is a great chance to experience pure energy. Just watch, and the donkey will go. It may raise a little dust, but that dust also settles on its own; you don't have to settle it. You simply wait. Don't move from waiting and watching, and soon you will find yourself surrounded by a pure energy that has not been used in fighting, in repressing, or in being angry.

And energy is certainly delight. Once you know the secret of delight, you will enjoy every emotion; and every emotion arising in you is a great opportunity.



Just watch, and bring a shower of delight on your being. Slowly, slowly all these emotions will disappear; they will not come any more — they don't come uninvited. Watchfulness, or alertness, or awareness, or consciousness, are all different names of the same phenomenon: witnessing. That is the key word.

*Osho: The Invitation, #4*

## A Magic Key

Osho:

First be one with yourself. This is the first step of *Unio Mystica*: be one with yourself. And then the second step, and the last, is: be one with existence. The second is easy. The first has become difficult because of so much conditioning, so much education, and so many civilizing efforts. The first has become difficult.

If you have taken the first step of just accepting yourself and loving yourself as you are, moment to moment.... For example, you are sad. This moment you are sad. Your whole conditioning says to you "You should not be sad. This is bad. You should not be sad. You have to be happy." Now the division, now the problem.

**You are sad: that is the truth of this moment.**

And your conditioning, your mind says, "You should not be like this, you have to be happy. Smile! What will people think of you?"

Your woman may leave you if you are so sad, your friends may desert you if you are so sad, and your business will be destroyed if you remain so sad. You have to laugh, you have to smile, and you have to at least pretend that you are happy. If you are a doctor your patients will not feel good if you are so sad. They want a doctor who is happy, jolly, healthy, and you are looking so sad. Smile — even if you cannot bring a real smile, bring a false smile, but smile. At least pretend, act.

This is the problem: you pretend, you act. You can manage to smile, but then you have become two. You have repressed the truth, you have become phony.

And the phony is appreciated by the society. The phony becomes the saint, the phony becomes the great leader, and the phony becomes the mahatma. And everybody starts following the phony. The phony is your ideal.

That's why you are unable to know yourself. How can you know yourself if you don't accept yourself? You are always repressing your being. What has to be done then? When you are sad, accept the sadness: this is you. Don't say, "I am sad." Don't say that sadness is something separate from you. Simply say, "I am sadness. This moment, I am sadness."

**Live your sadness in total authenticity.**

And you will be surprised that a miraculous door opens in your being. If you can live your sadness with no image of being happy, you become happy immediately, because the division disappears. There is no division any more. "I am sadness" and there is no question of any ideal to be anything else. So there is no effort, no conflict. "I am simply this" and there is relaxation. And in that relaxation is grace, and in that relaxation is joy.

All psychological pain exists only because you are divided. Pain means division. and bliss means no-division. It will look paradoxical to you: if one is sad, accepting one's sadness how can one become joyous? It will look paradoxical, but it is so. Try it.

I am not saying try to be happy; I am not saying that, "Accept your sadness so that you can become happy" — I am not saying that. If that is your motivation then nothing will happen; you are still struggling. You will be watching from the corner of your eye: "So much time has passed and I have accepted even sadness, and I am saying 'I am sadness', and joy is still not coming. "It will not come that way.

**Joy is not a goal, it is a by-product.**

It is a natural consequence of oneness, of unity. Just be united with this sadness, for no motivation, for no particular purpose. There is no question of any purpose. This is how you are this moment, this is your truth this moment. And next moment you may be angry: accept that too. And next moment you may be something else: accept that too.

Live moment to moment, with tremendous acceptance, without creating any division, and you are on the way towards self-knowledge. Self-knowledge is not a question of reading the Upanishads and sitting silently and reciting, "Aham Brahmasmi, I am God." These are all foolish efforts. Either you know you are God, or you don't know it. You can go on for your whole life repeating, "Aham Brahmasmi, I am God." You can waste your whole life in repeating it, but you will not know it.

If you know it, there is no point in repeating it. Why are you repeating it? If you know, you know. If you don't know, how can you know by repetition? Just see the whole stupidity of it.

But that's what is being done in this country and in other countries also, in monasteries and ashrams. What are people doing? Parrot-like repetition.

I am giving you a totally different approach. It is not by repetition of the Bible or Vedas that you will become a knower, no. You will only become knowledgeable. Then how does one come to know oneself?

Drop the division: the division is the whole problem. You are against yourself. Drop all ideals, which create this antagonism in you.

**You are the way you are: accept it with joy, with gratitude.**

Suddenly a harmony will be felt. The two selves in you, the ideal self and the real self, will not be there to fight any more. They will meet and merge into one.

It is not really sadness that gives you pain. It is the interpretation that sadness is wrong that gives you pain, and that becomes a psychological problem. It is not anger that is painful; it is the idea that anger is wrong that creates psychological anxiety. It is the interpretation, not the fact. The fact is always liberating.

Jesus says, "Truth liberates." And that is of tremendous import. Yes, truth liberates, but not *knowing* about truth. Be the truth, and it liberates. Be the truth, and there is liberation. You need not bring it, you need not wait for it: it happens instantly.

How to be the truth? You *are* already the truth. You are just carrying false ideals; they are creating the trouble. Drop the ideals: for a few days be a natural being. Just like trees and animals and birds, accept your being as you are. And a great silence arises. How can it be otherwise? There is no interpretation: then sadness is beautiful, it has depth.

Then anger too is beautiful it has life and vitality. Then sex too is beautiful, because it has creativity.

**When there is no interpretation, all is beautiful.**

**When all is beautiful, you are relaxed.**

In that relaxation you have fallen into your own source, and that brings self-knowledge. Falling into one's own source is what is meant by "Know thyself." It is not a question of knowledge, it is a question of inner transformation.

And what transformation am I talking about? I am not giving you any ideal that you have to be like; I am not saying that you have to transform from what you are and become somebody else. You have simply to relax into whatsoever you are, and just see.

Have you heard what I am saying? Just see the point: it is liberating. And a great harmony, a great music is heard. That music is of self-knowledge. And your life starts changing.

**You then have a magic key, which unlocks all the locks.**

If you accept sadness, sadness will disappear. How long can you be sad if you accept sadness? If you are capable of accepting sadness you will be capable of *absorbing* it in your being; it will become your depth.

*Osho: Unio Mystica, Vol. I, #3*

## Coming Clean...

Osho:

Remember not to misunderstand me. I have said, "Express your negative emotions;" I have not said, "Publicly." That's how things become distorted.

Now if you are feeling angry with someone and you start expressing your anger, the other person is not going to be a Gautam Buddha and sit silently. He is not a marble statue; he will also do something. You will express anger, he will express anger.

It will create more anger in you — and anger or violence create, from the other side, the same, and with a vengeance. And then you will feel like being more into it, because you have been told to express.

**Yes, I have told you to express — but I don't mean publicly.**

If you are feeling angry, go to your room, close off the room, beat the pillow, stand before a mirror, shout at your own image, say things that you have never said to anybody and always wanted to say. But it has to be a private phenomenon, otherwise there is no end. Things go on moving in a circle, and we want to end them.

So the moment you feel any negative emotion about anybody, that other person is not the question. The question is that you have a certain energy of anger. Now, that energy has to be diffused into the universe. You are not to repress it within yourself.

So whenever I say, "Express," I always mean privately, in your aloneness. It is a meditation, it is not a fight. If you are feeling sad, sit in your room and feel as much sad as you can — it can't harm. Be really sad and see how long it stays. Nothing stays forever; soon it will be passing away. If you feel like crying, cry — but in your privacy.

These things have nothing to do with others. Everything is your problem; why make it public? And that way, it is not going to be helped but on the contrary, it will be increased. So every day, before going to sleep, for one hour at night, sit on your bed and do all kinds of crazy things that you wanted to do, that people do when they are angry, violent, destructive. And it does not mean that you have to be destructive to very valuable things; just tearing papers into small bits and throwing them all over — and you know the story. And that will do.

**Destroy anything, it can be valueless — but everything has to be done in your privacy, so when you come out, you come fresh.**

If you want to do something in public, do what I was telling you about those primitives. You can go to the person you were angry with and tell him, "I have been, in private, angry with you. I shouted at you, I abused you, I said ugly things to you; please forgive me. But it was all done in privacy, because it was my problem; it has nothing to do with you. But in a certain way it was directed at you, and you are not aware of it; hence an apology is needed."

This has to be done in public. That will help people to help each other. And that person will not be angry; he will say, "There is no need for an apology. You have not done anything to me. And if you are feeling clean, it was a good exercise."

But in public don't bring your negativities, your ugliness; otherwise, you are creating bigger problems in trying to solve small problems. Be really very careful. Everything negative has to be in private, in your aloneness. And if you want to make any public statement about it — because somebody may have been in your mind with whom you were hateful, whom you killed while you were tearing the paper — go to him and humbly ask for his forgiveness.

And here you can see my differences from the so-called Western therapies. They don't have...their relief is temporary.

**But once and for all understand that every problem is yours, so it has to be solved in your privacy.**

Don't wash your dirty linen in public places. There is no need. Why unnecessarily involve other people? Why unnecessarily create an image of yourself as ugly?

I am reminded of a very strange story. There was a great conference — a world conference of psychologists, psychoanalysts, therapists and all other schools treating man's mind. One great psychoanalyst was reading a paper, but he could not read it because his attention was continually distracted by a young woman psychoanalyst who was

sitting in the front row and an old ugly fellow who was continually playing with her breasts. And she was not bothered at all.

He could not read his paper. He tried to hide that woman and that old man behind the paper, but he would forget which line he was reading and got so messed up that finally he said, "It is impossible."

The conference could not understand what is impossible and why he is behaving in such a way. He has never been... He is a very systematic thinker, and today he is talking nonsense. He reads half of one sentence and then another which has no connection with it, and then another page comes in, and now he is saying, "It is all messed up and I cannot..."

And he would not look at the woman who was sitting just in front. Somebody stood up and said, "What is the matter? Why are you making a fool of yourself?"

He said, "I am not making a fool of myself. This young lady is not doing anything, and that old, ugly fellow is playing with her breasts."

The young lady said, "But that is not your problem. You should read your paper. Even I am not taking it as my problem. It is his problem, so why should I be worried?"

"He has a repressed sexuality; perhaps he could not get his mother's breasts for long enough. And he is still, at this age...he must be eighty. And he is not doing any harm to me. And it is not my problem, so why should I stop him? And it is not your problem; why should you get disturbed? It is simply his problem. He should get psychoanalyzed — and he himself is a great psychoanalyst. In fact, he is my teacher."

But what the woman said, "What he is doing — it is not my problem," needs a very integrated personality, a clear-cut vision that even though he is doing something with her, the problem is his.

She continued "Why should I get disturbed? The poor fellow is suffering from his very childhood it seems, and he has never found any chance...and now he is almost half in his grave. If I can give him some satisfaction, there is no harm. It does me no harm at all — but I am puzzled why you could not read your paper. You seem to be standing behind this old fellow. You also have the same problem."

And it was a fact. That man also had the same problem; otherwise, there was nothing to be worried about. He should read his paper and let the old man do what he is doing, and if the young lady is not preventing him, is not even taking note of him, it is none of his business.

**If people can keep to their own problems and not go on spreading them all around...because then they become magnified.**

Now what this old man needs is simply a baby's milk bottle, so in his aloneness at night he can suck lukewarm milk from the bottle and enjoy. And in darkness, whether it is a nipple or just a rubber teat, it makes no difference. All that he needs is a small baby's milk bottle every night so that he can die peacefully without any problem. But he is throwing it on a poor woman who has nothing to do with it.

And not only that: somebody else who is absolutely out of the whole thing is disturbed, because he also has the same problem.

Just keep your private problems to yourself. No group therapy is of much help, because whatever you do in the group you cannot do in the society. And the group cannot become your whole life; out of the group you will again be in the same trouble.

What I am giving to you is a simple method that you can do yourself very easily. Clean your unconscious and come into the outside world with other people — with a softer face, cleaner eyes, more human acts.

*Osho: Transmission of the Lamp, #10*

## Holier-Than-Thou?

Osho:

If you repress sex you will become angry; the whole energy that was becoming sex will become anger. And it is better to be sexual than to be angry. In sex at least there is something of love; in anger there is only pure violence and nothing else. If sex is repressed, the person becomes violent — either to others he will be violent, or to himself. These are the two possibilities: either he will become a sadist and will torture others, or he will become a masochist and will torture himself. But torture he will.

Do you know, down the ages, the soldiers have not been allowed to have sexual relationships? Why? Because if soldiers are allowed to have sexual relationships they don't gather enough anger in them, enough violence in them. Their sex becomes a release, they become soft, and a soft person cannot fight. Starve the soldier of sex and he is bound to fight better. In fact, his violence will be a substitute for his sexuality....

*I pulled back my sexual longings,  
and now I discover that I'm angry a lot.* (Kabir)

A great observer he is, a very minute observer. This is what awareness is. He is watching; he represses his sexual desire and watches — “Now what is happening inside?” Soon he finds that he becomes more angry — for no reason at all, just angry, irritated, ready to fight with anybody, any excuse will do.

And remember, sex can be transformed because it is a natural energy; anger is not so natural, one step removed from nature. Now it will be difficult to change anger. First anger will have to be changed into sex, only then can anything be done — that's what my work here is. And that's what I am being condemned for all over the world.

I am trying to change your anger into sex — first that has to be done. That is the way of inner change. First all your perversions have to disappear, and you have to become a natural human being. You have to become a natural animal, to be exact. And then only can you become divine. The animal can be transformed into the divine, but your animal is also very perverted, your animal is not sane — your animal has become insane. First the insanity has to be transformed, changed. Change anger!

*I gave up rage, and now I notice  
that I am greedy all day.*

So he repressed his anger — that's what one will logically do. You repress sex, anger bubbles up; you repress anger. But he is a close observer, a very minute observer. He says: The moment I repressed my anger I became greedy.

This too is proved: if you watch human history you will find a thousand and one proofs for it. For example, in India Mahavira taught non-violence, and the result has been that all the followers of Mahavira became the most greedy people in the world — they are the Jews of India. The Jainas are the Jews of India. Why did they become so greedy?

Mahavira taught them to be non-violent. Obviously, they started repressing anger; that is the only way that seems possible to the stupid mind: Repress anger! Don't be violent. And they tried really hard; in every possible way they tried not to be violent. They even stopped agriculture because it is a kind of violence: you will have to pull the plants and cut the crop, and that is violence because plants have life. So Jainas stopped agriculture completely.

Now, they cannot go to the army, they cannot be *kshatriyas* — they cannot become warriors — because of their ideology of non-violence, and they cannot even be agriculturalists, gardeners; that is impossible. They would not like to become *sudras* — the untouchables — who clean the roads, the sweepers and the cobblers, because that is too humiliating. And *brahmins* won't allow them to function as *brahmins* — *brahmins* are very jealous about that. They have been in power for centuries and they don't allow anybody: nobody can become a *brahmin*; one has to be a *brahmin* only by birth. You may become a great, learned man — that doesn't matter — but you can't be a *Brahmin*. There is no way of becoming a *brahmin*; you have to be born one only. You have to be very careful when you choose your parents; that is the only opportunity to become a *brahmin*.

So Jainas could not be *brahmins*, would not like to become *sudras* were not able to become warriors — then what was left for them? Only business — they became business people. And all their repressed anger became their greed. They became great money-maniacs. Their number is very small; in India their number is so small, not more than thirty lakhs. In a country of sixty crores thirty lakhs is nothing. But they possess more money than anybody else. You will not find a Jainas beggar anywhere; they are all rich people.

Mahavira wanted them to be non-violent, and what really happened was totally different: they became greedy. Repress your anger and you will be greedy....

*I worked hard at dissolving the greed,  
and now I am proud of myself.*

So he repressed his greed and the ultimate result is: he has become a great egoist; he finds himself being very proud. "Look! I have repressed sex, repressed anger, repressed greed — I have done this, I have done that. I have done impossible things!" Now a great 'I' arises, the ego becomes strengthened.

That's why you will find the most crystallized egos in the monks and the nuns. You will not find such crystallized egos anywhere else. The more a person renounces, the more he represses, the more egoistic he becomes. Indians are very egoistic and the reason? — they have all tried in some way or other to be religious. And the only way seems to be repression — and repression brings ego.

A non-repressed person becomes a non-egoist; he cannot carry the ego. There is no prop to support it. He becomes humble, he becomes simple, he becomes ordinary, he has no claim — he knows he is nothing. This whole process that Kabir is describing is beautiful.

Repression is not the way: transformation is the way. Don't repress anything. If sexuality is there, don't repress it otherwise you will create a new complexity — which will be more difficult to tackle. And if you repress anger, greed is even more difficult then, and if you repress greed, arises ego, pride, which is the *most* difficult thing to drop.

Move back: from pride to greed, from greed to anger, from anger to sex. And if you can come to the natural, spontaneous sexuality, things will be very simple. Things will be so simple that you cannot imagine. Then your energy is natural, and natural energy creates no hindrance in transformation. Hence I say: from sex to superconsciousness. Not from anger, not from greed, not from ego, but from sex to superconsciousness.

The transformation can happen only if first you accept your natural being. Whatsoever is natural is good. Yes, more is possible, but the more will be possible only if you accept your nature with totality — if you welcome it, if you have no guilt about it. To be guilty, to feel guilty, is to be irreligious. In the past you have been told just the opposite: Feel guilty and you are religious. I say to you: Feel guilty and you will never be religious. Drop all guilt!

You are whatsoever God has made you. You are whatsoever existence has made you. Sex is not your creation: it is God's gift. Something tremendously valuable is hidden in it — it is just a shell of your *samadhi*. If the seed is broken, the shell is broken, the flower will bloom — but not by repression. You will have to learn inner gardening, you will have to become a gardener, you will have to learn how to use dirty fertilizers, manure, and transform manure into roses.

Religion is the most delicate art.

*Osho: The Fish in the Sea Is Not Thirsty, #13*

# Society Never Teaches You to Be Watchful...

Osho:

Why does man suppress so much and become unhealthy? Because the society teaches you to control, not to transform, and the way of transformation is totally different. For one thing, it is not the way of control at all, it is just the opposite.

**First thing: in controlling you repress, in transformation you express.**

But there is no need to express on somebody else because the 'somebody else' is just irrelevant. Next time you feel angry go and run around the house seven times, and after it sit under a tree and watch where the anger has gone. You have not repressed it, you have not controlled it, you have not thrown it on somebody else — because if you throw it on somebody else a chain is created, because the other is as foolish as you, as unconscious as you. If you throw it on another, and if the other is an enlightened person, there will be no trouble; he will help you to throw and release it and go through a catharsis. But the other is as ignorant as you — if you throw anger on him he will react. He will throw more anger on you, he is repressed as much as you are. Then there comes a chain: you throw on him, he throws on you, and you both become enemies.

Don't throw it on anybody. It is the same as when you feel like vomiting: you don't go and vomit on somebody. Anger needs a vomit. You go to the bathroom and vomit! It cleanses the whole body — if you suppress the vomit it will be dangerous, and when you have vomited you will feel fresh, you will feel unburdened, unloaded, good, healthy. Something was wrong in the food that you took and the body rejects it. Don't go on forcing it inside.

Anger is just a mental vomit. Something is wrong that you have taken in and your whole psychic being wants to throw it out, but there is no need to throw it out on somebody.

**Because people throw it on others, society tells them to control it.**

There is no need to throw anger on anybody. You can go to your bathroom, you can go on a long walk — it means that something is inside that needs fast activity so that it is released. Just do a little jogging and you will feel it is released, or take a pillow and beat the pillow, fight with the pillow, and bite the pillow until your hands and teeth are relaxed. Within a five-minute catharsis you will feel unburdened, and once you know this you will never throw it on anybody, because that is absolutely foolish.

The first thing in transformation then is to express anger, but not on anybody, because if you express it on somebody you cannot express it totally. You may like to kill, but it is not possible; you may like to bite, but it is not possible. But that can be done to a pillow. A pillow means 'already enlightened'; the pillow is enlightened, a buddha. The pillow will not react, and the pillow will not go to any court, and the pillow will not bring any enmity against you, and the pillow will not *do* anything. The pillow will be happy, and the pillow will laugh at you.

**The second thing to remember: be aware.**

In controlling, no awareness is needed; you simply do it mechanically, like a robot. The anger comes and there is a mechanism — suddenly your whole being becomes narrow and closed. If you are watchful control may not be so easy.

Society never teaches you to be watchful, because when somebody is watchful, he is wide open. That is part of awareness — one is open, and if you want to suppress something and you are open, it is contradictory, it may come out. The society teaches you how to close yourself in, how to cave yourself in — don't allow even a small window for anything to go out.

But remember: when nothing goes out, nothing comes in either. When the anger cannot go out, you are closed. If you touch a beautiful rock, nothing goes in; you look at a flower, nothing goes in: your eyes are dead and closed. You kiss a person — nothing goes in, because you are closed. You live an insensitive life.

**Sensitivity grows with awareness.**

Through control you become dull and dead — that is part of the mechanism of control: if you are dull and dead then nothing will affect you, as if the body has become a citadel, a defense. Nothing will affect you, neither insult nor love.

But this control is at a very great cost, an unnecessary cost; then it becomes the whole effort in life: how to control



yourself — and then die! The whole effort of control takes all your energy, and then you simply die. And the life becomes a dull and dead thing; you somehow carry it on.

The society teaches you control and condemnation, because a child will control only when he feels something is condemned. Anger is bad; sex is bad; everything that has to be controlled has to be made to look like a sin to the child, to look like evil.

Mulla Nasruddin's son was growing up. He was ten years of age and so Mulla thought: Now, this is the time. He is old enough and the secrets of life must be revealed to him. So he called him into his study and gave him the lowdown on sex among birds and bees. And then in the end he told him, "When you feel your younger brother is old enough, you tell the whole thing to him also."

Just a few minutes after, when he was passing by the rooms of the kids, he heard the older one, the ten-year-old one, already at work. He was telling the younger: "Look, you know what people do, that stuff people do when they want to get a child, a baby? Well, Dad says birds and bees do the same darn thing."

**A deep condemnation enters about all that is alive.**

And sex is the most alive thing — has to be! It is the source. Anger is also a most alive thing, because it is a protective force. If a child cannot be angry at all, he will not be able to survive. You have to be angry in certain moments. The child has to show his own being, the child has to stand in certain moments upon his own ground; otherwise he will have no backbone.

Anger is beautiful; sex is beautiful. But beautiful things can go ugly. That depends on you. If you condemn them, they become ugly; if you transform them, they become divine. Anger transformed becomes compassion — because the energy is the same. A buddha is compassionate: from where does his compassion come? This is the same energy that was moving in anger; now it is not moving in anger, the same energy is transformed into compassion. From where does love come? A Buddha is loving; a Jesus is love. The same energy that moves into sex becomes love.

So remember, if you condemn a natural phenomenon it becomes poisonous, it destroys you, it becomes destructive and suicidal. If you transform it, it becomes divine, it becomes a God-force, it becomes an elixir; you attain through it to immortality, to a deathless being. But transformation is needed.

*Osho: And the Flowers Showered, #3*

# The Ultimate Science of the Body?

Osho:

A scientist has written to me. He works in a scientific lab where artificial human organs are made — hands, legs, liver, heart — all human parts. His confusion is “whether I am going against nature, because the factory-produced heart is not as good as the natural heart. Am I doing something wrong by being in this profession, by creating artificial hands?”

His confusion is absolutely unfounded.

**Remember, nature has given you intelligence, and the function of intelligence is to improve upon nature. It is just the beginning.**

If your artificial limbs are not so good as the natural ones, don't be worried: within a few years your artificial limbs will be better than the natural ones, because natural limbs are created by blind biology and your limbs will be created by conscious intelligence. And that conscious intelligence is part of nature, so you are not doing anything against nature.

Yes, those who are preaching celibacy are against nature. Those who are preaching against birth control methods are against nature. Those who are making nuclear bombs are against nature. They are all destructive — your work is creative. If your limbs are not yet superior to natural limbs, make more effort, put in more energy. It is just a question of bringing more intelligence into your work.

And it will be a tremendous blessing to humanity if you can create superior parts for the human body, because when somebody dies of a heart attack — life never dies — only his heart has failed; if it can be replaced, he will be again alive.

**You are in the service of life.**

Somebody has a fracture: now, rather than joining the fractured bone, which will never be as strong as it was before, it is better to change the whole bone completely for a new, artificial and better bone. We can make bones which cannot have such accidents.

We can make man capable of changing anything that is not functioning well. There is no need for glasses if eyes can be changed. And there will be real beauty — at the age of seventy, having fresh eyes like a child!

There is no need to feel confused. You are to remember only one single criterion: anything in the service of life is in the service of nature; anything against life is against nature. And intelligence is nature's only hope to improve upon itself...

*From Bondage to Freedom, #11*

# One

Osho:

From outside we are separate from each other; from the inside we are one. That's why awareness is universal. That does not mean that it becomes outside you. It simply means that only awareness is, only consciousness is: there is no longer any distinction of inner and outer.

The distinction between inner and outer is created because there is a mind which is dividing things, making things outside and inside. In awareness mind disappears, and with it all distinction of inner and outer are gone. There is a single oneness.

For thousands of years in India people have been working on the same problem and they don't even say, "Oneness remains," because of a logical difficulty; if there is one, that means there must be two, there must be three. One cannot exist without the whole spectrum of numbers. What meaning will "one" have? If there is no two, three, four, five, six, seven, eight, nine, ten, then what meaning will "one" have? It will not have any meaning.

So in India they don't say, "Only oneness remains," they say, "What remains is nondual" — just a roundabout way not to get caught in any logical difficulty. What remains is a nondual phenomenon. It is not two. They won't say it is one; they will say it is no longer divided. And I think they have a certain insight into it.

When you say "nondual" the other numbers are not implied. But when you say "one" the other numbers are implied. But you need not go crazy; just be aware and don't bother what is in and what is out. Your awareness will make you clear that it is a nondual existence: nothing is in, nothing is out.

In Jaipur in India there is a palace made by a mystic king. He was really a great architect; he planned Jaipur. His name was Jai Singh; hence the name of the city. Jaipur is the only planned city in India, and planned so beautifully! His idea was to defeat Paris, and he would have succeeded but he died. The city remained incomplete, but even the incomplete city gives the sense that he was on the right lines to defeat Paris.

It was one color, the red color of the sannyasin — a whole city of red stones. All the houses, all the shops, made exactly the same, to give you the feeling that all is one: neither is there any possibility of two. And the roads are so beautiful. Just in the middle of the roads are very shadowy trees — the roads are wide enough — and on both sides the pavement is covered so that in the rainy season you need not walk with an umbrella...or in the hot sun with an umbrella. You do not need an umbrella in Jaipur. And everything is exactly the same, made of the same red stone.

This man was trying to make a city which had no differences of any kind. Only one tree was used on all the roadways, miles long. Only one color, only one stone was used, and the same design — a beautiful design.

He made a temple with red stones outside, and inside it is made of small mirrors...millions of mirrors inside. So when you go inside you see yourself reflected in millions of mirrors. You are one, but your reflections are millions.

It is said that once a dog entered and killed himself in the night. Nobody was there: the guard had left the temple, locked it, and the dog remained inside. He would bark at the dogs...millions of dogs. And he jumped from this side to that side and hit himself against the walls. And all those dogs were barking...You can see what would have happened to the poor dog: the whole night he barked and he fought, and he killed himself by hitting himself against the walls.

In the morning when the door was opened the dog was found dead and his blood was all over the place — on the walls — and the neighbors said, "The whole night we were puzzled about what was the matter. This dog continued barking."

That dog must have been an intellectual. Naturally he thought, "So many dogs, my God! I am alone and it is nighttime and the doors are closed, and surrounded by all these dogs.. they are going to kill me!" And he killed himself; there was no other dog at all.

This is one of the basic and essential understandings of mysticism: the people we are seeing all around are only our reflections. We are unnecessarily barking at each other, unnecessarily fighting with each other, unnecessarily afraid of each other. There is so much fear that we are gathering nuclear weapons against each other — and it is just one dog, and all others are just reflections. The way the dog died, there is every possibility that man will die the same way. And against whom? Against his own reflections.

*The Path of the Mystic*

## Familiar Politics: Politics Begins in the Family

Osho:

Politics is a disease, and it should be treated exactly like that. It is more dangerous than cancer and if surgery is needed it should be done. Politics is basically dirty. It has to be because for one post thousands of people are hankering, longing; then naturally they will fight, they will kill, they will do anything.

Our whole program of the mind is so wrong: we have been programmed to be ambitious. And that's where politics is. It is not only in the ordinary world of politics, it has even polluted your ordinary life.

Even a small child starts smiling at the mother, at the father — a bogus smile; he has no depth behind it. But he knows whenever he smiles he is rewarded. He has learned the first rule of being a politician. He is still in his cradle and you have taught him politics.

In human relationships there is politics everywhere.

Man has crippled woman. It is politics.

Women constitute half of humanity. Man has no right to cripple them, but for centuries he has been crippling them completely. He has not allowed them education. He has not allowed them even to listen to the holy scriptures. In many religions he has not allowed them to enter the temple. Or, if he has allowed them, they have a separate section; they cannot stand with the man as equal even before God.

But the beginning is with God himself. You may not be aware...because ordinarily everybody has forgotten. Christians don't mention it, Jews don't mention it. Adam and Eve are emphasized as being the first man and woman; Adam is certainly the first man, but Eve is not the first woman. God made Adam and Lilith, and he made them equal — the same height, the same intelligence, the same strength, the same mind.

But the gods of foolish people cannot be very wise. He made these two, but he could not make a double bed! He made a small bed, and the first night the problem arose of who is going to sleep on the bed and who is going to sleep on the floor. So — the pillow fight is not new, it is as ancient as man — they started throwing things at each other. Both were equal physically and mentally, and the woman was not to be subdued: Adam had to sleep on the floor.

Seeing that all kinds of animals are looking through the windows at what is happening — and the woman was adamant, as she always is — she slept on the bed and poor Adam slept on the floor, but he was very angry. He went to God the next day and said, "This woman won't do. It is too much trouble. Alone I was good. It was my fault that I told you, 'I am alone; give me a companion.'

"What kind of a companion have you given me? And couldn't you have been a little more understanding? How will two persons sleep on a small bed? I need a woman who is not equal to me in any respect."

Lilith was dismantled. Now Eve was created in a totally different way. The first surgery of the world happened. When poor Adam was asleep — perhaps he was given something similar to chloroform — God took out one of his ribs and made a woman out of the rib so that she would never be equal to him; she will be only a rib. And Eve became known as the first woman, but really she was the second. I would have preferred the first woman; she had some salt, some strength. She managed on the first night to put Adam on the floor. He needed it.

But Eve was very much like a slave. All that she used to do was, whenever Adam would come home late and go to sleep she would count his ribs. She was afraid God may have created other women, taking other ribs. And man, since then...perhaps the idea of God is also man's. God is also a male chauvinist: in his trinity there is no place for a woman.

Man has tried to cut in every way the freedom of women.

This is politics; it is not love.

You love a woman but you don't give her freedom. What kind of love is this, which is afraid of giving freedom?

You encage her like a parrot. You can say you love the parrot, but you don't understand you are killing the parrot! You have taken the whole sky away from the parrot and you have given him just a cage. The cage may be made of gold, but even a golden cage is nothing to be compared with the freedom of parrots in the sky, moving from tree to tree, singing their song...not what you force them to say, but what is natural to them, what is authentic to them.

The woman goes on doing things which man wants. She, by and by, has completely forgotten that she is also a human being.

In China, for thousands of years, a husband could kill a wife. Only in 1951 has a new law been made which prevents it. Up to 1951 the husband was empowered: if he wanted to kill his woman it was his business; it was his woman, a possession. The law has no interest in interfering in your possessions. And, moreover, China thinks that women have no souls; only man has a soul.

That's why in the history of China you will not find a single woman of the caliber of Lao Tzu, Chuang Tzu, Lieh Tzu, Confucius, Mencius...not a single woman. If you don't have a soul you are just a thing; you cannot compete with man.

Half of humanity, in every country, in every civilization, has been destroyed by family politics. You may not be calling it "politics," but it is politics. Wherever there is a desire to have power over another person, it is politics. Power is always political...even over small children. The parents think they love them, but it is only in their mind, because they want the children to be obedient — and what does obedience mean? It means all the power is in the hands of the parents.

If obedience is such a great quality, why shouldn't the parents be obedient to the children? If it is such a religious thing, parents should be obedient to children. But it has nothing to do with religion. All that it has to do with is hiding politics in a beautiful word.

Man needs exposure on every point, wherever politics has entered — and it has entered everywhere, in every relationship. It has contaminated the whole life of man, and it is continuously contaminating it.

*The Path of the Mystic*

## Loneliness is pain, alone-ness is peace; hmm?

### Original Question:

*Every time I am on my own, I feel separate, lonely and miserable. I love myself only when I am with others. If I am alone I feel ashamed and dislike myself. It seems as if I judge myself through the eyes of others.*

\* \* \*

### Osho:

It is one of the basic problems. Every human being has to face it.

It is not only you. The way children are brought up is the cause of this whole misery. No child is accepted as he is. He is rewarded if he follows the directions of the parents, the teachers, the elders. Those directions may go against his nature, because those directives were not made by him or for him. Somebody five thousand years before made those principles, and they are still being used in raising the children.

Naturally, every child is displaced. He is not in his own self. He is not himself; he is somebody else. That somebody else is given to you by the society, by others.

So when you are lonely, and there is nobody to dictate to you, you simply relax in your nature. There is no need to perform anything, because there is nobody who is seeing. That relaxing into your own nature makes you feel guilty. You are going against your parents, against the priest, against the society; and they have told you that you, in yourself, are not right. You have accepted it. It has become a conditioned thing in you.

Whatever you do on your own is always condemned, and whatever you do following others is always praised.

In your aloneness there is nobody else there. Naturally, you need not act; you need not be a hypocrite. You simply relax into what you are; but your mind is full of the garbage given by others.

So when you are with others, the others are dictating to you; and when you are alone, the mind that has been created by the others is making you feel ugly, guilty, unworthy.

That's why people don't want to be alone. They want always to be with someone else, because with someone else they cannot relax into their nature. The presence of the other keeps them tense. The other is there, judging every moment, every action and gesture that you are going to make.

So you simply perform a certain act that you have been told is right. Then your mind feels good: it is according to the conditioning. Your mind feels happy that you did well; you are great.

People need crowds. This is the psychological reason why they always want to belong to Hinduism, to Christianity, to Mohammedanism, to this country, to that country, to this race, to that race. Even if that does not suffice, they create rotary clubs, lion clubs.

They cannot be alone. They have to be surrounded by people continuously. Only then, they can keep the tension alive, the act alive. In the crowd, they cannot be themselves.

Alone, why do you feel afraid? To be alone is one of the most beautiful experiences. You are no longer bothered by others; you are no more forcing yourself to do something which is expected. Alone, you can do what you want to do. You can feel what you want to feel. All that you need is to become detached from your mind.

Your mind is not your mind. Your mind is only an agent of the crowd you belong to. It is not in your service; it is in the service of the crowd. The crowd has put a detective in your mind who goes on forcing you, even if you are alone, to perform according to the rules.

The whole secret is to witness the mind; allow your nature and say clearly to the mind, "You are not mine. I came into the world without you. You have been given to me later on by education, by example. You are something alien; you are not part of my nature. So at least when I am alone, leave me alone."

You have to learn to say, "Shut up!" to the mind, and allow your nature full freedom.

You will be immensely surprised what beauties you have, what innocence, what perceptiveness. Once you have learnt that the mind can be put aside, and you can be really alone — because with the mind you are not really alone; all those voices of your parents and teachers and priests and the politicians are recorded in the mind; the mind simply goes on repeating them.

It is a very great strategy played by society against the individual.

One psychologist, Delgado, has been working his whole life on a project — and he has succeeded in the project — which will give you some insight into yourself.

In your brain there are seven hundred centers. All that you do is done through one of the seven hundred centers He has figured out — working for his whole life — which center controls what kind of activity in you; with anger, hate, murder for example — which center is active when somebody gets angry. He has made very small electrodes. Of course, he is not allowed yet to experiment on human beings, but he has a great gift. The whole humanity can be changed by it, and he has worked on animals.

For example, in Spain he showed this. He put the electrode in the brain of a bull, and was standing his ground as the bull was rushing towards him to kill him. Just one foot away from him, the bull suddenly stopped, frozen. What has happened? The people could not believe it. They have never seen such a scene.

They were not aware that it was an experiment. He had a remote controller. He could stop any activity of the bull just by pressing a button in his hand. He allowed the bull to run so close; up to one foot; it could have killed him. But as the button was pressed, the activity completely stopped.

Delgado's experiment is of immense importance. If it gets into the hands of the politicians, it is going to be very dangerous to humanity, because as the child is born....

For example, in Russia, no child can be born in your own house; every child has to be born in the hospital. Now that is the right moment to put any kind of electrode into the child's brain — for example, any electrode that stops him from revolutionary activity against the government, any electrode that prevents him feeling miserable, full of suffering, tortured. The central board of the communist party would have all the remote controls.

They can have a system that if somebody is thinking in terms of anti-communism, on a board a light will show suddenly. And then they just have to push a button, and all his revolution, anti-communism will disappear.

What Delgado has done and proved, has been done to you by society in a more primitive way. But it has been successful up to now. They don't put an electrode in your mind — they had no idea of it — but what they do functions in the same way.

They go on telling you what is right. And continuous repetition of what is right and what is wrong goes on making a spot in your mind without putting in an electrode. By and by, you start thinking that it is your mind which is deciding what is right and what is wrong. It is not so. The society has conditioned you.

That you can see in different societies, because different societies have different conditionings. For example, the American flag has meaning for the American, because from his very childhood he has been told, "Even to sacrifice your life for the flag is something great."

And what is the flag? Just a piece of cloth. It has no intrinsic value. For an Indian, it means nothing; for an American, it means everything. The Indian flag means everything to the Indian; to the American it means nothing.

So it is not your mind that is deciding. It is the mind of the society that has imposed upon you certain ideas. In whatever crowd you happen to be, the crowd gives its mind to you. Slowly slowly, you completely forget that this is not your real self.

My sannyasins have to make a clear-cut distinction. The mind is part of society, not part of you. What is part of you is your awareness, your consciousness, your witnessing. Then you can be alone and immensely happy. In fact, you can be happy only when you are alone.

One who knows how to be ecstatic being alone can be alone in the crowd. Who is going to find out that inside you are completely centered in your witnessing, and you are not at all bothered by the mind?

It takes just a little time but as you go on disidentifying with the mind, the mind loses control over you, and finally it

starts disappearing.

That is the beginning of freedom, the birth of a new man, the birth of an authentic man. Now you will act out of your awareness not out of your mind. You will act moment-to-moment, seeing the situation clearly. There is no problem to worry about what is wrong and what is right.

Your clarity will decide what is right, your clarity will take you towards the right. It may not coincide with the right of your society. That's why society is afraid and wants to put a mind in you.

The old method is a long process. Delgado's method is simple, can be done within seconds, but it is more dangerous too. You can disidentify yourself with the mind that the society has given, but the electrode is a different matter.

Even if you disidentify, the electrode will control your body. You may not like to do something, but the electrode will force you to do it. You are absolutely incapable.

In a way, the discovery can be a blessing, because we can stop all that is ugly in man, all that is inhuman in man with such a simple methodology — just a small operation in your skull, and placing a small electrode.

If you are too much of a man of anger, you can just go to the scientist and tell him that this is your basic trouble: small things make you angry. He can put an electrode at the exact point from where anger arises. He can give you a remote controller to keep in your pocket. Whenever you don't want to be angry, just push the button and anger will simply disappear.

It is good in a way, but spiritually it is not something that I will support. For society it is good, but if you can manage just by a remote control all your emotions, feelings, actions, you will never think of being aware. You will never think of becoming meditative.

Strangely enough, in those seven hundred points in your mind, there is not a single point which can create meditation in you. So it is something beyond the mind, above the mind.

If a man is clear about the whole situation, he can use electrodes, but he should not forget meditation, because he is not only the body and the brain; he is also a luminous being. That experience is possible only through meditation.

So my suggestion to the questioner is: when you are alone, tell the mind, "Shut up! You are not part of me. Leave me alone!"

There is a Sufi story.... A young seeker came to a great Sufi master. As he entered his room and saluted the master with great respect, the master said, "Good. That's perfectly good. What do you want?"

He said, "I want to be initiated."

The master said, "I can initiate you, but what about the crowd that is following you?"

He looked back; there was nobody. He said, "What crowd? I am alone."

The master said, "You are not. Just close your eyes and see the crowd."

The young man closed his eyes and he was surprised. There was the whole crowd that he had left behind: his mother weeping, his father telling him not to go, his wife in tears, his friends preventing him — every face, the whole crowd. The master said, "Now open your eyes. Can you say that people are not following you?"

He said, "I am sorry. You are right. The whole crowd I am carrying within myself."

So the master said, "Your first work is to get rid of the crowd. This is your problem. And once you are finished with the crowd, things are very simple. The day you are finished with the crowd I will initiate you, because I can only initiate you; I cannot initiate this crowd."

The story is meaningful. Even when you are alone you are not alone. And a man of meditation, even though in the crowd of thousands of people, is alone.

When you are alone, nobody can see the crowd, because it is within you. And when a meditative man is in the crowd and yet alone, nobody can see his aloneness, because that too is within him. To know your aloneness is to be acquainted with existence, nature, your reality. And it gives such blissfulness that there is no comparison with any



joy that you have felt in the past.

You are saying that, when you are with people you are perfectly happy. It is not happiness, it is an hallucination of happiness, because your mind is in tune with the people. Alone they are also in the same trouble as you are. So together there is a certain harmony in the mind, and that harmony gives you the sense of happiness. But the sense is very superficial; it has no roots.

Unless you can be blissful in your total aloneness, remember, anything that you think is happiness is only a deception.

Once the thing is clear, it is not difficult to do it. Find time — even for a few minutes, once in a while — just to be alone.

In the beginning you will be miserable, because nobody is there to say how beautiful you are. Nobody is there to say, "What a great artist you are!" There is nobody, just silence around you. But a little patience, and a little alertness not to get identified with the mind, will bring the great revolution which will make you really a sannyasin.

*From Death to Deathlessness*

# The Greatest Alchemy

Osho:

There is only one possibility for sanity to exist in relationships so they don't turn into inferiority and superiority games, so they don't become sado-masochistic tortures. And that only possibility is in the presence of an unconditional love.

Love is the greatest alchemy.

It transforms base metals into gold. Your ingredients are the same — the murderer and the Gautam Buddha are not different as far as their ingredients, their intrinsic potentialities are concerned. It is just that man is not a one dimensional machine.

Man is not one-dimensional; otherwise, his whole world would be sheer boredom. And man's search is basically to be one with existence — separation hurts.

In our other loving relationships, in small measures we are searching for the same unity. In love with a woman, in love with a man, in love with a friend, in love with some creative activity — dance, music, poetry — we are trying to have a certain synchronicity with existence.

Our situation is that of a small child in the forest who has lost his mother and is searching in the forest, not knowing where to go. This situation allows many exploiters...this helplessness is used by those who are in power, by those who have money. The helplessness is used to convert you into a slave, into dependence.

Hence, all the religions have developed particular programs. They begin with God...and with God, your relationship cannot be anything else but that which exists between a puppet and a puppeteer, between the slave and the owner. With God, you cannot expect more than that, because he is the creator; he has made you ; he can at any moment destroy you too. He neither asked you whether you wanted to enter into life nor will he ask you whether you are in favor of destroying the world.

All the gods of all the religions are dictatorial. They are fascist.

I don't have any God; hence I don't have any program for you in which you will be transformed slowly into a slave.

I am fulfilled; nothing more can be added to my experience. That's why the people who are with me will not feel in any way inferior.

Nobody is inferior. People may be in different spaces, but nobody is inferior and nobody is superior. They are all made of the same stuff you call God. How can somebody be superior and somebody be inferior? We belong to the same existence, our roots are nourished by the same existence. Existence makes no distinctions, no discriminations between the sinners and the saints.

My approach is existential Hence, nobody is superior and nobody is inferior here. Naturally, by destroying this complex of inferiority and superiority, we are removing the very possibility of any kind of fascist mentality, fascist personality...because to me, it is inconceivable that a fascist can ever be religious.

Your so-called religious people are more or less all fascist fanatics. They are not in search of truth; they think they have found it already — in their scriptures which are dead, in the old superstitions which even they know have no basis in reality.

Just a clarity of vision dispels all darkness out of which all the monsters are born.

Here with me, whether you are a man or a woman, whether you are white or black, it does not matter; nobody even takes note of it. It is enough that you are a human being. And it is your freedom to choose your own lifestyle; it is your basic right how you want to blossom. Those who love you can help in taking care of the garden in which you are growing — watering your roots, showering their warmth.

It has now been scientifically proved that even the plants know who are their friends and who are their enemies. They have developed something like a cardiogram which is attached to the tree, and if a man comes with the idea to cut a branch of the tree or to uproot the tree — he just has the idea — suddenly the graph that is being made by the cardiogram on the tree starts trembling. It loses the rhythm it had; now you can see how fear is felt by the tree.

Remember that the tree has telepathic sensitivity; otherwise she could not know the thought in the man's mind. He has not done anything; visibly, nothing has happened. And when the gardener comes — with his warmth, with his love — suddenly the graph becomes the most harmonious. Now the tree is no longer afraid, the tree is immensely blissful.

Loving warmth is not only a poetic phenomenon. It is a reality of great importance.

Now the flowers will be bigger, the fruits will be juicier; the tree will respond. Except for man, perhaps there is no ingratitude in this whole existence. The tree cannot give anything more — she cannot give money, she cannot give gold but she can give beautiful flowers, as big as possible, to a loving heart. She can give juicier fruits.

Love has never been thought of as food, but it is a very subtle kind of food. And now psychologists have concluded that if a child gets everything necessary — all the chemicals, all the hormones, food, exercise, fresh air, rest; everything that is necessary for life — still he will die in three to six months unless there is someone to pour love on him. He will not feel that life is worth living without love; he will simply shrink and die. And in thousands of labs around the world, many animals have died in these experiments.

Ordinarily, it is understood that these experiments are being done on animals first and that unless we have found safe principles we do not apply them to human beings. This has been the idea prevalent in the masses. Even the medical professionals — doctors, physicians — also believe in it.

Here with me, you are gathered for a special purpose: the search for the truth, the search for the purest kind of love, the search for a life that is a dance of sheer joy.

Nowhere else in the world are people gathering for the same reasons. They are gathering for the purpose of creating more hatred; they are gathering to create more wars; they are gathering to create more destructive activities in human life. Naturally, we have a sick world, an insane world.

Here, it is impossible to feel any superiority or inferiority. I have tried my best to convince you of only one thing: that enlightenment is your nature; that it is not something achieved, you bring it with your birth. All that you have to do is not to create it but just to open the hidden secret of your life.

The moment you start feeling your inner light, your whole perspective starts changing. You will feel compassionate towards human beings even if they are doing stupid things. And you will feel immensely joyous, celebrating, even though you don't have anything to celebrate. Nothing is needed to celebrate — nly excuses...my birthday is just an excuse! But if you want to celebrate, you will find a thousand and one excuses.

It is your life, and whatever becomes of it is your creation. Remember, there are hidden signatures on it. You cannot disassociate yourself from what you create, from the way you live, the way you respond.

Once you are overflowing with love and blissfulness, you cannot, even in your dreams, act in a way which is humiliating to another. Because the other is not really the other, it is just part of us.

We are one consciousness filling the whole universe. But a little experience will help...and you will start seeing the same light in others. And to see light within yourself and light within others is to live the whole year round surrounded with a festival of lights.

In the outside world, there are people who want to dominate and there are people who want to be dominated. The responsibility is not one-sided. There are people who want to be enslaved, because slavery has one thing about it: it takes all responsibility away from you. Then the responsibility is of your owner. You are just instrumental: whatever he says, you do, but you don't feel any burden. So most human beings deep down want to remain slaves.

Slavery in religion means you remain a Hindu, a Mohammedan, a Christian. And you are afraid also, because your slavery is based only on beliefs. So everybody is trying to protect his flock from coming in contact with others.

Why not have all the people of the planet be emperors? What is the problem? It is a question of understanding the world — and if you understand yourself, to understand the world is not difficult, it is the simplest thing.

Once you have understood that to be an emperor or to be a slave is your decision, who is going to choose to be a slave? When you can put your whole energy into creating something that will give you satisfaction, that will give you a deep sense of fulfillment, a sense that you have not been here unnecessarily, you have contributed something; you have made the world a little more beautiful. A few more flowers you have added to it. If everybody is adding a few

more flowers, this whole world can again become a garden.

There is no need to fight. There is no need for you to be superior to anybody, because I am giving you something which is far higher than superiority. I am making you unique individuals.

*Sermons in Stones*

# Living Outside the Circle

## Original Question:

*I always feel so unworthy of love. I feel this makes me keep my door closed and now my heart is suffering but I have forgotten where the door is.*

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## Osho:

It is one of the crimes that has been committed against everybody everywhere in human society: you have been continuously conditioned and told that you are unworthy.

Because of this conditioning, the major part of humanity has given up even desiring any adventure, any pilgrimage to the stars; they are so convinced of their unworthiness. Their parents were telling them, "You are unworthy." Their teachers were telling them, "You are unworthy." Their priests were telling them, "You are unworthy." Everybody was forcing the idea on them that they were unworthy. Naturally they accepted the idea.

Once you accept the idea of unworthiness, you naturally close. You cannot believe that you have wings, that the whole sky is yours, that you have just to open your wings and the sky is going to be yours, with all its stars.

It is not a question of somewhere you have forgot to open one door. You don't *have* any doors, you don't have any walls. This unworthiness is simply a concept, an idea. You have become hypnotized by the idea.

Since the very beginning, all cultures, all societies have been using hypnotism to destroy individuals — their freedom, their uniqueness, their genius — because the vested interests are not in need of geniuses, not in need of unique individuals, not in need of people who love freedom. They are in need of slaves, and the only psychological way to create slaves is to condition your mind that you are unworthy, that you don't deserve anything; that you don't even deserve whatever you have, you should not go for anything more. Already you owe too much for things which you are not worthy of.

Hypnotism is a simple process of continuous repetition. Just go on repeating a certain idea and it starts settling inside you, and it becomes a thick wall, invisible. There are no doors, no windows; there is no wall either.

George Gurdjieff has remembered his childhood... He was born in the Caucasus, one of the most primitive parts of the world. It is still at the stage where humanity was when it lived through hunting; even cultivation has not started. The people of the Caucasus are great hunters and any society that lives by hunting is bound to be a nomadic society. It cannot make houses, it cannot make cities, because you cannot depend on animals. Today they are available here, tomorrow they are not available here. Certainly you will kill them, and because of your presence they will escape; either they will be killed or they will escape.

Gurdjieff was brought up by a nomadic society, so he was coming from almost another planet. He knew a few things which we have forgotten. He remembers that in his childhood the nomads hypnotized their children, because they cannot carry them continuously while they are hunting. They have to leave them somewhere under a tree, in a safe place. But what is the guarantee that those children will remain there? They have to be hypnotized. So they used a small strategy, and they have used it for centuries.

From the very beginning when the child is very small, they will make him sit under a tree. They will draw a circle around the child with a stick and tell him, "You cannot go out of this circle; if you go out of it, you will be dead."

Now those small children believe, just like you. Why are you Christian?...because your parents told you. Why are you Hindus? Why are you Jainas? Why are you Mohammedans?...because your parents told you.

Those children believe that if they go out of the circle they will die. They grow up with this conditioning. You may try to persuade them: "Come out, I will give you a sweet." They cannot, because death... Even sometimes if they try, they feel as if an invisible wall prevents them, pushes them back into the circle. That wall exists only in their minds; there is no wall, there is nothing. Unless the person who has put them in the circle comes and withdraws the circle, takes the child out, the child remains inside.

The child goes on growing but the idea remains in the unconscious. So even an old man, if his father draws a circle

around him, cannot get out of it. So it is not only a question of the child; the old man also still carries his childhood in his unconscious. It is not a question of one child. The whole group of nomads have put their children under trees nearby, and all the children are sitting there the whole day long. By the time their parents come back, it has become such a conditioning that no matter what happens, the child will not leave the circle.

Exactly the same kind of circles are drawn around you by your society. Of course they are more sophisticated. Your religion is nothing but a circle, but very sophisticated; your church, your temple, your holy book is nothing but a hypnotic circle.

One has to understand that one is living surrounded by many circles which are only in your mind. They don't have a real existence, but they function almost as if they are real.

It is simply a conditioning that you are unworthy. Nobody is unworthy. Existence does not produce people who are unworthy. Existence is not unintelligent. If existence produces so many unworthy people, then the whole responsibility goes to existence. Then it can be definitely concluded that existence is not intelligent, that there is no intelligence behind it, that it is an unintelligent, accidental materialist phenomenon and there is no consciousness in it. This is our whole fight, our whole struggle: to prove that existence is intelligent, that existence is immensely conscious.

It is the same existence which creates Gautam Buddhas. It cannot create unworthy people. You are not unworthy. So there is no question of finding a door; there is only an understanding that unworthiness is a false idea imposed on you by those who want you to be a slave for your whole life.

You can drop it just right now. Existence gives the same sun to you as to Gautam Buddha, the same moon as to Zarathustra, the same wind as to Mahavira, the same rain as to Jesus. It makes no difference, it has no idea of discrimination. For existence, Gautam Buddha, Zarathustra, Lao Tzu, Bodhidharma, Kabir, Nanak or you are just the same. The only difference is that Gautam Buddha did not accept the idea of being unworthy, he rejected the idea.

So drop the idea of unworthiness, it is simply an idea. And with the dropping of it, you are under the sky. There is no question of doors; everything is open, all directions are open. That you are is enough to prove that existence needs you, loves you, nourishes you, respects you.

The idea of unworthiness is created by the social parasites. Drop that idea. Be grateful to existence...because it only creates people who are worthy, it never creates anything which is worthless. It only creates people who are needed.

My emphasis is that every sannyasin should respect himself and feel grateful to existence that he has been required to be here at this juncture of time and space.

*Beyond Psychology*

## Portrait of an Artist as a Lover

### Original Question:

*As an artist, I can easily put my feelings of love and joy into my work. Why can't I express the same feelings to fellow humans?*

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### Osho:

It is easy to be a sculptor because you are working with lifeless objects. You can create beautiful statues but those statues are dead. You cannot relate with them, you are alive. There is no dialogue possible between life and death.

You can appreciate; you can enjoy; it is your creation. You can feel fulfilled — whatever you wanted, you succeeded in doing it. But remember one thing: on the other side, there is no one. You are alone.

Because of this situation, there are people who can love their dogs, who can love their gardens, who can love their cars, who can love anything in the world except man. Because man means you are not alone, the other is there. It is a dialogue. With a statue, it is a monologue. The statue is not going to say anything, is not going to criticize you, is not going to possess you. You possess the statue; you can sell it in the market. But that you cannot do with a human being. That is the problem.

When you start relating with human beings, you have to take into consideration that they are not things, they are consciousnesses. You cannot dominate them...although almost everybody is trying to do that, and spoiling their whole life. The moment you try to dominate a human being, you are creating an enemy, because that human being also wants to dominate. You may call it love, you may call it friendship, but behind the curtain of friendship and love and brotherhood there is a deep will to power. You want to dominate; you don't want to be dominated.

With human beings, you will be in constant conflict. The closer you are, the more the conflict will hurt you. There are thousands of people who have been so wounded by human relationship that they have dropped out of all human love, friendship. They have turned towards things. It is easier: the other party is always willing, whatsoever you want to do.

You are an artist, you sculpt. But have you ever thought about what you are doing? You are cutting chunks of the marble — that you cannot do to a human being, but people are doing that to human beings too. Parents are cutting their children's wings, their freedom, their individuality. Lovers are cutting each other continuously.

To be in love with a human being is not an easy affair. The love affair is the most difficult affair in the world for the simple reason that two consciousnesses, two alive beings, cannot tolerate any kind of slavery.

When the parents say to their children "Don't do this!" even the small child feels hurt, humiliated, insulted. And he's going to do it if he has any guts.

*You* are working on objects, on things. They cannot say yes, they cannot say no. Whatever you want to do with them, you can do, but not with man. It is your fault that you have not yet become mature enough to understand that with human beings, if you want a loving relationship then you should forget all power politics. You can be just a friend, neither trying to dominate the other nor being dominated by the other. It is possible only if you have a certain meditateness in your life. Otherwise, it is not possible.

To love a human being is one of the most difficult things in the world because the moment you start showing your love, the other starts going on a power trip. He knows you are dependent on him or on her. You can be enslaved psychologically and spiritually and nobody wants to be a slave. But all your human relationships turn into slavery.

No statue will make you a slave. On the contrary, the statue makes you a master craftsman, it makes you a creator, an artist. There is no conflict. The real test for love is with human beings.

A man is really intelligent if he can make a human relationship work smoothly. It needs great insight. Creating a statue or making a beautiful painting is one thing — those paints won't say, "I don't want to be put on this corner of the canvas, I simply refuse!" Wherever you want it, the paint is available. But it is not so easy with human beings.

Every human being has a birthright not to be dominated by anyone — but also a birth duty not to try to dominate anyone. And only then, friendship can flower.

Love needs a clarity of vision. Love needs a cleaning of all kinds of ugly things which are in your mind: jealousy, anger, the desire to dominate.

I have heard...in a marriage registrar's office, a couple came to get married. They filled out the forms. The woman looked at the man — they were lovers, and they had come to the registry office against their family, because in India, marriage is not done in the registrar's office. It is available. Legally you can do it but that happens only when you are doing something against the family, against the society.

Those two people must have been in deep love. They had revolted against the society, against the religion, against their parents, against the family. They had risked everything and they were going to be married. The woman looked at the man who was filling out the form — because she had filled out hers — and then she suddenly said to the registrar, "I want an immediate divorce."

He said, "What happened? You are filling out forms for marriage. Even the honeymoon has not happened. In fact, even marriage has not happened because I have not sealed it. Why do you want a divorce so suddenly?"

She said, "I hate this man!"

The registrar said, "This is strange! You brought him here?"

She said, "Yes, I brought him here. I used to love him, but when I saw his form...he has signed in such big letters! He was watching when I was signing. I signed just the way I always sign, and he has signed in letters three times bigger; almost half of the form is his signature! I don't want to live with this man, he has shown his domination, his power."

The registrar said, "Then there is no need of any divorce. Just throw away your forms in the wastepaper basket, because I have not sealed them, and get lost."

Such a small thing, that the man was signing in big letters but it is indicative. It shows that he's a male chauvinist.

What about your whole life? Everything is a problem, everything is a conflict. The reason is that we have accepted a false idea that we know how to love. We don't know. We come from animals — animals don't love. Love is a very new thing in human life. Animals reproduce but they don't love. You will not find in buffalos, Romeo and Juliet, Laila and Majnu, Siri and Farias, Soni and Mahival. No buffalos are interested in such romantic things — they are very earthbound, they reproduce — and nature is perfectly satisfied with buffalos, remember. Nature may be trying to destroy humanity but nature is not trying to destroy buffalos and donkeys and monkeys, no. They are not problems at all.

Love is a new phenomenon that has arisen with human consciousness. You will have to learn it.

Creating beautiful paintings, poetries, sculpture, music, dances — that is all in your hands. But when you come into contact with a human being, you have to understand that on the other side is the same kind of consciousness. You have to give respect and dignity to the person you love. This is the reason why you cannot relate with human beings.

Forget about human beings and love — you simply meditate. That will release in you the insight, the vision, the clarity, and the energy to share.

Love is another name of sharing your abundant energy. You have too much, you are burdened with it. You would like to share it with people you like. Your love — what you call love — is not a sharing, it is a snatching.

You will have to change the meaning of love. It is not something that you are trying to get from the other. And this has been the whole history of love — everybody is trying to get it from the other, as much as possible. Both are trying to get, and naturally, nobody is getting anything. Love is not something to get. Love is something to give. But you can give only when you have it. Do you have love in you? Have you ever asked this question? Sitting silently, have you ever observed? Do you have any love energy to give?

You don't have; neither has anybody else. Then you get caught in a love relationship. Both are pretenders, pretending that they are going to give you the very paradise. Both are trying to convince each other that "Once you get married to me, a thousand Arabian nights will be forgotten — our nights, our days will all be golden."

But you don't know that you don't have anything to give. All these things you are saying just to get. And the other is



doing the same. Once you are married, then there is going to be trouble because both will be waiting for a thousand Arabian nights and not even an Indian night is happening! Then there is an anger, a rage which slowly, slowly becomes poisonous.

Love turning into hate is a very simple phenomenon, because everyone feels betrayed. You show one face at the beach, in the movie hall, on the dance floor. It is perfectly okay for half an hour or one hour sitting on the beach, holding each other's hands, dreaming about the beautiful life that is ahead of you. But once you are married, all that you have been expecting, dreaming, will start evaporating.

My suggestion to you is: meditate. Become more and more silent, quiet, calm. Let a serenity arise in you. That will help you in a thousand and one ways...not only in love, it will also help you to create better sculpture. Because a man who cannot love human beings — how can he create? What can he create? A loveless heart cannot be authentically creative. He can imitate, but he cannot create.

All creation is out of love, understanding, silence.

*Sermons in Stones*

# TRUST

## Original Question:

*I need to trust so badly, I want especially to be able to trust you, and I suffer because I don't.*

\* \* \*

## Osho:

People who trust themselves can trust others. People who don't trust themselves cannot trust anybody. Out of self-trust, trust arises. If you are distrustful about yourself, then you cannot trust me; you cannot trust anybody. If you don't trust yourself, how can you trust your trust? It is going to be your trust. Maybe you trust in me, but it is your trust: you trust in me and you don't trust yourself. So it is not a question about me, it is a deep question about yourself.

Who *are* these people who cannot trust themselves? Something has gone wrong somewhere. First, these are the people who don't have a very good self-image; they are condemnatory towards themselves. They always feel guilty and always feel wrong. They are always defensive and always trying to prove that they are not wrong, but they feel deep down that they *are* wrong. These are the people who have missed, somehow, a loving atmosphere.

Psychologists say that the person who cannot trust himself is bound to have some deep-rooted problem with the mother. The mother-child relationship somewhere did not happen as it should. Because the mother is the first person in the child's experience; if the mother trusts the child, if the mother loves the child, the child starts loving the mother and trusting the mother. Through the mother the child becomes aware of the world. The mother is the window from where he enters existence.

By and by, if there exists a beautiful relationship between the child and the mother, a response, a deep sensitivity, a deep transfer of energies, a flowering...then the child starts trusting others also. Because he knows the first experience was beautiful, there is no reason to think that the second is not going to be beautiful. There is every reason to believe that the world is good.

If in your childhood there was a deep milieu of love around you, you will become religious, trust will arise. You will trust, trust will become your natural quality. Ordinarily, you will not distrust anybody unless somebody tries hard to create distrust in you; only then will you distrust. But distrust will be exceptional. One man deceives you and tries hard to destroy your trust. Maybe trust in that man is destroyed, but you will not start distrusting the whole humanity. You will say, "This is one man, and there are millions of men. Just for one man, why distrust all?"

But if the basic trust is lacking, and something has gone wrong between you and your mother, then distrust becomes your basic quality. ]Then ordinarily, naturally, you distrust. There is no need for anybody to prove. You distrust man, and then if somebody wants you to trust him he will have to work hard, very hard. And even then, you will trust him conditionally. And even then, that trust will not be very comprehensive. It will be very narrow; it will be arrowed at one person. That is the problem.

In the old times people were very trusting. *Shraddha*, trust, was a simple quality. There was no need to cultivate it. In fact, if somebody wanted to become a great skeptic, doubting, then great training was needed, great conditioning was needed. People were simply trustful because love relationships were very, very deep. In the modern world love has disappeared, and trust is nothing but the climax of love, the cream of love. Love has disappeared. Children are born into families where the father and mother are not in love. Children are born; the mother does not care, is not bothered about what happens to them. In fact, she is annoyed because they are a disturbance, and they are disturbing her life. Women are avoiding children, and if they happen it seems like an accident. And there is a deep negative attitude. The child gets that negative attitude; he is poisoned from the very beginning. He cannot trust the mother.

...A philosophy is not born out of the blue. A philosophy comes from your own existence, your own lived experience. If the child has been deep in love with the mother and the mother has showered her love, that is the beginning of all trust for the future. Then the child will make more loving relationships with women, will make more loving relationships with friends, one day will be able to surrender to a master and, finally, will be able to dissolve himself completely into God. But if the basic link is missing then the foundation is missing. Then you try hard, but it becomes more and more difficult. That's what I feel about the questioner.

"I need to trust so badly"...yes, because trust is nourishment. Without trust you remain hungry, you remain starved.

Trust is the most subtle nourishment for life. If you don't trust you cannot really live. You are always in fear; you are surrounded by death, not by life. With a deep trust inside, the whole view changes. Then you are at home and there is no conflict. Then you are not a stranger in the world. Then you are not an alien, you are not a foreigner. You belong to the world, the world belongs to you. The world is happy that you are; the world is protecting you. This feeling of a deep protection gives courage, and gives courage to move into unknown paths.

When the mother is in the home the child has courage. Have you watched it? He can go out on the road, he can move into the garden, and he can do a thousand and one things. When the mother is not there he simply sits inside, he is afraid. He cannot go out; the protection is not there, the protective aura is not there. The atmosphere is totally alien.

If you have lived a childhood of a deep showering of love and trust on you, you gather a beautiful self-image about yourself. And if your parents have been really in deep love with each other, and they were very happy in you because you were the culmination of their love, the crescendo of their love, the actualization of their love; if they were deep in love, then you are the song that is born out of their love. You are the proof, the evidence that they loved each other. You are their creation: they feel happy about you, they accept you, and they accept the way you are. Even if they try to help you, they try to help you in a very loving way. Even if they say sometimes, "Don't do this," you don't feel offended and you don't feel insulted. In fact, you feel cared about.

But when the love is missing and the father and mother go on saying, "Don't do this," and, "Do this," by and by the child starts learning that, "I am not accepted as I am. If I do certain things, I am loved. If I don't do certain things, I am not loved. If I do some other things, I am hated."

So he starts shrinking. His pure being is not accepted and loved. The love is conditional; trust is lost. Then he will never be able to have a beautiful self-image. Because it is mother's eyes which reflect you for the first time, and if you can see happiness there, a bliss, a thrill, a great ecstasy just watching you, you know you are valuable, you know you have intrinsic value. Then it is very easy to trust, very easy to surrender, because you are not afraid. But if you know that you are wrong, then you are always trying to prove that you are right.

People become argumentative. All argumentative people basically are people who don't have good images of themselves. They are very defensive, very touchy. If there is some argumentative person, and you say that, "This thing you have done wrong," he immediately jumps on you, becomes very angry. He cannot even take a small friendly criticism. But if he has a good image about himself he is ready to listen, he's ready to learn, he's ready to respect others' opinions. Maybe they are right, and even if they are right and he is wrong, he is not worried because that doesn't matter. He remains good in his eyes.

People are touchy. They don't want criticism, they don't want somebody to say to them to do this; they don't want somebody to say to them not to do that. And these people think they cannot surrender because they are very powerful. They are just ill, neurotic. Only a powerful man or woman can surrender — weaklings, never. Because in surrender they think their weakness will be known to the whole world.

They know they are weak, they know their inferiority complex, so they cannot bow down. It is difficult for them, because bowing down will be accepting that they are inferior. Only a superior person can bow down; inferior persons can never bow down. They cannot respect anybody because they don't respect themselves. They don't know what respect is, and they are always afraid of surrender because surrender means weakness to them.

So if you feel it difficult to trust, then you have to go back. You have to dig deep into your memories. You have to go into your past. You have to clean your mind of the past impressions. You must be having a great heap of rubbish from your past; unburden it. This is the key to do it: if you can go back not just as memory, but as a reliving.

Make it a meditation. Every day, in the night, for one hour just go back. Try to find out all that has happened in your childhood. The deeper you can go the better — because we are hiding many things that have happened, but we don't allow them to bubble up into consciousness. Allow them to surface. Going every day, you will feel deeper and deeper. First you will remember somewhere when you were at the age of four or five, and you will not be able to go beyond that. Suddenly, a China Wall will face you. But go. By and by, you will see that you are going deeper: three years, two years.

People have reached to the point where they were born from the womb. There have been people who have reached into the memories of the womb, and there are people who have reached beyond that, into the other life when they died.

But if you can reach to the point where you were born, and you can relive that moment, it will be of deep agony, pain. You will almost feel as if you are being born again. You may scream as the child screamed for the first time.

You will feel suffocated as the child felt suffocated when for the first time he was out of the womb — because for a few seconds he was not able to breathe. There was great suffocation: then he screamed and the breath came, and his passages became open, his lungs started functioning. You may have to move to that point.

From there you come back. Go again, come back, every night. It will take at least three to nine months, and every day you will feel more unburdened, more and more unburdened, and trust will arise simultaneously, by the side. Once the past is clear and you have seen all that has happened, you are free of it. This is the key: if you become aware of anything in your memory, you are freed from it. Awareness liberates, unconsciousness creates a bondage. Then trust will become possible.

Psychologists have come across this — that love is food. Just twenty years ago, if somebody had said that love was subtle vitality, then scientists would have laughed. They would have thought, “You are a poet, you live in illusion and dreams. Love and food? — all nonsense.” But now scientific researchers say, “Love IS food.” When a child is given food, that nourishes his body; and if love is not given, then his soul is not nourished. His soul remains immature. Now there are ways to measure whether a child is being loved or not, whether the warmth he needs is being given to him or not. You can give a child all the nourishment he needs, all medical care he needs, in a hospital. Just remove the mother; give him milk, medicine, care, everything, but don’t hug him, don’t kiss him, don’t touch him.

Many experiments have been done. The child, by and by, starts shrinking into himself. He becomes ill, and in most of the cases he dies, for no visible cause at all. Or, if he survives, he survives at the minimum: he becomes an imbecile, an idiot. He will live, but he will live just on the fringe. He will never be deep in life; he has no energy. To hug the child, to give your body’s warmth to him is food, is very subtle food. Now this is being recognized, by and by.

Let me make you one prediction: after twenty or thirty years, psychologists will come to reveal that trust is even a higher food, of a greater potency — higher than love.... Like prayer. Trust is prayerfulness, but it is very subtle. You can feel it. If you have trust, you will suddenly see that with me you are going on a great adventure, and your life starts immediately changing. If you don’t have trust, you will stand there. I go on talking, I go on pulling you; you are stuck — somehow you go on missing me. Let your trust arise. That trust will be a bridge between me and you. Then ordinary words become luminous, then just my presence can become a womb, and you can be reborn.

People who trust because they are afraid, because they want somebody to hang to, to cling to, they are afraid and they want somebody’s hand, they look at the sky and they pray to God just to feel unafraid. Have you watched? Sometimes passing through a dark street in the night you start whistling, or you start singing — not that it is going to help. But it helps in a way. Singing, you become warmer. Singing, you become occupied; fear is repressed. Whistling, you start feeling good. You forget that it is dark and it is dangerous, but it makes no real change in reality. If there is fear and danger it is still there. In fact, it is more, because a person who is engaged in singing can be robbed more easily because he will be less alert. He will be less cautious while whistling. He is creating an illusion around him with whistling. If your trust arises out of fear, it is better not to have that trust. It is false. I have heard....

Mulla Nasrudin climbed into a barber’s chair and asked, “Where is the barber who used to work on the next chair?”

“Oh, that was a sad case,” the barber said. “He became so nervous and despondent over poor business, that one day when a customer said he did not want a massage, he went out of his mind and cut the customer’s throat with a razor. He is now in the state mental hospital. By the way, would you like a massage, sir?”

“Absolutely!” said Mulla Nasrudin.

Out of fear you can say ‘absolutely’, but that will not be trust. Trust is born out of love, and if you find that you cannot trust, then you have to work hard. You have a very loaded past, wrongly loaded. You have to clean it, clear it.

*The Beloved*

# THE HELPLESSNESS OF LOVE

## Original Question:

*My sister is dying. She has always been there for me whenever I needed anything; now when she needs me I feel so utterly helpless.*

\* \* \*

## Osho:

Whenever you love someone you feel totally helpless. That is the agony of love: one cannot feel what one can do. You want to do everything, you want to give the whole universe to the lover or the beloved, but what can you do? If you think that you can do this or that you are still not in a love relationship. Love is very helpless, absolutely helpless, and that helplessness is the beauty because in that helplessness you are surrendered.

Love someone and you will feel helpless; hate someone and you can do something. Love someone and you are absolutely helpless because what can you do? Whatsoever you can do seems insignificant and meaningless; it is never enough. Nothing can be done, and when one feels that nothing can be done, one feels that one is helpless. When one wants to do everything and feels nothing can be done, the mind stops. In this helplessness surrender happens. You are empty. That is why love becomes a deep meditation.

*The Book of Secrets*

The moment of the death of someone you have loved deeply brings your own death into your mind. The moment of death is a great revelation. It makes you feel impotent and helpless. It makes you feel that you are not. The illusion of being disappears.

Anybody will be shaken because suddenly you see that the ground underneath your feet has disappeared. You cannot do anything. Somebody is dying that you love: you would even like to give your life but you cannot. Nothing can be done; one simply waits in deep impotence.

That moment can make you depressed. That moment can make you sad or that moment can send you on a great journey for truth...a great journey into the search. What is this life? If death comes and takes it, what is this life? What meaning does it carry if one is so impotent against death? And remember, everybody is on his or her deathbed. After birth everybody is on his deathbed. There is no other way. All beds are deathbeds, because after birth only one thing is certain and that is death.

Somebody dies today, somebody tomorrow and somebody the day after tomorrow: what is the difference basically? Time cannot make much difference. Time can only create an illusion of life but the life that ends in death is not and cannot be the real life. It must be a dream.

Life is authentic only when it is eternal. Otherwise, what is the difference between a dream and what you call your life? In the night, in deep asleep, a dream is as true as anything is, as real — even more real than what you see with open eyes. By the morning it is gone, not even a trace is left. In the morning when you are awake you see it was a dream and not a reality. This dream of life continues for a few years; then suddenly one is awakened and the whole of life proves to be a dream.

Death is a great revelation. If there were no death there would be no religion. It is because of death that religion exists. It is because of death that a Buddha was born. All buddhas are born because of the realization of death.

When you go and sit by the side of a dying person feel sorry for yourself. You are in the same boat, in the same plight. Death will knock on your door any day. Be ready. Before death knocks, come back home. You should not be caught in the middle; otherwise this whole life disappears like a dream and you are left in tremendous poverty, an inner poverty.

Life, real life, never dies. Then who dies? You die. The "I" dies, the ego dies. The ego is part of death; life is not. So if you can be egoless, then there is no death for you. If you can drop the ego consciously, you have conquered death. If

you are really aware you can drop it in a single step. If you are not so aware you will have to drop it gradually. That depends on you. But one thing is certain: the ego has to be dropped. With the disappearance of the ego, death disappears. With the dropping of the ego, death is also dropped.

Don't feel sorry for the dying person, feel sorry for yourself. Let death surround you. Have the taste of it. Feel helpless, impotent. Who is feeling helpless and who is feeling impotent? The ego — because you see you cannot do anything. You would like to help her and you cannot. You would like her to survive but nothing can be done.

Feel this impotence as deeply as possible and out of this helplessness, a certain awareness, a prayerfulness and a meditation will arise. Use the person's death; it is an opportunity. Use everything as an opportunity.

Be by their side. Sit silently and meditate. Let their death become a pointer to you so that you don't go on wasting your life. The same is going to happen to you.

*The Search*

## FREEDOM'S JUST ANOTHER WORD FOR...LOVE

### Original Question:

*I give as much freedom to my beloved as I possible can. So often, though, I put myself into an uncomfortable situation where I get hurt. Does this mean I don't love myself so much, and that's why I put myself second?*

\* \* \*

### Osho:

It may be much more complicated than you think.

First, the very idea that you give freedom to your beloved is wrong. Who are you to give freedom to your beloved? You can love, and your love implies freedom. It is not something that has to be given. If it has to be given, then there will be the problems that you are facing.

So in the first place you are doing something wrong. You really don't want to give freedom; you would love that no such situation arises in which you have to give freedom. But you have heard me saying again and again that love gives freedom, so you force yourself unconsciously to give freedom, because otherwise your love is not love.

You are in a troubled situation: if you don't give freedom, you start suspecting your love; if you give freedom, which you cannot give, the ego is very jealous and it will raise a thousand and one questions: "Are you not enough for your lover or beloved, that she needs freedom — freedom from you to be with someone else?" It hurts, and that's why you start feeling, "I am putting myself second."

Giving freedom to her you have put somebody else first, and you have put yourself second. That is against the ego, and it is not going to help in any way, because you will take revenge for the freedom that you have given. You would like the same freedom to be given to you — whether you need it or not, that is not the point — just to prove that you are not being cheated.

Secondly, because your beloved has been with someone else you will feel a little strange being with her. That will stand between you and her. She has chosen someone else and dropped you; she has insulted you. And you have been doing so much; you have been so generous that you gave her freedom. Because you are feeling hurt, you are going to hurt her in some way or other.

But the whole thing arises from a misunderstanding. I have not said that if you love, then you have to give freedom. No, I have said that love is freedom.

It is not a question of giving. If you have to give it, then it is better not to give it. Remain the way everybody is. Why create unnecessary complications? Ordinarily, there are enough.

If your love itself has come to that quality that freedom is part of it, that your beloved need not even ask your permission.... In fact, if I was in your place and the beloved was asking my permission, I would be hurt. That means she does not trust my love. My love is freedom. I have loved her; that does not mean that I should close all doors and windows so she cannot laugh with somebody else, dance with somebody else, love somebody else...because who are we?

That is the basic question that everyone has to ask: Who are we? We are all strangers, and on what grounds do we become so authoritative that we can say, "I will give you freedom," or "I will not give you freedom," or "If you love me, then you cannot love anybody else"? These are stupid assumptions, but they have dominated humankind since its very beginnings. And we are still barbarous; we still don't know what love is.

If I love someone, I am grateful that that person allowed me, my love, and did not reject me. This is enough. But I don't become an imprisonment to her: She loved me, and as a reward I am creating a prison around her; I loved her, and she, as a result, is creating a prison around me. Great rewards we are giving to each other!

If I love someone I am grateful and her freedom remains intact. It is not given by me. It is her birthright, and my love cannot take it away. How can love take somebody's freedom away, particularly the person you love? It is her birthright. You cannot even say, "I give freedom to her." Who are you in the first place? — just a stranger. You have met on the road, by the way, accidentally, and she was gracious to accept your love. Just be thankful, and let her live

the way she wants to live, and live the way you yourself want to live. Your lifestyle should not be interfered with.

This is what freedom is. Then love will help you to be less tense, less full of anxieties, less in anguish, and more in joy.

But what goes on happening in the world is just the opposite. Love creates so much misery, so much pain, that there are people who decide finally that it is better not to love anyone. They close the doors of their heart because it is simply hell and nothing else.

But closing the door to love is also closing the door to reality, to existence; hence I will not support it. I will say: Change the whole pattern of love! You have forced love into an ugly situation — change the situation.

Let love become a help for your spiritual growth. Let love become a nourishment to your heart and a courage so that you can open your heart, not only to one individual but to the whole universe.

*Beyond Psychology*



# The Knack of Transforming Feelings

Osho:

This is a beautiful method, it will be very useful for you.

For example, if you are feeling very discontented, what to do? Patanjali [the most famous exponent of Yoga] says ponder on the opposite: if you are feeling discontented, contemplate on contentment: What is contentment?

Bring a balance. If your mind is angry, bring compassion in. Think about compassion and, immediately, the energy changes because they are the same; the opposite is the same energy. Once you bring it in, it absorbs. Anger is there: contemplate on compassion.

Do one thing: keep a statue of Buddha because that statue is the gesture of compassion. Whenever you are angry, go into the room, look at Buddha, sit Buddha-like, and feel compassion. Suddenly you will see a transformation happening within you: the anger is changing, excitement gone...compassion arising. And it is not different energy; it is the same energy — the same energy of anger — changing its quality, going higher. Try it.

It is not suppression, remember. People ask me, "Is Patanjali suppressing? Because when I am angry, if I think about compassion, will it not be a suppression?" No. It is sublimation: it is not suppression. If you are angry and you suppress anger without thinking of compassion then it is suppression. You go on pushing it down and you smile and you act as if you are not angry — and anger is bubbling there and boiling there and ready to explode. Then it is suppression. No, we are not suppressing anything, and we are not creating a smile or anything; we are just changing the inner polarity.

The opposite is the pole. When you feel hateful, think of love. When you feel desire, think of desirelessness and the silence that comes in it. Whatever the case, bring the opposite in and watch what happens within you. Once you know the knack of it, you have become a master. Now you have the key: any moment anger can be changed into compassion, any moment hate can be turned into love, any moment sadness can become ecstasy. Suffering can become bliss because suffering has the same energy as the bliss; the energy is not different. You just have to know how to channel it.

There is no suppression because the whole energy of anger becomes compassion — nothing is left to suppress. In fact, you have expressed it in compassion.

There are two ways of expression. In the West, now, catharsis has become very important. Encounter groups and Primal Therapy believe in catharsis. My own Dynamic Meditation is a method of catharsis because people have lost the key to sublimate. Patanjali does not talk about catharsis at all. Why doesn't he talk about it? People had the key, the knack. They knew how to sublimate. You have forgotten, so I have to teach you catharsis.

Anger is there; it can be transformed into compassion, but you have no idea how to do it. And it is not an art which can be taught; it is a knack. You have to do it and learn it through doing it; there is no other way. It is just like swimming: you have to swim, and err, and sometimes get into danger. Sometimes you will feel lost; that your life is lost, you are drowning. You have to pass all those, and then the knack comes, then you know what it is. It is such a simple thing, swimming.

Have you observed? There are a few things you can learn but you cannot forget: swimming is one of those things. Or cycling: you can learn but you cannot forget. Everything else you can learn and you can forget. A thousand and one things you learned in your school; now you have almost forgotten all. The whole school system seems such a wastage. People learn, and then nobody remembers. Just to take the examination...then finished. Then nothing is remembered. But swimming you cannot forget. If you have not been to the river for fifty years and suddenly you are thrown in, you will swim again as fresh as ever — you will not have a single moment of hesitation about what to do. Why it happens so? Because it is a knack. It cannot be forgotten. It is not a learning; it is not an art. And learning, art, can be forgotten, but a knack? A knack is something that goes so deep into your being it becomes part of you. Sublimation is a knack.

Patanjali never talks about catharsis; I have to talk about it because of *you*. But once you understand, and if you can sublimate, then there is no need for catharsis because catharsis is, in a way, a wastage of energy. But, unfortunately, nothing can be done right now. And you have been suppressed for so many centuries that sublimation looks like suppression, so only catharsis seems to be the way. First you have to be relieved — you become a little weightless, unburdened — and then you can be taught the art of sublimation.

Sublimation is using the energy in a higher way, the same energy being used with a different quality to it. But you can try. Many of you have gone through Dynamic Meditation for a long time. You can try: next time when anger is there, sadness is there, just sit silently and allow the sadness to move towards happiness — just help — push it a little. Don't do too much and don't be in a hurry, because the sadness will be reluctant at first to go towards happiness. Because for centuries, for many lives, you have not allowed it to move that way, it will be reluctant.

It is like a horse whom you are forcing towards a new path on which he has never been, he will be reluctant. He will try to go to the old pattern, to the old path, to the old rut. But by and by persuade it, seduce it. Tell sadness then, "Don't be afraid. It is really groovy! Come this way. You can become happiness, and there is nothing wrong in it and nothing impossible."

Just persuade, talk to your sadness, and one day you will suddenly find the sadness has moved into a new channel: it has become happiness.

*Yoga: The Alpha and Omega*

# Living Without Fear

## Original Question:

*I feel an armor around me that keeps me from coming closer to people. I don't know where it is coming from. How to have it melt away?*

\* \* \*

## Osho:

Everybody has that kind of armor.

There are reasons for it. First, the child is born so utterly helpless into a world he knows nothing of. Naturally he is afraid of the unknown that faces him. He has not yet forgotten those nine months of absolute security, safety, when there was no problem, no responsibility, no worry about tomorrow.

To us those are nine months but to the child it is eternity. He knows nothing of the calendar; he knows nothing of minutes, hours, days, months. He has lived an eternity in absolute safety and security, without any responsibility, and then suddenly he is thrown into a world unknown, where he is dependent for everything on others. It is natural that he will feel afraid. Everybody is bigger and more powerful, and he cannot live without the help of others. He knows he is dependent; he has lost his independence, his freedom. Small incidents may give him some taste of the reality he is going to face in the future.

Napoleon Bonaparte was defeated by Nelson, but in fact the credit should not go to Nelson. Napoleon Bonaparte was defeated by a small incident in his childhood. Now history does not look at things in this way, but to me it is absolutely clear.

When he was just six months old, a wild cat jumped on him. The maidservant who was looking after him had gone for something in the house; he was in the garden in the early morning sun and the fresh air, lying down, and the wild cat jumped on him. It didn't harm him — perhaps it was just being playful — but to the child's mind it was almost death. Since then, he was not afraid of tigers or lions; he could have fought a lion without any arms, with no fear. But a cat? That was a different affair. He was absolutely helpless. Seeing a cat he was almost frozen; he became again a six-month-old small child, with no defense, with no capacities to fight. In those small child's eyes that cat must have looked very big; it was a wild cat. The cat may have looked into the eyes of the child.

Something in his psyche became so impressed by the incident that Nelson exploited it. Nelson was no comparison to Napoleon, and Napoleon was never defeated in his life; this was his first and last defeat. He would not have been defeated, but Nelson had brought seventy cats at the front of the army.

The moment Napoleon saw those seventy wild cats his mind stopped functioning. His generals could not understand what had happened. He was no longer the same great warrior; he was almost frozen with fear, trembling. He had never allowed any of his generals to arrange the army, but today he said, with tears in his eyes, "I am incapable of thinking — you organize the army. I will be here but I am incapable of fighting. Something has gone wrong for me."

He was removed, but without Napoleon his army was not capable of fighting Nelson, and seeing the situation of Napoleon, everybody in his army became a little afraid: something very strange was happening.

A child is weak, vulnerable, insecure. Autonomously he starts creating an armor, a protection, in different ways. For example, he has to sleep alone. It is dark and he is afraid, but he has his teddy bear, and he believes that he is not alone; his friend is with him. You will see children dragging their teddy bears at airports, at railway stations. Do you think it is just a toy? To you it is, but to the child it is a friend. And a friend when nobody else is helpful — in the darkness of the night, alone in the bed, still he is with him. He will create psychological teddy bears.

It is to be reminded to you that although a grown-up man may think that he has no teddy bears, he is wrong. What is his God? Just a teddy bear. Out of his childhood fear, man has created a father figure who knows all, who is all-powerful, who is everywhere present; if you have enough faith in him he will protect you. But the very idea of protection, the very idea that a protector is needed, is childish. Then you learn prayer; these are just parts of your psychological armor. Prayer is to remind God that you are here, alone in the night.

In my childhood I was always wondering... I loved the river, which was just close by, just a two-minutes' walk from

my house. Hundreds of people used to take a bath there and I was always wondering.... In summer when they take a dip in the river they don't repeat the name of God He will create psychological teddy bears "Hare Krishna, Hare Rama" He will create psychological teddy bears no. But in the cold winter they repeat, "Hare Krishna, Hare Rama." They take a quick dip, repeating, "Hare Krishna, Hare Rama."

I was wondering, does the season make a difference? I used to ask my parents, "If these are devotees of 'Hare Krishna, Hare Rama,' then summer is as good as winter."

But I don't think that it is God or prayer or religion; it is simply the cold! They are creating an armor with "Hare Krishna, Hare Rama." They are diverting their minds. It is too cold, and a diversion is needed — and it helps. In summer there is no need; they simply forget all about what they have been doing the whole winter.

Our prayers, our chantings, our mantras, our scriptures, our gods, our priests, are all part of our psychological armor. It is very subtle. A Christian believes that he will be saved — nobody else. Now that is his defense arrangement. Everybody is going to fall into hell except him, because he is a Christian. But every religion believes in the same way that only they will be saved.

It is not a question of religion. It is a question of fear and being saved from fear, so it is natural in a way. But at a certain point of your maturity, intelligence demands that it should be dropped. It was good when you were a child, but one day you have to leave your teddy bear, just the same as one day you have to leave your God, just the same as one day you have to leave your Christianity, your Hinduism. Finally, the day you drop all your armor means you have dropped living out of fear.

And what kind of living can be out of fear? Once the armor is dropped you can live out of love, you can live in a mature way. The fully matured man has no fear, no defense; he is psychologically completely open and vulnerable.

At one point the armor may be a necessity...perhaps it is. But as you grow, if you are not only growing old but also growing up, growing in maturity, then you will start seeing what you are carrying with you. Why do you believe in God? One day you have to see for yourself that you have not seen God, you haven't had any contact with God, and to believe in God is to live a lie: you are not being sincere.

What kind of religion can there be when there is no sincerity, no authenticity? You cannot even give reasons for your beliefs, and still you go on clinging to them.

Look closely and you will find fear behind them.

A mature person should disconnect himself from anything that is connected with fear. That's how maturity comes.

Just watch all your acts, all your beliefs, and find out whether they are based in reality, in experience, or based in fear. And anything based in fear has to be dropped immediately, without a second thought. It is your armor. I cannot melt it. I can simply show you how you can drop it.

We go on living out of fear — that's why we go on poisoning every other experience. We love somebody, but out of fear: it spoils, it poisons. We seek truth, but if the search is out of fear then you are not going to find it.

Whatever you do, remember one thing: Out of fear you are not going to grow. You will only shrink and die. Fear is in the service of death.

Mahavira is right: he makes fearlessness a fundamental of a fearless person. And I can understand what he means by fearlessness. He means dropping all armor. A fearless person has everything that life wants to give to you as a gift. Now there is no barrier. You will be showered with gifts, and whatever you do you will have a strength, a power, a certainty, a tremendous feeling of authority.

A man living out of fear is always trembling inside. He is continuously on the point of going insane, because life is big, and if you are continuously in fear... And there is every kind of fear. You can make a big list, and you will be surprised how many fears are there — and you are still alive! There are infections all around, diseases, dangers, kidnapping, terrorists...and such a small life. And finally there is death, which you cannot avoid. Your whole life will become dark.

Drop the fear! The fear was taken up by you in your childhood unconsciously; now consciously drop it and be mature. And then life can be a light which goes on deepening as you go on growing.

*Beyond Psychology*

# The Revolution Called Ecstasy

## Original Question:

*How is it that we usually choose to be unhappy? How is it that we don't feel aware that it is a choice?*

\* \* \*

## Osho:

### Part One

This is one of the most complex human problems. It has to be considered very deeply, and it is not theoretical — it concerns you. This is how everybody is behaving...always choosing the wrong, always choosing the sad, the depressed, the miserable. There must be profound reasons for it, and there are.

The first thing: the way human beings are brought up plays a very definite role in it. If you are unhappy you gain something from it, you always gain. If you are happy you always lose.

From the very beginning an alert child starts feeling the distinction. Whenever he is unhappy everybody is sympathetic towards him, he gains sympathy. Everybody tries to be loving towards him, he gains love. And even more than that: whenever he is unhappy everybody is attentive towards him, he gains attention. Attention works like food for the ego, a very alcoholic stimulant. It gives you energy; you feel you are somebody. Hence so much need, so much desire to get attention.

If everybody is looking at you, you become important. If nobody is looking at you, you feel as if you are not there, you are no more, you are a non-being. People looking at you, people caring about you gives you energy. The ego exists in relationship. The more people pay attention to you, the more you gain ego. If nobody looks at you, the ego dissolves. If everybody has completely forgotten you, how can the ego exist? How can you feel that you are? Hence the need for societies, associations, clubs. All over the world clubs exist — Rotary, Lions', Masonic Lodges...millions of clubs and societies. These societies and clubs exist only to give attention to people who cannot get attention in other ways.

It is difficult to become a president of a country. It is difficult to become a mayor of a corporation. It is easier to become the president of a Lions' Club; then a particular group gives you attention. You are very important — doing nothing! Lions' Clubs, Rotary Clubs...doing nothing at all but still they feel they are something important. The president goes on changing; one this year, another next year. Everybody gets attention. It is a mutual arrangement, and everybody feels important.

From the very beginning the child learns the politics. The politics are: look miserable, then you get sympathy, then everybody is attentive. Look ill; you become important. An ill child becomes dictatorial; the whole family has to follow him — whatsoever he says is the rule.

When he is happy nobody listens to him. When he is healthy nobody cares about him. When he is perfect nobody is attentive. From the very beginning we start choosing the miserable, the sad, the pessimistic, the darker side of life. That's one thing.

A second thing related to it is: whenever you are happy, whenever you are joyful, whenever you feel ecstatic and blissful, everybody is jealous of you. Jealousy means that everybody is antagonistic, nobody is friendly; at that moment everybody is an enemy. So you have learnt not to be so ecstatic that everybody becomes inimical towards you — not to show your bliss, not to laugh.

Look at people when they laugh. They laugh very calculatingly. It is not a belly laugh, it is not coming from the very depth of their being. They first look at you, then they judge...and then they laugh. And they laugh to a particular extent, to the extent you will tolerate, to the extent which will not be taken amiss, the extent where nobody will become jealous.

Even our smiles are political. Laughter has disappeared; bliss has become absolutely unknown, and to be ecstatic is almost impossible because it is not allowed. If you are miserable nobody will think you are mad. If you are ecstatic and dancing everybody will think you are mad. Dance is rejected, singing is not accepted. A blissful man...we think something has gone wrong.

What type of society is this? If someone is miserable everything is okay; he fits because the whole society is miserable, more or less. He is a member; he belongs to us. If somebody becomes ecstatic we think he has gone berserk, insane. He doesn't belong to us...and we feel jealous.

Because of jealousy we condemn him. Because of jealousy we will try in every way to put him back to his old state. We call that old state normality. Psychoanalysts will help, psychiatrists will help to bring that man to the normal misery.

In the West, the whole society is turning against psychedelics. The law, the state, the government, the legal experts, the high courts, the legislators, priests, popes...everybody is turning against them. They are not really against psychedelics, they are against people being ecstatic. They are not against alcohol, they are not against other things which are drugs, but they are against psychedelics because psychedelics can create a chemical change in you. And the old crust that the society has created around you, the imprisonment in misery, can be broken, there can be a breakthrough. You can come out of it, even for a few moments, and be ecstatic.

Society cannot allow ecstasy. Ecstasy is the greatest revolution. I repeat it: ecstasy is the greatest revolution. If people become ecstatic the whole society will have to change, because this society is based on misery.

If people are blissful you cannot lead them to war — to Vietnam, or to Egypt, or to Israel. No. Someone who is blissful will just laugh and say: This is nonsense!

If people are blissful you cannot make them obsessed with money. They will not waste their whole lives just accumulating money. It will look like madness to them that a person is destroying his whole life, just exchanging his life for dead money, dying and accumulating money. And the money will be there when he is dead. This is absolute madness! But this madness cannot be seen unless you are ecstatic.

If people are ecstatic then the whole pattern of this society will have to change. This society exists on misery. Misery is a great investment for this society. So we bring up children...from the very beginning we create a leaning towards misery. That's why they always choose misery.

In the morning for everybody there is a choice. And not only in the morning, every moment there is a choice to be miserable or to be happy. You always choose to be miserable because there is an investment. You always choose to be miserable because that has become a habit, a pattern, you have always done that. You have become efficient at doing it, it has become a track. The moment your mind has to choose, it immediately flows towards misery.

Misery seems to be downhill, ecstasy seems to be uphill. Ecstasy looks very difficult to reach but it is not so. The real thing is quite the opposite: ecstasy is downhill, misery is uphill. Misery is a very difficult thing to achieve, but you have achieved it, you have done the impossible...because misery is so anti-nature. Nobody wants to be miserable and everybody is miserable.

Society has done a great job. Education, culture, and the culturing agencies, parents, teachers — they have done a great job. They have made miserable creatures out of ecstatic creators. Every child is born ecstatic. Every child is born a god. And every man dies a madman.

Unless you recover, unless you reclaim your childhood, you will not be able to become the white clouds I am talking about. This is the whole work for you, the whole *sadhana* — how to regain childhood, how to reclaim it. If you can become children again then there is no misery.

I don't mean that for a child there are no moments of misery — there are. But still there is no misery. Try to understand this.

A child can become miserable, he can be unhappy, intensely unhappy in a moment, but he is so total in that unhappiness, he is so one with that unhappiness that there is no division. The child separate from unhappiness is not there. The child is not looking at his unhappiness separate, divided. The child *is* unhappiness — he is so involved in it. When you become one with unhappiness, unhappiness is not unhappiness. If you become so one with it, even that has a beauty of its own.

So look at a child — an unspoiled child, I mean. If he is angry, then his whole energy becomes anger; nothing is left behind, no holding back. He has moved and become anger; there is nobody manipulating and controlling it. There is no mind. The child has become anger; he is not angry, he has become the anger. And then see the beauty, the flowering of anger. The child never looks ugly; even in anger he looks beautiful. He just looks more intense, more vital, more alive...a volcano ready to erupt. Such a small child, such a great energy, such an atomic being — with the

whole universe to explode!

And after this anger the child will be silent. After this anger the child will be very peaceful. After this anger the child will relax. We may think it is very miserable to be in that anger but the child is not miserable — he has enjoyed it.

If you become one with anything you become blissful. If you separate yourself from anything, even if it is happiness, you will become miserable.

So this is the key. To be separate as an ego is the base of all misery; to be one, to be flowing, with whatsoever life brings to you, to be in it so intensely, so totally, that you are no more, you are lost, then everything is blissful.

The choice is there, but you have even become unaware of the choice. You have been choosing the wrong so continuously, it has become such a dead habit, that you simply choose it automatically. There is no choice left.

Become alert. Each moment when you are choosing to be miserable remember: this is your choice. Even this mindfulness will help, the alertness that this is my choice and I am responsible, and this is what I am doing to myself, this is my doing. Immediately you will feel a difference. The quality of mind will have changed. It will be easier for you to move towards happiness.

Once you know that this is your choice, then the whole thing has become a game. Then if you love to be miserable, be miserable, but remember, this is your choice and don't complain. There is nobody else who is responsible for it. This is your drama. If you like this way, if you like a miserable way, if you want to pass through life in misery, then this is your choice, your game. You are playing it. Play it well!

Then don't go and ask people how not to be miserable. That is absurd. Don't go and ask masters and gurus how to be happy. The so-called gurus exist because you are foolish. You create the misery, and then you go and ask others how to uncreate it. And you will go on creating misery because you are not alert to what you are doing. From this very moment try, try to be happy and blissful

*My Way: The Way of the White Cloud*

# The Law of Magic

Osho:

## Part Two

I will tell you one of the deepest laws of life. You may not have thought about it at all. You have heard — the whole of science depends on it — that cause and effect is the base. You create the cause and the effect follows. Life is a causal link. You put the seed in the soil and it will sprout. If the cause is there, then the tree will follow. The fire is there: you put your hand in it and it will burn. The cause is there and the effect will follow. You take poison and you will die. You arrange for the cause and then the effect follows.

This is one of the most basic scientific laws, that cause and effect is the innermost link of all processes of life. Religion knows about a second law which is still deeper than this. But the second law which is deeper than this will look absurd if you don't know it and don't experiment with it.

Religion says: Produce the effect and the cause follows. This is absolutely absurd in scientific terms. Science says: If the cause is there, the effect follows. Religion says the converse is also true: you create the effect, and see: the cause follows.

There is a situation in which you feel happy. A friend has come, a beloved has called. A situation is the cause — you feel happy. Happiness is the effect. The coming of the beloved is the cause. Religion says: Be happy and the beloved comes. Create the effect and the cause follows.

This is my own experience, that the second law is more basic than the first. I have been doing it and it has been happening. Just be happy: the beloved comes. Just be happy: friends are there. Just be happy: everything follows.

Jesus says the same thing in different words: Seek ye first the Kingdom of God, then all else will follow. But the Kingdom of God is the end, the effect. Seek ye first the end — the end means the effect, the result — and the cause will follow. This is as it should be.

It is not only that you place a seed in the soil and the tree follows; let there be a tree and there are millions of seeds. If the cause is followed by the effect, the effect is again followed by the cause. This is the chain! Then it becomes a circle — start from anywhere, create the cause or create the effect.

I tell you, it is easier to create the effect because the effect depends totally upon *you*; the cause may not be so dependent on you. If I say I can only be happy when a certain friend is there, then it depends on a certain friend, whether he is there or not. If I say I cannot be happy until I attain this much wealth, then it depends on the whole world and the economic situations and everything. It may not happen, and then I cannot be happy.

The cause is beyond me. The effect is within me. The cause is in the surroundings, in the situations — the cause is without. The effect is me! If I can create the effect, the cause will follow.

Choose happiness — that means you are choosing the effect — and then see what happens. Choose ecstasy and see what happens. Choose to be blissful and see what happens. Your whole life will change immediately and you will see miracles happening around you...because now you have created the effect and causes will have to follow.

This will look magical; you can even call it "The Law of Magic." The first is the law of science and the second is the law of magic. Religion is magic, and you can be the magician. That's what I teach you: to be the magician, to know the secret of magic.

Try it! You have been trying the other your whole life — not only this but many other lives also. Now listen to me! Try this magic formula, this mantra I give to you. Create the effect and see what happens; causes immediately surround you, they follow. Don't wait for the causes; you have waited long enough. Choose happiness and you will be happy.

What is the problem? Why can't you choose? Why can't you work on this law? Because your mind, the whole mind, which has been trained by scientific thinking, says that if you are not happy and you try to be happy, that happiness will be artificial. If you are not happy and you try to be happy that will be just acting, that will not be real. This is what scientific thinking says, that that will not be real, you will be just acting.

But you don't know: life energy has its own ways of working. If you can act totally it will become the real. The only



thing is, the actor must not be there. Move totally in it, then there is no difference. If you are acting half-heartedly then it will remain artificial.

If I say to you dance and sing and be blissful, and you try half-heartedly, just to see what happens, but you remain behind...and you go on thinking: This is just artificial. I am trying but this is not coming, this is not spontaneous — then it will remain acting, a waste of time.

If you try, then try wholeheartedly. Don't remain behind, move into it, become the acting — dissolve the actor into acting and then see what happens. It will become real and then you will feel it is spontaneous. You have not done it; you will know then that it has happened. But unless you are total this cannot happen. Create the effect, be in it completely, see and observe the results.

I can make you kings without kingdoms; you only have to act like kings, and act so totally that before you even a *real* king will appear as if he is just acting. And when the whole energy has moved into it, it becomes reality! Energy makes anything real. If you wait for kingdoms they never come.

Even for a Napoleon, for an Alexander, who had big kingdoms, they never came. They remained miserable because they didn't come to realize the second, more basic and primal law of life. Alexander was trying to create a bigger kingdom, to become a bigger king. His whole life was wasted in creating the kingdom, and then there was no time left for him to be king. He died before the kingdom was complete.

This has happened to many. The kingdom can never be complete. The world is infinite; your kingdom is bound to remain partial. With a partial kingdom how can you be a total king? Your kingdom is bound to be limited and with a limited kingdom how can you be the emperor? It is impossible. But you can be the emperor. Just create the effect.

Swami Ram, one of the mystics of this century, went to America. He used to call himself *Badshah* Ram, Emperor Ram. And he was a beggar! Somebody said to him: You are just a beggar, but you go on calling yourself the emperor. So Ram said: Don't look at my things, look at me. And he was right, because if you look at things then everybody is a beggar...even an emperor. He may be a bigger beggar, that's all. When Ram said: Look at me! in that moment, Ram was the emperor. If you looked, the emperor was there.

Create the effect, become the emperor, be a magician... and from this very moment, because there is no need to wait. One has to wait if the kingdom has to come first. If the cause has to be created first, then one has to wait and wait and wait and postpone. There is no need to wait to create the effect. You can be the emperor this very moment.

When I say, Be! Just be the emperor and see: the kingdom follows.... I have known it through my experience. I am not talking to you about a theory or a doctrine. Be happy, and in that peak of happiness you will see the whole world is happy with you.

There is an old saying: Laugh and the world laughs with you; cry, and you cry alone. Even the trees, the rocks, the sand, the clouds...if you can create the effect and be ecstatic, they will all dance with you; then the whole existence becomes a dance, a celebration.

But it depends on you, if you can create the effect. And I say to you, you *can* create it. It is the easiest thing possible. It looks very difficult because you have not tried it yet. Give it a try!

*My Way: The Way of the White Clouds*

# SELF - COMPASSION

Osho:

If you don't love yourself you will never be able to love anybody else. If you are not kind to yourself you cannot be kind to anybody else. Your so-called saints who are so very hard on themselves are just pretending that they are kind to others. It is not possible. Psychologically it is impossible. If you cannot be kind to yourself, how can you be kind to others?

Whatsoever you are with yourself you are with others. Let that be a basic dictum. If you hate yourself you will hate others — and you have been *taught* to hate yourself. Nobody has ever said to you, "Love yourself!" The very idea seems absurd: loving oneself? The very idea makes no sense — loving oneself? We always think that to love one needs somebody else. But if you don't learn it with yourself you will not be able to practise it with others.

You have been told, constantly conditioned, that you are not of any worth. From every direction you have been shown, you have been told, that you are unworthy, that you are not what you should be, that you are not accepted as you are. There are many shoulds hanging over your head, and those shoulds are almost impossible to fulfill. And when you cannot fulfill them, when you fall short, you feel condemned. A deep hatred arises in you about yourself.

How can you love others? So full of hatred, where are you going to find love? So you only pretend, you only show that you are in love. Deep down you are not in love with anybody; you cannot be. Those pretensions are good for a few days, then the color disappears, then reality asserts itself.

Every love-affair is on the rocks. Sooner or later, every love-affair becomes very poisoned. And how does it become so poisoned? Both pretend that they are loving, both go on saying that they love. The father says he loves the child; the child says he loves the father. The mother says she loves her daughter, and the daughter goes on saying the same thing. Brothers say they love each other. The whole world talks about love, sings about love...and can you find any other place so loveless? Not an iota of love exists — and there are mountains of talk, Himalayas of poetry about love.

It seems all these poetries are just compensations. Because we cannot love, we have somehow to believe through poetry, singing, that we love. What we miss in life we put in poetry. What we go on missing in life, we put in the film, in the novel. Love is absolutely absent, because the first step has not been taken yet.

The first step is: accept yourself as you are; drop all shoulds. Don't carry any ought on your heart! You are not to be somebody else; you are not expected to do something which doesn't belong to you. You are just to be yourself. Relax and just be yourself. Be respectful to your individuality. and have the courage to sign your own signature. Don't go on copying others signatures.

You are not expected to become a Jesus or a Buddha or a Ramakrishna; you are simply expected to become yourself. It was good that Ramakrishna never tried to become somebody else, so he became Ramakrishna. It was good that Jesus never tried to become like Abraham or Moses, so he became Jesus. It is good that Buddha never tried to become a Patanjali or Krishna; that's why he became a Buddha.

When you are not trying to become anybody else, then you simply relax; then a grace arises. Then you are full of grandeur, splendor, harmony...because then there is no conflict! nowhere to go, nothing to fight for; nothing to force, enforce upon yourself violently. You become innocent.

In that innocence you will feel compassion and love for yourself. You will feel so happy with yourself that even if God comes and knocks at your door and says, "Would you like to become somebody else?" you will say, "Have you gone mad?! I am perfect! Thank-you, but never try anything like that — I am perfect as I am."

The moment you can say to God, "I am perfect as I am, I am happy as I am, "this is what in the East we call *shraddha* — trust; then you have accepted yourself and in accepting yourself you have accepted your creator. Denying yourself you deny your creator.

If you go and see a painting of Picasso's and you say, "This is wrong and that is wrong, and this color should have been this way," you are denying Picasso. The moment you say, "I should be like this," you are trying to improve upon God. You are saying, "You committed blunders; I should have been like this, and you have made me like this?" You are trying to improve upon God. It is not possible. Your struggle is in vain; you are doomed to failure.

And the more you fail, the more you hate. The more you fail, the more you feel condemned. The more you fail, the more you feel yourself impotent. And out of this hatred, impotency, how can compassion arise? Compassion arises

when you are perfectly grounded in your being. You say, "Yes, this is the way I am." You have no ideals to fulfill. And immediately fulfillment starts happening!

The roses bloom so beautifully because they are not trying to become lotuses. And the lotuses bloom so beautifully because they have not heard the legends about other flowers. Everything in nature goes so beautifully in accord, because nobody is trying to compete with anybody, nobody is trying to become anybody else. Everything is the way it is.

Just see the point! Just be yourself and remember you cannot be anything else, whatsoever you do. All effort is futile. You have to be just yourself.

There are only two ways. One is: rejecting, you can remain the same; condemning, you can remain the same; or: accepting, surrendering, enjoying, delighting, you can be the same. Your attitude can be different, but you are going to remain the way you are, the person you are. Once you accept, compassion arises. And then you start accepting others!

Have you observed: it is very difficult to live with a saint, very difficult. You can live with a sinner; you cannot live with a saint because a saint will be condemning you continuously: by his gesture, by his eyes, the way he will look at you, the way he will talk at you. A saint never talks with you; he talks at you. He never just looks at you; he has always some ideals in his eyes, clouding. He never sees you. He has something far away and he goes on comparing you with it...and, of course, you always fall short. His very look makes you a sinner. It is very difficult to live with a saint...because he does not accept himself, how can he accept you? He has many things in him. jarring notes he feels. he has to go beyond. Of course, he sees the same things in you in a magnified way.

But to me only that person is a saint who has accepted himself, and in his acceptance has accepted the whole world. To me, that state of mind is what sainthood is: the state of total acceptance. And that is healing, therapeutic. Just being with somebody who accepts you totally is therapeutic. You will be healed.

*A Sudden Clash of Thunder*

# The Human Condition—ing

## Original Question:

*You spoke on the no-problem, the non-existence of our problems. I was brought up in a repressive Catholic family and spent twenty-one years in an equally crazy education system. Are you saying that all the coats of armor, all the conditionings and repressions do not exist and can be dropped immediately? What about the imprints left on the brain and on the musculature of the body?*

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## Osho:

This is a very significant question. The question is significant because it shows two different approaches concerning the inner reality of man.

The Western approach is to think about the problem, to find the causes of the problem, to go into the history of the problem, into the past of the problem, to uproot the problem from the very beginning, to uncondition the mind, or to recondition the mind, to recondition the body, to take out all those imprints that have been left on the brain. This is the Western approach. Psychoanalysis goes into the memory; it works there. It goes into your childhood, into your past; it moves backwards. It finds out from where the problem has arisen. Maybe fifty years ago, when you were a child, the problem arose in your relationship with your mother; then psychoanalysis will go back.

Fifty years of history! It is a very long, dragging affair. And even then it doesn't help much because there are millions of problems. It is not only a question of one problem. You can go into one problem's history; you can look into your autobiography and find the causes and maybe you can eliminate one problem, but there are *millions* of problems. If you start going into each problem to solve one life's problems you will need millions of lives. This is absurd!

Now, the same psychoanalytical approach has gone into the body: Rolfing, bio-energetics, and other methods are there which try to eliminate imprints on the body, in the musculature. Again, you have to go into the history of the body. But one thing is certain about both approaches, which are on the same logical pattern, that the problem comes from the past, so somehow it has to be tackled in the past.

The East has a totally different outlook. First, it says no problem is serious. The moment you say no problem is serious, the problem is almost ninety-nine percent dead. Your whole vision changes about it. The second thing the East says is: the problem is there because you are identified with it. It has nothing to do with the past, nothing to do with its history. You are identified with it; that is the real thing. And that is the key to solve all problems.

For example: you are an angry person. If you go to the psychoanalyst, he will say, "Go into the past: how did this anger arise? In what situations did it become more and more conditioned and imprinted on your mind? We will have to wash out all those imprints; we will have to wipe them off. We will have to clean your past completely."

If you go to an Eastern mystic, he will say, "You think that you are anger, you feel identified with the anger. That is where things are going wrong. Next time anger happens, just be a watcher, just be a witness. Don't get identified with the anger. Don't say, 'I am anger.' Don't say, 'I am angry.' Just see it happening as if it is happening on a TV screen. Look at yourself as if you are looking at somebody else.

"You are pure consciousness. When the cloud of anger comes around you just watch it and remain alert so that you don't get identified. The whole thing is how not to become identified with the problem. Once you have learnt it...and then there is no question of 'so many problems' because the key, the same key will open all the locks. It is so with anger, it is so with greed, it is so with sex: it is so with everything else that the mind is capable of.

The questioner has asked: "You spoke in several recent discourses on the no-problem, the non-existence of our problems. Having been brought up in a repressive Catholic family..."

You can, right now, become a non-Catholic. *Now!* I say. You will not have to go back and undo whatsoever your parents and your society and the priest and the church have done. That will be a sheer wastage of precious present time. In the first place it has destroyed many years; now, again, it will be destroying your present moments. You can simply drop out of it just as a snake slips out of the old skin.

"Are you saying that all the coats of armor, all the conditionings and repressions do not exist and can be dropped

immediately?" No, they exist. But they exist either in the body or in the brain; they don't exist in your consciousness, because the consciousness cannot be conditioned. Consciousness remains free. Freedom is its innermost quality, freedom is its nature. In fact, even asking it, you are showing that freedom.

When you say "twenty-one years in a crazy educational system"; when you say "I was brought up in a repressive Catholic family".... In *this* moment you are not identified. You can look: so many years of Catholic repression, so many years of a certain education. In this moment when you are looking at it, this consciousness is no longer Catholic; otherwise, who would be aware? If you had really become Catholic, then who would be aware? Then there would be no possibility of becoming aware.

If you can say "twenty-one years in an equally crazy educational system," one thing is certain: you are not yet crazy. The system has failed; it didn't work. You are not crazy, hence you can see the whole system as crazy. A madman cannot see that he is mad. Only a sane person can see that this is madness. To see madness as madness, sanity is needed. Those twenty-one years of crazy system have failed; all that repressive conditioning has failed. It cannot really succeed. It succeeds only in the proportion that you get identified with it. Any moment you can stand aloof...it is there, I am not saying it is not there: but it is no more part of your consciousness.

This is the beauty of consciousness: consciousness can slip out of anything. There is no barrier to it, no boundary to it. Just a moment before you were an Englishman; understanding the nonsense of nationalism, a second later you are no longer an Englishman. I am not saying that your white skin will change; it will remain white, but you are no longer identified with the whiteness; you are no longer against the black. You see the stupidity of it. I am not saying that just by seeing that you are no longer an Englishman you will forget the English language, no. It will still be there in your memory, but your consciousness has slipped out, your consciousness is standing on a hillock looking at the valley. Now, the Englishman is dead in the valley and you are standing on the hills, far away, unattached, untouched.

The whole Eastern methodology can be reduced to one word: *witnessing*. The whole Western methodology can be reduced to one thing: analyzing. Analyzing, you go round and round. Witnessing, you simply get out of the circle.

The Eastern approach is to become mindful of the sky. The Western approach makes you more and more alert to the clouds, and helps you a little, but it doesn't make you aware of your innermost core. The circumference, yes; you become a little more aware of the circumference, but not aware of the center. And the circumference is a cyclone. You have to find the center of the cyclone. And that happens only through witnessing.

Witnessing will not change your conditioning. Witnessing will not change your body musculature. But witnessing will simply give you an experience that you are beyond all musculature, all conditioning. In that moment of beyondness, in that moment of transcendence, no problem exists — not for you. And now it is up to you. The body will still carry the musculature and the mind will still carry the conditioning. Now it is up to you: if sometimes you are hankering for the problem, you can get into the bodymind and have the problem and enjoy it. If you don't want to have it, you can remain out. The problem will remain as an imprint in the bodymind phenomenon, but you will be aloof and away from it.

That's how a Buddha functions. You also use memory; a Buddha also uses memory but he is not identified with it. He uses memory as a mechanism.

So your question is right: problems will exist, but they will exist only in the seed form in the body and the mind. How can you change your past? You have been a Catholic in the past; if for forty years you have been a Catholic, how can you change those forty years and not be a Catholic? No. Those forty years will remain as a period of being Catholic. But you can slip out of it. Now you know that that was just identification. Those forty years cannot be destroyed, and there is no need to destroy them. If you are the master of the house, there is no need. You can use even those forty years in a certain way, in a creative way. Even that crazy education can be used in a creative way.

"What about all the imprints left on the brain, on the musculature of the body?"

They will be there, but as a seed: potentially there. If you feel too lonely and you want problems, you can have them. If you feel too miserable without misery, you can have them. They will remain always available, but there is no need to have them, there is no necessity to have them. It will be your choice.

*The Tantra Vision*

## TEETHING TROUBLES

Osho:

I have a suspicion that wherever anger is suppressed too much, people have teeth trouble. Their teeth go wrong because there is too much energy and it is never released. And anybody who suppresses anger will eat more; angry people will always eat more because the teeth need some exercise. Angry people will smoke more. Angry people will talk more; they can become obsessive talkers because, somehow, the jaw needs exercise so that the energy is released a little bit. Angry people's hands will become knotted, ugly. If the energy was released they could have become beautiful hands.

If you suppress anything, in the body there is some part, some corresponding part to the emotion. If you don't want to cry, your eyes will lose the luster because tears are needed; they are a very alive phenomenon. When once in a while you weep and cry, really you go into it — you become it — and tears start flowing down your eyes; your eyes are cleansed, your eyes again become fresh, young, and virgin.

That's why women have more beautiful eyes, because they can still cry. Man has lost his eyes because they have a wrong notion that men should not cry. If somebody, a small boy cries, even the parents, others, say, "What are you doing? Are you being a sissy?" What nonsense, because God has given you — man, woman — the same tear glands. If man was not to weep, there would have been no tear glands. Simple mathematics. Why do the tear glands exist in man in the same proportion as they exist in woman? Eyes need weeping and crying, and it is really beautiful if you can cry and weep wholeheartedly.

Remember, if you cannot cry and weep wholeheartedly, you cannot laugh also, because that is the other polarity. People who can laugh can also cry; people who cannot cry cannot laugh. And you may have observed sometimes in children: if they laugh loudly and long they start crying..because they are joined. In the villages I have heard mothers saying to their children, "Don't laugh too much; otherwise you will start crying." Really true, because the phenomena are not different — just the same energy moves to the opposite poles....

*Yoga: The Alpha and Omega*

# THE GIFT

Osho:

The body should function rightly, perfectly. It is an art, it is not austerity. It is not an austerity; you are not to fight with it, you are simply to understand it. The body is so wise...wiser than your mind, remember, because the body has existed longer than the mind. The mind is a very new arrival, just a child.

The body is very ancient, very very ancient...because you moved once as a rock; the body was there, the mind was fast asleep. Then you became a tree; the body was there, with all its greenery and flowers. The mind was fast asleep still; not as asleep as in the rock but still asleep. You became an animal, a tiger; the body was so alive with energy but the mind was not functioning. You became a bird, you became a man.... The body has been functioning for millions of years.

The body has accumulated much wisdom, the body is very wise. So if you eat too much the body says, "Stop!" The mind is not so wise. The mind says, "The taste is beautiful — a little more." If you listen to the mind, then the mind becomes destructive of the body, this way or that. If you listen to the mind, first it will say, "Go on eating," because the mind is foolish, a child. He does not know what he is saying. He is a new arrival; he has no learning in him. He is not wise; he is still a fool. Listen to the body. When the body says, "Hungry," eat. When the body says, "Stop," stop.

If you listen to the mind, it is as if a small child is leading an old man — they both will fall in a pit. If you listen to the mind then first you will be too much in the senses, and then you will get fed up. Every sense will bring you misery and every sense will bring you more anxiety, conflict, pain.

If you eat too much there will be pain and there will be vomiting; the whole body is disturbed. Then the mind says, "Eating is bad, so go on a fast." And a fast is also dangerous. If you listen to the body it will never overeat, it will never under eat; it will simply follow the Tao.

A few scientists have been working on this problem and they have discovered a very beautiful phenomenon: small children, they eat whenever they feel hungry, they go to sleep whenever they feel that sleep is coming. They listen to their bodies. But parents, they disturb them, they go on forcing: "It is dinner time, or lunchtime, or this and that, or sleeping time — go!" They don't allow their bodies....

So one experimenter tried leaving children on their own. He was working with twenty-five children. They were not forced to go to sleep, they were not forced to get up. They were not forced at all for six months. And a very deep understanding came.

They slept well. They had less dreams, no nightmares, because nightmares were coming through the parents who were forcing them. They ate well, but never too much — never less than necessary, never more than necessary. They enjoyed eating and sometimes they would not eat at all. When the body was not feeling to, they would not eat, and they never fell ill because of eating.

One more thing which no one ever suspected came to be understood, and that was miraculous. Only Sosa can understand, or Lao Tzu or Chuang Tzu, because they are the masters of Tao. This was such a discovery! They came to understand that if a child was ill, then he would not eat particular foods. Then they tried to understand why he was not eating those foods. The foods were analyzed and it was found that for that disease, those foods were dangerous. How did the child decide? Just the body....

When the child was growing, whatsoever was needed for his growth he would eat more of. Then they analyzed the food and they found that these ingredients are helpful. The food would change because the needs changed. One day a child would eat something and the same child the next day would not eat it. And the scientists felt that there is a body wisdom.

If you allow the body to have its say, you are moving on the right path, the great way. And this is so not only with food, this is so with the whole life. Your sex goes wrong because of the mind, your stomach goes wrong because of your mind. You interfere with the body. Don't interfere! Even if you can do it for three months, don't interfere. Suddenly you will become so healthy, and a well-being descends on you. Everything feels okay, the shoe fits. But the mind is the problem.

If you listen to the senses you become simple. Of course nobody is going to pay you respect because they will say, "This man is a sensual man." A sensual man is more alive than a non-sensual man.

Listen to the body! — because you are here to enjoy this moment that has been given to you, this graceful moment, this beatitude that has happened to you. You are alive, conscious, and in such a vast world!

The human being is a miracle on this small planet...very very small, tiny! The sun is sixty thousand times bigger than this earth, and this sun is mediocre. There are millions of times bigger suns than this, and there are millions of suns and millions of worlds and universes. Up to now it seems, as far as science goes, that life and consciousness has happened only on this earth. This earth is blessed.

You don't know what you have attained. If you feel what you have attained, you will be simply grateful and you will not ask for anything more. You could have been a rock and you could not have done anything about it. You are a man! — and you are suffering, and you are worried, and you are missing the whole point. Enjoy this moment because this may not come again.

That is what Hindus mean: they say you can become a rock again. If you don't enjoy and don't grow in it, you will fall. You can become an animal again. This is the meaning: remember always that this climax of consciousness is such a peak: if you don't enjoy and become integrated in it, you will fall.

Gurdjieff used to say that you have got no soul yet; life is just an opportunity to attain it, to become a soul. Don't go on wasting time and energy, because if you die uncrystallized you simply disappear. And who knows when the opportunity will happen again or not? Nobody can know, there is nobody who can say anything about it.

This much can be said: that this moment the opportunity is there for you. If you enjoy it, it becomes more crystallized — if you feel ecstatic about it and grateful. Remember, nothing more is needed to be grateful. All that you have is too much, it is too much to be grateful and thankful for. Don't ask more from the existence. Simply enjoy that which is given to you. And the more you enjoy, the more will be given to you.

Jesus says, a very paradoxical sentence: "If you have more, more will be given to you, and if you have not anything, even that which you have will be taken away from you." Seems to be very anti-communist. Seems to be absurd. What type of mathematics is this? "The more you have, the more will be given to you; and if you don't have anything even that which you have will be taken away from you!" Seems to be for rich men and against poor.

It is not concerned with ordinary economics; it is the ultimate economics of life. Only those who have will get more, because the more they enjoy it the more it grows. Life grows through enjoyment. Joy is the sutra.

Be joyful, grateful, whatsoever you have. Whatsoever! be ecstatic about it. More opens, and more falls on you: you become capable of being given more blessings. One who is not grateful will lose whatsoever he has. One who is grateful — the whole existence helps him to grow more because he is worthy and he is realizing what he has got.

*Hsin Hsin Ming*



# THE ART OF EATING

Osho:

Whenever you are half-hearted in anything, it lingers longer.

If you are sitting at your table and eating, and if you eat only half-heartedly and your hunger remains, then you will continue to think about food the whole day. You can try fasting and you will see: you will continuously think about food. But if you have eaten well — and when I say eaten well, I don't mean only that you have stuffed your stomach. Then it is not necessarily so that you have eaten well. You could have stuffed yourself. But eating well is an art. It is not just stuffing. It is great art: to taste the food, to smell the food, to touch the food, to chew the food, to digest the food, and to digest it as divine. It is divine; it is a gift from the divine.

Hindus say, *Anam Brahma* food is divine. So with deep respect you eat, and while eating you forget everything, because it is a prayer. It is an existential prayer. You are eating the divine and the divine is going to give you nourishment. It is a gift to be accepted with deep love and gratitude. And you don't stuff the body, because stuffing the body is being anti-body. It is the other pole. There are people who are obsessed with fasting, and there are people who are obsessed with stuffing themselves. Both are wrong because in both the ways the body loses balance.

A real lover of the body eats only to the point where body feels perfectly quiet, balanced, tranquil; where body feels to be neither leaning to the left nor to the right, but just in the middle. It is an art to understand the language of the body, to understand the language of your stomach, to understand what is needed, to give only that which is needed, and to give that in an artistic way, in an aesthetic way.

Animals eat, man eats. Then what is the difference? Man makes a great aesthetic experience out of eating. What is the point of having a beautiful dining table? What is the point of having candles burning there? What is the point of incense? What is the point of asking friends to come and participate? It is to make it an art, not just stuffing. But these are outward signs of the art; the inward signs are to understand the language of your body: to listen to it, to be sensitive to its needs. And then you eat, and then the whole day you will not remember food at all. Only when the body is hungry again will the remembrance come. Then it is natural.

*The Beloved*

## On an Emotional Roller-Coaster

### Original Question:

*I feel I'm always on a roller – coaster of feelings. How to get off it? I've tried just watching them all but as soon as one has gone, up comes something else!*

\* \* \*

### Osho:

Live each emotion that you feel. It is *you*.

Hateful, ugly, unworthy — whatever it is, actually be in it. First give the emotions a chance to come totally up into the conscious. Right now, by your effort of watchfulness you are repressing them in the unconscious. Then you get involved in your day-to-day work and you force them back again. That is not the way to get rid of them.

Let them come out; live them, suffer them. It will be difficult and tedious but immensely rewarding. Once you have lived them, suffered them and accepted them — that this is you, that you have not made yourself in this way so you need not condemn yourself, that this is the way you have found yourself... Once they are lived consciously, without any repression, you will be surprised that they are disappearing on their own. Their force on you is becoming less; their grip on your neck is no longer that tight. And when they are going away there may be a time when you can start watching.

Once everything comes into the conscious mind it disperses, and when only the shadow is there, that is the time to become aware. Right now it will create schizophrenia; then it will create enlightenment.

*The Transmission of the Lamp*

### ***When fear comes, what to do?***

Why should you ask to do anything? When there is fear? Be afraid! Why create a duality? When moments of fear come be fearful, tremble with fear and allow fear to take possession. Why this constant inquiry: What to do? Can't you allow life in any way to take possession of you?

When love takes possession, what to do? Be loving! Don't do anything — allow love to take possession of you. When fear comes tremble like a leaf in a strong wind and it will be beautiful. When it has gone you will feel so serene and calm, as when a strong storm passes by everything is left calm and quiet after it. Why be always fighting something?

Fear comes — it is natural, absolutely natural. To think of a man who is without fear is impossible because he will be dead. Then somebody will be honking the horn on the road and a man without fear will go on, he will not bother. A snake will be on the path and a man without fear will not bother, he will go on. A man without fear will be absolutely foolish and stupid.

Fear is part of your intelligence; there is nothing wrong about it.

Fear simply shows there is death; and we human beings are here only for a few moments. That trembling says that we are not going to be permanently here, we are not eternally here; a few days more and you will be gone.

In fact because of fear man has been in deep search of religion; otherwise there would have been no point. No animal is religious because no animal is in fear.

No animal can be religious because no animals can be aware of death. Man is aware of death. Every moment death is there and surrounds you from everywhere. Any moment you will be gone; that gives you a trembling. Why be afraid? Tremble! But again the ego says: "No, you — afraid? No, this is not for you, this is for cowards. You are a brave man."

It is not for cowards. Allow fear. Only one thing is to be understood: when you allow fear and you tremble, watch it, enjoy it, and in that watching you will transcend it. You will see the body is trembling, you will see the mind is trembling but you will come to feel a point within you, a deep center which remains unaffected. The storm passes

by but somewhere deep within you is a center that is untouched: the center of the cyclone.

Allow fear, don't fight with it. Watch what is happening. Go on watching. As your watching eye becomes more penetrating and intense — the body will be trembling, the mind will be trembling — deep within you will be consciousness, which simply is a witness, which only watches. It remains untouched, like a lotus flower in water. Only when you attain to that will you attain to fearlessness.

But that fearlessness is not being unafraid. That fearlessness is not bravery. That fearlessness is a realization that you are two — a part of you will die and a part of you is eternal. That part which is going to die is going to remain always afraid. And the part that is not going to die, which is immortal — for it there is no point in being afraid. Then a deep harmony exists.

You can use fear for meditation. Use all that you have for meditation so that you go beyond.

*Tao: The Three Treasures*

# The Problem as an Ego Tonic

Osho:

The ego does not feel good, at ease, with molehills; it wants mountains. Even if it is a misery, it should not be a molehill, it should be an Everest. Even if it is miserable, the ego doesn't want to be ordinarily miserable; it wants to be extraordinarily miserable!

People go on and on, creating big problems out of nothing. I have talked to thousands of people about their problems and I have not come across a real problem yet! All problems are bogus — you create them because without problems you feel empty. There is nothing to do, nothing to fight with, nowhere to go. People go from one guru to another, from one master to another, from one psychoanalyst to another, from one encounter group to another, because if they don't go, they feel empty, and they suddenly feel life to be meaningless. You create problems so that you can feel that life is a great work, a growth, and you have to struggle hard.

The ego can exist only when it struggles, remember — when it fights. And if I tell you, 'Kill three flies and you will become enlightened, you will not believe me. You will say, 'Three flies? There doesn't seem to be much to that. And I will become enlightened? That doesn't seem to be likely. If I say you will have to kill seven hundred lions, of course that looks more like it! The greater the problem, the greater the challenge...and with challenge your ego arises, soars high. You create problems. Problems don't exist.

The priests and the psychoanalysts and the gurus — they are happy because their whole trade exists because of you. If you don't create molehills out of nothing and you don't make your molehills into mountains, what will be the point of gurus helping you? First you have to be in a shape to be helped.

The real masters have been saying something else. They have been saying, "Please look what you are doing, what nonsense you are doing. First you create a problem, then you go in search of a solution. Just watch why you are creating the problem, just exactly in the beginning, when you are creating the problem, is the solution — don't create it!" But that won't appeal to you because then you are suddenly thrown flat upon yourself. Nothing to do? No enlightenment? No satori? No samadhi? And you are deeply restless, empty, trying to stuff yourself with anything whatsoever.

You don't have any problems; only this much has to be understood. This very moment you can drop all problems because they are your creations. Have another look at your problems: the deeper you look, the smaller they will appear. Go on looking at them and by and by they will start disappearing. Go on gazing and suddenly you will find there is emptiness...a beautiful emptiness surrounds you. Nothing to do, nothing to be, because you are already that.

Enlightenment is not something to be achieved, it is just to be lived. When I say that I achieved enlightenment, I simply mean that I decided to live it. Enough is enough! And since then I have lived it. It is a decision that now you are not interested in creating problems, that's all. It is a decision that now you are finished with all this nonsense of creating problems and finding solutions.

All this nonsense is a game you are playing with yourself: you yourself are hiding and you yourself are seeking, you are both the parties. And you know it! That's why when I say it you smile, you laugh. I am not talking about anything ridiculous; you understand it. You are laughing at yourself. Just watch yourself laughing, just look at your own smile; you understand it! It has to be so because it is your own game: you are hiding and waiting for yourself to be able to seek and find yourself.

You can find yourself right now because it is *you* that is hiding. That's why Zen masters go on hitting. Whenever somebody comes and says, "I would like to be a buddha," the master gets very angry. Because he is asking nonsense, he *is* a buddha. If Buddha comes to me and asks how to be a buddha, what am I supposed to do? I will hit his head. "Whom do you think you are fooling? You are a buddha!"

Don't make unnecessary trouble for yourself. And understanding will dawn on you if you watch how you make a problem bigger and bigger and bigger, how you spin it, and how you help the wheel to move faster and faster and faster. Then suddenly you are at the top of your misery and you are in need of the whole world's sympathy.

The ego needs some problems. If you understand this, in the very understanding the mountains become molehills again, and then the molehills also disappear. Suddenly there is emptiness, pure emptiness all around. This is what enlightenment is all about — a deep understanding that there is no problem. Then, with no problem to solve, what will you do? Immediately you start living. You will eat, you will sleep, you will love, you will have a chit-chat, you will sing, you will dance. What else is there to do? You have become a god, you have started living!

If people can dance a little more, sing a little more, be a little more crazy, their energy will be flowing more, and their problems will by and by disappear. Hence I insist so much on dance. Dance to orgasm; let the whole energy become dance, and suddenly you will see that you don't have any head. The stuck energy in the head is moving all around, creating beautiful patterns, pictures, movement. And when you dance there comes a moment when your body is no longer a rigid thing, it becomes flexible, flowing. When you dance there comes a moment when your boundary is no longer so clear; you melt and merge with the cosmos, the boundaries are mixing. Then you don't create any problems.

Live, dance, eat, sleep, do things as totally as possible. And remember again and again: whenever you catch yourself creating any problem, slip out of it, immediately.

*Ancient Music in the Pines*

# Living in Fear

Osho:

All your fears are by-products of identification.

You love a woman and with the love, in the same parcel comes fear: she may leave you — she has already left somebody and come with you. There is a precedent; perhaps she will do the same to you. There is fear, you feel knots in the stomach. You are too much attached.

You cannot get a simple fact: you have come alone in the world; you have been here yesterday also, without this woman, perfectly well, without any knots in the stomach. And tomorrow if this woman goes...what is the need of the knots? You know how to be without her, and you will be able to be without her.

The fear that things may change tomorrow... Somebody may die, you may go bankrupt, your job may be taken away. There are a thousand and one things which may change. You are burdened with more and more fears, and none of them are valid...because yesterday also you were full of all these fears, unnecessarily. Things may have changed but you are still alive. And man has an immense capacity to adjust himself in any situation.

They say that only man and cockroaches have this immense capacity of adjustment. That's why wherever you find man you will find cockroaches, and wherever you find cockroaches you will find man. They go together, they have a similarity. Even in faraway places like the North Pole or the South Pole... When man traveled to those places he suddenly found that he had brought cockroaches with him, and they were perfectly healthy and living and reproducing.

If you just look around the earth you can see: man lives in thousands of different climates, geographical situations, political situations, sociological situations, religious situations, but he manages to live. And he has lived for centuries...things go on changing, he goes on adjusting himself.

There is nothing to fear. Even if the world ends, so what? You will be ending with it. Do you think you will be standing on an island and the whole world will end, leaving you alone? Don't be worried. At least you will have a few cockroaches with you!

What is the problem if the world ends? It has been asked to me many times. But what is the problem? — if it ends, it ends. It does not create any problem because we will not be here; we will be ending with it, and there will be no one to worry about. It will be really the greatest freedom from fear.

The world ending means every problem ending, every disturbance ending, every knot in your stomach ending. I don't see the problem. But I know that everybody is full of fear.

But the question is the same: the fear is part of the mind. The mind is a coward, and has to be a coward because it doesn't have any substance. It is empty and hollow, and it is afraid of everything. And basically it is afraid that one day you may become aware. That will be really the end of the world! Not the end of the world but your becoming aware, your coming to a state of meditation where mind has to disappear. That is its basic fear. Because of that fear it keeps people away from meditation, makes them enemies of people like me who are trying to spread something of meditation, some way of awareness and witnessing. They become antagonistic to me. Not without any reason; their fear is well-founded.

They may not be aware of it, but their mind is really afraid to come close to anything that can create more awareness. That will be the beginning of the end of the mind. That will be the death of the mind. But for you there is no fear. The death of the mind will be your rebirth, your beginning to really live. You should be happy, you should rejoice in the death of the mind, because nothing can be a greater freedom. Nothing else can give you wings to fly into the sky; nothing else can make the whole sky yours.

Mind is a prison.

Awareness is getting out of the prison — or realizing it has never been in the prison; it was just thinking that it was in the prison. All fears disappear.

I am also living in the same world, but I have never felt for a single moment any fear because nothing can be taken away from me. I can be killed but I will be seeing it happening, so what is being killed is not me, is not my awareness.

The greatest discovery in life, the most precious treasure, is of awareness. Without it you are bound to be in darkness, full of fears. And you will go on creating new fears; there is no end to it. You will live in fear, you will die in fear, and you will never be able to taste something of freedom. And it was all the time your potential; any moment you could have claimed it, but you never claimed it.

It is your responsibility.

*Beyond Psychology*

# Befriending Feelings

## Original Question:

*How can I really see the subtle level of fear that I sense within me?*

\* \* \*

## Osho:

The only problem with sadness, desperation, anger, hopelessness, anxiety, anguish, misery, is that you want to get rid of them. That's the only barrier.

You will have to live with them. You cannot just escape. They are the very situation in which life has to integrate and grow. They are the challenges of life. Accept them. They are blessings in disguise. If you want to escape from them, if you somehow want to get rid of them, then a problem arises — because if you want to get rid of something you never look at it directly and then the thing starts hiding from you because you are condemnatory. Then the thing goes on moving deeper into the unconscious, hides in the darkest corner of your being where you cannot find it. It moves into the basement of your being and hides there. And, of course, the deeper it goes, the more trouble it creates — because then it starts functioning from unknown corners of your being and you are completely helpless.

So the first thing is: never repress. The first thing is: whatsoever is the case is the case. Accept it and let it come; let it come in front of you. In fact, just to say "Do not repress" is not enough. If you allow me, I would like to say, "Befriend it."

You are feeling sad? Befriend it. Have compassion for it. Sadness also has a being. Allow it, embrace it; sit with it, hold hands with it. Be friendly. Be in love with it. Sadness is beautiful! Nothing is wrong with it. Who told you that something is wrong in being sad? In fact, only sadness gives you depth. Laughter is shallow; happiness is skin-deep. Sadness goes to the very bones, to the marrow. Nothing goes as deep as sadness.

So don't be worried. Remain with it and sadness will take you to your innermost core. You can ride on it and you will be able to know a few new things about your being that you had never known before. Those things can be revealed only in a sad state, they can never be revealed in a happy state. Darkness is also good and darkness is also divine.

A person who can be patiently sad will suddenly find that one morning a happiness is arising in his heart from some unknown source. That unknown source is existence. You have earned it if you have been truly sad; if you have been truly hopeless, desperate, unhappy, miserable, if you have lived in hell, you have earned heaven. You have paid the cost.

Confront life. Encounter life. Difficult moments will be there but one day you will see that those difficult moments gave you strength because you encountered them. They were meant to be. Those difficult moments are hard when you are passing through them but later on you will see they have made you more integrated. Without them you would never have been centered, grounded.

Let expression be one of the most fundamental rules of your life. Even if you have to suffer for it, suffer. You will never be a loser. That suffering will make you more and more capable of enjoying life, of rejoicing in life.

*The Art of Dying*