

Above All Don't Wobble

Talks given from 16/1/76 to 12/2/76

Darshan Diary

CHAPTER 1

16 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I'm changing all the time... Since the group, I don't know... I don't like talking, I don't like laughing... I feel like crying...]

Whatever happens, accept and enjoy, and don't force anything. If you feel like talking, talk. If you feel like being silent, be silent – just move with the feeling. Don't force in any way, not even for a single moment, because once you force anything you are divided in two – and that creates the problem, then your whole life becomes split.

The whole of humanity has become almost schizophrenic, because we have been taught to force things. The part that wants to laugh and the part that doesn't allow you to laugh become separate, and then you are divided in two. You create a topdog and an underdog, and so there is conflict. The rift that the conflict creates can go on becoming bigger and bigger and bigger. So the problem is how to bridge that rift, and how not to create it anymore.

In Zen they have a very beautiful saying. They say,

Sitting,

just sit,

walking,

just walk...

above all,

don't wobble.

Whatsoever you do, just do it as totally as possible. Everything should be done in such a relaxed way that there is no effort in it. If you enjoy walking, good! If suddenly you realise that you no longer have the urge or desire to move, then sit down immediately; not even a single step should be taken against your will. One should not drag oneself. That dragging is the whole mechanism of the ego, the manipulator.

Just the other day I was reading about a certain christian ministry, who when they pray, have to put on a belt – a prayer-belt they call it. The explanation given is that it divides the lower part of the body from the higher; the genitals from the heart. And they call it a prayer-belt!

This is what the religious mind has been doing to humanity – dividing the mind and the soul into lower and higher. But the body is one, there is no lower or higher. The blood that has been circulating in the feet, within a few seconds has moved into the head. There is no higher or lower, because the body is one organic unity. But all the religions divide it, and because of their division, humanity has become a madhouse!

You have been divided enough, so don't do it anymore, mm? This means that no judgements are to be made, because if you judge, division starts. For example, you may be talking to a friend in deep conversation, and suddenly you feel like being silent, you want to stop talking, right in the middle of the sentence. Stop there, and don't even complete the rest of the sentence, because that will be going against nature.

But then judgement comes in. One feels embarrassed about what others will think if you suddenly stop talking in the middle of the sentence. If you suddenly become silent they will not understand, so you somehow manage to complete the sentence. You pretend to show interest, and then you finally escape. That is very costly, and there is no need to do it. Just say that conversation is not coming now, you can ask to be excused, and be silent.

For a few days perhaps it will be a little troublesome, but by and by people will begin to understand. Don't judge yourself as to why you became silent; don't tell yourself that it is not good. Everything is good! In deep acceptance, everything becomes a blessing. This is how it happened – your whole being wanted to be silent, so follow it. Just become a shadow to your totality, and wherever it goes, you have to follow, because there is no other goal. You will begin to feel a tremendous relaxation surrounding you.

Life has infinite grace, but we have missed it because of the conflict. Grace brings beauty. It simply means the aura that surrounds total relaxation. If you move spontaneously, each moment decides how it will be. This moment is not going to decide for the next, so you simply remain open-ended. The next moment will decide its own being; you have no plan, no pattern, no expectation.

Today is enough; don't plan for tomorrow, or even for the next moment. Today ends, and then tomorrow comes fresh and innocent, and opens with no manipulator. It opens of its own accord, and without the past. This is grace.

Watch a flower opening in the morning. Just go on watching... that is grace. There is no effort at all – it just moves according to nature. Or watch a cat awakening – effortlessly, with a tremendous grace surrounding it. The whole of nature is full of grace, but man has lost the capacity to be graceful because of division.

So just move, and let the moment decide, don't try to manage it. This is what I call let-go – and everything happens out of it. So give it a chance!

[A sannyasin says: But the thing that I'm experiencing with Nirakar (her lover) is like meditation but stronger than any time I've done meditation.

I feel I'm losing myself and I feel helpless, wondering if I have to do anything.]

No, there is nothing one can do, nor is there any need to do anything. The only thing to remember is to allow, and that is more like non-doing than doing. All that is beautiful happens and cannot be done, but you have to allow it to happen, because you can prevent it.

All doing is, in a certain way, creating barriers. For reality to happen there is no need to do anything. You were born, yet you didn't do anything for it. Such a tremendous phenomenon like birth has happened – without any doing on your part. You grew up – yet you have done nothing; rather, growth happened.

Now you have fallen in love, but have you done anything? That's why we use the expression 'falling in love', because you cannot do it, you simply fall. You can resist, you can manage not to fall. You can become stubborn, hard and rigid, and then you will not fall in love. But when you fall in love you do nothing. You simply allow yourself to be possessed, to be taken over. Birth happens, growth happens, love happens, and one day death will happen. All this just happens, and you cannot do anything about it.

Simply cooperate with the process that is going on. For example, you are in love now, so cooperate with love. I don't see many people cooperating with love. Rather, love becomes a conflict and lovers become enemies. They go on fighting and manipulating and trying to control, for such small things – and it is aU nonsense!

Lovers should cooperate, and their energies should become one. Even with this much conflict, somehow moments of bliss come to lovers, so just imagine what would happen if you cooperated. Just imagine if there is no conflict, and a deep harmony settles so that two have become one and boundaries have become diffused and blurred. You cannot see where you end and where your lover starts. You are penetrating each other so deeply that you don't know which territory is which, or who is who. There are moments in deep love when the woman becomes the man and the man becomes the woman.

If that harmony happens then the open sky is eternally available. Then it is not just a glimpse, rather it becomes a state of being for you. We are missing so much unnecessarily! And there is no need to miss it, only a deep understanding is needed.

[She replies: Sometimes I find that I really experience what you are saying now, but sometimes when we are together I become aware of this fear mechanism coming up, with its tricks to cut. You know... this mind-thing cuts off...]

Mm, it is natural in the beginning, but just remain alert that you are not cooperating with the mind-thing. If you have to fight, fight with your mind, and if you have to cooperate, cooperate with your heart.

Always cooperate with the heart and fight with the mind, until the mind is completely gone and the heart takes over totally. What your mind is doing is natural, but if you don't cooperate with it, then by and by it will disappear. If you go on giving energy to it, it will destroy your love, because it is poison.

Nirakar is going soon, but don't be worried about the future. While he is here for these three weeks, love him as deeply as possible. This is a good opportunity, because when there is a time limitation, love can become very intense, mm?

There is an old anecdote about three travellers who came to Rome. They went to see the pope who asked of the first, 'How long are you going to be here?' The man said for three months. The pope said, 'Then you will be able to see much of Rome.' In answer to how long he was going to stay the second traveller replied that he could only stay for six weeks. The pope said, 'Then you will be able to see more than the first.' The third traveller said he would only be in Rome for two weeks, to which the pope said, 'You are fortunate, because you will be able to see everything there is to see!' They were puzzled – because they didn't understand the mechanism of the mind

Just think, if you had a life of a thousand years you would miss many things, because you would go on postponing. But because life is so short, only seventy years, one cannot afford to postpone. Yet people do postpone – and that at their own cost.

Imagine if somebody comes and tells you that you have only one day's life left. What will you do? Will you go on thinking about unnecessary things? No, you will forget everything You will love and pray and meditate, because only twenty-four hours are left. The real things, the essential things, you will not postpone.

And love and meditation are the two basic essentials. Meditation means to be oneself, and love means to share one's own being with somebody else. Meditation gives you the treasure, and love helps you to share it. These are the two most basic things, and all else is non-essential.

So for these three weeks be total, and cooperate.

Whatever happens allow, and don't plan anything

[A sannyasin says: I'm feeling very mixed up right now. I'm waiting for money to come and then I'm going home.... I've been having a lot of very strong and conflicting feelings... Sometimes I feel really good about being here, being in the ashram, yet other times I can't wait to leave...]

I understand. It happens; at a certain stage it happens. In fact, there are no outside causes for happiness or unhappiness; they are just excuses. By and by, one comes to realise that it is something inside you that goes on changing, and that it has nothing to do with outside circumstances. It is something inside you, a wheel inside you, that goes on moving.

Just watch it – and it is very beautiful, because in being aware of it, something has been attained. Now you understand that you are free from outside excuses, because nothing has happened on the outside and yet your mood has changed within a few minutes from happiness to unhappiness.

This means that happiness and unhappiness are your moods and don't depend on the outside. This is one of the most basic things to be realised, because then much can be done. So the first

thing to do is to realise that moods are not dependent on outside circumstances. The second thing to understand is that they depend on your unawareness. So just watch and become aware. If happiness is there, just watch it and don't become identified with it. When unhappiness is there, again just watch.

It is just like morning and evening. In the morning you watch and enjoy the rising sun. When the sun sets and darkness descends, that too you watch and enjoy.

Don't use these words 'happiness' and 'unhappiness', because they carry judgements. Simply watch without judging – this mood 'A', and this mood 'B', mm? do you follow? 'A' mood has gone, now 'B' mood is here, and you are simply a watcher. Suddenly you will realise that when you call happiness 'A', it is not so happy, and when you call unhappiness 'B', it is not so unhappy. Just by calling the moods A and B, a distance is created.

When you say 'happiness', much is implied in the word. You are saying you want to cling to it, that you don't want it to go. When you say 'unhappy', you are not just using a word; much is implied in it. You are saying that you don't want it, that it should not be there. All these things are said unconsciously.

So use these terms for the moods for seven days, and then tell me. Just be a watcher – as if you are sitting on top of the hill, and in the valley clouds and sunrises and sunsets come... sometimes it is day and sometimes night, mm? Just be a watcher on the hill far away.

[A sannyasin said she was doing tratak with Osho's picture and: I suddenly saw something like death coming up... and I became really afraid.]

No, don't get afraid!...

Don't get afraid, mm? Just accept it. It has been a good experience.

If you feel like dying in it, then die; die completely, don't cling to life. Once you stop clinging to life, real life becomes available to you. the more you cling to life, the more you are clinging to death itself. This life is nothing but death – death camouflaged, covered, hidden. Once you accept death, this life disappears, but another dimension opens.

So go on with this meditation, and if too much fear comes, just take the locket in your hand, and don't fight what is happening; just relax in it. If death comes, then just accept it and fall into its hands.

Immediately you will feel a tremendous transformation coming over you. It rarely happens, so feel happy and grateful for this experience!... And don't be afraid!

[A sannyasin says: I expect in certain situations, out of habit, to feel all sorts of things... you know – passion,, love, hate, anger – all these kind of things... but now I'm feeling... cooler.]

That's very good. One should be happier that one is feeling cooler!

[The sannyasin adds: I guess I'm creating some sort of conflict, like expecting to feel it...]

No, no don't create conflict, because it is natural. This is how the whole mind goes on in contradictions.

People want to attain to a deeper integration. They want a certain tranquillity, a place inside which is beyond distractions. When it comes though they become afraid, because then they feel that when the anger, the so-called love, the hate, and all those passions and storms of the mind are left far behind, they are disappearing. Then they suddenly become panicky. They feel as if life is slipping from their hands, and the coolness feels like death. But coolness is real life, and if you can wait a little longer you will see that.

Love will come back, but now it will be totally different and will have a different glow. It will be cool and dispassionate – and when love is dispassionate it has a tremendous depth to it. A passionate love is just on the surface. It makes too much noise but says nothing of worth. But when love becomes cool, it has a depth. The ocean is silent, there is no storm, but the depth of the ocean is there.

A cool love is more like compassion. Passion is nothing! It is, in a way, destructive. It destroys you, and it destroys the other with whom you have become related in it. Compassion is creative but it has a coolness, because all integrity is cool.

So just wait a little. The old love will disappear and then a new love will be born – and there will be a gap in between in which you will feel as if you are a nobody. But that has to be passed, and it is part of growth. Before the new enters and after the old is no more, there is a discontinuity. But this is very beautiful. Feel happy, mm? and thankful. Become a cool-head!

[Osho had told a sannyasin to come to see him with her boyfriend when things were going smoothly between them.]

Everything is going smoothly – and that's very good. But lovers become afraid when things go smoothly. They start feeling that perhaps love is disappearing. But when love settles, everything becomes smooth. Then love becomes more like friendship – and that has a beauty of its own. Friendship is the very cream, the very essence of love. So settle!

Don't be worried that things are settling, otherwise sooner or later you will start creating trouble. Mind always wants to create trouble because then it remains important; when there is not trouble, it becomes unimportant.

The mind is just like the police department. If the city is very clam and quiet, they feel bad: no robbery, no riot, no murders – nothing! When everything is silent and peaceful the mind has a fear, because it means that if you really settle, the mind will be no more.

So just remember this. Mind has to go, because it is not the goal. The goal is to go beyond the mind, mm? So help each other to be silent, and keep things going smoothly. If the other starts to get panicky, try to help.

If you start creating trouble, come back immediately or you will destroy everything, mm? Good!

CHAPTER 2

17 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin asked just what was happening here, with Osho, in relation to human psychological growth.]

We are trying to present a new synthesis between East and West. The eastern methods are more individualistic, more inward-going, and more concerned with solitude, aloneness, and the person. They are meditative methods, more concerned with the person and his integrity. They are not group methods.

The western methods are all group methods, and are more out-going, more concerned with communication and relationships; with the group, and integrity in relationships, not in aloneness. So what they can be reduced to is: the western methods are more concerned with love, the eastern methods more with meditation.

These are the two polarities of human consciousness – love and meditation. Meditation means to be alone, as if you alone exist. And love means that you are not, the other is; as if you exist only in relation to the other, and there is no other existence. These are the two Polarities. and taken separately they both become extremes, and both are dangerous.

The East has tried the first extreme – of meditation. It became life-negating and escapist – hence the poverty, the ugliness. There has been no scientific progress in the East, because nobody has paid any attention to society. All those who were interested in any search always escaped

In the West, the society has progressed. There is a better standard of living, more affluence and comfort, more convenience, more health, and more life. But they have moved to the other extreme and the individual has by and by disappeared.

These two things taken separately are dangerous, because life exists in polarity. The whole emphasis here is that there are no opposites, there are only complementaries.

So meditation and love are not opposites, they are complementaries. All religion should be life-affirming, and life should be meditative.

So we are trying to create a synthesis, and it is not only an ideology – because that is not difficult. This synthesis is really in the being of people who come here. A new synthesis is being tried and much depends on it.

A world psychology has to be given birth to. The East has succeeded in certain ways and failed in others, just as the West has failed in certain areas but succeeded in others. Now there should be no more of this bifurcation of East and West. There should be a unitive psychology, global, in which there is no East and no West, but the polarities meet and dissolve.

Our work is on human beings. It is not academic, theoretical, philosophical. It is absolutely personal and existential.

[A sannyasin says: I find it very difficult to be open to you. I hear you talking in the lectures, and you say that you are available to all of us. But I find it difficult to be open enough to be available to you.]

There is no problem. You have not tried, that's all.

Whenever you want to open, try the opposite first. Remember, this is one of the basic things. If you want to relax, first make yourself as tense as possible. Then automatically you cannot remain tense. Once you have gone to the extreme, then you have to relax. So start cooperating and relax, mm?

This is the posture that will happen when one is closed. This is the womb posture – the head falls down, and you are again in the womb. In the womb you are completely closed, and when you are born you start opening.

So every night you can try this. Just before you go to sleep, for five minutes close yourself completely. You will become just like a small child in the womb, with absolute darkness all around – nowhere to go, no door available, no possibility to relate to anyone, all connections cut. Remain in that state for a few seconds, and when it becomes unbearable, think of the flower opening in the morning. Then remain in that opening and go to sleep. Report to me after one week. And there is nothing to worry about!

[I feel I'm getting somewhere. I've done the Encounter group and the Tathata and now I'm meditating. I'm relating to people openly and with trust.]

Very good. Always remember that at no cost should mistrust be allowed. Even if your trust becomes a possibility that people can deceive you, that is good. Even if you are deceived because of your trust, it is better than not to trust.

It is very easy when everybody is loving and beautiful and nobody is deceiving you – then to trust is easy. But even if the whole world is deceptive and everybody is bent on deceiving you – and they

can only deceive you when you trust – then too, go on trusting. Never lose trust in trust, whatever the cost, and you will never be a loser, because trust in itself is the ultimate end. It should not be a means to anything else, because it has its own intrinsic value.

If you can trust you remain open. People become closed as a defense measure so that nobody can deceive them or take advantage of them. Let them take advantage of you! Just think of the beauty of it. Let them take advantage, but if you insist on going on trusting, then a beautiful flowering happens, because then there is no fear.

The fear is only that people will deceive, but once you accept that, there is no fear, so there is no barrier to your opening. The fear is more dangerous than any harm anybody can do to you. This fear is a poison and can poison your whole life. So remain open, and just trust innocently, unconditionally.

I'm not saying that nobody will deceive you or take advantage of you. They will, that is accepted, but it is worth it. You will laugh at their foolishness, and that they could not destroy your trust. You trust somebody's humanity so tremendously that it is irrelevant what a person does. You trust them ultimately, so what they do doesn't make any difference.

You will flower, and you will help others to flower once they become aware that they have not been deceiving you a bit, but that it is themselves they have deceived. You cannot go on deceiving a person endlessly if he continues to trust you. His very trust will throw you back to yourself again and again.

Just watch it, allow it, and enjoy it. Cherish the very idea of trust, and then there is no need for any god. People say 'Trust in God.' I say 'Trust is God.' It is not that people have lost their trust in God. They have lost their trust – and that is why they have lost their God. Trust is God. It is not a question of trusting some power called God. Trust itself is divine. So, good !

CHAPTER 3

18 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: When I was doing the Gourishankar (a meditation) I had a terrible feeling of death come over me, and I guess I immediately associated it with my mother. I've really been worrying about it, and I wonder if everything is okay back home.

Osho checks her energy.]

Mm, nothing to worry about your mother. It has something to do with you, not with your mother.

Everybody comes to a feeling of death some day or other in deep meditation. Whenever meditation touches your inner depth, the feeling of death comes – because that very point where you touch yourself is the beginning of you and the end of your ego. So your ego goes through a sort of feeling of death; not exactly death, but... great panic.

Next time it happens don't be afraid; just move in it. Death is as beautiful as life. And the whole idea about death – that it is something to be afraid of – is based on absolutely wrong notions. Wrong notions about life too, because we think life is the life of the body – that's why death seems to be so scaring.

If you come to understand that life is more than body – body is just the surface of it, the form of it, and life itself is formless – then death is nothing but a door; a door to the beyond, a door to yourself. It is a returning to the source.

Once you have fallen into your source, once you allow it to happen, you will become alive for the first time. Then you know that you are deathless; nothing can destroy you, not even death. Unless one experiences death, death remains. Once you accept it, death disappears – it has been transcended. So the sooner it happens the better.

It was a good experience, but you have misunderstood it. It is just an indication that sooner or later you will have a deeper feeling of it coming again. Allow it, mm? And if you become really very much afraid and it becomes difficult to relax.... Because one has to relax.

Death is just like sleep: if you don't relax, it cannot come. If you remain tense how can you go to sleep? So if you are only a little bit afraid, even then you will not be able to relax. So just as it is coming, relax as if you are moving into deep sleep. Accept and welcome it. Give yourself to it, be possessed. If it is difficult, just take the locket in the hand and remember me – and immediately there will be a let-go, mm? Do it!

[A sannyasin who was going home asked Osho if he could give him a meditation to do on the aeroplane.

Osho told him to sit in a relaxed position and to watch his breath...]

... but don't change the rhythm of it, just breathe as you normally do. Simply watch, go with it – breath goes into the belly... the belly comes up. You just go with it. Then for a second it stops... you stop there. Then it goes back, return journey, you come back... then it goes out... wait there for a second.

No need to force it in any way. You are not to do anything; you are just to watch. If even a slight doing comes in, then the watching is disturbed. So be totally a non-doer. And the breath goes on its own; you are not required to do anything.

That's the difference between buddhist breathing and yoga breathing. Buddhist breathing is tremendously beautiful. It is the breathing of a witness – nothing to be done. Yoga breathing is the breathing of a doer. You have to do something – inhale deeply, exhale deeply, count, take as much time in breathing, double time in exhaling... then it becomes a doing. The buddhist breathing is simply to watch. And just watching the breathing tranquillises the whole mind and being.

So you do that... and it is simple. Close your eyes and relax, and forget everything outside. Do it for one hour, and then for fifteen minutes stop it. And in those fifteen minutes you can do anything – you can sing a song, or hum... or anything, but something has to be done. If you go on doing the breathing for more than one hour then it can become heavy. You can do it as much as you like, but with fifteen minutes gap.

If you go on continuously – because it is such a deep-going method, mm? it is just like drilling a hole in you – it can become too much. You can go berserk or something in the aeroplane, and that will not be good

[A sannyasin says: I'm going home tomorrow, too. I feel kind of afraid... of people that I want to resolve things with – family and friends. And I want to bring some of them back with me.]

Remember one thing: that there are things which, if you try to do them consciously, you will fail in. There are a few things that can be done only in a very indirect way, never directly.

For example, if you have seen something, tasted something, then it is very natural that you would like to share it with your friends, your family. But don't be too aggressive about it because that will

become a barrier. In fact don't try to convince anybody about it. You simply go there and let them see what has happened to you, mm?

If you become too concerned about them you become nervous. If you are nervous you will become tense. If you become tense you may say that meditation gives silence, but your whole presence will show something else – that you are tense, nervous, anxious. It will be a self-defeating thing. Don't be worried about them.

If you can carry whatsoever you have felt, that's enough. Just enjoy in their presence. Let them see that you are smiling more, that you can laugh deeply. Let them see that you have become more tranquil and collected and calm. Let them see that you don't react so easily. Let them feel your being – and that will be their change. They will start asking what has happened. Then too, don't become too aggressive, because whenever you are aggressive the other becomes too defensive – that's natural.

If you are not aggressive the other is defenceless – and it is easier to enter in a defenceless person. When he becomes defensive then he starts protecting, arguing, rationalising – and it is difficult, almost impossible. And particularly with people who have been intimately related to you – family and friends who have known you from your very childhood. They simply cannot believe that you have changed. That is too much for their egos. They have not changed in their whole lives – and you have suddenly changed. Something must be wrong – either you have been hypnotised or you are befooling yourself or you have gone mad. First they will think about these things.

So don't be too concerned about anybody's conversion. Never be a missionary – that is one of the ugliest things a person can be. Just be yourself, but present yourself in a totally different dimension that they have not known before. And they will see it – it is something which cannot be hidden.

So simply go, loving... and be more loving, be more friendly, less argumentative. If they ask, then say something; but that too, never say with aggression. Say it with no effort to convert anybody; be humble and polite. Then you will see that a few friends are going to come – that's how many people come by and by. I never go outside this porch

Carry the message of love – not in words, but in being. Continue to meditate...

[A sannyasin says: I've done the Primal (Primal Therapy)... and I have a problem with food. Every evening I put things in my stomach and I don't know where to stop. I never feel satiated and then I get very despairing because I know it is not what I want – to put food in myself.

I think that maybe it is a result of the Primal.]

It can be, because Primal brings up things from the childhood. Don't be worried about it – it is a good sign. You have been in the Primal, and have moved to the past, to your childhood.

Do two things. One is: eat very slowly, and chew. Count forty times; each bite has to be chewed forty times, not less than that. More you can do but not less. By that time it will be almost liquid – then drink it. So don't eat – drink. Let everything become liquid inside the mouth. That will give you more satisfaction, more nourishment – and with less quantity. The quantity will be reduced to half

automatically, because when you have to chew forty times, if you go with the quantity you are eating now, you will take three or four hours. So one gets tired and sleepy

Second thing: in the night before you go to sleep, sit on the bed and for twenty minutes, just in imagination, eat whatsoever you like. Yes! You are allowed as much as you want. But do it exactly as if you are eating, mm? Just visualise the whole thing: take your empty hand to your mouth, take a bite, chew it, taste it, smell it, swallow it. After three or four days you will feel that it has almost become real. And it will give you more satisfaction than your real food, because it is not really the food that you need. You need something else, mm? Food is just a substitute.

So this you do for twenty minutes. If you enjoy and want to do more, you can do more, because it can never do any harm to anybody. And after doing it, just lie in the bed as if you are a small child – huddled up just like a small child – as small as you can imagine, mm?...

Within ten days the tendency will go, and you will come out of it very very alive, and very confident about yourself.

[A sannyasin says: In the meditations my mind gets worse and worse and worse... I've been getting really depressed and heavy, and putting myself down.

I've been feeling I want to cry. Then thinking that it was all rubbish and I should do something else – I should be happy and gay.

Osho checks her energy.]

Look at me... you think you cry, but your cry is not deep. You somehow manage it – it is not coming from the depth. You may have suppressed it too much; it doesn't touch you at all.

So the first thing to remember is to allow it to happen, and to move into it deeply. Don't say that it is rubbish – it is not. Your saying that it is rubbish is rubbish. It is one of the real things of life. If you cannot cry deeply, you cannot enjoy; they are in proportion. The more intense your crying, the more will be the intensity of your laughter. If you cannot be really sad, you cannot be gay; it is impossible.

Somehow you manage not to be sad – that's the trouble. So you are not sad... but you cannot be gay. You have to be sad – sadness is a catharsis, it is a cleansing process. Crying is tremendously beautiful – but anybody here can feel that your crying was not coming from the heart. Even you can feel that it is superficial – it is just from the throat; you are not involved in it....

So just try to remain true to the moment. If you feel afraid, then be afraid – nothing to worry about. Just tremble like a leaf in a strong wind. What can you do? There is death and every sort of calamity in life, every sort of misery, and one is afraid – naturally. There is nothing wrong in it. No need to be brave, no need to perform; no need to show anybody that you are brave. You are full of fear so be afraid. When you feel like crying, cry. When you feel like laughing, laugh... just move with the moment.

It will take a little time to get the hang of it but it will come. And you know, everybody knows, when one is trying to be phoney. It may have become a long-standing habit, that s all.

You are in a certain relationship with anybody?

[Her boyfriend comes forward. He said he felt confused when she started crying. He felt sad, and yet wondered if that was only because he felt he should be. He didn't really know what he felt.]

You do two things: allow her to be real – because sometimes we don't allow the other. If she wants to be sad, okay – there is nothing wrong in it, let her. And don't try to force her out of her sadness prematurely; let sadness mature. It is difficult sometimes – you would like her to laugh and be happy. Who does not want that?

And the second thing: don't show any sympathy when you feel she is being phoney. For example, if she is crying and you feel she is being phoney say, 'This is not going to help, and I am not going to show any sympathy ' You will be helping her. By and by she will understand that being phoney does not pay.

Women become very phoney because they understand the trick of manipulation. Lovers, husbands, children even, they can manipulate by crying – then they become dominating. You feel compassion and sympathy. Whether you feel it or not, at least you show it, because otherwise it will look inhuman if she is crying and you are not sympathetic. But to be sympathetic when the other is being phoney is very dangerous; you are destroying her soul. It is not compassion – it is poisoning her.

Whenever you see that she is real, love her as much as you can. Pay her immediately, so her realness becomes an investment and phoniness becomes simply bankruptcy. You understand me?

[The boyfriend says: We used to fight a lot... and she says: It was so tiring.]

If you stopped just because you felt tired, then you will be sad, because then you have not stopped for the right reason – just 'tired'! Understand that it is futile – not tiring When you stop because it is tiring you have not understood the point at all. You really still wanted to fight, but because it is tiring you have stopped. No understanding has happened. It is better to fight, and to be happy and tired – at least you will be true. The truth will be very animalistic, but at least it will be true. And don't try to be angels before time. People who try to be angels before they have any maturity of understanding, fall below animals.

Mature, try to understand. Tiredness is not the question; it is the futility of it, the foolishness, the stupidity of it – not tiredness. Just the whole thing is nonsense – and that is not in any condemnatory sense, simply as a fact; it is nonsense. It leads nowhere and is a vicious circle, endless.

But understand it and then it drops – not that you drop it; it drops of its own accord. Then you have a tremendous release of energy. The same energy which was becoming violent, aggressive, fighting, anger, this and that, is now released. Now the same energy is available to celebrate, to dance, to love.

So this time when you go back, be real....

[To the boyfriend] It is not easy to control a woman! she will find a thousand ways and one to get out of it, don't be worried! Life can be rally such a laughter if you are true. Just the idea gives such beautiful freedom.

So for these months, be really true – fight, be angry, be sad. Sometimes, it will be too much... but then you will have a few glimpses of beautiful celebration, a few glimpses of laughter. and they are worth it. But they come only when anger is true. When anger is false, laughter is false.

So you just start from anywhere to be true – because the falseness has not paid. It is time... enough is enough!

CHAPTER 4

19 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I find you inaccessible – as a man. As a force I find you very powerful.]

(laughing) But you can know me only as one. (a pause) I am both.

That is the problem of the human mind: if I am too accessible as man, many things that I can do for you will not be possible. This is how the human mind functions: it takes things for granted, and then the outer becomes the whole and the inner is lost.

It is very considerably that I have become inaccessible. I was very accessible, but then by and by I began to feel that I couldn't help; it became almost impossible to help. For example, if I give you one hour, you talk rubbish. If I give you one minute you say exactly the thing that is needed – that's how mind functions.

If I am available to you the whole day, I am not available at all. If you have to wait eight days or ten days, that waiting is needed for a certain tuning in yourself; for certain significant problems to arise.

Sometimes I see that if you have a problem and you can come immediately, you will bring me trivia. During the day there are a thousand and one problems arising – they are not significant, but in the moment they appear significant. If you have to wait just one hour, the problem changes – then you bring another problem. If you are allowed to bring all your problems you will be in a mess, because you yourself will not be able to know what is needed, what is significant. So this is part of the whole process.

Whenever I feel that you need me I will call you. Don't be worried; leave it to me, mm?

[The sannyasin says he became paranoid during the flashing light, second stage, of the Gourishankar meditation the previous evening.]

Mm, it can create fear... but allow it, and whatsoever happens remain with it. Don't try to change it in any way. The moment you try to change anything you destroy it, and you destroy the beauty of it.

Fear has a beauty of its own... a delicacy and a sensitivity of its own. In fact it is a very subtle aliveness. The word is negative, but the feeling itself is very positive. Only alive processes can be afraid; a dead thing has no fear. Fear is part of being alive, part of being delicate, part of being fragile.

So allow the fear. Tremble with it, let it shake your foundations – and enjoy it as a deep experience of stirring. Don't take any attitude about fear... in fact, don't call it fear. The moment you have called it fear you have taken an attitude. You have already condemned it; you have already said that it is wrong, that it should not be there. You are already on guard, already escaping, running away. In a very subtle way you have broken yourself away from it. So don't call it fear.

This is one of the most essential things – to stop calling things names. Just watch the feeling of it, the way it is. Allow it, and don't give it a label – remain ignorant. Ignorance is a tremendously meditative state. Insist on being ignorant, and don't allow the mind to manipulate. Don't allow the mind to use language and words, labels and categories, because it has a whole process. One thing is associated with another, and it goes on and on and on.

Just simply look – don't call it fear. Become afraid and tremble – that is beautiful. Hide in a corner, go under a blanket and tremble. Do what an animal will do if he is afraid. What will a small child do if he is afraid? He will cry. Or a primitive man – what will he do? He will kneel down and pray to a god – out of fear.

The primitive man's god is more alive than a philosopher's god, because it arises out of a deep biological need, a fear – the fear of the unknown, of the emptiness surrounding you; the fear of the vastness of it all; the fear that you are a stranger, and the fear that one day you will not be... the fear of non-being. Only primitive people know that when they are possessed by fear, their hairs will stand on end. Civilised people have completely forgotten the language; it has become simply a metaphor. We think it is just a saying, and not really true. But it actually happens.

If you allow fear to take possession of you, your hair will stand on end. Then for the first time you will know what a beautiful phenomenon fear is. In that turmoil, in that cyclone, you will come to know that there is still a point somewhere within you which is absolutely untouched. And if fear cannot touch it, then death cannot touch it. There is darkness and fear all around, with just a small centre absolutely transcendental to it. Not that you try to be transcendental – you simply allow the fear to totally take possession – but suddenly you become aware of the contrast.

So if fear or anger or sadness, or anything whatsoever happens, allow it. Close the doors and be in it, relax in it. Just behave like a small child who has not been trained to label things, who simply lives feelings and has no thoughts about them.

Fear is one of the doors from where one enters into one's being.

It is one of the most repressed things. The whole of humanity, all the world over, can be divided into two types: one is sex-repressive, the other is death-repressive. Either a society suppresses

death or it suppresses sex. Whenever a society expresses sex, becomes unafraid of it, untabooed, uninhibited about it, it immediately starts to suppress death – immediately, because death is the polar opposite. So if you allow sex, death has to be repressed. If you repress sex then there is no fear of death, you can allow it.

In the West, since Freud, sex has been untabooed; now death has become the taboo. And whenever death becomes the taboo, fear becomes the suppressed thing. When sex is taboo, love becomes the suppressed thing. Just like sex and death, love and fear are deeply joined.

If you move deeply in meditation, either fear or love will become the door. If death has been suppressed, then fear will be the door. If sex has been suppressed, then love will be the door. For example, in the eastern civilization where sex has been suppressed, is still suppressed, the first thing the mind faces in meditation is love, a deep upsurge of sex energy, because whatsoever is suppressed, uncoils.

You don't have any suppressions about sex, so fear will uncoil. The suppressed and tabooed thing is death, so you have to be deeply relaxed in allowing it. Once fear is allowed, it will soon become death; you will have to pass through a moment of death. Once sex and death are untabooed, man is free.

These are the two tricks to create bondage for humanity. Once neither of these are there, you are freedom; not that you are free – you are freedom.

It has been good... allow it more....

Mm, if you allow, there is none. Whatsoever is allowed disappears, because everything exists because of repression. If you repress something, it exists, you give it existence. If you allow it, by and by it disappears.

[A sannyasin said that she hadn't felt like meditating regularly as she didn't feel like putting herself in a structure and making herself do anything.]

It is good not to be in any structure, but you can only enjoy that freedom if you put yourself into a structure, otherwise not. You follow me? To be free of a structure is good, but you can only be free if you are in a structure.

So first be in a structure, and then be free of them. First discipline yourself, and then be out of it – otherwise you will never know what freedom is. To know freedom, one should live in a prison for a few days – just as part of a growth process. Then you will really know the taste of it, because it is only through the contrast that it can be known.

So if you listen to me, for one month you will put yourself in a structure. Just follow the whole routine and don't listen to the mind that says to do whatsoever you like. After one month I will make you free... then you will know the taste of freedom, otherwise not.

Licence is not freedom; licence is nothing. But freedom is a great achievement which is attained only through discipline. It is not only discipline, but it is achieved through discipline.

First one has to come to one's self – then freedom is beautiful. Then you can be spontaneous and never allow any structure to settle around you. But first be yourself. Your mind is not you, and the spontaneity of your mind is not your spontaneity – it is a bondage of the mind. And mind itself is a great prison.

So for one month you do all the meditations, and do the next camp completely. And every morning, whether the talk is hindi or english, you have to be there. If it is a hindi talk, simply listen to my sound – and sometimes it goes deeper than any understanding. Because you cannot understand the language, you have just to listen to the sound... it becomes a meditation. So every morning you have to be there – no talk is to be missed. And morning and evening, no meditation is to be missed, mm?

Start tomorrow. Tomorrow will be the twentieth, so next twentieth I will make you free! One month be really a prisoner, right? – and happily, because it is going to give you much!

CHAPTER 5

20 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin asks: How is it possible always to remain centred? There is a tendency to go astray...]

Don't create any conflict about going astray and being centred. Float. If you create a conflict, if you become afraid of going astray, then there is more possibility that you will go astray – because whatsoever you try to suppress becomes very significant. Whatsoever you try to deny becomes very attractive. So don't create any condemnation of going astray. In fact go with it. If it is happening, allow it to happen; there is nothing wrong in it. There must be something in it, and that's why it is happening. Sometimes even going astray is good.

A man who really wants to remain centred should not be worried about centring. If you worry about it, the very worry itself will never allow you to be centred, because worrying can never be centred – you need a non-worried mind, an unworried mind. So going astray is good, there is nothing wrong in it.

Stop fighting with existence. Stop all conflict and the idea of conquering – surrender. And when one surrenders, what can one do? If the mind goes astray, you go; if it doesn't go, that too is okay. Sometimes you will be centred, and sometimes you will not. But deep down you will always remain centred because there is no worry. You follow me? Otherwise everything can become a worry. Then going astray becomes just like a sin one is not to commit – then the problem is created again.

If Adam was allowed to eat the fruit of the tree of knowledge there would have been no problem, but the Jewish god wouldn't allow it. It was a small thing, mm? and children are to be forgiven. It was just curiosity – and God Himself was responsible for the curiosity; He created it in the first place. The moment He said, 'Don't eat from this tree,' He helped Adam to go astray. And when he fell a victim he was thrown out.

Never create any duality within you. If you decide to always be true, then there will be an attraction to be untrue. If you decide to be non-violent, then violence will become the sin. If you decide to be celibate, then sex will become the sin. If you try to be centred, going astray will become a sin – that's how all religions have become stupidities.

Accept, go astray – there is nothing wrong in it.

[The sannyasin answers: No, I was not thinking of something wrong in it. In fact what I do – you know, I do the neti-neti' – neither this nor that path is right.]

That too can be a subtle denial. That too is trying to keep yourself aloof; not going with the river and still fighting, saying neither this nor that – neti-neti. But both are good: this too and that too – both are good, go with them.

Simply relax, be in a let-go, and centring will be a consequence. One can never make it a result, it is a consequence. On a person who is relaxed, centring falls like a shadow. When I say relaxed, I am not saying make relaxation your goal, otherwise you will never be relaxed. If you try to relax you will become tense.

Accept everything. All that happens to you, accept and welcome it. Nothing is wrong, nothing can be wrong – that should be the basic attitude. Everything is holy – going astray too. Just float, and centring will come by itself, on its own accord. Don't make any effort. No effort is needed, or only no-effort is needed...

And everything is going well.

[A sannyasin says: ... there's a lot of fear .and insecurity since the last Primal Therapy group... in relation to importance and being needed, and my security founded in the ashram... and just not feeling any.]

There is none, and there is no security anywhere. Life is insecure, and there is no ground to it – it is groundless.

In the very asking, you create the problem: when you ask for security, you become insecure. The more you ask, the more insecure you will be, because insecurity is the very nature of life. If you don't ask for security then you will never be worried by the insecurity. As trees are green, life is insecure. If you start asking that trees should be white then there are problems. The problem is created by you, not by the trees; they are green. And you ask them to be white They cannot do it, they cannot perform in that way.

Life is insecure, love is insecure. We are in emptiness, in tremendous nothingness. And it is good that it is so, otherwise we would be dead. Life can be a security only if you are dead; then everything can be certain.

Underneath a rock there is ground. Underneath a flower there is none; the flower is insecure. A small breeze and the flower may disperse, the petals may fall and disappear. It is a miracle that the flower is there. Life is a miracle – because there is no reason for it to be. It is simply a miracle that you are, otherwise there is every reason for you not to be.

Maturity comes to you only when you accept this. And not only accept; you start rejoicing in it. Life is insecure – that means life is free. If there is security then there will be bondage; if everything is certain then there will be no freedom. If tomorrow is fixed then there can be security, but you have no freedom. Then you are just like a robot. You have to fulfill certain things that are already predestined.

But tomorrow is beautiful because tomorrow is total freedom. Nobody knows what is going to happen; whether you will be breathing, whether you will be alive at all – nobody knows. Hence there is beauty, because everything is in a chaos, a challenge, and everything is existing as a possibility.

Don't ask for consolations. If you go on asking, you will remain insecure. Accept insecurity. Then insecurity disappears and you are no longer insecure. It is not a paradox – it is a simple truth; paradoxical, but absolutely true. Up to now you have existed, so why be worried about tomorrow? If you could exist today, if you could exist yesterday, tomorrow will take care of itself too.

Don't think of the morrow, and move freely.

Just having the understanding, immediately you feel at ease. But that ease is not that of security, that ease is not that of death, that ease is not of the grave. That ease has tremendous chaos in it, but it is still ease, because you are not asking for more so there is no tension. A chaos at ease – that's how a man should be. When you carry a revolution within you, every moment brings a new world, a new life... every moment becomes a new birth.

You are unnecessarily creating trouble for yourself. You can go on creating it if you like, but one day or other you will have to realise the fact that it is you who is creating the trouble, not life.

Just try not to ask for security. For three weeks live in total insecurity – and enjoy it. Your worries and your demands about security and certainty are creating barriers so that you cannot have contact, you cannot flow. So drop all that, and for three weeks try a life of insecurity.

[A sannyasin says: I'm blocked in all my relationships with women. There was one time when I was blocked with her, (his girlfriend) and I wanted to leave, to go out.

Today I felt a prisoner in this relationship. I wanted to go out...

But at the same time I want to work with her, to be with her – there is a contradiction.]

No, if you want to go, go, and escape as far as you can – run, mm? And when the second idea comes, come back.

There is a need to withdraw and then to come together again; it is a rhythm. It is not a problem at all. You cannot be with a person for twenty-four hours in the same mood. No, when the need is not there, be separate.

A marriage is not something which is against divorce. It is something which is more than divorce. Many divorces happen in a marriage – every day there are many divorces – but the marriage survives. It is something more than divorce; it is not against. If you love her, you will overcome

the moments when you want to withdraw and go away. They come to everybody, they are natural, so don't create a problem about them. When you don't feel like being together and close, just go away. Because in being close you will feel like a prisoner.

She is not making a prisoner of you – you are making a prisoner of yourself. When you feel like going away just tell her to excuse you, and go away. She will understand because she has the same problem too. Everybody has the same problem, and we have to be understanding.

Sometimes one feels angry, and sometimes one doesn't feel like loving. There is no problem – these are simple human moods. You are not super-human... you are trying, but you are not yet, mm? Be human and accept all that is human; in absolute humanity, accept it. You would like to transcend it, but you cannot just jump out of it; it has to be worked out slowly. Maturity will come by and by, through many crises, many conflicts, tensions and nightmares, through many times of going astray. By and by one matures. Life is a crucible.

Live a true and authentic life, mm? So from this moment, she is going to be insecure for three weeks, and you are going to be true. If you really want to touch her, touch, otherwise don't – because when you don't want to touch, you touch is poisonous. It poisons you, it poisons her. It loses all meaning, and it becomes so dull that it is ugly, nauseous. And the trouble is, if you go on touching her when you don't want to, then even in those rare moments when you want to, your hand will lose the quality of touch. And those moments have to be preserved, they are the salt of life, and for those few moments one lives, so don't destroy them.

When the idea comes to be close to her, to be near her, then be really close. Then you will not feel like a prisoner. You will feel a communion, a beautiful dance, a singing together, an ecstasy. Share your beautiful moments, but there is no need to harass each other by your ugly moments.

Love is one of the most difficult things to attain – and people think that it is simply available to everyone. It is difficult – more difficult than meditation, because you can do meditation alone. For love, two are needed. Difficulties are multiplied. She has her difficulties, you have yours, and when you meet they multiply, they criss-cross, and the whole thing becomes a confusion. But one has to grow out of it. Don't be afraid, be brave.... And don't make any problem – there is none.

Accept the rhythm of life. It is just like night and day: in the day you work, in the night you rest. If you are with her for one or two hours you enjoy it, but then you want to get away because the hunger is gone; one feels satisfied. It is just like you are sitting down at the table, and you go on eating and eating and eating. The food is nourishing up to a point, to a certain limit, but then it creates nausea; if you go on it will make you vomit. The same food which would have become energy, becomes illness.

Remember, the same is true with a human relationship. The love which can become nourishment will become nauseous. When the rhythm is broken, be alert – leave each other. Remain alone so that you can attain to a certain appetite to be together – a constant divorce and marriage.

CHAPTER 6

21 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I am a little homesick. I saw an old friend of mine yesterday, and he brought me all the West, all the remembrances... Sometimes I am very very happy, and there are magic moments. Sometimes I would like to go, to be independent, to go on my way....]

Mm mm, it is natural, and nothing to worry about.

Mind goes on changing from negative to positive, from positive to negative. Those two polarities are as basic to the mind as negative and positive poles to electricity. With one pole, electricity cannot exist – and mind also cannot exist.

In fact deep down, mind is subtle electricity; it is electrical. That's why the computer can do its work, and sometimes will do it better than the human mind. Mind is just a bio-computer. It has those two polarities and goes on moving.

So the problem is not that sometimes you feel magic moments and sometimes you feel dark moments. The darkness of the dark moments will be proportionate to the magicalness of the magical moments. If you reach to a higher peak in positivity, then the lowest you will touch in your negativity. The higher the reach of the positive, the lower will be the depth of the negative. So the higher you will reach, the deeper abyss you will have to touch.

This has to be understood: if you try not to touch the lower rungs, then higher peaks will disappear. Then you move on plain ground. That's what many people have managed to do; afraid of the depth, they have missed the peaks. One has to take risks. You have to pay for the peak and the price is to be paid by your depth, your low moments. But it is worth it. Even one moment at the peak, the magic moment, is worth a whole life in the darkest depths. If you can touch heaven for one moment, you can be ready to live for the whole of eternity in hell. And it is always proportionate, half/half,

fifty/fifty. But if you become afraid of the lower depths, then by and by, indirectly you will become afraid of the peaks too – because they bring the lower.

Only a rich man knows what poverty is. A poor man cannot know because poverty has to be known in contrast – and he has no contrast, he cannot relate. A beggar does not know what it is to be a beggar, mm? This looks paradoxical. Because he is a beggar, we think he must know what it is to be a beggar, but he does not know at all. Only when an emperor becomes a beggar does he know. A contrast gives you clarity.

Many people, many – almost ninety percent – have decided to live on the plain ground, safe, not taking any risks. They never fall to the depth, they never rise to any heights. Their life is a dull affair, a drab thing, monotonous – with no peaks, no valleys, no nights, no days. They just live in a grey world, without colours... the rainbow doesn't exist for them. They live a grey life, and by and by they also become grey and mediocre.

Never settle for any mediocrity because that is a sin against life. Never ask that life should be without risk, and never ask for security, because that is asking for death. Live dangerously – because that is the only way to live.

The greatest danger is to reach to the greatest peaks of God, and to fall to the greatest depths of hell. Become a traveller between these two, unafraid. By and by you will come to understand that there is a transcendence. By and by you will come to know that you are neither the peak nor the depth, neither the peak nor the valley. By and by you will come to know that you are the watcher, the witness. Something in your mind goes to the peak, something in your mind goes to the valley, but something beyond is always there – just watching, just taking note of it – and that is you. Mind has polarity, you don't have any polarity – you are a transcendence.

Remember this word transcendence. You are transcendental: you go beyond both the polarities. Both the polarities are in you but you are neither – you tower higher than both. Once you become in tune with this transcendence then you walk, not on the plain ground, but between the valleys and the peaks, remaining so balanced that no plain ground can remain as plain as this;

This is something inner; it has nothing to do with the ground. The ground is very high and low, both heaven and hell are there, but you are somewhere far, far away from both. You simply watch the whole game of it, the whole play of consciousness.

Homesickness will arise. It is part of our security, part of our mediocre life. But there is no home. These are just conveniences, just consolations that we create around us to give us a false feeling of security – because every moment death is coming closer and closer. Every moment the grave is calling, and sooner or later everybody is going to be in the grave. The home is not going to remain a home forever. At the most it is a caravanserai – you stay for the night, an overnight stay, and by the morning you go.

Life is an eternal journey... there is no home. To understand this homelessness is to understand life. To ask for home is to ask for death... to ask for home is to ask for no change... to ask for home is to ask for mediocre comforts, an easy-going life, moving on the plain ground. But where are you moving? Even if you are moving comfortably, the grave is approaching closer every moment so

sooner or later you fall into it. Before you fall into it you have to realise the deathless in you. If that deathlessness is not realised you have missed the whole point of life, you have missed your whole life. One has to start from ABC again.

So there is nothing to be worried about. I am not saying repress those thoughts of homesickness, no. Just take note of them, that they are there. It is natural, don't be worried about them. I can send you back home. When you have understood the homelessness of life, you can go back – but then there is no home where you can go back to!

The family, the friends, the son, they are all just conveniences, conventions, make-believes – because everybody is a stranger. Your son is a stranger to you. Just by being a son the strangeness is not lost. If you look into his eyes you will find a stranger you have never known before. We are all strangers. Wherever you move, you are moving with strangers – there is no homeland. Wherever you are, you are a foreigner; everybody everywhere is unfamiliar, unknown.

You don't know yourself – how can you know others? You are not even familiar with yourself – how can you create a family? A family means those who are familiar – but nobody is familiar. We just go on believing that because it is easy. To create doubt, to enquire, to ask questions, creates difficulties. So we simply go on believing: somebody is a mother, somebody is a father, somebody is a son, somebody is a wife, and we believe that everything is okay, everything is in its place. We have not only placed relations, things in the world, in categories, in pigeon-holes, we have even placed God somewhere there. (looking ceiling-wards) He is there and everything is okay. This is how we create a mental world – which exists nowhere except in your mind.

Destroy all these projections, because reality has to be encountered. Reality is beautiful and projections are just foolish. Reality has a tremendous beauty in it, and projections are only dreams – but they are working like screens.

My whole effort with you, and with everybody here, is to make you more and more aware so that you can live with reality as it is. You don't demand that it should be like this or like that – you simply accept it as it is. You simply live in a let-go. You allow it and move with it – not thinking of the morrow, not thinking of the future, but living in this moment.

I will send you, but wait a little. When you are ripe and you understand the homelessness, the basic homelessness of man.... Man is a homeless animal. Jesus says, 'Even foxes have holes to hide their head. The son of man has nowhere to put his head.' Man is homelessness. Trees have their roots in the earth, birds have their nests, animals have their fixed way of life, a style, a character. Only man is characterless, styleless, homeless. Only man is a stranger – but that is the beauty and the glory.

Nothing is wrong in it. It gives you a real life of challenge; a life of rebellion, a life which is mutating every moment. Every moment one dies, and every moment one is born again.

Just wait and relax, and watch these moments in the mind; don't be concerned too much. Yes, memories will come: mind will have nostalgia and think of the past, will create golden auras around the past, and will think of the future. But these are the traps – that's how the present is lost. Just this moment is true. The past is no more, the future is yet to be. Don't move in these dead and unborn

things. Be here, so one day wherever you are, you can be there. If you go right now... and you can go, because I never force anybody to do anything. If you feel like going, you go. But then you will start thinking of Poona, because this mind which keeps thinking of the past is bound to think of Poona. Then there you will feel uncomfortable, and you will start thinking of coming back.

I will send you when you have learned how to be wherever you are: in Poona, Italy, it doesn't matter. But one has to know the knack of being in the present. And wherever you are, I am there, so there is no need to be physically close. Then a new door opens, a new dimension which knows no space and no time, and you can be as much present to me there, and I to you, as I am here. Then we have an inner tuning... but first you have to be tuned with the present.

So just watch and be a witness. Just take note, that's all. Don't get involved with the mind, don't get identified; remain aloof, a watcher.

And I can see that things are happening.... Much more is possible if this being too much in the mind stops – because this is wasting energy, this distracts your energy.

So just watch, and after a few more days, and when I feel that you are ready, that you have forgotten the home completely, suddenly one day I will send you.

[A sannyasin says: Feels... Like an evasion, whatever I am trying to say. So I've nothing to say]

Right, that too is true... because it is always something deeper that you cannot say, so whatsoever you say will always look like an evasion. If you don't say anything, you will wonder why you didn't. If you do say something, you will feel that what you said was not the point, that there was something else you wanted to say.

Keep quiet – there is nothing wrong in it. Just remain silent... and that which you want to share, I can hear without you even saying it. So don't be worried about it, mm? But whenever you feel that now words are coming, say them. Or if sometimes you want to enjoy an evasion, that too – nothing wrong in it. But do it consciously....

Do it consciously next time. Be conscious that you are evading, but that you have to evade, and let us see what comes up, mm? Or this time you will try?

[The sannyasin answers: part of this evasive feeling is that I feel phoney, untrue.]

That's good, mm? that's good. The one who feels phoney is not phoney, and the part that feels untrue is not untrue. So find more and more shelter in that part, nourish that part.

When you want something to grow, nourish it, be attentive to it, care about it. When you want something not to grow, just keep your back towards it – and it dies of its own accord. Just like a plant that is neglected not watered, it withers away and dies by itself.

So don't be worried about the phoney part. Just look at the part that says not to be phoney, and nourish that part. Rejoice in it, bring it more and more to the light – and watch. Whenever you see something that is phoney, just put it aside. For example, you were just going to smile, then suddenly

you realise that it was phoney. Stop, even in the middle of the smile; relax your lips, and ask the person to excuse you. Tell them it was a phoney smile, and you are sorry. If a real smile comes then it is okay; if it doesn't then that is also okay. What can you do? – if it comes it comes; if it doesn't come it doesn't. One cannot force it.

The whole phoniness arises in life because we have been taught to do things which cannot be done. You understand? This is the whole mechanism of phoniness. You were a child and your mother said, 'Love me, I am your mother.' How can a child love? If love arises, it arises; if not, not – what can the child do? The child feels helpless. How to love this mother? She is a mother, and a mother has to be loved; it is a role to be fulfilled, a duty to be carried. What can the child do? He can pretend, at the most he can pretend – and by and by he learns the trick of pretensions. Then he smiles when he looks at the mother. She is a mother, one has to smile. By and by he completely forgets what to be natural is. The whole society expects you to do this and that – respect this man because he is your teacher, respect that man because he is your boss.

I'm not saying to just get out of the social formalities. I am saying be watchful, and if you have to be false, be it consciously. Knowing that this is your boss and you have to smile, smile consciously, knowing well that it is phoney. Let the boss be deceived; you should not be deceived by your smile – that's the point. If you smile unconsciously, the boss may not be deceived, because it is difficult to deceive bosses – but you may be deceived. You may think how respectful you were. You will pat yourself on the back and think you were perfectly good, such a good boy – but there you are missing.

So if sometimes you think it is necessary – because it may be necessary: life is complex and you are not alone; there are many things that you have to do, because the whole society exists on phoniness – then be phoney consciously. But in your relationships where you can be true, don't allow phoniness. With Sheela (his wife, who was sitting beside him) there is no need to be phoney, because that is not a social relationship. But there too it enters, and then you don't have any world where you can be true – not even in love. Even there you have to watch and see and do things.

So if it is possible in your love relationship, in your friendships, be true. I am not saying to hurt people. I am simply saying don't deceive yourself. If you see that being true will hurt somebody, then don't be true. Because your truth is yours – you need not hurt anybody. If a phoney smile can become a lubricant, let it be so. But when you are in an authentic relationship then be true. And even if that is not possible, then at least when you are sitting alone in your room, don't be phoney.

I know people who are phoney there too; they sit in their drawing rooms as if somebody else is present, and they behave in a correct manner. Even in their bathrooms many people are afraid to be true. The mannerism has gone so deep that you cannot put it aside. Mannerisms should be like clothing: you undress, so unmanner also; become uncivil, become wild again. At least for a few moments when you are alone be true.

Then by and by the boundaries will go on becoming wider and wider and wider – and a day comes when a person is simply true.

[A sannyasin says: When I'm away from Poona I feel off-centre... I want to be clearly centred all the time.]

Just wait a little, and don't be in a hurry, mm?

Be thankful that even in Poona you are it, at the centre. Don't complain that you are not centred outside Poona. By and by you will become capable, mm?

It happens in the beginning. When you are close to me you start moving with me. When you go away, you again take your reins in your hands – and your reins are shaky, you cannot depend on them yet. Soon you will be able to. It is just like when a small child starts walking, mm? When the father or mother is holding his hands he walks perfectly well and with confidence – so he doesn't fall. Then he wants to let go of the hand because he feels that now he doesn't need to be dependent – and then he immediately falls over because he is on his own, and he wavers. That is natural, mm?

Don't be in a hurry to leave go of my hand. When you are ready I will leave myself, mm? Mm, good.

CHAPTER 7

22 January 1976 pm in Chuang Tzu Auditorium

Vasant means spring and prem means love, mm?

Remember always that love is going to be your path. So become a spring of love inside, more and more. Just be one, make it part of your being. If you look, look with deep love in your eyes. If you touch, touch with deep love, with great sensitivity. Listening to somebody, listen with deep love, sympathy, compassion. Move in such a way that love becomes your milieu, surrounds you like an aura – and soon you will feel great changes coming to you.

[Vasant said she had been doing psychotherapy... she had 'disintegrated a lot'.]

Now you will have to be integrated! One has to be disintegrated many times to be integrated again on a higher plane. One disappears from one plane to appear on another. The disappearances are needed, because unless you disappear from one plane you cannot appear on another; you have to die on one plane to be reborn on another. But again, one is not to rest there, be stuck there. One has to be disintegrated again to be integrated once more – and this goes on and on ad infinitum.

There is no final goal to life. Life is goal-less... and that is the beauty of it! If there were a goal, things would not be so beautiful, because one day you would come to the very end, and then everything after that would be just boring. There would be repetition, repetition, repetition; the same monotonous state would continue – and life abhors monotony. It goes on creating new goals – because it has none. Once you attain to a certain state then life gives you another goal. The horizon goes on and on running in front of you; you never reach it, you are always on the way – always reaching, just reaching. And if you understand that, then the whole tension of the mind disappears, because the tension is to seek a goal, to arrive somewhere.

Mind is continuously hankering for arrival, and life is a continuous departure and arrival again – but arriving just to depart once more. There is no finality to it. It is never perfect, and that's its perfection.

It is a dynamic process, not a dead, static thing. Life is not stagnant – it is flowing and flowing... and there is no other shore. Once you understand this you start enjoying the journey itself. Each step is a goal, and there is no goal. This understanding, once it settles deep into your inner core, relaxes you. Then there is no tension because there is nowhere to go, so you cannot go astray.

If there is a goal, there is the fear of going astray. If there is a goal, there is the fear of failure. You cannot be a failure! Life does not allow any failure. And because there is no goal you cannot be frustrated. If you feel frustrated it is because of your mental goal that you have imposed on life. By the time you have reached your goal!, the life has left it... just a dead shell of the ideals and the goals remain – and you are frustrated again. The frustration is created by you.

Once you understand that life is never going to be goal-confined, goal-oriented, then you flow in all directions with no fear. Because there is no failure, there is no success either – and then there is no frustration. Then each moment becomes an intrinsic moment in itself; not that it is leading somewhere, not that it has to be used as a means to some end – it has intrinsic value. Each moment is a diamond, and you go from one diamond to another – but there is no finality to anything. Life remains alive... there is no death. Finality means death, perfection means death, goal means death. Life knows no death – it goes on changing its forms, shapes. It is an infinity, but to no purpose.

So just be in the moment... and be loving – because that is the only way to enjoy the moment.

People who are goal-oriented are always against love, remember. Mind is always against love because love seems to delay the goal. Love says to enjoy this moment, herenow... rejoice in it, dance in it, dance to orgasm! Love gives you momentary goals, and the mind says that this is a disturbance, a distraction; you are going away from your goal. The mind says persist in one direction, go like an arrow, one-pointed, moving towards the target. And love says there is nowhere to go... in fact there is no motivation to go anywhere... just to be here, just to be here, just to be here.

So I give you this name Prem Vasant, spring of love, with this significance, this poetry, which has to be remembered: that life is goal-less, and that you are free, unconfined. There is no fear of failure... you cannot disappoint me. Whatsoever you do, I will say, 'Good, perfectly good!'

And that is what the whole of life is saying: whatsoever you do, perfectly good! It goes on saying good! to the trees, beautiful! to the animals... even to the rocks, life goes on saying perfectly good!

In the bible, in the old testament, it says that God created the world, and He looked at it and He said, 'It is good.' That's beautiful... that must have been so. If God someday created the world, if there is a God, He must have said it's good! Mm?

[The Tathata group which was present at darshan. The group leader said he had enjoyed the group very much. He felt spent now, having put himself into the group as much as he could. He was following Osho's suggestion of being silent and having a diet of just fruit juices for the two days following each group, and he felt it was perfect for him.]

Always make it a point while working in the group to put yourself into it totally, not to hold anything – as if this is going to be your last group.

One should always work that way... that is the only way to be creative. If you are painting a picture, paint as if you are going to die, and this will be the last picture you do. Gather together all your energies, all that you know, all that you have experienced, all that you have loved and lived. Put it together in essence, because this will be a testament. This painting will be a testament of your whole life's judgement.

And this is so with small things too. If you are drinking a cup of tea, drink it as though it is going to be the last. Taste it totally... in deep reverence and silence and prayer.

When you paint you are working on canvas, you are working with a dead thing. But when you are working with people you are working on God. You are in a temple; you are with the holiest, the highest evolution that has happened. In man, earth has become unearthly, the miracle has happened. Man is just dust, but something of the divine has happened into the earth... dust and yet not just dust.

So treat each human being as a god, not less than that; more is good, but not less than that. Bring your total energy to it, and then each experience will be a total explosion for you.

After the group, for two days have a good rest, remain silent and don't talk. Be on juice, very light things. Touch one polarity through activity. Go as far as you can go, as far as human limits allow, the furthest possible. Then relax and let the energy move inwards. The farther you go, the farther in you will be able to come in your silence; it will always be proportionate. These are the two polarities – between them is the whole rhythm of life, the whole song, the whole dance.

And while you are passive, watch what is happening: silence... more silence... more silence. A point comes where you almost disappear – only silence remains, becomes even heavy. There are moments it even becomes unbearable, too much – but allow it.

By and by you will become capable of bearing more. And the more capable you become, the more will be happening; it always happens according to your capacity. And never complain – life always gives you whatsoever you have earned. There is no injustice in existence; it is absolutely just.

[A group participant said that he was always in control even when doing dynamic meditation or making love to his girlfriend.]

Doing won't help, because it will be under your control but something not like doing is needed; something totally different – like being possessed.

Next time you make love do humming together, or dance, shriek, go wild, jump around, jog in the room, do absurd things. Do anything that has no pattern and no past. Don't take the same posture that you have been taking before – change it. If you have been on top, don't be; let your lady be on top. If you are always making love in darkness, then make love in the day. Just change the whole pattern topsy-turvy, a chaos, and then suddenly the mind is out of... the mind cannot understand what is happening. The mind is incapable of dealing with anything new. It will say this is foolish and what stupid things you are doing.

Don't listen to the mind – because this mind is in control. You have to do something that is diametrically opposite to it. Start making faces, and tell your lady to close her eyes, (a chuckle) she may get scared!

While making love breathe as deeply as possible... because if you want to control yourself, the basic control is the breath, and through breath, sex is controlled. Breathe deeply like an animal – shriek, utter sounds, go wild – and the control will be lost.

Once the control is lost you are in a totally different dimension. A totally different world suddenly opens its doors, is available to you. If it happens in love then it will be very easy in meditation. If it happens in meditation then it will be easy in love – they are related.

So whenever it happens, it helps. You try, mm?

[Another group participant says: I feel very good, but I felt uncomfortable during the group. I think I had a delayed reaction to it, and it crystallised some things that were happening in meditation. I was feeling in a kind of negative mood when it finished.]

A reaction can be delayed, sometimes by days or even weeks, because we have a very complex being.

There is the body which functions on its own. It doesn't care about your mind; it is not very aware of it, and cannot be. It goes on its own autonomous system. It works on its own, and it has to, because if it listens to the mind then everything will be disturbed. You eat – then the body goes on digesting. Whether you sleep, walk, talk; whether you are happy or unhappy, the body goes on digesting. It has to work: blood has to circulate, breathing has to come and go, a thousand and one chemical things continue.

Then there is your mind. It has its own autonomous world, it moves in its own circles. Even when you are meditating it goes on doing things. Then there is your heart, the emotive centre. So these are the three basic centres – the heart, the emotive centre, the mind, the thinking centre, and your body, the centre for all motion, all activity.

When you work on your body and something happens there, it may take days for the mind to take note of it, because its first tendency is not to take note. It may be just a passing thing, so why worry... but if it insists, if it goes on knocking on the head, the mind starts taking note of it. If something happens in the mind, the body will not take note of it – it may be just a mood, it may not be anything essential – but if the mind goes on deepening and deepening it, then one day the body takes note of it; then suddenly there is a bridge and the recognition arises. The same is with the heart – and when all three meet on one point there is recognition. Sometimes the meeting may not happen for months. I have seen people who have lived for years before they become aware that something has happened, but by that time they have forgotten the cause of it – so much time has passed.

So there are delayed results, and the discomfort may be because you are trying to correlate, to adjust between these three angles of your being so a centre arises. An integrated feeling arises which is of the heart and the body and the mind, to which all contribute, and which is something which doesn't belong to anyone; it belongs to all. It surrounds your whole being like a glow. It takes time... but it has been good.

Whatsoever you are feeling, nourish it, cherish it, and help it to continue in you.

[Another group participant said he had enjoyed it and had liked being alone after it had finished.]

After intense activity one needs to be completely in solitude; not doing anything, just being. If you miss that opportunity then the whole point of the group is lost, because the group simply creates a situation, brings a climax. It is just like sexual orgasm: it brings you to a climax, to a tense state, to the very ultimate possibility in you. Then everything relaxes; then you come back and settle again. This coming back, this returning home, is the most beautiful process.

But this is possible only if you have been really in the active part. The problem arises if while people are doing it they start thinking of rest, start thinking that activity is useless and that they would like to be alone – then everything is disturbed. But if you have done the process truly and authentically it will have led you to a peak. Then you will come back; you will fall in the valley like a dry leaf... just falling slowly... and then you will settle and go into sleep.

[The participant replies: I feel I have to take it on trust that I am doing things totally, because I am always doubtful about that.]

No, you just trust, because that doubt is useless. Do whatsoever you can – whether it is total or not, who knows? You just go on doing – and the more you do, the more total it will become. It is never total in a sense because more is always possible. You could have done more – but don't make it a problem.

[A sannyasin said that all her friends seem so surrendered and: I feel so rebellious! After the last darshan when you told me what to do, I just spent the whole time saying, 'No, I'm not going to do any of that.'...]

Also... with the meditations in the camp, I like the dynamic a lot, it's very powerful for me, but I hate it early in the morning, getting up that early. It just wipes me out for the rest of the day.]

It always happens that you hate the same thing that you love. The morning is not the question... whenever you love something, you hate it too. You will find excuses as to why you hate, but they are not relevant, mm?

For every love we have to pay. If you love it, you have to continue in the morning...

And never let your hate decide anything. Knowing well there is hate, always let love decide. I'm not saying suppress, no; but never let it decide. Let it be there, let it have a secondary place. Accept it, but never let it be decisive.

Neglect it and it dies of its own accord. Pay more attention to love, and just let love decide. Sooner or later, love will take possession of your whole being, and there will be no place left for hate.

There is an anecdote about one mystic woman's life, Rabiya-el-Adavia.

She was a mohammedan mystic and one of the greatest women ever. In the koran there is a sentence saying hate the devil and love God. Rabiya crossed it out, corrected the koran – which no mohammedan can even think of; it would be a sacrilege.

Another mystic once came to stay with Rabiya. He asked for a copy of the koran for his morning prayers, and Rabiya gave him her own copy. When he came across the correction he was mad. He said, 'Who has destroyed your koran. Haven't you looked inside it? Somebody has corrected it! This is not possible; Mohammed's word cannot be corrected!'

Mohammedans believe Mohammed is the last prophet. They call him the seal of the prophets: now there is no longer a possibility of any new prophecy, he is the last of the prophets. There have been others before him, but there will be no more after him – the last message from God has arrived.

Rabiya said, 'Nobody has corrected it. It is me. I corrected it because it became impossible to tolerate that passage. I love God, and I love Him so much that in the beginning the hate for the devil continued to hang around like a shadow, just on the fringe. But as my love grew, as it became more and more intense, just like intense sunlight, the shadow disappeared.

'In my whole being there is no possibility of hating. Even if the devil comes I will have to offer my love, because I cannot offer anything else... there is nothing left. How can you see through the eyes of love if someone is a devil? He will be a god to me, because only God exists for love. So I had to correct the sentence, because it became intolerable; it didn't fit with my experience. I followed the koran in loving God, but then I have to correct it in not hating the devil.'

Just let it hang around you – not only about meditation, but about anything. Mind always has the opposite hidden behind it. You love the same person you hate. You respect the same person that you rebel against. The moment you say no to me, you have already said yes – otherwise a no is meaningless. When you say yes, no becomes meaningful. That is why no by itself becomes impotent; it carries its meaning only through yes. But don't pay any attention to no. Let it hang there – there is nothing to worry about. It has no power, it has only borrowed light.

Just pay attention to yes. If I say a hundred things to you and to ninety-nine you want to say no, forget about those ninety-nine. The one you want to say yes to, remember. From the back door you will see that those ninety-nine are coming; because they are related, and if one enters, they all enter.

But everybody feels like that in the beginning, and in fact it should be so – but don't pay much attention to it. Don't make it a trip, otherwise it can become a destructive thing.

[A sannyasin asks: When I was ten years old... I was laughing uncontrollably, and my father hit me for it. Now I feel I cant laugh totally... Can you teach me how to laugh properly?...

I've done a lot of crying since I've been with you.... It tears me apart sometimes.]

You do one thing. In the morning, early, before you have eaten anything, drink almost a bucketful of water – lukewarm with salt in it. Go on drinking it and do it fast, otherwise you will not be able to drink much. (much laughter from the group) Then just bend down and gargle so the water will flow back. It will be a vomiting of the water – and it will clean your passage. Nothing else is needed. The hit has made a block in the passage so that whenever you want to laugh, that stops it.

In Yoga, this is a necessary procedure to be followed. They call it a 'necessary purification'. It purifies tremendously, and it gives a very clean passage – all the blocks dissolve. You will enjoy it

and you will feel the cleanness all day. The laughter and the tears, and even your speaking, will come from the very deep centre.

Just do it for ten days and then tell me. Do it for ten days and you will have the best laugh around!

[A sannyasin says: There is a fear about the girl I am with. I am afraid to lose her... and that wont allow me to have a deep relationship....

Maybe I'm afraid to be alone, something like that.]

No, don't be afraid, move deeper. It will happen because the more you become centred, the more relaxed you become, the more possibility there is to enter into a relationship deeply.

In fact it is you who goes into a relationship. If you are not there, tense, crippled, worried and fragmented, who is going to go deep? Because of our fragmentedness, we are really afraid of getting deeper into a relationship, into deep layers, because then our reality will be revealed. Then you will have to open your heart, and your heart is just fragments. There is not one man inside you – you are a crowd. If you really love a woman and you open your heart, she will think you are a public, not a person – that is the fear.

That's why people go on having casual affairs. They don't want to go deep; just hit-and-run, just touching the surface and escaping before anything becomes a commitment. Then you can only have sex, and that too, impoverished. It is just superficial. Only boundaries meet, but that is not love at all... maybe a body release, a catharsis, but not more than that.

The fear is that now you want to go deeper; it is not that the girl may be lost. You are afraid and hesitant. We can have our masks easily if the relationship is not very close, very intimate – the social faces function well. Then when you smile there is no need really for you to smile, just the mask smiles.

If you really want to go deep then there are dangers. You will have to go naked – and naked means with all the problems inside known to the other. When you cannot have an image, your reality will be open and vulnerable, and that creates fear. But we go on deceiving ourselves and saying we are not afraid of that, we are afraid that the girl may leave. That is not the fear. In fact deep down you may be wanting the girl to leave you so there is no trouble about going deeper into a relationship.

Go deeper. Nobody is hindering the path. These groups and meditations are going to help you, and soon you will be able to. If you are there, then you can always find someone to love. If you are not there somebody else may be there but that will only be physical presence, and of no use, because you remain alone.

Go and watch couples, people married for years: they live a lonely life, and they live alone. They have never been together, and they have learned all sorts of tricks about how to avoid each other, how to escape the other. The husband says, 'I love you,' and kisses the wife and everything, but these are just to keep away, not to go deep.

Don't be afraid, I am here... you just take the jump!

[A group participant says: It seemed so matter of fact. I talked with my mother and my brother, and I didn't cry or feel flooded with love....

The group assistant said: he was very total.]

Yes, he is very sincere and total. Because of that sincerity and totality, one attains to a certain aloofness.

Don't be worried that you were not crying, because that is not the only way to cry, and not the deepest way either. When there is really crying, tears disappear; they cannot contain it. When you are really sad, it is so matter of fact that you can't believe it.

If a friend dies, the person who cries and weeps has not been really shocked. In fact this crying and weeping is a way to get rid of the memory; it is a way to tackle the situation, to come back to the old state of affairs. Then the wound heals and one goes back; it is a way of the world.

If you are really shocked and death has touched you, you will not cry. Even if you want to cry you will find that nothing is coming, you have become like a desert. You will go through all the movements that are expected, but they will be just empty gestures; you will remain distant and aloof.

People may misunderstand you; they may think that you are not shocked because you are not crying. You yourself may misunderstand your state. You will say, 'What has happened to me? A dear and beloved friend has died, and I am not even crying.' You may start feeling repentance and guilt.

When you are really sincere and authentic, tears disappear, crying disappears. When you are not authentic and sincere then there are false tears. Midway between the insincere world of pretensions and the real world of sincerity and totality – just in the middle – there are real tears. On the surface, people cry just for show – they are not concerned. Then you go deeper, and a point comes when you really cry; you are concerned. If you go still deeper, a point comes when crying disappears – because it is pointless. One becomes distant and aloof.

Western psychology is still at the mid-point, and that is why all western methods emphasise being true about all your emotions: cry, laugh, hate, love – act them out. But the eastern psychology has long ago touched the third layer, the deepest, the rock bottom of it all – and that is just to be a witness.

So don't make it a problem; just be a witness. First drop false feelings so that real feelings can arise. Then become a witness of the real feelings too, so that they also disappear and one is left in absolute austerity and solitude, in aloneness.

You cannot imagine the beauty of that aloneness... but by and by it is going to happen.

CHAPTER 8

23 January 1976 pm in Chuang Tzu Auditorium

[The Aum Marathon group leader, said about the group: ... it was... fantastic.

I kept leaving the door to the group room open so you wouldn't have any trouble coming in!

I think what happened is that last time, in the last darshan when you said like, that we're all your family... I figured I'm your family too, and therefore the group is my family and I have a right to say that. So I went in with that attitude, and it was just... beautiful.]

(with a laugh) It becomes Everything depends on the attitude.

If you take it as a family it is a totally different thing. The distinction and the division and the separation between the leader and the led disappears, and more love becomes possible.

Therapy is a function of love. In fact if the doctor loves the patient, healing happens; it is not a function of medicine or technological knowledge. They are secondary. They may be of help, but they are not essential. The essential thing is love. If the doctor loves the patient, prays for him, thinks of him, a deep welling of energy happens in himself for the welfare and well-being of the patient. He becomes a blessing, and out of that blessing, healing happens.

If you love, you will see that people are growing around you. Without much effort much happens. Without love you have to make much effort and nothing much happens. Then there is much ado about nothing.

So just drop yourself completely in love . . . forget yourself completely, and then you will never be tired. This time you aren't tired, but last time you were. Last time it was as though you had been passing through a very difficult phase, a struggle; as if there was a constant fight between you and

the group; as if you were trying to prove something and the group was trying to prove something else.

Now you are relaxed, and next time you will be more relaxed. When you are relaxed you can help others to relax – there is no other way. If you are tense, you help others to be tense, because people have learned from their childhood only one thing, and that is how to imitate – and that has become unconscious. They simply imitate, so if you are tense, they will become tense. If you love, they will be in love. If you are not trying to perform, prove anything, they will not try to either. They will be true and flowing, and they will be more easily available. If you are not trying to lead them, they will be ready to be led... and when out of their own will they surrender, surrender has a beauty. Then it is a different flowering, not of this world, unearthly.

So make it more and more like a small family – everyone related, and everyone trying to help everyone else. In fact we are all in the same plight, in the same boat – and the boat is sinking. It is not a question of saving anyone in particular – it is to save us. You are also in the same boat, so it is not just a question of saving them.

Never think in terms of they and them; always think in terms of us and we. When I say that it is a family, I mean us. They, them, don't exist. Merge more and more, and you will see that when you are ready to merge, you take one step and the group can take a thousand and one steps towards you. And the whole thing becomes so easy. Love makes everything so easy, because love knows no differences.

[Another sannyasin, who did the group, said she was still troubled by a tension that she felt to be in her neck, and a little in her upper arms.

Osho checked her energy.]

Good... but you have to allow more; you are controlling.

It seems that aU your life you have been controlling, not allowing things to go wild; afraid of being wild. It is natural, that is how everybody is brought up.

My whole work is to destroy you completely so that the new becomes possible, because only when you vacate yourself is there space available for the new to come. Once you stop controlling you are possessed by something greater than you. And the fear of being possessed creates the trouble.

People become afraid of love, because in love you are possessed. People become afraid of meditation too. They become afraid of anything that goes deeper than their control, beyond their control. Life is beyond your control. You can enjoy it but you cannot control it. You can live it, but you cannot control it. You can dance it, but you cannot control it. It controls you.

Ordinarily we say that we breathe, and that's not true – life breathes us. But we go on thinking ourselves as doers, and that creates the trouble.

You just sit here. You come here Asseema.

(addresses Gatha again) See how energy can be uncontrolled and wild.

(addressing Asseema) Just sit and close your eyes. Raise your hands and allow your energy to go wild.

[Asseema, a sannyasin who had just returned to Poona after several months away, sat in front of Osho as instructed. For a minute or two she was quite still, then a trembling of energy spread through her body and steadily built up to become an almost violent, thrashing movement. Her body jerked and trembled while grunts and groans were heard. The movement rose to a peak, and then fell away to a long slow 'aaahhh'...]

You have not been far away from me... you have been continually close. Good, come back, come back in control.

(addressing Gatha) Mm this way you have to allow, and then much will be possible. Energy is coming up and somehow you are controlling it. And this is the centre from where the control starts. Below it is the unconscious mind; above it, the conscious mind. This is the centre just in the middle, so a little control is possible there.

Drop the control and then suddenly the energy will have an upsurge, a breakthrough. It will penetrate like a sharp knife, and may even be painful the first time it penetrates you.

But then everything becomes so beautiful. Life is so tremendously beautiful. One has only to allow, and it is there just waiting for you, just for the asking.

[Another group participant: I learned a lot about my control. I control, and I find it very hard to let go. Today I've just been digesting that.]

Don't get back into the old habit of controlling yourself. Once you become controlled, too controlled, you don't allow life to happen to you. You have too many conditions, and life cannot fulfill any.

Life happens to you only when you are unconditionally accepting it; when you are ready to welcome it whatsoever shape it comes in, in whatsoever form it takes. But a man who has too much control is always asking life to come in a certain form, fulfilling certain conditions – and life doesn't bother; it just passes these people by the side. They remain almost dead, vegetating.

The sooner you break out of the confinement of control the better, because all control is from the mind. And you are greater than the mind. So a small part is trying to dominate, trying to dictate. Life goes on moving and you are left far behind, and then you are frustrated. The logic of the mind is such that it says, 'Look, you didn't control well, that's why you missed, so control more.'

The truth is just the opposite: people miss because of too much control. Be like a wild river, and much, much that you cannot even dream, cannot even imagine, cannot even hope, is available just by the corner, just within reach. But open your hand; don't go on living the life of a fist, because that is the life of control.

Live a life of open hand. The whole sky is available, don't settle for less. Never settle for less. The whole sky, the whole sky is our birthright... to fly to the farthest corners of existence, and to enjoy and delight and celebrate all that life has given.

So if an insight has come, keep hold of that thread so that it doesn't slip out of the hand.

[Another groupmember says: The group more or less summed up what I am by the name they gave me... in the last darshan when I played the guitar for you, you brought it out too... they gave me the name 'bullshit.']

No, they simply exaggerated. A little you have... chickenshit! (gales of laughter)

[Another participant says: I felt really alive today.... I felt angry and happy, sad and crying.]

When you really become alive, everything becomes alive: love, hate, anger, sadness – everything, because they are all your facets.

People have been trying to choose that only good things should be alive, and bad things – whatsoever they call bad – should be forced to die. In this absurd effort everything has died. People think that when all unhappiness, jealousy, possessiveness, has been dropped, you will be more happy, more loving – but just the reverse happens.

When all these things have been repressed, your love, your happiness, has also been repressed, because man is a totality, individual – that's why we call him individual. You cannot divide him. If you try to kill one thing, the poison spreads all over. It is just as if you inject poison into my hand. It cannot remain in the hand because blood is circulating all over; within seconds the whole body will be poisoned. If you hurt my feet, it is not only that you hurt my feet, you hurt me.

We are undivided, and the whole absurd effort of the centuries has been this: to cut man to pieces – to welcome a few things and to condemn a few things, to call a few things sins and to call a few things virtues. Virtues have to be nourished, strengthened, and the sins have to be completely uprooted. In this effort, the whole of man has become dead.

So for the first time when you become alive again, everything will become alive. So don't be afraid, because the fear will come soon. More anger will come, more hate will come, and you will wonder what is happening, because they are parts. The more intense your love, the more intense will become your hate. In fact you will become intense, that's all, so whatsoever you do will be intense. If you hate somebody you will really hate; if you love you will really love.

Right now man lives in such a way that he is never intense. He loves only so-so, lukewarm; he hates so-so, lukewarm. There is not much difference between the enemy and the friend – both are lukewarm. When you really become alive, polarities exist with infinite tension in them – hate and love, and both alive. You feel torn apart. . . and that's why man has become afraid.

So if you have touched that layer, don't become afraid, allow it. This is the beginning, and in the beginning everything will explode, and everything will become alive. Go on living them unafraid. Live them, and if you live them really, by and by you will see a new change coming. Love and hate will become moods, and you will start feeling that you are far beyond both. And then the witnessing self arises.

First a man has to become alive, and then a man has to become a witness. Only when you are alive can you become a witness. How can you become a witness when things are dead? Of what will you become a witness?

There is nothing – just an emptiness, an impotence surrounds you, nothing worthwhile.

Now your anger will be alive, fiery, and your love will be intense, will have a romance in it. Everything will be at the peak, and nothing will be lukewarm. So first you will be as if thrown in a chaos; enjoy it, enjoy the chaos.

All your structured life will disappear. The patterns won't be able to contain you, you will become bigger and bigger. You will find yourself more and more naked because your clothes won't fit, and you will be growing so fast that you cannot manage to change your clothes.

A real man is always naked – naked in the sense that by the time the clothes are ready he has grown. But if you dare, soon you will find that only nakedness is beautiful because we hide that which we know or feel is ugly; we hide the ugly. So thrown into the chaos, the next possibility opens. You have become alive like an animal, and only by becoming alive like an animal the door opens to become an angel, to become divine.

To become God, one has to pass through animality. Nobody else will say this to you. They have been teaching that you have to kill your animal, then you become God. But that God is dead, that God will stink of death. Go into your churches – you will find death, not God.

First become alive like an animal – chaotic with tremendous possibilities exploding, a volcano in action. Then by and by you will see that you are rising higher than your moods: you are rising higher than your hate, you are rising higher than your love. Life is so powerful, and once it is alive it goes on and on, higher and higher, and nothing can contain it.

In fact skies are not big enough to contain a single man. If he really rises higher and higher there is no limit to it. There are climaxes and climaxes, but no climax. . . peaks and peaks, but no final peak. So allow it and enjoy it. There may be many troubles, many anxieties – they too have to be accepted. And don't go back; don't try to hide again in the old structures. Be angry, and suffer; love and suffer; hate and suffer. If you remain alive, soon the witnessing self arises.

So the first effort of meditation is to make you alive, and the second effort is to make you a witness. Then you can be thrown on your own. You have become a star on your own.

[Another participant says: ... The group was a nightmare and a torture.]

It has to be that way! The group is a nightmare because it brings all your nightmares to the surface. It has to be a nightmare. All the group leaders are there just to facilitate the process – they are just there to help you so you don't become discouraged.

The nightmare is within you, but you are hiding it so deep that you may have even forgotten everything about it. It has been repressed, and you have created many barriers in the consciousness so that it never comes in. But in the night, sometimes in dreams when the censor is not so hard and you are not so alert, when your ordinary structure is no longer functioning and there are loopholes, it smuggles in. That's why people have nightmares and dreams. Those nightmares are coming from their own unconscious, from their own mind. You won't allow them in the day, so they come at night.

A group is a process in which the nightmares have to be allowed – not only allowed, but helped to come while you are awake. Once a nightmare comes while you are awake, then you are finished with it. The process is hard, it is almost a torture, because it is surgical, and the operation is such that anaesthesia cannot be used; it has to be done fully consciously. There are many wounds, many complex growths inside. Everybody is carrying many cancers, and they have to be brought out. One becomes afraid because the experiences are horrible.

The whole effort is to give you courage so that you can pass through it. Once you pass through it, you come to a totally new ground in your being. Nightmares will cease and I will stop manipulating you from backstage.

[A sannyasin says: I don't understand what is happening lately... things are happening so fast...

I see that by letting everything happen... I become a part of the overall... the way the universe is going And yet somehow it always manifests as concepts that I have, as good, peaceful blissful; it seems one-sided.]

Mm, it is natural... I understand.

The mind goes on labelling things, but accept that too – it is okay. The mind is addicted to labelling, so allow the old fellow to do things; just don't be too involved in it, don't be identified with it. The mind goes on playing around but you remain aloof.

You see a rose, and you see the mind too that is saying 'beautiful'. Don't be worried about it. The rose is natural, and the mind that says beautiful is also natural. Accept the fact, and by and by the mind disappears, because it is pointless for it to label things if you are not there to listen – so why bother? One day suddenly you will see the rose is there and the mind is not saying anything – and that is tremendously beautiful.

That beauty can never be known by any concept, by any concept of beauty. It is something which cannot be labelled. All labelling corrupts, and all concepts become confinements, limitations. But you just watch....

[Osho spoke to one of the sannyasins who had assisted in the Aum marathon about the differences between doing groups in the West and here with him.]

Here it is going to be totally different. The basic point is that I am here, and that is going to make a lot of difference.

Techniques don't do much – they are just ways for you to become available to me, and me to you, mm? They are indirect ways. You can do the techniques in the West, but then they are only techniques, so whatsoever the technique can do will happen, but here it is going to be totally different.

[Another sannyasin says: I felt like I was in an insane asylum – and it was wonderful... because I've never allowed myself to be insane before, and everything was right there. My mind was saying no, but then it would go away, and everything was just crazy!]

Very good. To be really sane one has to allow insanity. You have to be voluntarily insane if you want to remain sane, otherwise one day or other insanity explodes, and then you aren't in control.

All these groups are voluntary insanity groups, mm? – willingly, and not only willingly, you even have to pay for them! (laughter) Yes, good, it has been good.

[The other groupleader, said: The group was good, liked it, and I didn't get so tired this time.]

No, you will not be. Next time you will be perfectly okay, and then after that you will get energy out of the group.

In fact the group should give you energy. If you are fully there, loving and open, you will get energy, because so many people are releasing so much energy. One just needs to know how to use it, how to take it in. The groupleader should really be ready to use even negative energy.

After a few months I will start working on groupleaders....

Mm, because the first thing to learn is how to use so much negative energy, because if you don't use it, it can become heavy. It can be turned into positivity.

Energy is neutral. If somebody is releasing energy and you don't know how to make it positive, your own anger will arise. Watching an angry person you will feel restless and angry. If you know how to use it – and tremendous energy is being released – you can absorb it.

But just now, this will be enough – that you don't lose energy, and you come out of it without being tired.

[She said that she had felt tired halfway through the forty-eight hours. Osho said this was not because of the group but because of her. He said she was still resisting the idea of having to lead the group alone when Veeresh returned to England in several months.

He said she should drop the resistance because leading this group was going to be very helpful for her – and that was why he was insisting she do them....]

Leave things to me so that I can decide what is to be done. It is better to be a puppet in my hands than in your own mind's hand. So just drop that idea, and do it happily... enjoy it as much as you can. It is such a beautiful phenomenon: so many people working, and so many people being enriched; coming to breakthroughs, and coming to contact something they have never contacted before. And you become the midwife – be happy about it!

[She answers: I don't understand what's happening to me...]

You understand perfectly...

You are clever enough – and that is your burden. Drop all cleverness. Just be simple, almost idiotic, and then enjoy life. Only idiots can enjoy life. So you just try to be an idiot.

Lao Tzu says that the whole world is clever, only I am an idiot.

CHAPTER 9

24 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin says things are going better]

There is no end to it. Things go on bettering and bettering, and that's the beauty of it. That's why life is eternal and has no death. Once a thing is perfect, finished, it is dead. Love remains unfinished. Imperfection is intrinsic to it, and that's its eternal life.

It is just like God – God is never finished. There is always more to be done, and the more you do, the more possibilities open. And each moment can bring so much bliss and peace, that ordinarily we cannot even dream about it – because our dreams are also part of our tense mind.

There are a few things that once you have become certain about them, you start relaxing. Once you have chosen a lover and it has become a commitment, a decisive moment has come. Until you decide, there is wavering. Once you have decided then there is no going astray. By and by the mind also leaves the fantasy part; it settles. Once you have decided that this is a commitment, that you are to be in it, remain in it, and there is no other alternative; when you have closed all the doors and only one door remains open, you simply relax, because there is no tension. Tension is always of choice. All tension, all worry, is because of possibilities, alternatives. Then there is madness, mm? because infinite possibilities are there....

There are millions and millions of people on the earth, and each one is a potential lover to you. Each one I say, because from any of these millions of people, anybody could have become a lover to you. If you keep thinking about it, you will simply go crazy.

That's how the West is going crazy. Now neurosis is not a disease there, it is a normal thing. And as I understand it, neurosis arises when you miss love – it is an absence of love. There are many lovers but love is missing. And love asks for you totally – less than that won't do.

So once you are certain and you have chosen, wavering stops. Once the mind knows that the decision is ultimate, final, suddenly you will find that the thinking and the fantasies disappear. Then there may be millions of people, but there is no man except your lover; there is no woman except your beloved. Others are all on the periphery, and are no longer potential lovers. Then love takes a deep jump into being. Then you need not stand on the bank and waver – you can jump. Then things better on their own accord, and they go on bettering.

Every day more and more and higher and higher peaks will be available, but they are available only to those to whom love is a commitment.

Now the new generation is uncommitted. They would like to be in love, related, but they don't want to make a commitment. Unless you make a commitment, love remains casual: two surfaces meet, or in fact pretend to meet. Two persons remain two: two circles with just their peripheries meeting, there is no overlapping. This is my definition: if there is only a superficial touch it is a casual relationship – two strangers meet for the time being, and tomorrow morning they go on their own way. They don't care about each other in any way. They use the opportunity and then move. They use the other as a means. The other is not an end, not of value in himself.

But when two circles overlap, love arises. Then you are part of your lover and your lover is part of you. You penetrate each other; you get involved, entangled – then your beings are hooked. Depth meets with depth, and then it is no longer casual; it takes a different dimension. Now if your lover goes away, something from your depth will be missing... you will miss a part of you.

It is beautiful. Keep that part like a shrine, pure and virgin. Once you start celebrating this overlapping of beings – that's what love is – then by and by more and more overlapping happens. There is overlapping, but there are still two different centres. Sometimes, in rare moments, there will be a jump as if two flames jump and become one. In those rare moments the two centres are not two. It is not simply overlapping; the two circles fit exactly over each other.

If you ask me, that's what I call love-making: not two bodies on each other, but two beings on each other. There is a rhythm in which both are lost, and something greater than both of them surrounds them. These are the rare moments. I call these moments prayer.

The first is just a sexual contact – two peripheries meeting. The second is love – two centres meeting. And when there are no circles, or when the two circles have become one and the centres are one, there arises prayer. Prayer is the highest function of love, sex is the lowest, and love is just in the middle. You can fall down and become sexual, or you can rise and become religious.

So remember that the mind is addicted to wavering. With no wavering you will enjoy more and more. More and more you will become relaxed, calm and quiet. A certain coolness will settle within; nothing can distract it, nothing can disturb it. One becomes a cool pool of energy.

[A sannyasin says: I feel that every time I come, I come with the same question but I give it a different shape...]

It is bound to be the same because it comes out of your mind, and the mind is a repetition. It is never original, and cannot be by its very nature. It will go on repeating the same thing again and again, of course in different words – that's the delusion mind creates, as if a new question has arisen.

But still, ask.

[She answers: I feel that whatever I do, even in beautiful things, there is always something missing, something that is somewhere out of tune.

Even in my relationship – I have been now one year with Chinmaya – and still even in the beautiful moments I feel that something is tense somewhere, something is fighting somewhere....]

You can make a problem out of it, and then there will be no solution. In the first place don't make a problem out of it. It is not a problem. If you understand it well you will feel it to be a blessing.

Every lover feels that something is missing, because love is unfinished. It is a process, not a thing. Every lover is bound to feel that something is missing – but don't interpret it wrongly. It simply shows that love in itself is a dynamic thing. It is just like a river, always moving, always moving. In the very movement is the life of the river. Once it stops it becomes a stagnant thing; then it is no longer a river. The very word river shows a process, the very sound of it gives you the feeling of movement.

Love is a river, it is not a thing, a commodity. So don't think that something is missing; it is part of love's process. And it is good that it is not completed. When something is missing you have to do something. That is a call from higher and higher peaks. Not that when you reach them you will feel fulfilled... love never feels fulfilled. It knows no fulfillment, but it is beautiful because then it is alive for ever and ever.

And you will always feel that something is not in tune. That too is natural, because when two persons are meeting, two different worlds are meeting. To expect that they will fit perfectly is to expect too much, is to expect the impossible, and that will create frustration. Something will always be out of tune. If you fit completely and there is nothing out of tune, the relationship will become stagnant. At the most there are a few moments when everything is in tune, rare moments. Even when they come you may not be able to catch them they are so swift, so rare. They have not come and they are already gone – just a glimpse. And that glimpse will make you more frustrated, because then you will see more and more that things are out of tune.

This is how it has to be. Make all efforts to make that in-tuneness, but always be ready if it doesn't happen perfectly. And don't be worried about it, otherwise you will fall more and more out of tune. It comes only when you are not worried about it. It happens only when you are not tense about it, when you are not even expecting it – just out of the blue. It is a grace, a gift of God.

Love is not a thing you can do. But by doing other things, love will happen. There are small things you can do – sitting together, looking at the moon, listening to music – nothing directly to do with love.

Love is very delicate, fragile. If you look at it, gaze at it directly, it will disappear. It comes only when you are unaware, doing something else. You cannot go directly, arrow-like. Love is not a target. It is a very subtle phenomenon... it is very shy. If you go direct, it will hide. If you do something direct, you will miss.

The world has become very stupid about love. They want it immediately. They want it like instant coffee – whenever you want, order, and it is there. Love is a delicate art; it is nothing you can do really.

Sometimes those rare blissful moments come... then something of the unknown descends. You are no longer on the earth, you are in paradise. Reading a book with your lover, both deeply absorbed in it, suddenly you find that a different quality of being has arisen around you both; something surrounds you both like an aura, and everything is peaceful. But you were not doing anything directly. You were just reading a book, or just going for a long walk, hand in hand against the strong wind – suddenly it is there. It always takes you unawares. So learn to do things together.

I have watched so many people, thousands of couples. People have completely forgotten the language of doing things together, or not doing anything, just being together, just being. People have forgotten that. If they have nothing to do they make love. Then nothing happens, and by and by they are frustrated by love itself, and then the whole of life loses meaning, because if love loses meaning, life loses meaning.

Man and woman are different – not only different, they are opposite, they cannot fit together. And that's the beauty – when they fit together it is a miracle, a magic moment. Otherwise they conflict and fight. That's natural and can be understood, because they have different minds. Their outlooks are polar opposites. They cannot agree on anything, because their ways are different, their logic is different.

To fit in a deep tune, to fall in deep harmony, is almost miraculous. It is like a kohinoor, and one should not ask for it every day. One should not ask for it as part of a routine. One should wait for it. Months, sometimes years pass, and then suddenly it is there. And it is always out of the blue, uncaused, mm?

Do you follow me? Don't be worried – it will take care of itself. And don't become a seeker after love, otherwise you will miss it completely.

[A sannyasin said that she was very upset during the visit of a friend of hers, as she felt he had attacked her about sannyas and Osho very aggressively. She said she felt very inadequate in trying to convey her feelings to him.

Osho said how useless it is to try and communicate to someone what you are experiencing here...]

This is something that cannot be intellectually communicated. It is just as if you have fallen in love. You cannot convince anybody about why you have fallen in love; there is no why to it. If you try to argue about it you will be in difficulties, because you will feel that you cannot convince. And the other person will start defending himself.

[Osho went on to say that when the friend had come to darshan he had not been aggressive towards Osho. Osho said the aggression wasn't in fact against him or sannyas but in defence of himself, that he was unconsciously getting ready to take sannyas himself....]

Leave these people to me... I have my ways! I am here for these people, so don't be worried! You just give me the hint that you want this person to be a sannyasin, and I will do!...

[Another sannyasin expressed his feelings by quoting an italian proverb to Osho: All smoke, no fire.]

(a chuckle) Right! One day will come when you will be all flame and no smoke. I will turn the proverb upside down!

Thoughts are like smoke and you are the flame. When there are too many thoughts the flame is lost in the smoke. Then one feels that one is just smoke – but I know that wherever there is smoke, there is bound, to be a flame... smoke cannot exist on its own.

In India we have another proverb – just like that but better. We say: Wherever there is smoke, there is bound to be a flame.

So don't be worried.... go back and smoke a little more!

[A sannyasin said that he had two problems, one of which concerned sex. He asked Osho what he could do. He also said he would like to go and play the traditional sadhu baba game.]

Then sex will remain a problem – that is part of old sadhu baba. Don't try to solve it because all old sadhu babas are so; that is part of it, that is part of the game.

If you really want to get rid of the sexual problem then that nonsense won't do. The whole past of humanity has suffered from sexual problems, and only modern man is becoming a little alert about solving it, and that too, only a little. The future will solve it – the past was too sex-obsessed. So now I understand where the problem is; it is clear. Either you drop that old game – be modern – or suffer.

[The sannyasin asked: What does it mean to be modern?]

For that you will have to be here for a few months, and do a few therapies. I cannot say anything that will solve it immediately.

It is not an intellectual problem. It has to do with your body, your mind, your whole system – so a few therapies will be needed. Work will have to be done on your body and your mind. You have been suppressing, and when you suppress, things become problematic. You are too complex inside.

So you can go on playing the game, but you are wasting your whole life. You are not befooling anybody else; you are befooling yourself. Don't waste life. Use it to solve your problems, because unless you are completely clear of problems, you cannot know what life is. And much work is needed... so think about it. If you want to be here then work can be started, mm?

Prem means love, and prasant means silent – silent love. Love is always silent... and I will teach you what silent love is.

[A sannyasin says he is fighting: It's in the body. In the lectures I feel more, and my body becomes chaotic. I become frightened because I feel I am going to scream and so I go out.]

You are escaping, and unless you give in, that pain won't disappear. Simply surrender to it, let it take over: It will come to a climax and will become almost unbearable. But don't escape, allow it. Even if you feel you are going to die, die. Don't stop it.

A scream will come – so go to the river far away, and just let it happen. Lie down on the bank and let the scream come. Don't force it. First allow the pain to take over. . . it will spread and will take over your whole body. You will be almost in hell. It will become more and more intense, and you will feel that you are going to explode and die.

Then a scream will come that you will not be able to believe is yours. It will be almost like an animal, a lion's roar. It will be an unearthly scream, as if ghosts are being released. Allow it, be totally with it, and it will disappear.

CHAPTER 10

25 January 1976 pm in Chuang Tzu Auditorium

[The Encounter Group are at darshan. The leader says it was nothing special... every group is different.]

Mm, it has to be so because the group depends on the people. It should depend more on the people who participate... and no rigid structure should be given to it – so it remains loose, flexible. So whatsoever the need of the people, the group moves that way.

The leader is just to facilitate the process. He is not really to lead. He is just to help – wherever they are going, helping them totally to go that way. So each group is going to be different because it is created by the consciousness of the participants. Each group will have a different soul, an individuality – and it is good that it should be so.

Don't try to force it to fall into any pattern, mm? Just move with the flow.

[A group member said he had an asthma attack from the dust which interrupted the group for him: When I was a child I had asthma attacks like these, but for the past ten years before I came to Poona I never got attacks. It was more sometimes a difficulty in breathing – but never critical; more suppressed, I guess.]

Dust may be a cause of it, but only one cause.

Another cause may be that something of the past has been touched, and you regressed. That's a good symptom. One has to go back to the past to clean up many things, to complete many things.

The past has a grip on you because much has remained incomplete, and it demands completion. Much has remained repressed and it needs expression. Unless you complete it, it will hang around

you like a ghost and will go on affecting you in a thousand and one ways. It will go on manipulating you from the unconscious. It has to be cleaned.

When you go back into the memories, back into the past, much dust arises inside too – the dust of memories, of thoughts, experiences, wounds. Many wounds are still there unhealed. You have simply forgotten them because you have to forget. You go on pushing those wounds away from the mind, from consciousness, but they are there, green, unhealed.

And not only asthma, but physical diseases can come back. A child may have fallen thirty years ago from a tree. Then he starts to meditate and to move backwards, and suddenly he feels pain on the knee. For thirty years it has never been there, but now suddenly the memory comes. The body also carries a memory, each cell carries a memory. It is a minute, very atomic computer.

You see a black spot on my nose? Once I removed it, but it came back again... the body has a memory. It has a blueprint of everything, so whatever has happened to you is doubly recorded – in the mind and in the body – and the mind triggers the whole thing. The body is a little slow, stupid, and it has to be so – but once the mind remembers, it triggers it. Then you move into a situation which you had completely forgotten for years. It is alive again as if it was just yesterday.

But in a way this was good. You have suffered, and I can see you felt very depressed, but if you can complete the whole process....

[The sannyasin replies: That's what I don't know – how to work with it right now.]

Just be a watcher. Don't do anything, because whatsoever you do will repress, because the whole effort of the mind is to suppress anything that is painful.

That's what you have done in the past, and the mind will do the same again. Then the doors of the memory will close again, and the whole thing is lost.

Suffer it, and allow it to be there. It can't kill you, so don't be worried. It can be painful – it will be – but it cannot kill you. Just watch as if it is happening to somebody else. Next time an attack comes, be far away, just watching from a distance. Just watch the misery, the suffering, the pain, the whole body in spasm. Watch unconcerned, indifferent, with nothing to do, and then just see....

Within two to three days everything will have passed, and then you will come out of it very fresh, as fresh as you have never been. It will go, but complete the process – don't try to escape from it. This experience can become a very enriching one.

Once it happened that one of my friends, a very old man of seventy-eight, fell from the staircase and broke many of his bones. The doctors told him to remain on the bed for six months, because he was very old and the body would take a long time to regain its strength.

He was an active man, very very active. When I went to see him he started crying – and he is not a man who ordinarily cries; I had never seen him cry before. He said, 'It would have been better if I had died. Death is not so bad, but six months just lying on the bed is impossible. I will commit suicide. Six months seems almost endless and the pain is too much, I will not be able to survive it.' I told him to do one thing: to close his eyes and move to where the pain was, to pinpoint it.

For half an hour he looked inside. His whole face relaxed, and after half an hour when he came back he was a totally different man. He said, 'I could watch, I could see, and just seeing and looking at it, suddenly there was the realisation that I am separate from the pain.'

Those six months became a blessing. He had to remain on the bed, but he continued watching. For the first time in his life he became a meditator. Now he says that that was the greatest thing that has happened in his life. Now it has become an everyday process. For at least two or three hours he lies down on the bed, on his back – and now there is no need – just to watch.

One should always be looking for methods of how to change a calamity into a blessing. There is always a way; one has just to look for it. This is the basic art of life – how to change misery into celebration, how to change a curse into a blessing, how to use suffering to grow, how to use pain to be reborn.

Try, mm? It is going to be beautiful.

[Another group member says: It's been a really incredible experience, this group. Just a clarity that I've never had before....]

Clarity is the target. Pains and suffering remain with life, they are part of it. You just need a clarity to see everything in the right perspective, everything where it belongs. Then it all falls in line; even pain, even suffering, become part of a greater harmony. Not that they change. They remain, they are a part of life, but now they are not isolated facts – they have become part of a greater whole. When you are clear in your perspective you can see that the greater whole cannot exist without this part; it is a must.

You accept it, because happiness cannot be without unhappiness, and the day cannot be without the night. When everything falls in perspective the total attitude changes. Ordinarily you see one day between two nights. When you attain to a little clarity, you see two days with one night in between. Ordinarily when you look at unhappiness, sadness, frustration, you take it apart from the context, you look at it as an isolated thing, and then it is very painful because it seems meaningless.

The basic pain is meaningless – why is it there? Why does one suffer? And when you cannot see the why, it becomes unbearable. When you can see the why, it is no longer an isolated fact; it has become part of a pattern. And in a great painting, black is as much needed as white – otherwise the painting won't exist. Unhappiness is needed as much as happiness. They are like two wings, and once you know they are two wings, you have to use both to fly in the sky of existence. Then you accept, and you accept in deep gratefulness. Even suffering is accepted, because now you see it has a meaning. It is a step to something greater; it is part of a bigger harmony. It is not isolated, it is meaningful.

When suffering has become meaningful, you have transcended. Now you are not worried about it. You don't want to drop it, because if you do, all that is beautiful will drop with it.

You have understood well that the beautiful rose flower exists between thorns, and those thorns are part of the growth. In fact they are protective, they protect the flower. They are not the enemy, they are not against it. If a thorn sometimes gives you pain, it is only because you have not understood the meaning of it.

There is no need to seek suffering, to seek thorns, but when you find them, accept them. Let them be transparent to your clarity of vision, so that you can see that on both sides of the night there are days. And then night becomes less and less dark. Night becomes a bridge from one day to another. It is not against the day, rather it is a rest. A new day can come out of that rest. The night becomes like a womb, creative. Darkness is creative, and suffering too.

If you find a person who is very rich inside, you will always find that he has suffered much. If a person has not suffered much, you will find him always shallow, superficial. He will laugh, but his laughter won't have the depth, it won't come from the heart. It will be just like a painted thing, on the lips at the most. If you listen to the sound of it, you will hear that it is very superficial. It is not coming from his being, it carries no meaning, no depth. Whenever you see a person who can laugh deeply, remember he has cried deeply – and laughter is enriched by tears. If you are not capable of crying you will not be capable of laughter.

This is clarity – to see life as it is and not to ask the impossible. By asking the impossible by wanting only days and not nights, only happiness and not unhappiness, you are creating meaningless misery for yourself. It will be meaningless because you are asking the impossible and it cannot be fulfilled. It is because of your unintelligence that the misery is arising. It is not part of life; it could have been avoided. There was no need for it; it is useless. So there is suffering that is useless – if you create it. There is a suffering which is very meaningful – if life gives it to you.

You love, and of course suffering comes in. If you want to love you will have to suffer much, and if you become afraid of suffering, by and by you will become afraid of love. Then a point comes when you may not suffer – you may have a very comfortable and convenient life – but you will miss all that is beautiful, because all that is beautiful comes through love... but love comes only if you are ready to accept the suffering also. That's the price one has to pay for it. Nothing is free in life; everything has to be paid for. And it is good that it is so, because once everything is free, everything becomes meaningless; nobody enjoys it.

Use the clarity to look into problems, and try not to change things; just try to accept them. Go on creating more and more clarity – and that is the only change that there is, that is the only mutation. Go on moving higher and higher on the wave of clarity and awareness. As you go higher a different world comes to your vision. The world remains the same but your clear eyes now give you a different picture, and by and by everything falls in line. One day one realises that everything is as it should be.

That is the perfection of clarity – everything is as it should be, nothing else is needed, everything is perfect. This world is the perfect world.

In that moment your acceptance is total, and when acceptance is total all wounds are healed. One attains to the calmness of a Buddha, to the innocence of a Jesus, or to the superb perfect perfection of a Lao Tzu – ordinary and yet extraordinary. One loves the same life and yet it is not the same life at all... it has a different dance.

So use that clarity, mm? Enjoy it, delight in it.

[Another group member says: I didn't get rid of the problems, but I felt a little bit of myself, and how

good it feels just to be – not thinking, and not making things happen with my mind, but letting my body do things all by itself.]

Good, it has been good. Just one thing to be remembered: whatsoever you have gained out of the group, it is just an insight; it is not a permanent thing. It is just a glimpse, it is not a change in your state of consciousness. So if you don't work on it you will lose it again; it will become dusty and forgotten. The more distant you go from it in time, the more it will become unbelievable. By and by you will suspect whether it happened or you just imagined it.

In a group you are not alone; a collective consciousness functions. In a group you can reach to heights that you have never reached alone... you can reach to depths that you have never touched alone. A group can be holier than all the members put together. It can be devilish also, more devilish than all the members put together.

In a crowd people start behaving as they have never behaved before. Responsibility is gone; you are no longer yourself. It is the crowd that is deciding, and something like a collective spirit is taking over. Ask each individual separately and he will say that this looks mad, but in a crowd he will do it, unaware of what he is doing. The same is possible on the other extreme also.

In a group mind you can touch higher peaks than you can ever attain yourself. Nothing is wrong in it, but one has to remember that it is a glimpse, and you are riding on a wave in which you are only a part. Out of the Group it will tend just to become a memory – a good memory, one enjoyed it – but again one settles back into the old habit.

Resist that temptation, and whatsoever you attain in a group, try to attain individually. You may be capable immediately after a Group because the memory is fresh and the confidence is still there. The very idea that you had a glimpse will be helpful. After a few days it won't help, so immediately in the wake of a Group experiment, the most significant work is to be done. The real work starts when the Group ends.

Try then to attain alone whatsoever you attained in the Group. Nitya was talking about clarity – try to attain that clarity alone unaided, unled, without the Group functioning as a catalytic agent, without the Group consciousness pushing you forward. Left alone to oneself, one tends to relax, to become lazy.

In those little glimpses of awareness when the ego becomes an object, it does not possess you, it is impotent, and that's why you feel so beautiful – because ego is the only ugly thing in life. It is an ugly transformation of consciousness, an in transformation of consciousness; something has gone wrong.

So whenever you feel something has been there and it remains very vague, misty, in a haze, try to nourish it and cherish it continually. Revive it on your own, and then you will see that it can be attained. Then the Group has been very meaningful; it helped to give you an insight, and now you have that insight on your own. When you feel the same alone, you will feel more beautiful, because there is now no dependence.

There is a possibility, and it has become a reality in the West, that many people live from one Group to another, almost addicted; as a drunkard lives from one trip to another. That is dangerous. A

Group should not become a style of life. It is good whatsoever it gives, but then you have to attain it on your own. Then go to another Group, but go on a higher consciousness. Don't do the same thing again, don't repeat it. Gain something and make it a permanent crystallisation in you.

[I'm experiencing some confusion about problems. When I first went into the group I said I wanted to be a man – and now I don't even know what a man is, and I don't think one exists.

... And my problems change from day to day, and I get very frightened without any problems. This morning I felt very frightened because I couldn't see what my problem was!

And I know I just invent them to shield myself from you.]

It is good that you have become aware. Everybody is doing that.

Problems don't exist, only people exist, but we create problems out of a certain neurosis because we are afraid to be left alone. We have become addicted to constant occupation: a problem leaves, and before it has left we create another. We immediately replace it so that we remain occupied. Otherwise life seems so empty and so vast that one feels lost. If you are not occupied in a problem, then the sheer vastness of existence overflows you. You feel so tiny, almost nothing – and that frightens you. When you create a problem you forget the whole world because you are focused on the problem.

You are bigger than the problem and you feel very good, because you know that something can be done about it. You feel very powerful because you can go on playing with it. Have you ever watched a cat playing with a mouse? Sometimes she allows the mouse to go a little away, then suddenly she jumps and catches it again. Just a little freedom, and then again she jumps and catches the mouse, throws it this way and that. That's what the human mind does: the cat playing with the mouse, and if you don't have a real mouse, you have a plastic one, a rubber one; a mouse of your fantasy, of your imagination.

You create problems to feel powerful, because without them you will feel impotent. You try to solve your problem – and you know that you can because it is your creation. If you allow it not to be solved, that too is because you are giving it a certain time to live; otherwise you can destroy it immediately. The cat can destroy the mouse right this moment, but it gives a little freedom to the mouse to play around.

When you have no problem you have nothing to focus on. Unfocused, suddenly you become aware of this vast existence, and the sheer vastness of it paralyses you. One wants to forget the skies and the stars, and the best way that man has done that is to create problems – small problems, mediocre, foolish; just what dress to wear today.

One is standing before the wardrobe trying to decide, confused about what dress to wear today. You play the game perfectly. It is up to you, because the dresses are not worried. You can decide whatsoever you like, nobody is hindering the path.

You can go on being worried about trivia, but that is a trick – a trick to avoid existence, to avoid one's smallness. Man is atomic, and unless you accept that, you will go on befooling yourself through

problems. Once you accept the smallness, it disappears. The smallness exists only because you don't want to accept it. Otherwise you are not separate from this vast whole; you are part of it, you are it.

So this is up to you. You have attained a very beautiful insight, something tremendously meaningful, very significant. If you want to go on playing the game, you go on playing. If you don't want to play it you can drop it.

If you drop it, then for the first time you will become alive. If you drop it, for the first time you will become available to the infinite energies that surround you. This life can be simply magnificent, fantastic, but you are playing with noise of your own imagination. If you see the reason, it is simple to stop. Don't try to become powerful; just be whatsoever you are. Don't try to fight existence, to avoid it, escape from it – just accept it.

To accept is to be powerful. To accept is to be religious. To accept without any judgement, any condition, is to move into a totally different dimension – call it divine, or whatsoever. And that possibility is always just around the corner; any moment that you drop your problems it is available.

I go on answering your questions, your problems, and I go on solving them knowing well that you have none. You can ask me then why do I go on answering you? I can simply say that this is useless. But then you won't be able to understand.

You give me a problem, I give you a solution. You ask me a question, I give you the answer. I become part of the game. If you are interested in playing the game, I will play. By and by you will become aware of what you are doing. And remember, it is only your time that is wasted, not mine, because now I have nothing to attain; so nothing is wasted, only your time. Once you understand this then you drop the problems, then you start enjoying and celebrating. Rather than thinking, dance; rather than thinking, sing; rather than thinking, go for a long walk, swim in the river. thinking He is not available, because thinking is a way to avoid Him.

God is available in so many ways; only through thinking He is not available, because thinking is a way to avoid Him.

Try to live the insight, and don't be frightened. I know fear arises, tremendous fear arises. I know how difficult it is to be without problems. I have passed through it.

[The sannyasin answers: I was very afraid this morning, so I had a headache – and that was the problem.]

Mm mm, that is a problem you can create. You can create a thousand and one things. When you have a problem, life is not a problem – you can keep yourself busy. But this whole busy-ness is without business.

See it through and through, and in that very seeing, the knot is cut.

CHAPTER 11

26 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin had previously told Osho he had powerful experiences of death in his meditation. Osho had suggested he do the humming meditation. Tonight he says he is having problems with it: I feel morose. I don't feel happy. I used to feel happy before, but now I'm just going into my shell. I don't feel like doing anything.]

It happens.... If you have ordinarily been happy and outgoing and enjoying things, it simply means that you have been repressing the other side.

People who laugh go on repressing tears. In fact they laugh so that nobody should become aware of their tears – their laughter is a defence. They are afraid of the tears. So they go on laughing and enjoying, but they remain on the surface. Then they meditate, and whatsoever has been repressed, bubbles up, surfaces. Then one starts feeling morose, sad. But it is a good sign; it simply shows that the other side of your being has been entered.

One has to understand that life is both. The person who is really free and alive, is free to move from one polarity to another. He is not fixed in one pattern; he is neither happy nor unhappy. If he becomes happy, he is happy; if he becomes unhappy, he is really unhappy. If he is loving, he is really loving; if he becomes angry, he is really angry – he lives both the polarities. You can rely on his anger and on his love and on his sadness. He is not inauthentic, he is true.

Your happiness was not true – you were managing it, manipulating it. If it were true, meditation would deepen it, because meditation deepens whatsoever is true. Your real situation inside was morose – but you had been wearing a face, a mask. We all learn how to be happy and to go on laughing and joking . . . that's how the whole society goes on, a merry-go-round. But everybody is carrying a deep dark night within them, and nobody is even aware of it.

When you enter a meditative state you will first enter this dark night of the soul. If you can pass through it – and there is no difficulty in passing through it – then for the first time you will become aware that your happiness was not true. False happiness will go and real sadness will come, and only after real sadness will real happiness surface. Then you will know that the false happiness was even worse than the real sadness, because at least in that sadness there is a reality. If you are sad – but truly and sincerely sad – that sadness will enrich you.

It gives you a depth, an insight. It makes you aware of life and its infinite possibilities and the limitedness of the human mind, the smallness of human consciousness encountering the infinity all around; the fragile life always surrounded by death. When you are really sad you become aware of all these things. You become aware that life is not just life... it is death too.

In a true insight one has to go through both. I know that this sadness is good, so don't be afraid. If you really want to be happy, just don't go on pretending, playing the game of being happy. As unhappiness comes, soon you will see that it will darken, it will become intense. But when the night is dark, the morning is very close. The night becomes darkest when the morning is really close.

So don't lose courage, and don't try to escape into the old ways. Nothing is wrong in being sad, but our whole conditioning is wrong. You have been taught, everybody has been taught, not to be sad. But I teach you to be truly sad, because sadness has something tremendously beautiful to give to you.

Happiness gives you the feeling of vastness, and sadness gives you the feeling of depth – and both are needed. For a really rich consciousness, both are needed. People who have lived superficially happy are always shallow. They cannot give birth to stars... they don't have that much chaos in them. They are mediocre. People who have touched deep sadness have become aware of many things which ordinarily no one becomes aware of. Everybody has to pass through the school of sadness, so accept it.

And the uneasiness is coming because you are fighting it; the discomfort is felt because you are fighting it. Accept it, relax into it. Whatever life gives, accept in deep gratitude. Don't poke your nose in. Simply allow life to take you over, to possess you. Relax into it and then the discomfort will go. Then you will start enjoying sadness – and I tell you, it is beautiful. Once you stop fighting, once you accept it, there is nothing but to enjoy. It will give you a silence, a deep humming. Of course it is sad, but beautiful. Even the night has its own beauty, and those who cannot see the beauty of the night will miss much.

Once you allow the discomfort that you feel coming, the strain on the body and the tensions will disappear. Just relax, and as you go deeper a totally different quality of happiness will arise – that's what we call bliss, anand.

It is not of that happiness that you have known; it is not shallow and it is not against sadness. It is great enough to comprehend sadness, it is vast enough. The sadness can live in it as a guest, and the blissful state of consciousness does not lose anything because of the sadness; it gains much – it gives colour, it gives contrast.

So just wait and don't be in a hurry. Things are going as they should. But I can understand your trouble

[The sannyasin answers: It's very uncomfortable when I'm working. It starts with the heat at the navel, and then I feel all kinds of currents.]

Mm, they are there. So do one thing: when it becomes too much, too unbearable, just close the room and dance a wild dance; just for five minutes so the energy can move easily. Just close your eyes, relax the body, and say to the infinite energy, 'Take possession and move me, howsoever you want.' Your hands will come up and you will start moving; cooperate with that movement. Suddenly you will feel you are in the grip of something greater than you... you will be possessed. You will see that you are not doing it. It is as if you are a puppet, and some unknown energy is dancing through you.

In Indonesia they call it latihan, and it is one of the most beautiful methods of meditation. Just allow yourself to be possessed and the movements come by themselves. Nobody knows what shape they will take, and you are not to manipulate anything on your own. Just for five, ten minutes, and then you will feel the energy has settled, the heat has gone, and you are feeling completely relaxed.

So whenever you feel, you do this. Soon you will really laugh, and then you will know what laughter is.

Your wife has come?

[The sannyasin's wife, not yet a sannyasin, came forward and asked Osho if meditation disturbed family life.]

Not at all. You cannot have a real family life without meditation, you cannot really love without meditation... but in the old days it did disturb – because all those conceptions were wrong.

I am not life negating. I am absolutely affirmative. Whatsoever one is, one is not to escape from anywhere – family, responsibility, work – from nowhere; rather one has to go deeper into it. So don't be worried about that, mm? About my sannyasins there is no problem at all.

But in India the old conception is that if somebody becomes a sannyasin then the family life is going to be disturbed. In fact there is no family life ordinarily, just pretensions. People go on managing somehow, dragging. Once one starts feeling really blissful there is a possibility to share that bliss with somebody else – with the wife, the husband, the children. Then love takes on a totally different quality. Then it is not a duty... it is an overflowing of energy, a sharing. It is a simple gift, unconditional, with no strings attached – and there is a great difference.

[He] can love you because he married you, because you are his wife, it is his duty to love you. That's one thing, and very superficial. Duty is a dirty word. He is fulfilling a social obligation – one has to do it, so one does it. But when he really becomes silent and happy inside then he wants to share. Then he does not love you because you are his wife. He simply loves you – it is not of any because. He simply loves you because he has so much to give, and he will be grateful to you because you have accepted. He is not obliging you. In fact whosoever accepts his gift of love is obliging him.

Then love is almost like prayer. It is not a question of husband and wife but of two beings, pure beings, in deep communion. I am not against anything, I am for everything, but things have to be transformed.

So don't be afraid. Help him. and you also start meditating a little – follow him.

[Another sannyasin says: Why can't I stop eating?... But it's not the question. But behind that, something else. It sounds ridiculous....]

No, don't judge. If you say ridiculous, you have already condemned it – and that may be part of the problem. That is not the way to get out of any problem. Don't call things names – try to understand.

If a person is eating more it is a symptom of a certain undercurrent. Food is always a substitute for love. People who don't love, who somehow miss a life of love, start eating more – it is a love-substitute.

When a child is born, his first love and his first food are the same thing – the mother. So there is a deep association between food and love; in fact food comes first and then love follows. First the child eats the mother, then by and by he becomes aware that the mother is not just food – she loves him too. But of course for that a certain Growth is necessary. The first day the child cannot understand love. He understands the language of food, the natural primitive language of all animals. The child is born with hunger; food is needed immediately. Love will not be needed until long after – it is not so much of an emergency. One can live without love one's whole life, but one cannot live without food – that's the trouble.

So the child becomes aware of the association of food and love. By and by he feels too, that whenever the mother is very loving, she gives her breast in a different way. When she is not loving, but angry, sad, she gives the breast very reluctantly, or does not give it at all. So the child becomes aware that whenever the mother is loving, whenever food is available, love is available. Whenever food is not available, the child feels love is not available, and vice versa. This is in the unconscious.

Somewhere you are missing a life of love so you eat more – that's a substitute. You go on filling yourself with food and leave no space inside. So there is no question of love, because there is no space left. And with food things are simple because food is dead. You can go on eating as much as you want – food cannot say no. If you stop eating, the food cannot say that you are offending it. One remains a master with food.

But in love you are no longer the master. Another being enters into your life, a dependency enters into your life. You are no longer independent, and that's the fear. Ego wants to be independent and ego won't allow you to love; it will only allow you to eat more. If you want to love then the ego has to be dropped.

It is not a question of food – food is simply symptomatic. So I will not say anything about food, about dieting or doing anything. Because that won't help you, you won't succeed. You can try a thousand and one ways; that won't help. Rather, I will say forget about food, go on eating as much as you want.

Start a life of love, fall in love, find somebody who you can love, and immediately you will see you are not eating so much. Have you watched? – if you are happy you don't eat too much. If you are sad you eat too much. People think that when they are happy they eat too much, but that is absolute nonsense. A happy person feels so fulfilled that he feels no space inside. An unhappy man goes on throwing food into himself.

So I won't touch on food at all... and you continue as you are, but find a lover.

[The sannyasin answers: But I have a lover... And I still eat. It started when I left here two years ago. I went back to Canada, and I started to feel I wanted to eat things that I didn't eat in India...]

The lover is a man...

[The sannyasin answers: Yes.]

... that won't help much. Your Montreal is almost all homosexual, the whole city.

That won't help much, that cannot become the real thing, because both the energies are the same. It cannot give you a deep fulfillment – at the most it remains masturbatory. A woman is needed. It is as if you are trying to be reborn from a man. I think sooner or later in Montreal people will try that – to be finished with women completely.

But you are born out of a woman, and deep inside the unconscious you carry an image of a woman, not a man. And unless you find a woman with whom you can be in the same deep love as you were with your mother, into whom you can again enter as you were in the womb of your mother, you will not be fulfilled. You are deceived – homosexuality will not help. It can give you a certain comfort – but it is false.

To fit perfectly a man needs a woman, a woman needs a man. They are polar opposites, and that polarity is needed. It is just as if you are trying to create electricity without polar opposites, without positive and negative. Sex is a deep function of bio-electricity. You are an electrical phenomenon, a woman is an electrical phenomenon. She is negative, you are positive; she is passive, you are active. When the active energy meets with the passive energy in deep communion, there is a fulfillment, there is orgasm. A cosmic experience happens which leaves no emptiness in you, at least for the time being.

But your making love to a man, or a woman making love to a woman, is not going to help. I am not against homosexuality: I am simply stating a fact. I have no condemnation for it, but it will not be fulfilling – that much I have to say.

... Find a woman. If you cannot find one, tell me.

[The sannyasin answers: I feel very great friendship towards women.... I feel love, but I don't feel like I want to make love.]

You will have to. It has become a habit and you have to get out of it. It has become a dead routine. Make a friendship with a man – and that you are doing with women. Make love to a woman – and that you are doing with men. You are topsy-turvy.

[He replies: But I was also married.]

You remained homosexual. You have made love to a woman but you were never in it.

So try it again, and try here. Just open your eyes and look again. I know how difficult it is, because once homosexuality settles in the mind you are attracted only towards men. Suddenly women don't exist; they are no longer attractive.

But this is dangerous. Then this food problem will remain with you your whole life – and this is not the only problem. Others will remain and it will be difficult to solve them. You just have a look. Find a woman, and even if you just feel friendship, bring her to me, because I will have to talk to the woman to force you out of your habit. You will need a very very wise woman to bring you out of your rut. I will make her wise. You just find one! And if you cannot, I will find a woman and force her to seduce you!

But first you try – because the very effort will be very very good. So from tomorrow morning you start looking. There are many beautiful women around here, don't be worried. Somebody will take pity!

Once you enter into a relationship, the right relationship in which things flow, your food problem will disappear. It has to disappear; it is not a problem, it is just symptomatic.

Try, and then we will see. Make it a real search, sincerely try to find a woman, mm? Because it is time... if you delay, then every day it will be later and later, and things will become more difficult.

[Another sannyasin says: I want to come closer to you, but it feels that the more I'm here, the more afraid I feel.

For hours after the lecture I feel this fear inside... and yet I love it too.]

It is natural, fear is natural... because coming closer to me means, in a certain way, dying. You can come closer to me only in one way, and that is if you lose your ego. So fear is bound to be there, mm? – the fear of death, the fear of losing your ego. But don't be afraid. Let the fear be there, don't be afraid of the fear; let it be there, accept it.

You are becoming closer every day, and the closer you will come, the more the fear will become an almost alive, throbbing thing in you. But there is a climax to it. Let it come to the climax, and then it will simply disappear, and with it you also disappear.

So I am a cross... fear is natural, mm? In India we have a saying that a master is death. He is. I cannot give you a new life if I cannot give you a death. Only if I become your death can I become a resurrection. Your birth is possible only through death.

Accept that there is fear, but go on becoming closer and closer.

[A sannyasin says: My father has been very very ill, and I have been told that he will die in a matter of weeks. Communication has always been only on one level. and it's always been difficult to get beneath that. I feel this may be a time in which it is possible.]

It will be possible... I will help. You go, mm?

Communication with parents is always difficult, very difficult. But if you understand just a little, then things can become very easy. Go back,. take my books, my tapes, and talk more about me, about meditation. That will be something new, and it will not bring back the old pattern.

In fact whenever the son is with the father, the problem is about what to talk. The father has lived a different life, in a different time – and the times are changing so fast; the gap between generations is really tremendous. It has never been so great. The son lives in a totally different world, centuries apart. Now the rift is so big that even if you shout, it never reaches to the other shore. So the first thing to find is a bridge about which you can talk.

Now there is something new – go as a sannyasin, in orange, and he will not be able to categorise you immediately as his son, and that will be the whole change. It has happened to many sannyasins. Once they go home in orange there is a shock. Parents don't know what has happened – suddenly you are unrecognisable. Somebody else has come back – he looks like their son, but something has changed. And that change will make it possible to communicate.

And these may be his last days, so tell him about the Nadabrahma – the humming meditation, mm? If he can do that and can move into death in a meditative state, that is the greatest gift you can give him. Then his whole future will be different, because death decides the next birth. If you die meditating, prayerful, in deep silence and tranquility, you are born in a totally different way. This life is gone, but this life is not all – the other life is coming. One door is being closed... another door is being opened. Forget about this door. Now something can be done about the new door that is going to be open. It has still to be, it is still a potentiality. Everything can be done about it.

In the East, death has been used as much as life, and we have many techniques of how to help a dying person to choose a better life next time. You can read something about Bardo; it is a tibetan method for a dying person, and one of the best in the world. When a person is dying, that meditation has to be done. But it will be a little complicated, so if you can do the humming meditation that will relax him very much. Just show him, do it with him, and do it as forcefully as you can, and then he will respond very deeply. He will enjoy it, lying on the bed, waiting for death.

In the West, people are doing absolute nonsense things about dying. Firstly, they won't say to a person that he is dying....

... that is absolutely foolish, because then he remains continually worried about this life, because he thinks he is going to live, and everybody is pretending that he is going to live.

So just find a silent moment when nobody is there, and release the news to him. It may be shocking but it is good, because once a person knows he is going to die, immediately his interest in this world is lost – immediately. Just think of it. Once you know that you are going to die within days, immediately this world – the money, the bank, the business, this and that – is useless. Now everything is no more than a dream, and you are already awakening. Once you say to a man that he is going to die within a certain limit, and it is certain, the man is already dead in a way, and he starts thinking about the future – then meditation is possible.

If you tell him that he is going to live and that everything is okay, and doctors and the hospitals and relatives are pretending and smiling, you are deceiving the man, and he will go on clinging to things

that are useless, futile, rubbish. Once he knows he is going to die, he will drop that rubbish of his own accord. Immediately his whole vision is transformed. He is no longer here, he has started to look to the future, because when one is going on a journey, one starts preparation.

If you have to leave tomorrow, you start packing your suits, and you are no longer worried about this room in the hotel. In fact you are no longer here; you are managing your suitcases and things, and you are thinking about the journey. The same happens to a person when you tell a person that he is going to die, that death is certain and cannot be avoided and he should not go on fooling around; now the decisive moment has come and he has already wasted enough life.... Immediately the man turns his back on the world and starts peeking into the darkness of the future.

At that moment, if you tell him about meditation he will be willing to do it – and that can be one of the greatest gifts....

[A couple ask about their relationship. The swami says it has deteriorated. The ma says he is making a fuss because the relationship is round and round anyway. The swami says: She slapped me today!]

She did well!...

Ordinarily, whatsoever you call love comes to this point sooner or later, because you don't know what love is. Just the novelty of a relationship is not love. Just the novelty of a relationship is not beauty, mm? That is just infatuation, and sooner or later that is finished, and then reality starts working. Then it is much ado about nothing; it is a fuss, and meaningless.

But this is good – to understand how a beautiful relationship comes to such a sour end always. You bring it to that end. Mind cannot remain in any permanent state. If it is happy it is getting ready to be unhappy. It goes on like a wheel. If you continue to be together, again after a few days things will settle, then again this will come up. This is a vicious circle – and one has to understand and become aware of why this is so.

Once you start depending on the other, once you start feeling that your happiness depends on the other, the misery has settled. Share moments, but don't depend. So it has been good.

(to the swami) Go home, and don't do anything about it. Leave it as it is. (to the ma) And when he comes back then we will see – but don't do anything about it now, otherwise things will go wrong more and more. And this is a better situation to depart. If things were really going well, it would have been difficult, but now you both will feel relieved, happy.

Every man has to pass through many experiences; only then maturity arises and there is a ripeness... these are all helpful.

In the beginning when two persons meet there are no expectations; everything is unexpected, everything is beautiful. By and by expectations come in and then misery, because your expectations can never be fulfilled. When they are not fulfilled you start being angry, fighting, throwing responsibility onto the other. Then the whole business becomes ridiculous.

Leave each other completely cleanly. It was a dream passed – now don't make it a nightmare.

[A sannyasin said he was very surprised about what Osho had said about homosexuality earlier in this darshan.]

Mm mm, think about it. It is simply a fact. I have nothing against homosexuality, I have no condemnation about anything, but this is a fact.

A child is born auto-sexual, masturbatory. In the second stage he moves towards homosexuality. A boy is interested in boys, a girl is interested in girls. Then in the third stage, one becomes interested in the opposite. But one can remain stuck in the first stage. Then a man or a woman remains masturbatory. But that is childish, and you are losing much for nothing, because the same energy could have been used for a great transformation. and a great experience. Masturbation is the lowest possibility of sex. It may be helpful as a relief, but it won't give you fulfillment.

One can be stuck in the homosexual stage. This is better than masturbation – at least one moves to somebody else, at least a relationship is created, at least one goes out and makes contact – but it is not enough. It is more satisfying than masturbation, but not enough.

When you love the opposite you have moved to the highest peak of sex energy. Then polarities are like peaks – energies moving opposite and creating a great tension, and then coming together. The further apart you are, the deeper is going to be the orgasm; the meeting is going to be a tremendous phenomenon.

These are the three stages of human sexuality. If you pass from these three, only then the fourth is possible – which is beyond sex, which Indians have called brahmacharya. But that is possible only when you have passed from all these natural stages. It is very difficult to become brahmacharya from homosexuality; it is even more difficult to come from masturbation.

I know there are a few profits in the homosexual stage, and the greatest is that because you are not opposites, the conflict is not so much – hence homosexuals are gay. Heterosexuals are always fighting because of that oppositeness – so that fight is worth it.

And in that tension, some harmony is possible which is not possible in homosexuality because there is no tension. In masturbation there is no problem, not at all. It is the least problematic because there is no other. In homosexuality there is a little problem, and in heterosexuality, much. People become afraid of the problems, and that's what's happening in the West.

Many people have become afraid of the man/woman relationship. It has become so ugly, with conflict, possessiveness, this and that – it is better to settle for less, and avoid this conflict.

But when you avoid conflict, you avoid some beautiful things too which were possible in it, and only in it. So you think about it!

[An elderly visitor says: I have come to India now because I want to make a pilgrimage of gratitude for the spiritual gifts which I have received for twenty or thirty years from Indian saints – from Ramkrishna, Vivekananda and so on.

I feel so grateful and I have so much gratitude – it becomes love and happiness. Only since one month I have read your books, and it seems in my heart that I recognise many things before I know them.

Now here I try to make the meditations. I used to always do it alone, and in silence, so in these groups I feel a little bit bad because I don't know... I would like to ask if they are the only way or...]

Silent meditation is as good too, but it is my understanding that if you can do a few of these meditations and then you do silent meditation, it will go very very deep.

You have been doing silent meditation for so long, so for a few days do these meditations. It will be difficult because you have been doing meditation silently, and these are just the opposite. Do these for a few days, and then again do the silent one, and you will see what has happened. Your silent meditation will go deeper than it has ever gone before – because these are cathartic methods.

In the old meditations you simply sit silently doing nothing, just trying to watch, not even thinking. That's good, but whatsoever you have accumulated remains in the substratum; it remains like a barrier inside. These methods are to throw out all that is accumulated there, and for many lives we have been accumulating. That has to be thrown out.

It is as if your house has not been cleaned for years and much dust has settled. If you sit in a corner the dust is settled and everything looks okay. But if you start cleaning the house much dirt will arise, and you will feel the difference very much. It was better to sit silently!

But once the house is cleaned, then when you sit silently there will be a totally different quality in it.

CHAPTER 12

27 January 1976 pm in Chuang Tzu Auditorium

[Osho spoke first to a woman, a mother of a sannyasin, saying that her leaving was premature because she had just started to move in from the periphery and things would have started happening.]

She asked wasn't it possible for things to happen anywhere, if they were going to happen at all, but Osho said for the first glimpse one needs a suitable situation, and after that 'you have a thread in your hands. Then the journey may be long, and the goal far away, but you live in the certainty that it is going to happen, that it is happening.' He pointed out that even after all this time it had not happened to her....]

As I feel it, you were just coming in a little. But it happens... the mind is very defensive. And good, mind's function is that – to remain alert and not to fall into any trap. But because of it you can miss, too.

[She answers: Well, this is certainly the message I've been getting all the time – that my mind is too much there.]

I know, you have cultivated it for so long, and that's why it is there. You have nourished it, enjoyed it – that's why it is there. Now the only thing is to start enjoying something which has nothing to do with the mind.

[She answers: I do, I enjoy music. It's my life so to speak.]

Mm, that's good, but still I feel you enjoy it from the mind. You are not lost in it. One can intellectually enjoy music, the subtleties of it. Then it becomes a beautiful intellectual effort; very subtle, but intellectual.

But to enjoy music as a madman is totally different. Then you are lost in it; it takes possession of you. As I feel it you have always avoided anything that can possess you, that can go beyond your control. You are happy up to a certain extent; when everything is in your control and the mind remains the manipulator and sovereign in you.

And that has happened to many people. This whole age is mind-obsessed. And it is not without reason – mind has achieved so much, and particularly in the West. The East has to learn from the West of the ways of the mind. Right now the West is too enthusiastic about the mind – its ways and achievements. The mind has almost conquered nature; travelled to the moon, and reached into the secrets of nature. Mind has proved its metal. So whenever you have to move away from the mind, you start feeling hesitant. Now you are moving into ways which are not of the mind, and mind becomes alert.

You have not done anything without the head; the head has always been the vehicle. You have loved, but through the head. You have enjoyed music, but through the head. You are not even aware of it, because you means your head. Unless you start moving away from it and do things that are irrational and irrelevant to the structure of the mind, things with which the mind cannot cope, you will not become aware of it.

[She replies: I understand what you mean... but how?]

That how is the question of the mind. The mind says, 'Then what is the technique?' – so then it can again control. Any technique can be controlled by the mind. Mind is the creator of all technology, and with it, mind is perfectly happy. It can possess the technique and use it; it remains supreme.

If you ask how, you again move from the same dimension. It is not a question of how, rather it is a question of understanding what the mind has given you – what peace, what blessings it has showered upon you. If you feel contented, if you feel that this is the end, then there is no problem, don't be worried about it. But if you feel that something is still lacking, that the harmony is not complete, that you have not arrived, then start doing something that is not rational.

For example, next time you listen to music, become a participant in it, start dancing. In the beginning it will look awkward, because in the West people have become completely passive. You listen to music, you read a book, you see a film – you are never a participant anywhere; just a watcher, a spectator. The whole of humanity has been reduced to being spectators. It is as if somebody else is making love and you are watching – and that is happening. The whole of humanity has become peeping toms. Somebody else is doing the things and you are a watcher. Of course you are out of it, so there is no involvement, no commitment, no danger. But how can you understand love by watching somebody else make love?

My feeling is that people have become spectators so deeply that when they make love they are watchers. In the East, people have been making love in the dark, but in the West they have started making love in the light – all lights on, mirrors all around, so you can watch yourself making love. There are people who have fixed cameras in their bedrooms so that pictures can be taken automatically, so later on they can see themselves making love.

Pornography has become so significant, almost the bible of the day. What is the appeal of it? You

can watch. A man making love to his woman is not thinking of this woman at all; he is thinking of some playboy girl. the real woman is almost nothing.

When you participate, something irrational starts working. Make love and just be like wild animals. If you listen to music, dance... because unless the music becomes a dance in you, the head will go on functioning. Once the music has become a dance, reason is put aside. Reason can only be a spectator – it can never be a participant. It is always on the safe side, watching from somewhere where there is no danger.

The mind is the eyes, and the totality is neglected; only the eyes have become important. Your eyes are almost ninety-eight percent of you. Touch is no longer meaningful, smell and taste are no longer meaningful; they are just neglected parts. Sometimes the mind allows you to enjoy them, but the control remains with the mind.

So when you ask me, I will not say how. I am simply saying be aware that the mind cannot be the last fulfillment. It cannot be, because it is only a part. The whole cannot be fulfilled by the part. You are more than your mind, infinitely more, so don't go on locked in the mind, imprisoned in the mind. Laugh, weep, dance, cry, sing, run, jog, jump, do whatsoever – but don't think about it.

Every day find something you can do for a few hours without thinking about it. Dig a hole in the earth, that will do. Perspire in the hot sun, and dig... just be the digger. In fact not the digger but the digging. Forget yourself completely in it. Become a participant and suddenly you will see a new energy arising.

You have claimed your whole being; now the head is not the only thing. Suddenly your dead parts are becoming alive, and you will feel, you will actually feel hands, legs, the whole body coming alive as if a paralysis has disappeared. Mind is a paralysis, and hung up in the mind one is living a bogus life of words, concepts.

The whole effort here is to change your spectator-obsessed state into a flowing participant state.

You will have to come once more... and I will be waiting.

[A sannyasin says: I feel that I cannot breathe completely. I feel that I'm holding a lot here (indicating lower belly) inside.]

Then Rolfing will be good. Through Rolfing breathing will become natural, and then you can continue it.

Breathing is one of the things to be looked after because it is one of the most important things. If you are not breathing fully, you cannot live fully....

Then almost everywhere you will be withholding something, even in love. In talking even, you will be withholding. You will not communicate completely; something will always remain incomplete.

Once breathing is perfect everything else falls into line. Breathing is life. But people ignore it, they don't worry about it at all, they don't pay it any attention. And every change that is going to happen is going to happen through the change in your breathing.

If for many years you have been breathing wrongly, shallow breathing, then your musculature becomes fixed – then it is not just a question of your will. It is as if somebody has not moved for years: legs have gone dead, the muscles have shrunk, blood flows no more. Suddenly the person decides one day to go for a long walk – it is beautiful, a sunset. But he cannot move; just by thinking it is not going to happen. Now much effort will be needed to bring those dead legs to life again.

The breathing passage has a certain musculature around it, and if you have been breathing wrongly – and almost everybody is – then the musculature has become fixed. Now it will take many years to change it by your own effort, and it will be an unnecessary waste of time. Through deep massage, particularly through Rolfing, those muscles relax and then you can start again. But after Rolfing, once you start breathing well don't fall into the old habit again.

Everybody breathes wrongly because the whole society is based on very wrong conditions, notions, attitudes. For example, a small child is weeping and the mother says not to cry. What will the child do? – because crying is coming, and the mother says not to cry. He will start holding his breath because that is the only way to stop it. If you hold your breath everything stops – crying, tears, everything. Then by and by that becomes a fixed thing – don't be angry, don't cry, don't do this, don't do that.

The child learns that if he breathes shallowly then he remains in control. If he breathes perfectly and totally as every child is born breathing, then he becomes wild. So he cripples himself.

Every child, boy or girl, starts playing with the genital organs because the feeling is pleasant. The child is completely unaware of the social taboos and nonsense, but if the mother or father or somebody sees you playing with your genitals they tell you to stop it immediately. And such condemnation is in their eyes you become shocked, and you become afraid of breathing deeply, because if you breathe deeply it massages your genital organs from within. That becomes troublesome, so you don't breathe deeply; just shallow breathing so you are cut off from the genital organs.

All societies that are sex-repressive are bound to be shallow-breathing societies. Only primitive people who don't have any repressive attitude about sex breathe perfectly. Their breathing is beautiful, it is complete and whole. They breathe like animals, they breathe like children.

So many things are involved. First go through the Rolfing and then tell me.

[A sannyasin had come to darshan two weeks ago saying that he was overeating. Osho suggested he chew his food more carefully, at least forty times for each mouthful, and that he spend a certain time each day having food fantasies.

He reports to Osho: I have chewed the food very slowly, and at first I was very sad, but now that has gone and I think that food is not so much the problem.]

Very good. If you chew well, food is never a problem, because the body is really satisfied. When you don't chew and you go on stuffing your body, it is not nourished, so it goes on demanding more and more – and you go on stuffing. Don't use your body like a bag; it isn't a bag – respect it.

Chewing is possible only in the mouth. There are no teeth in the stomach, so once you have swallowed, the food can never be chewed again. So it is an unnecessary burden on the stomach, and by and by it becomes a problem. People who don't eat well eat much. People who eat well, with deep respect, never eat more than is needed. Then the body functions perfectly, and it immediately gives you an indication that now you are full and there is no need to eat any more.

When you chew well, the time process is prolonged. The same food you were eating in one hour now will take four hours because each bite has to be chewed forty times. Nobody can give that much time – that's why you became sad. Eating for three, four hours, one will just feel fed up with the whole thing!

And one more thing is involved in it. When you go on throwing things inside yourself it is a sort of aggression, a violence. Teeth are the most violent part of your body, and part of the animal heritage. When animals are aggressive they will bite. They only have teeth and nails, so it is with these that they do violence. That has remained with man too, because man comes from animals. So whenever you are chewing a lot, much violence will be satisfied. A good chewer will become less violent because through the exercise of the teeth, violence is released. A person who goes on stuffing, without chewing, will become violent. So you became sad.

Remember that anger is one phase of violence, the active phase; and sadness is another phase, inactive, passive. Have you watched? Anger can immediately become sadness, and sadness can immediately become anger – they are not very far away. So when you were throwing things inside, the anger was there, violence was there. Now you are chewing, the violence and the anger relax and sadness will settle. But if you continue, by and by the sadness will disappear and you will feel really fulfilled and happy. So continue.

And the visualisation?

[He replies: When I chewed well I didn't have any fantasies.]

That's very good. But if even chewing well you have a mad urge to eat, just sit and close your eyes and eat in fantasy as much as you want – but then too you have to chew forty times!

[Another sannyasin says: A lot of things have been happening – like opening and feeling that I'm going inside. And energy's coming from here. (indicating navel) My head still talks a lot but sometimes it isn't there...

But the main thing is a lot of anger is coming up]

Allow it to come up, but don't be angry with anybody. Whenever you feel anger coming up, close the room, put a pillow in front of you, and be angry with the pillow. Pillows are almost buddhas: they don't react, mm? and they will not take any revenge. When you have beaten the pillow well and you are satisfied, then bow down to the pillow and ask his forgiveness. Even things should be respected. Respect should become your very style of life, and it should not make any distinction between persons and things.

So use a pillow, don't be angry with anybody. Anger is coming because when energy arises, when energy starts coming up, many things that you have repressed deep down in the stomach will start coming up....

Primal Therapy will be very helpful... but anger has to be thrown out with a pillow. Don't just go on holding it, throw it out. The moment you become aware of it, throw it out.

In a month, when the anger is completely gone, one will feel a new life; one becomes almost weightless. Anger is your weight – it is on your head like a rock, heavy, crushing you. Once it is removed you will start moving, almost flying....

[A sannyasin said several weeks ago in darshan that she had come in contact with a new lease of energy, to which Osho had said she should find a new channel through which to release it. Tonight she said she felt out of touch with that energy... numb...

Tonight she said she has lost it, and she is having trouble with the meditations.]

Don't be worried, let that numbness be there... it will go by itself. You have always been too occupied. That occupation has become like an addiction, and it should not be so. Work is good but it should not become an addiction. Many people have made their work like a drug so they can forget themselves in their work – just like a drunkard forgetting himself in alcohol.

Your work has become alcoholic, and that is why I have not allowed you to go and work... I'm waiting.

Let this numbness go. One should be as capable of non-doing as of doing – then one is free. One should be capable of sitting, not doing anything, as perfectly and beautifully and blissfully as when one is working hard and doing many things; then one is flexible.

There are two types of people: a few who are glued into their lethargy, and the other extreme who are glued into their occupation. Both are in prisons. One should be capable of moving from one to another with no effort, effortlessly. Then you have a certain freedom, a certain grace and a spontaneity to your being.

I am not against work, I am not against anything – but nothing should become an addiction. Otherwise you are in a very very confused state.

So let this numbness be there. It will go by itself after again – without any work – and you are happy, then I will tell you to move into work. Then it will never be a repetition; something new will always be coming out of your flexible being. Otherwise, if it is an occupation and one is just hiding oneself in it, then it becomes a repetitive thing, a mechanical thing. It is more like an obsession, you are possessed by a demon, and that's not good.

So just wait, and enjoy numbness too!

[another sannyasin says: It is hard to surrender!...

I realise that my mind is saying no, and my heart is saying yes. There is a lot of confusion.

Listen to the heart – the head is not going to lead you anywhere. The head and heart are always in conflict. But it depends on you – if you listen to the heart the head cannot do anything. In fact it is not a question of the head – you go on listening and cooperating with head. Why not cooperate with the heart?

[The sannyasin asked if he could join the music group. Osho said it would be good....]

... but before you join... the heart! Otherwise music won't happen.

All music is of the heart. The head can only make noise, not music. The head is a marketplace... the heart is the shrine of being. All that is beautiful and true arises out of the heart, never out of the head. Out of the head comes the Hiroshima, Nagasaki – destruction. Creativity comes out of the heart. So first cooperate with the heart so you become capable of participating in music. That's the only way – the way goes through the heart. Then music can become prayer, music can become meditation.

CHAPTER 13

28 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin, upset and tearful, told Osho that she had left the group she was doing to return home to Holland as her daughter was missing her. She said she had received a letter from her saying she was longing for her so she is leaving.]

Children are true, they always say whatsoever they feel. She does not mean to hurt you, she's simply saying how she feels. And it is not that she is still feeling that way. With children, everything is momentary. Next moment she must have been playing and laughing, and when you go back she may not even remember what she has written. Children live in the moment. The past is not a hang-over, nor the future a worry – and that is the beauty of childhood.

You have also to become like that. That is the whole effort of meditation: to bring back childhood again, a second childhood. Childhood is beautiful if awareness can be added to it. And that's the second childhood – when you are no longer a child and yet you become a child; fully aware; mature, but living moment to moment as innocently as a child lives. Then all that is beautiful in childhood is with you, and all that is dark is no longer with you... you have chosen the flowers of it.

So go back... and you will find her happy. She will laugh, the first thing she will do is to laugh – she has played a trick on you!

[A sannyasin said she was feeling restless because she was not involved in any group, or work, or a relationship.]

Osho said that what she was experiencing as restlessness was simply energy that wanted release. He said she should not make a problem of it, but be grateful that she had been given more energy than she needed...]

Man is created by nature for almost eight hours' hard work; that much energy is created in you. By and by, as civilisation has progressed and technology has taken much of human labour, we don't have anything which requires hard work, and that has become a problem.

In the past, people suffered because they didn't have enough energy to cope with it. Now, and particularly in the West, we are suffering from more energy than can be used. That can become restlessness, neurosis, madness. If energy is there and not used rightly it goes sour, becomes bitter. We create energy every day, and it has to be used every day. You cannot accumulate it; you cannot be a miser about it.

In the past, man was doing hard work as a hunter, a farmer. By and by that work has disappeared, and societies are more affluent and have more and more energy; restlessness is bound to be there. Hence the Americans are the most restless people in the world, and part of it is that they are the most affluent society.

And we should drop the idea of utility – because that is of the past. When energy was less and work was more, utility had meaning, it was a value. Now it is no longer a value.

So find ways and means of using the energy – games, jogging, running... and delight in it. Use the energy, and then you will feel very calm. That calmness will be totally different from a forced stillness, mm? You can force yourself, you can have energy and repress it, but you are sitting on a volcano and there is a constant trembling inside. The more energy you use, the more fresh energy will become available.

[The Tao group came to darshan this evening. The groupleader said: I don't think it's therapy anymore – not as I understand therapy – but it seems fine. I don't know what it is. It's more like a house with friends coming and going, and I feel very much like just one of the people.]

The less you know, the better – because then more freedom is possible. Once you know what is going on, the mind starts creating structures, boundaries, disciplines. Once you know exactly what you are doing, everything is predetermined and the freedom is lost, the spontaneity is not there.

It is good that you don't feel it is therapy; it isn't. In fact the very word therapy is condemnatory. The moment you say therapy, you have taken the other as a patient, ill – that's the condemnation. Nobody is really ill. In fact the society is ill, individuals are victims. Society needs therapy, individuals simply need love. The society is the patient and needs hospitalization.

Individuals suffer because you cannot catch hold of the society; it remains invisible. When you try to catch hold of it, an individual is found and then he becomes responsible – and he is simply suffering, he is a victim. He needs understanding, not therapy; love, not therapy. Society has not given him understanding, has not given him love. Society has given him strait-jackets, prisons. Society has forced him into a pigeon-hole, categorised him, labelled him – this is him, this is the identity.

Man is freedom and has no identity. He cannot be labelled... and that's his beauty and glory – that you cannot say who he is. He is always in the making. By the time you have asserted that he is this, he has moved. He is deciding each moment what to be, or, to be or not to be. Each moment there is a fresh decision, a fresh release of life. A sinner can be a saint in a single moment, and a

saint can be a sinner in a single moment. The unhealthy can become healthy, and the healthy can become unhealthy in a single moment. Just a change of decision, just a change of insight, of vision, and everything changes.

Man is a tremendous freedom with no boundaries to his being. All boundaries are false. That's why only in love a man becomes healthy and whole, because love forces no boundaries. It takes away all boundaries, all labels; it does not categorise you. It accepts you whosoever you are. It doesn't make it a condition that the other has to be known before he will be accepted. No, love accepts, and the more acceptance there is, the more you become aware that each individual is an infinity, and it is impossible to know him.

And when you have known that it is impossible to know an individual, you have touched the very pulse of life.

So these groups are not therapies because those who participate are not patients. I don't call them ill, I don't call them patients; they are not in need of any therapy. They are in need of understanding, in need of a group who can allow them that which has been denied them by society.

They need a family because their own family has not proved to be a family at all. It has been destructive it has crippled them, paralysed them. They need an alternative family, an alternative society. They need a place where they can be themselves totally – with no barriers, and nobody condemning them, evaluating them, a place where they are accepted as they are, unconditionally, and suddenly wholeness happens, health happens. Health is a function of love, of understanding.

Secondly: the leader is not a leader. At the most he is a facilitator; at the most a midwife. The child is going to be born even without a midwife. At the most the midwife can make the process a little easier and more comfortable. Whatsoever they gain in the group, people can gain themselves, on their own; it will take a little longer, maybe it will be more arduous. Somebody who has gone a little ahead can help them, can give them a little more confidence.

The leader is not a leader – at the most he is a catalytic agent. His presence, just the idea that he is present, is helpful. They can move more easily; they know that somebody knows. They know that they can enjoy freedom without any danger to themselves.

Society has made a point of incessantly implanting a fear in people. A fear that alone you are not enough, that you have to be led, that you cannot be left alone; the fear that you need a teacher, that you always need somebody as a guide, somebody who is going to decide what to do and what not to do. You need a Moses to give you commandments. You need a scripture, a doctrine, beliefs – you alone are not enough; all these things are needed, and left to yourself you will go wrong. This fear has been implanted very deeply; it has gone to the very marrow.

In these groups we are just trying to do the opposite. In fact the whole effort is that they should stop depending on the leader; rather they should reclaim their right to be themselves. So here the leader is doing something that no leader will do: he is destroying the very base of leadership – and that's the point to be understood. We are trying to help people in such a way that they become independent, that they come to a point where help is not needed; where they can thank you, can feel grateful, and can say goodbye.

Society has made people helpless, impotent. And the fear has been implanted so deeply that they are always looking for somebody else to decide for them – some expert, some guide, somebody who can say 'do this'. Then they are okay; they know that somebody who knows is saying it.

[The groupleader continues: This brings up the conflict that I have with you, you see. I don't know if I need you... I think I do, but then I hear you say these things, and I think that you're teaching me that I don't need you.]

I am teaching you that you don't need me – but for this much you need me.

And this is the whole effort – to make you free. I take your hand in my hand, but not to keep for ever and ever, because that will be a bondage to you and a burden to me. It will not make you free, and it will make me a prisoner as well as you. I take your hand to leave it as soon as possible. And my whole blessing and my whole prayer is that the sooner you become capable of my leaving your hand... You have to leave it to me, because if you decide there is every possibility that the ego will decide, and that's the trouble. If the ego decides, you will leave my hand before the time is right and then you will remain dependent.

[The group leader answers: See, the trick that goes in my head is that you will hold my hand until I begin to take it away. At that point you will say yes – but I have to do the pulling away.]

That is the ego that is creating a new hold for itself – that you will have to do something.

No, the moment you are ready you will not find my hand anywhere. In fact I should not say it right now, but my hand is not there at all. The moment you are ready you will find you are completely free – nobody was holding your hand...

This too is the same game of the ego – it will suspect, it will say that you have to do something, that you have to take your own hand away, and all these things will go on and on and on.

Just listen to it, and don't cooperate with it. Just time is needed.

[A participant says: There were no group rituals, that was good.... It doesn't matter if there's a leader. The really good things that happened, nobody planned... and I feel fine.]

Whatever I have said to [the groupleader] has been said to the leader, not to the group. The group needs the leader, but the leader needs that he should not be a leader. If you understand that you don't need a leader, then everything will be topsy-turvy; then the group won't function at all. You follow me?

It is not for you, it is for the leader, that he should not be a leader. He should just be a very indirect presence, just like a shadow moving on the periphery, not interfering: just keeping a watch on what is going on. He has to watch that something does not go wrong. His work is negative.

For example, somebody may start to murder someone – and you have violence in you; if everything is allowed, why not murder? If one has to be spontaneous then a murder can be spontaneous too. Then the function of the groupleader comes in. These are things which should not happen, but there

is no should for anything positive. And there is nothing which has to happen. The leader is not to force something on the group, but he has to watch that the group should not go mad. The possibility is there if you are left alone. By and by you slip, because you have never been left alone, and you don't know what freedom is.

Whenever you hear the word freedom then you immediately think of licence. Freedom is not licence; it has an inner discipline of its own. Only people who are tremendously disciplined can enjoy freedom, nobody else. If somebody rapes someone spontaneously, then what is going to happen? It may be spontaneous for the person who is trying the rape, but for the person on whom it is being forced?... the leader comes in.

So he remains like a shadow on the periphery, watching. Anything that can be destructive to any individual should not be allowed, but all creativity is allowed. If everything moves into the positive dimension he is not to interfere, not to plan at all, but just to help you.

So whatsoever I have said to [the groupleader] is said to the leaders of the groups, not to the participants. So you need not say that the leader is not needed, or whether the leader is there or not is irrelevant; to you it is very relevant. You follow me? It is very relevant – and without a leader the group won't exist; it will not be possible for you. He is the link between you all, he functions as a bridge between you. You are all strangers to each other, but he creates a situation in which a bridge exists and you become a family. He is not to interfere, that's all; he is to help. That's why I say he is a midwife. The midwife is to help the child to come out of the womb, not to force it.

For the participants a leader is needed, he is a must. A day will come when your understanding will become your leader. Up to then a leader will be needed. He is a substitute – a poor substitute of course, but when your understanding is there, no substitute is needed. When you have your own light within you, then not even a Buddha can substitute it.

Buddha's last words were 'Be a light unto yourself'. If you don't have the light, he is helpful, but his help is only to help you to create a light within yourself.

So remember that when I talk, I talk on many levels and layers, mm? You are making the same mistake that Satprem made. I was talking about the leader and the group, and his mind immediately jumped to me and him. I was talking to him about him and the group, and your mind immediately jumped to you and him.

The leader should know that he is not needed, but the led should know that they need him, and should feel grateful that he is there. Otherwise you miss the point, and the ego can assert that the leader is not needed, is irrelevant; that you can do it on your own because everything is unplanned.

I know everything is unplanned, but the unplanning is absolutely planned. It has been thought about, planned, brooded upon. It is not just unplanned; it is very carefully planned. It is planned in the sense that it has been chosen; it has been a choice to use an unplanned situation to help the group. Otherwise the whole thing will go into a chaos, and it will not give you anything, no maturity. It may make you even more confused rather than grounding you.

These things look contradictory and they are in a way, because life is paradoxical. So to a leader I say not to be a leader, and to the led I say to believe in the leader, to trust and respect him, to

be grateful to him. And to the leader I say he is irrelevant, that he should not accept look much gratitude; that he should not go on an ego-trip, and that he is not needed at all – without him the group can continue, and that it is not therapy and the participants are not patients.

[Another sannyasin says: I have trouble talking. More and more.]

It comes sometimes, and it is a good sign. The real trouble is with people who go on talking and don't know what they are talking about and why. They go on talking because they cannot stop.

But if you become a little aware of the whole nonsense and the trouble that goes on and on in the mind, once you become aware that there is nothing to say, that everything seems to be trivia, then you hesitate.

In the beginning it feels as though you are losing the capacity to communicate – it is not so. In fact people talk not to communicate, but to avoid communication. Soon you will be able to really communicate, mm? Just wait and don't force anything.

Things are going very well. Don't be worried about the silence. One does because the whole society exists on talking, on language, and people who are very articulate in talking become very powerful in society – leaders, scholars, politicians, writers. One soon becomes afraid that one is losing one's grip on language, but don't be worried. Silence is the grip on God, and once you know what silence is, you have something to talk about.

Once you have gone deeper into silence then your words carry meaning for the first time. Then they are not just empty words, they are full of something of the beyond. They have a poetry to them, a dance... they carry your inner grace with them.

But just wait and don't force, because that will be very very destructive. If you don't feel like talking, don't – don't say a single word that is not coming spontaneously. Don't be worried if people think you are going crazy. Accept it. If they think you have become dumb, accept it and enjoy your dumbness! Laugh more and talk less!

[A group member says: before the group I felt very good and free. Now I'm closed up. I have the feeling that I lost contact with myself.]

Osho checks his energy.]

Good. Open your eyes. There has been something... the group didn't suit you. It sometimes happens and there is nothing to worry about. It will change within two days.

Tonight when you go to sleep put this (Osho hands him one of his plain white initialled handkerchiefs) on the navel, and by the morning you will feel almost back together again. This can happen to you many times, so keep this with you.

If one is not centred then one never feels dislocation and there is no problem. Once you have felt a little grounding, a little centring – and the connection is very fragile, bound to be in the beginning – any slight thing and there is a disruption.

So whenever you feel disorientated, disconnected, use this. In the night, put it on the navel and feel yourself going inside. Let your consciousness be near the navel, and by the morning you will be completely back at your centre, mm?

[A sannyasin said he would like to look for a farm somewhere in England or America which he could make a centre for meditation.

Osho suggested that once he had a small community of people living together, they should not try to assimilate too many new people at the one time; just one, or at the most, two new people at a time. Once they were absorbed and had become part of the family then more could be invited in. The community should always be a force; if many people came, more than the number of residents, they could overrun and destroy the community...]

Whenever you feel that somebody is a destructive force, immediately tell him to leave. There is no need to condemn him; simply say we don't fit. Don't waste time and don't hope against hope that he will change and everything will be okay. In the time he is able to be there he may create a disturbance in others also, because everybody is so egoistic that to live in a community is a great sacrifice of their ego. So once somebody comes, an egoist, and he starts creating trouble, others will also find ways and means to assert their egos too.

Once the community has become grounded, you can afford a few egoists too. They are good, they add a little spice!

Go and find a place!

[Another participant says: I was feeling very good after the camp, and I thought I was getting along fine, but now it seems I've got all sorts of energy blocks and suppressions, and all sorts of terrible things...

It was not so much that I felt it, but I was given to feel this by the group. I just didn't feel part of the group at all... I just couldn't come in contact with anything inside me.]

No, it didn't go well . . . His (the groupleader's) energy has to get settled with me. It is not a question of something between you and (the groupleader) – it is more a question between him and me.

He is still fighting with me, and that fight will create a subtle fight with you. Once he relaxes with me he will be completely flowing with you, and you will be flowing with him. It's natural; he is new, and a groupleader – a little toughie. (laughter).

CHAPTER 14

29 January 1976 pm in Chuang Tzu Auditorium

Satsang is a very significant word – it means the presence of the master. It cannot be translated into English because there has never been such a thing as satsang in English.

In India, in the whole of the East, this is the most precious thing – just to be in the presence of the master; not doing anything, just being there. the very closeness works like a catalytic agent. You don't do anything, the master is not going to do anything – nobody is a doer – but things happen, mm? Just the meeting of the energies and things happen.

Satsang means in the presence of the master – and that is going to be your sadhana. Remember me as much as you can, and feel me present everywhere, whatsoever you are doing. Let that become a constant milieu around you. Let me surround you and let me drown you....

[A sannyasin says: ... now you've made me confused!]

That's my whole business! If you are confused I make you clear. If you are clear I make you confused!

[A sannyasin said that she found she was becoming very disturbed by sudden noises when she was in meditation – particularly in the lectures, when the birds flew by.

In dreaming too, she said she was feeling physical sensations that were like shocks to her body. She said she was overeating continuously. However many times she made a vow not to overeat, she continued to do so.]

So let us take one by one.

In deep meditation the body becomes very sensitive, and even a bird's noise can be a tremendous disturbance. When you are really sensitive and deep, anything – a small ripple – is disturbing. But it will happen in the beginning because you are not attuned to that much sensitivity.

By and by you will settle in it. Then it will become ordinary and nothing will disturb it. Then again you will go deeper, and then again a disturbance will come. This will happen on many layers. There are at least seven layers, and whenever one layer becomes sensitive for the first time, it will be a disturbance. You will feel very fragile and anything can hurt you deeply. You can feel as if you are falling apart, but don't be worried.

Only when you come to the abysmal depth, to the bottomless depth of your being, does it never happen again. Then disturbance or no disturbance are the same, sound and silence are the same. Then opposites are no longer opposites – they have become complementary. Then there is no contradiction in life, and you remain a witness of everything that happens. Much will happen and nothing will happen to you. It will always be happening somewhere else, and you will be a watcher.

But whenever a disturbance comes just accept it, allow it. So in the lectures find a place where you can sit and allow it... just a jerk and it will settle. If you try not to allow it then it really becomes a disturbance, but if a sound is there and you jerk. then the sound passes through you and you will fall deeper into silence than before. Then each disturbance becomes an opening of a new door.

It is a good indication, and one should feel grateful and blessed. And this is going to happen many times – this is just the beginning. It will settle after a few days and you will see that there is no problem. Then the new sensitivity is no longer new, and you are rooted in the new ground. It has become common to you, an ordinary reality – no longer a separate reality.

Right now it is a separate reality because your soul is going deep, and your body feels somewhere else, far away. Soon the body will follow. It is a little slow; it is a gross thing so it drags, lags behind. Soon it will come to the same point of sensitivity and things will settle. You will feel more capable of being. Many nuances will reveal themselves to you... you will see green more green, you will see flowers more beautiful. The world will remain the same but as if vast, clean... as if your perceptivity has come to a different clarity, has become more transparent. You can see better, you can love better, you can be better.

The key thing to remember is to cooperate with it. If you start fighting with it, it becomes a disturbance. The birds are completely unaware of you. They are not coming for you – they are doing their thing.

Just accept it, and not with any reluctance but with deep gratitude. Something beautiful is happening. You are coming back home, closer home; just one step, but you will be closer now.

In the dreams too, the same will happen. Ordinarily people live very gross lives, so even nightmares are not nightmares. They live on such a nightmarish level that nightmares are part of their ordinary life.

But when you become sensitive and meditative, even dreams, ordinary dreams, will look like nightmares. They will pass through you like a sharp knife and the whole body will feel shaken and

uprooted. Accept that too, and when you go to sleep one thing should remain in the consciousness while you are falling into sleep – that everything is a dream; everything, unconditionally, is a dream.

That which you see with your eyes open – that too, is a dream. That which you see with closed eyes – that too, is a dream. Dream is the stuff life is made of. So with this climate fall into sleep; with this constant remembrance that everything, everything with no exception, is a dream. When everything is a dream there is nothing to worry about.

That is the whole concept of maya – that the world is illusory. Not that the world is illusory – it has its own reality – but this is just a technique to settle deeply into yourself. Then nothing disturbs you. If everything is a dream then it is pointless to be disturbed. Just think, if this moment you think that everything is a dream – these people sitting here, me talking to you, these trees, this night, the sound of the night – is a dream, suddenly you are transported into a different world: you are there, the dream is there, and nothing is worth worrying about.

So from tonight just fall into sleep with this attitude. and in the morning too, the first thing you have to remember is that everything is a dream. Let this recur many times in the day, and suddenly you will feel relaxed.

The moment we think something is real we become tense. If you can think of the reality as dream, even reality will not make you tense. right now even dreams make you tense because you give reality to them. While dreaming everything becomes real: a dog suddenly turns into an elephant and even then your mind accepts it as real. You don't say that this is impossible, it must be a dream. Your acceptance is so total that you accept even the illogicality of it.

Fall into sleep remembering, so a subtle fragrance, the remembrance, will go into the dream world. and in the morning again remember so that the thread is caught hold of again. Your whole consciousness will start changing from that moment. Then again the world will close in and you will think it is real, but for a single moment it will be as if clouds are no longer there, the sun is shining. By and by this becomes a more settled climate around you.

[Osho went on to say that one should never make decisions, vows, that one was not able to keep, because if one made a habit of it, one's self-confidence became undermined.

He said that she should decide that for seven days she would over-eat as much as possible, as much as she liked, not letting up even for one day. After that he would see what was happening, but now she was to simply do as she wanted.]

[The Primal group is present. A group member said his upbringing had been without trauma so there were no specific painful incidents that he could recall and work on. He said he felt very aware of the armour around his chest, shoulders and arms, and that he often had a sense of frustration, of being lost.

Osho said that he should do the Enlightenment intensive group because it went deeper than Primal Therapy.]

Unless you go deeper than your childhood the armour will not be dropped. There are two types of armour: one is created in this life, and Primal will help immediately – but you are carrying armour

from your past life. That's why you feel frustrated and that everything is blocked and feeling is not coming. Primal can help only because it is a method to help you to go back to this birth. It is working on you a little but cannot take you back so far that you move into another life.

Because Christianity does not believe in another life, in rebirth, the West has not had that awareness to work back further; they stop at this birth at the most. So Primal will be helpful to make you aware of the problem but it is not going to solve the problem. That too is good, because half the problem is solved once you know it.

So work hard in Primal; you will become aware of a very strong armour that you cannot go through. The Enlightenment Intensive will be very helpful. It is a zen method and goes into past lives, into the very roots of life. So do that and then tell me how you feel.

Put everything at stake... and it is going to happen. When it does it will be tremendously beautiful. It is not going to be gradual for you – it will explode, mm?

[Another group member said she was only experiencing anger, not pain, but that getting out the anger was making her feel a lot better. She was concerned that she seemed to have cut off any early experiences of her childhood that had been painful and needed to be recalled and relived.

Osho reassured her that she was on the right track, and that she should allow the anger because just behind that was pain....]

Anger arises as a protection against pain. If somebody hurts you, you become angry as a protection of your being against pain. So every pain is suppressed by anger – layers and layers of anger on pain.

So just continue working on anger, and suddenly any moment you will feel the anger has disappeared, that you are becoming sad, not angry. The climate will change from anger to sadness, and when it does you can be certain that now you are close to pain; then the pain will erupt.

It is just as if we dig a hole in the earth to make a well. First we have to remove the earth and many layers of stone, and then the water comes up. At first it is not clean water, it is muddy; then by and by cleaner sources become available. First anger will come – and it has many layers like earth. Then sadness will come like muddy water, and then pain, clean pure pain, will be available. And pure pain is tremendously beautiful because it will give you another birth immediately. The whole effort of Primal is to bring you to the primal pain that everybody passes through while coming out of the womb.

You are exactly on the right track. Any moment in these seven days it will happen, so don't be worried.

[Another group member says: Twice I've got in touch with feelings but there's... a judge inside that shuts me off, and it's my 'mother. I'm very hard on myself...]

Don't be worried about it. In the beginning it always happens.

The pain arises, or some feeling spring is touched, something uncoils, and immediately a judgement will come, because you have been judging your whole life – everyone has. When something happens you immediately judge, the mind immediately says something. And when you say something, feeling, the door of feeling, closes. It is very shy.

Feeling is feminine, mind is male. The mind is never shy, the heart is always shy. Once the mind is looking at it, the door to feelings closes, you cave in.

It is natural in the beginning to judge so don't be worried about it, because that worry about the judgement will be more harmful than the judgement itself. Don't judge the judgement – just take note that you have judged and that is why the door has closed. Forget about the judgement and start working. Next time the judgement comes it will not be so strong or so harmful or so certain; it will be more hesitant.

Just by your being aware, by and by the judgement will disappear. Look at this: if thinking looks at feeling, feeling closes; and if awareness looks at thought, thoughts disappear.

So just look, watch the judgement, and by and by it will go.

[Another group member says: I feel I don't allow my heart to open... I feel that when I was very young I rejected my parents. I felt good about being a bad little boy. Now I feel that everything that I thought was love was nothing.]

This is a good insight. To understand that whatsoever you have called love up to now was not love, is one of the most meaningful insights. When it happens much becomes possible.

People go on thinking that they love, and that becomes their greatest illusion – and the sooner they are disillusioned the better. Love is such a rare thing that it cannot be so easily available to all. It is not... it is as rare as buddhahood, not less than that.

This insight is good but it will make you sad, very morose, and give you a certain gloom. But don't be worried, because out of a dark night the morning is born. When the night is darkest the morning is closest. You will be very very morose and sad because whatsoever you were thinking was love was not, and you have lived in dreams and have been missing reality. When this insight dawns on you, you become very sad, almost dead.

Don't try to escape from this state. Relax into it, let yourself be drowned in this sadness, and soon you will come out of it completely new. I can see even in your voice, in your eyes, in your very body, that a tremendous sadness is settling, allow it. The human tendency is not to allow it, to escape from it – to go to the hotel, to the cinema hall, to friends to talk nonsense, to do something to be occupied so that you can escape from this state. But if you escape you again miss something that was going to happen. Relax into it.

[Bhikkshu, another group member said he had a dull ache, that was underlying all his emotions.]

You also enjoy it a little? I know it disturbs you, but do you enjoy it a little? Is it there right now?...

I have the feeling that you enjoy it, and if you do it will be difficult for it to go. That's what I am pointing out. If you don't enjoy it, it will disappear.

If you really want it to go, it can go right now, but tell me if you really want it to.

[Bhikkshu replied that he wanted the pain to go. Osho motioned an indian man forward to whom he had talked earlier in Hindi, so we had no idea of who he was, or anything about him. He was a large, pleasant-looking man with a feeling of calmness, of centredness, about him.

He came to where Bhikkshu was sitting cross-legged in front of Osho, and placed a copper ring on his head and told Bhikkshu to hold it there. He then went to the corner of the porch behind Osho's chair.

He held both his arms up, one, the right, was pointed towards Bhikkshu, the left one he turned in circles or in a beckoning motion as if to draw something away, uttering spasmodic breathless sort of noises. He pawed, looked at Bhikkshu for a moment, then repeated the actions. He then moved towards Bhikkshu and removed the copper ring...

The man told Bhikkshu it would be good if he wore a copper bracelet around his wrist to allow cosmic energy to pass through him...]

It is gone... don't be thinking about it anymore. How are you feeling right now?... If you want it back, it is another matter. If you want it you can come again, and we will give it back!

CHAPTER 15

30 January 1976 pm in Chuang Tzu Auditorium

[A sannyasin, recently returned from the West, said he was experiencing difficulty in maintaining a relationship as well as meditating and moving deeper into his 'inner world'.]

When you move on an inner pilgrimage, the energies turn inwards, the same energies that were moving outwards, and suddenly you find yourself alone like an island. The difficulty arises because you are not really interested in being yourself, and all relationships look like a dependence, a bondage. But this is a passing phase; don't make it a permanent attitude. Sooner or later when you are settled inside again, you will be overflowing with energy and will want to move into a relationship again.

So for the first time that mind becomes meditative, love appears to be like a bondage. And in a way it is true because a mind that is not meditative cannot really be in love. That love is false, illusory; more of an infatuation, less like love. But you have nothing to compare it with unless the real happens, so when meditation starts, the illusory love by and by dissipates, disappears. Don't be disheartened, one thing. And the second thing, don't make it a permanent attitude; these are two possibilities.

If you become disheartened because your love life is disappearing, and you cling to it, that will become a barrier in your inner journey. Accept it – that now the energy is seeking a new path and for a few days will not be available for the outward movement, for activities.

If somebody is a creator and he meditates, all creativity will disappear for the time being. If you are a painter, suddenly you will not find yourself in it. You can continue, but by and by you will have no energy and no enthusiasm. If you are a poet, poetry will stop. If you are a man who has been in love, that energy will simply disappear. If you try to force yourself to move into a relationship, to be your old self, that enforcement will be very very dangerous. Then you are doing a contradictory thing: on one hand you are trying to go in, on the other you are trying to go out. It is as if you are

driving a car, pressing the accelerator and at the same time pressing the brake. It can be a disaster because you are doing two opposite things together.

Meditation is only against false love. The false will disappear, and that's a basic condition for the real to appear. The false must go, the false must vacate you completely; only then are you available for the real. So for a few days forget all relationships.

The second thing, which is also a very great danger, is that you can make it a style of life. It has happened to many people. They are in the monasteries – old monks, orthodox religious people who have made not being in a love relationship a life-style. They think that love is against meditation, and meditation is against love – that's not true. Meditation is against false love, but is totally with true love.

Once you are settled, when you can go in no further, you have reached the core of your being, the bottom rock, then you are centred. Suddenly energy is available but now there is nowhere to go. The outer journey stopped when you started meditating, and now the inner journey is also complete. You are settled, you have reached home

This energy will start overflowing. It is a totally different type of movement, the quality of it is different; because it has no motivation. Before you were moving towards others with a motivation; now there will be none. You will simply be moving towards others because you have too much to share.

Before you were moving as a beggar, now you will be moving like an emperor. Not that you are seeking some happiness from somebody – that you have already. Now the happiness is too much. The cloud is so full it would like to rain. The flower is so full that it would like to ride on the winds as fragrance and go to the very comers of the world. It is a sharing. A new type of relationship has come into existence. To call it a relationship is not right because it is no longer a relationship; rather it is a state of being. Not that you love, but that you are love.

So don't be disheartened or make it a style of life; it is just a passing phase. Renunciation is a passing phase – celebration is the goal of life, renunciation is just a means. There are moments when you have to renounce; just as when you are ill and the doctor says to fast. Fasting is not going to be a style of life. Renounce food, and once you are healthy, enjoy it again – and you will be able to enjoy it more than ever. Don't make fasting your life. It was a passing phase, it was needed, mm?

Just fast a little with love and relationships, and soon you will be capable of moving again, again overflowing, and moving without motivation. Then love is beautiful. And it is never beautiful before that; it is always ugly. Howsoever you try, it always turns sour. Both people may be trying hard to make a beautiful thing out of it but it is not in the nature of things; something ugly comes in. Every love affair is always on the rocks.

Just wait....

[The Vipassana group were at darshan. The groupleader, Paritosh, said that at the seventh day things looked bad but then picked up again, though somebody had run away. Pradeepa, who was assisting, came forward bearing the staff, a zen stick, that is used as part of the technique to help people to maintain an alert and aware state of consciousness.

Osho took the staff and demonstrated on Pradeepa's head how to use the stick and the correct place to hit that would be most beneficial. Pradeepa said that people had actually asked her to hit harder than she had been initially. Osho agreed that this was needed...]

In a certain moment when a person is falling asleep, if you hit hard suddenly the energy surges up, and that's a beautiful experience. If you just do it very mildly it won't stir the energy.

And when you hit, first just wait and become completely silent. Because it is not just a question of a stick hitting; it is a transfer of energy. So first stand, be very prayerful, very silent. A deep compassion should come, you should feel much for the person in front of you and then hit.

[Osho went on to talk about the changes that would appear around the seventh day, and the significance of them.]

It will happen many times that after the fifth, sixth day, or near the seventh, it is the most tense day, because seven days is the limit the mind can tolerate anything. And when it becomes intolerable it is the right moment, if you can persist, for something to happen... you can escape and miss it. So it may differ with each person. Some may come to this point after four or five days, but as a general rule the seventh day is the point where you will feel that the whole process is intolerable; so heavy that you would like to escape.

So make people aware that this is natural; that it is not just them but a natural process of the mind. In the beginning tell them that around the seventh day this point will come when they will feel like escaping. But that is the point that there is a breakthrough, if one persists.

After the seventh day things relax, and near the tenth day things become perfectly good again. The tranquillity that is attained near the tenth day is totally different, but one has to persist to reach it. The same happens if somebody does the course for twenty-one days. Near the fourteenth day, trouble will arise again; now on a deeper level and even more anxiety-creating than the first week. The end of this second week will be more trouble-creating, but if one persists then a deeper silence will happen.

And this goes on. After each seventh day it will happen, so just let people be aware of it, otherwise one starts feeling guilty – as if one is not worthy of doing it. It should be remembered that nobody should be allowed to feel guilty. Guilt is the only guilt in the world, and once you feel guilty, things shrink. That is the tendency: that if somebody is doing something that is not to be done, the whole group will make him feel he has done something wrong – never do this.

If somebody says he would like to stop, tell him to rest for an hour – to go into the bathroom and relax in the bath or sit under the shower, or to go outside and sit under a tree; to take rest and not be worried. After one hour he will be able to continue again.

We are not in favour, in any way, of regimentation. People are there of their own will, voluntarily. Nothing is to be forced and nobody is to be condemned. If somebody escapes that too is good – maybe it was needed.

So remember that, because Vipassana is such a method that it can create guilt in many people. When they cannot stay in it for such a long time they start feeling something is wrong with them; that

everybody is going so beautifully, only they are condemned. This has to be completely wiped out – this possibility of guilt and condemnation. Accept – if somebody escapes, if somebody comes back, okay, welcome him and keep the doors open.

[The group leader says: You said originally not to have any questions and answers – and there seems to be problems coming from this.]

I wonder if it would be possible to have half an hour at night, and I could be available for anyone who wants to come – because they just want encouragement really.]

Yes, but tell them not to bring any intellectual questions or create any discussion. You also simply say what is absolutely essential. Let this just be an encouragement. Otherwise once the mind gets the kick, it continues. Good... half an hour every night will be good.

But when they come to you, teach them how to bow down; teach them the Vipassana method exactly. Whenever they come to you they are coming to a teacher. With deep respect they have to bow down three times. (chortles from Paritosh) You have to be serious enough to receive that bowing! That too is part of the game. Once a person bows down three times, he will not create any discussion, he won't be intellectual. And it is good, it creates atmosphere. And Pradeepa will be there with her stick!

[The assistant leader says: I'd like more respect for the stick! I felt strong resentment when I hit people – which did change after, sometimes.]

No, that will change. These two things have to be told in the beginning: that this is to help the meditators and they should receive the hit in deep gratitude – it has nothing to do with Pradeepa. If somebody says that they don't want to be hit they can be left alone but they are missing much.

[The group leader says: When you say to hit them when they're falling asleep – I mean, they're not literally asleep?]

No, no, just when they are getting sleepy...

Yes, the body immediately shows – the face, everything shows that they are ready to fall asleep. They are not asleep – it is difficult to fall asleep sitting in that posture...

And remember, you have to be very deeply loving when you hit, because resentment is a two-edged thing. If you simply hit without any love, there is more possibility for resentment to be felt. It may be particularly so for Westerners who have never thought that you can be hit and be grateful to the person who hit you – but they will start feeling it.

Your staff will have the message of love. Hit them with deep love and they will accept it in deep gratitude. By and by they will learn this new language, mm?

[A member of the group told Osho that she had a tension in her head like a tight band all around it, which she had had since first meditating six months ago. She said it occurred on and off during the day but was at its most intense when she closed her eyes during meditation. Then she would be aware of a great deal of tension, and her eyes would begin to flicker.]

Osho told her that whenever she went to the bathroom – six or seven times a day – she should rub her hands together until they were hot, just half a minute or so. She should then immediately place them over her eyes, then throw cold water over her eyes. He said it would settle within a week, and that when one meditates too much the inner eyes become tired and need new exercise.

The sannyasin said she had also had a sore throat during the group and a sensation of fever though she didn't actually have a temperature. She had also felt sick in her stomach. Osho said these things could be due to the process.

Another group member said that she too had felt a sickness in her stomach and a pain like an open wound in her stomach which she noticed after the sixth day. She said that when it became worse and it was difficult to continue sitting, she felt like leaving. But then something seemed to happen each time and it would settle.]

At that moment when you want to escape remember to persist, because it is exactly at that moment when it is almost impossible to bear, that the door opens, and suddenly energies are transformed. If you escape in that moment, you miss.

The stomach goes through changes when the mind changes because they are deeply connected. We go on suppressing emotions – anger, sadness, all negativities – in the stomach. In fact in the body we have no other place; it works like a basement into which we go on throwing all rotten things, and they accumulate. It is the only empty space in the body, so we not only stuff it with food; we stuff it with all our negativity.

Even in language we have the expression 'I can't stomach it'. It means it is too much, that you will vomit it.

... so if vomiting comes it has to be allowed. Remember Paritosh, that to a few people vomiting and dysentery will come, because when the stomach changes it releases all that is there; it tries to throw it away. Constipation is also possible.

It depends on the person what things will happen – but accept them.

[Another member of the group described some of his experiences, saying that after the seventh day the time seemed to pass very quickly, the hour of sitting seeming to be just a few minutes. He said he felt his body to be like the stump of a tree which was cut open, and he felt himself to be the air inside that hole.

At one stage he heard the crying of a child which became a cry of pain after its mother had reproved it. He said this affected him very deeply; he felt it to be representative of the basic pain and suffering of humankind.

He asked Osho about his having experienced his head as being in two pieces.]

Mind is divided in two parts. You don't have one mind, you have two, and there is a very small bridge connecting both.

Sometimes in deep meditation the bridge is broken and you suddenly feel two. But this is not like schizophrenia, because in schizophrenia you not only feel two, you become two. In deep meditation you remain a witness far away; you see yourself as two minds and a third point of awareness is there. If you lose that third point of awareness it is schizophrenia, you have gone mad. If that third point of awareness remains alert, it is tremendously beautiful... you have seen a reality within the mind.

Sometimes it can happen that a person falls from a train in an accident and the bridge that connects the two brains is broken; it is very delicate. Then the person becomes two: sometimes he is one person. sometimes the other. It also happens in deep meditation, but with a difference. There is a transcendental consciousness looking at these two brains functioning absolutely separately and in deep harmony, with no conflict. It is as if two parallel lines are in deep synchronicity, in harmony, and you are a watcher – it is very beautiful. It has been an experience of witnessing.

[The sannyasin said he found it very difficult to accept the basic suffering of humanity.]

It is difficult, very difficult, but once you accept that too you will become absolutely calm. It is easier to accept one's own misery than to accept another's. It is even possible to accept another's suffering, but the misery of a child – innocent, helpless, suffering for no reason at all; he cannot retaliate, cannot even protest or defend himself. It seems so unjust, so ugly, horrible, that it is difficult to accept.

But remember that not only the child is helpless, you are too. Once you understand your own helplessness, acceptance will follow as a shadow. What can you do? You are also helpless. I am not saying become hard like a stone. Feel it, but know that you are helpless. The world is vast and man is helpless. At the most we can feel compassion. And even if we do something, there is no certainty that our doing is going to help – it may cause even more misery.

So I am not saying to lose your compassion. Only lose your judgement that this is wrong. And drop the idea that you have to do something about it, because once the doer comes in the witness is lost. Compassion is good, helplessness is good. Cry, there is nothing wrong in it.

Let tears come, but allow them knowing that you are also helpless; that is why you are crying. The very idea that we can make any change is very egoistic, and that ego goes on disturbing.

So drop that ego and just watch. It has been beautiful, mm?

[An indian visitor said his mind was very very active all the time, working or meditating, and that he suffered from sleeplessness too. Osho suggested that he try to attend at least a camp....]

I understand the difficulty, but constant thinking is so deep-rooted, it is such a long habit of many lives, that it needs hard work to drop it.

It is not impossible to drop it – it drops, but work is needed. In India we have the wrong notion that some miracle will happen and it will stop. It will not stop that way – it will take years of work.

So come for one camp and do all the five meditations we do here. In those five meditations you can tell me how you are feeling. I can feel what type of energy you have and what type of method is

going to suit you. There are one hundred and twelve methods, so the basic problem is to find the right method. That is possible only if you come here, do meditations and start feeling.... If in some meditation you feel that even for a few moments thoughts stop, then that meditation will suit you.

These five meditations are general meditations. There are five types of people so out of these five, one is going to fit you. Once that one fits I can think about better methods on the same line that will be helpful to you.

CHAPTER 16

31 January 1976 pm in Chuang Tzu Auditorium

Nitya means eternal and anand means bliss – eternal bliss...

And this is going to be your constant remembrance... to just feel as if you are eternal. In the beginning it is 'as if'. By and by you become more and more aware that this is a truth. In the beginning you start with an hypothesis – as if – but soon glimpses start coming. So always remember that you are not the momentary but the eternal... not the changing but the unchanging.

If you see a flower then in that flower there are two constituents: one, which is constantly changing – the body part, the form – and then hidden behind the form is the formless which is unchanging. Flowers come and go, the beauty, remains. Sometimes it is manifested in a form, sometimes it dissolves back into the formless. Again there will be flowers and the beauty will assert itself... then they will drop and the beauty will move into the unmanifest.

And the same is happening with human beings, with birds, animals, everything. We have two dimensions: the day part when we become manifested, and the night part when we become unmanifested – but we are eternal. We have been always, and we will be always. Being is beyond time and beyond change.

In the beginning just remember it is as if, then you will start feeling the reality of it, mm?

[A visitor says: I want to change.]

That's very simple – if you want to. If you don't want to change then it is almost impossible, because change is not possible from the outside. Indications can be given, guidance can be given, but your cooperation will be needed.

This is my feeling: people think they want to change but they have not really thought about it, have not meditated upon it. If you really want to change then who is hindering you? There is no obstacle. But deep down we want to change and yet don't want to; the mind is in a very confused state. We want to change if there is no risk, and that's impossible. That condition – that there is no risk – makes it impossible to change, because everything has to be at stake, then only is change possible.

Change cannot be partial. Either it is or it is not – it can- only be total. So the decision is between to be or not to be. It is a jump, not a gradual process. If you are really fed up with the life that you have lived, if you are really fed up with your old patterns that you have been repeating constantly, then there is no trouble.

It is easy, very easy, if there is the understanding that you have been living a life which was not worth much, which has not brought anything.... It has never allowed you to flower. It has not been meaningful and significant in the ultimate sense. You may have done many things but the meaning was trivial; whether it was done or not makes no difference. You may have succeeded in many things but you have failed. You may not have failed in many things, you may have succeeded in all that you did, but still you have failed.

It is not a question of worldly recognition. People may think you have succeeded, that you have all the qualities they would like themselves, but that's not the point. Deep down you feel a stagnancy, a frozenness, a shrunkeness, as if you are already dead, as if something has closed. The flavour of life, the poetry and flow, the song has disappeared, and the fragrance is there no more. You go on because you have to. What can you do? You seem almost a victim of circumstance, chance – like a puppet – not knowing what you are doing, where you are going, from where you have come, who you are. This is failure.

If you really think that this has been so then there is no trouble – change is very easy. It is so spontaneous a phenomenon that in fact nothing is needed to be done about it; just the very understanding brings change. The very understanding becomes a transformation. Understanding is radical revolution, and there is no other revolution.

Good! Then take a jump into sannyas too. Close your eyes....

[Osho wrote his sannyas name on a sheet of paper....]

Anand means bliss, veet means beyond, raga means attachment – bliss which is beyond attachment. All bliss is beyond attachment. If you are attached you will be miserable.

Attachment brings misery, unattachment brings blissfulness. So use things, but don't be used by them. Live life but don't be lived by it. Possess things, but don't be possessed by them. Have things – that's not a problem. I am not for renunciation. Enjoy everything that life gives, but always remain free.

If times change, things disappear, it makes no difference to you. You can live in a palace, you can live in a hut... you can live as blissfully under the sky. This constant awareness that one should not start clinging to anything makes life blissful. One enjoys tremendously whatsoever is available. And it is always more than one can enjoy, and always available. But the mind is too attached to things – we become blind to that celebration that is always available.

There is a story of a zen monk who was a master and night a thief entered the hut, but there was nothing there to steal. The master became very worried about what the thief would think. He had come at least four or five miles out of the town, and on such a dark night....

He had only one blanket that he was using – that was his clothing and bedcover and everything. He put the blanket in the corner, but the thief could not see in the dark so he had to tell him to take the blanket, begged him to take it as a gift saying that he should not return empty-handed. The thief was much puzzled; he felt so awkward that he simply escaped with the blanket.

The master wrote a poem saying that if he were able he would have given the man the moon. Sitting under the moon that night, naked, he enjoyed the moon more than ever before.

Life is always available – and more than you can enjoy, and you always have more than you can give. The very idea of clinging makes you poor, miserable.

Veetraga means a mind that is not clinging to anything, unattached. It moves through the world untouched. In India we use the symbol of the lotus flower for Veetraga. It remains in the water but untouched, always above the water.

[People who had done the Enlightenment Intensive group were at darshan. One of them said: ... the most honest and the most deeply felt realisation at the end of it for me is that I am the body that has carried me around for twenty-nine years, and the brain and the mind – and it's there. I'm afraid I'm not ready yet to realise anything deeper....

I had a few flashes but there was always the mind coming in. But it was a nice thought at the time.

It was a good group, and when I come back I'd like to do it again, and maybe I can get more out of it.]

You can get more and more, mm? It has been good; as far as it goes, it has been good.

It always starts with glimpses, and it is good that it does; a sudden opening of the sky will be too much, unbearable. One can sometimes go mad if the realisation happens too suddenly. So we make every effort so that it doesn't happen too suddenly. I have to look to that too. Sometimes you can be foolish enough to go into it too suddenly, and then it can be dangerous because it will be too much for you; you will not be able to absorb it. The question is not of realisation, but how to digest it by and by so it is not an experience but becomes your being.

If it is an experience it will come and go; it will remain a glimpse. No experience can remain permanent – only your being can be permanent. It has been good, and by and by, slowly....

And don't be greedy about inner matters. It is bad even in outward matters and very bad in inward matters. It is not so dangerous when you are greedy about money and power and prestige. because those things are just futile, and whether you are greedy or not does not make much difference. But greed inside, when you move on the inward path, can be very dangerous . . . many people have gone almost mad. It can be too dazzling to their eyes and they can go blind.

It is always good to come and go – to be in the world and to come to me again. Let it be a constant rhythm so that you are never out of the world and never in the world. By and by you will realise that you transcend it. This has to be so gradual – just as a flower opens so gradually that you cannot see when the opening really happened. It is just like when a child becomes a young man: nobody knows on what day or date it happens. Just think, if a child suddenly becomes a man he will go mad; he will not be able to understand what has happened.

And use the techniques that you were doing here: just sit facing the wall and move inwards. Sometimes when you are feeling good and happy, do something. It almost always happens that when people are miserable, anxious, tense, nervous, they try meditation, but then it is hard to enter. When you are feeling hurt, angry, sad, then you think of meditation, but that is almost going against the current and will be difficult.

When you are feeling happy, loving, floating – these are the right moments when the door is very close. Just a knock will be enough.

Suddenly one morning one is feeling good, for no visible cause at all. Something must have happened deep in the unconscious. Something must have happened between you and the cosmos, some harmony; maybe in the night, in deep sleep. In the morning you are feeling good; don't waste that time. Just a few minutes of meditation will be more than a few days of meditation when you are miserable.

Or suddenly at night lying on the bed, one feels at home ... cosy surroundings, the warmth of the bed. Just sit for five minutes; don't waste that moment. A certain harmony is there – use that, ride on it, and that wave will take you far away, farther than you can go on your own. So learn how to use these blissful moments.

[Another group member says: When you spoke about us being eternal, not the changing, things. I realised at one point during the group that when I was really ignorant, I identified with the outside. Then when I got into Yoga, I said that it's all an illusion, and I tried to identify with the inside.

Then I got a little bit tantric and I said, well, I'm both. I can't just be the inside. I must be my identity, the world, these things. Then in the group I suddenly thought well, I'm not so sure about either now: when I go inside, maybe the outside isn't there anymore.]

It has been good, mm? It has been very good. Outside, inside, are just false divisions, as all divisions are. Useful – because it is difficult to talk without words, so we say outside and inside. But then you come to understand that there is only one. It has no outside to it and no inside, because inside and outside means two. It is one and you are that.

That's the meaning of the Upanishad's 'Tattwamasi Swetaketu': that art thou. That means the outside, thou means the inside; they are bridged. That becomes thou, and thou becomes that... suddenly there is no division. There is no division – death is life and life is death.

All divisions exist because the mind is incapable of seeing that the contradictory can be one. It is because of its logic that the mind cannot see how a thing can be both. The mind thinks of either/or; it says either this or that. And life is both, existence is both together – so much so that to say that existence is both together is not right. It is a tremendous oneness.

So you will feel these things come many times. But good, the whole thing has been good.

CHAPTER 17

1 February 1976 pm in Chuang Tzu Auditorium

[A visitor says that he was at John Bennett's school in England, where they did Gurdjieffian exercises: Actually I left there quite confused – I suppose there's no way out of that. I never had much ability to do any of the exercises or things like that.]

It may not have suited you because Gurdjieff's work is for a particular type, the will type – people who can work hard and very persistently, almost madly... because the whole thing depends on a very deep crystallisation of the ego. Once the ego is crystallised then further steps can be taken. But the whole Gurdjieffian system depends on you having a centre, a self.

Ordinarily you don't have a centre. In fact Gurdjieff says you don't have a soul – that is only a possibility; you may die without attaining it. What he calls the soul is nothing but a crystallised self, and crystallised so much so that it takes the position of being sovereign, enthroned, in the crowd of your many selves.

Ordinarily you have many egos, not one, and a conflict continuously going on. Sometimes one is in power, sometimes another is in power; a sort of democracy. A political head is not permanent, so much politics goes on within. So much politics and so much chaos goes on within that you never know where you are, who you are, what you are. Sometimes you have the feeling that you are this, but by the time you realise it that self is gone, is no more in power.

When you have a permanent self then Gurdjieff's system really starts functioning. To attain that permanent self, one has to do tremendous work, in fact absurd work. Just out of too much work crystallisation happens; the work functions out of a chemical opportunity.

For example in many sufi schools from where Gurdjieff got the point, you have to remain alert for the whole night – for months. The only process to be done is not to allow yourself to fall asleep; it

is very difficult. After a few days it becomes almost impossible, but if you can go on and on and on suddenly you realise one day that you are tired no more, that you are no longer feeling sleepy. You are as fresh as if you have been sleeping all the time – a deeper layer of energy has been broken.

We have three layers of energy. One is day to day, routine; you need it for eating, digesting, working, moving. It is finished in twenty-four hours and the next day you create it again. And there is a second layer of energy which is deeper; it becomes available only in emergencies.

Suddenly the house is on fire. You were tired and were falling to sleep, but now you feel that much energy is available. You are running and doing things and for hours you are in hard work. Not for a single moment do you remember that you are tired or that you would like to fall asleep. This is an emergency level available only in dangerous times. Gurdjieff used to create many situations for this purpose – just to bring this emergency level into functioning.

And then there is a third layer that comes only when you are touching the point of death; not only emergency but a death situation. He himself did the last of his experiments, which was to go through a very dangerous car accident. It was managed, it was not an accident; he did it with everything planned. Even doctors could not believe how a man could survive after such a crash. It was impossible – but he survived. The whole body was broken, all the bones were broken, but he survived. The whole effort was to come to a point where death touches you; you were almost going to die – and then the third layer becomes available to you. If in that moment you can remain alert, then you have touched the very rock bottom of your being – call it God. So the first layer is only of the ego, the second layer is of the soul, and the third layer is that of God.

But the whole work of Gurdjieff is hard, work of the will, and I don't see that you are the type. To you something more like Zen will be helpful. It moves from the very opposite pole: no effort, nothing to be done but relaxing and surrendering. It is not a question of work on your part. The only thing that you are expected to do is to accept non-doing and relax into it. That is totally different; not only different, but just the opposite polarity of the same thing.

And these are the two types – call them male and female, yin and yang, or whatsoever you like. But you are the feminine type, and this is the problem and has to be understood: that all feminine types are attracted to a male type. So if you were attracted towards Bennet or Gurdjieff or that type of work, it's natural. The male type is attracted to the feminine paths of surrender. That's where confusion arises – the opposite is always attractive.

So try Zen – something in which you have just to sit, just to walk, just to be, as if nothing is to be done. Gurdjieff says you have not soul, it has to be created. Zen says you have everything – just relax and enjoy it; it is there.

Man is standing just in the middle of these two polarities. Move to any extreme and realisation is possible, because the jump is possible only from the extreme ends. You cannot jump from the middle of the road; you have to move to an extreme, and jump from there. So either move to the extreme of work, will – or move to the other extreme of surrender, no effort, passivity.

The whole of the East, particularly the Far East, has developed no-effort methods; and the Middle East, the Sufis particularly, have developed the path of will. So if you have been doing things just

following the path of will, I will suggest to you that you move to the other extreme. Suddenly the key may fit....

Mm mm, we are doing here some buddhist meditations – Vipassana. It will be very good if you can do one ten day course and see. It is just sitting....

Because if you can relax and be passive – and it will be very easy for you – all confusion will disappear. Confusion arises only when you are doing something which is not in tune with your type. Once something is in tune with your type, all confusion disappears. Confusion is simply indicative, symptomatic, that you are doing something that doesn't suit you. You may go on doing it and it does not suit you, you go on doing it and it does not suit you, and the mind will say that you are not doing hard enough and that is why there is confusion – and more and more confusion will come. Once something fits... it is just as when the shoe fits – suddenly you forget the shoe. Whenever a method fits, you simply forget about it and everything falls in line. Only the right key and the lock opens.

Try to remember what I am saying. Your type is the feminine type. You are not an aggressive being; you are very non-violent. Not very out-going, not intrusive in any way; you would like to be within yourself. But this work, whatsoever you have been doing, can be helpful; at least it can show you that this is not your type.

You be here and try Vipassana.

[The sannyasin who had come to darshan a little time ago saying he didn't feel he laughed totally, returned tonight, saying he had followed Osho's instructions to swallow and regurgitate two bucketsful of salted water every morning.

He said that although he didn't know what the procedure had done, he felt much better. Osho told him to continue as long as he wanted....]

It is very healthy. It will make your whole body settle in a different type of health, and you will feel it more and more by and by. It cleanses the whole system. Your appetite will be better, your sleep will be better. Let it become a routine.

[A visitor says: I'm just a visitor but I wanted to ask you one or two simple questions. The first one is, and maybe the other: What am I?]

... It is the most difficult question. If you really want the answer, be here. Just being a visitor won't help. It is not a question that can be answered. You will have to grow into it... you will have to seek and search. I can help you to seek, but answers cannot be given. All answers will be childish. Nobody can tell you who you are. You have to find it out – that is the whole goal of life.

It sounds simple but it is not – don't be deceived by the sound.

[The visitor continues: Yes.... The other thing that I wanted to ask was that I have a feeling when I am reading books about spiritual development by yourself and other people, that I understand it all very well; intellectually it seems to be quite clear.

It is obvious, that comparatively speaking I'm in a mess, I'm suffering, and I should be able to get out of it. I can also see something of the way in which one should do this, but perhaps the biggest obstacle is wanting this thing itself.]

Mm, right. It is very obvious, and intellectually not a problem at all to understand. But the problem is that intellectual understanding is not the right understanding;

it is just peripheral. It is good as far as it goes, but it doesn't go far enough. So if you depend only on intellectual understanding you may become more and more informed, knowledgeable; you will come to understand everything, and still you will remain the same. The transformation is not possible through intellect. The transformation is going to be of the total being. It is going to be orgasmic. Intellect is just a part of your total being, so you will have to understand in the heart also as you understand in the head. Not only that; you will have to understand in your very bones, in the very guts, if you really want to understand.

When you understand intellectually you understand the logic of it, you understand the verbal coherency of it, the consistency of it. It appeals to you as a logical syllogism. But life is not logic. It is infinitely more than that. Not only is it not logical; it is very illogical, because logic thinks in terms of either/or – and life is paradoxical. Life is absurd. It is more like chaos than like a logical system... more poetic, less mathematical.

This is one of the problems for the modern mind – it is too much hung up in the head. And you have lost contact with the body, with the heart, with your real substantial being.

So you will have to do something, not just reading. Meditation, swimming, running, dancing, singing, weeping and laughing may be helpful – thinking alone won't help. Read a book, there is nothing wrong in it – but don't be confined to it. It can open a door but don't remain at the door. If you stand there, if you cling to the door, you will never enter the palace. And treasures are not there, nobody keeps treasures at the door. They are hidden deep in the innermost shrine of your being.

So meditate more, love more. Find moments when you are in the body and not in the head. Do something where you can be total. For example if you are dancing you have to become total. A moment comes in whirling when only whirling remains, and your head completely disappears. It is good to read. If you are aware you can use that too, but use it as a means and don't make it an end.

If you can come to a camp it will be good. Just be here for a few days and meditate. Just try to understand from a different dimension, not from the intellect. Intellectual understanding is as if you are thirsty and you ask for water, and I explain to you that water means H₂O. You understand perfectly, there is no problem, it is obvious. But that is not going to help your thirst, it is not going to quench it. H₂O won't help. You can write out the formula and you can remember it, but the formula is not going to quench the thirst. Thirst needs real water, and H₂O is just a parallel concept – it is not reality.

Just try to be more body-oriented. Have you done a few groups – growth groups – Encounter or other things? They will be more helpful. They will bring you back to reality. You need somebody to pull you down; you are going higher and higher. You are missing the roots in the earth.

[A recently arrived English sannyasin said she hoped the man she had just met and fallen in love with in England would come to join her here soon. She said this was the first time she had fallen in love, and much was happening that she did not understand.

She expressed some doubt as to whether he would come though. She said he was 'very spiritual' but regarded Christ 'as the centre of our totality'. Osho said that was perfectly alright and...]

If love and meditation can grow together it is perfectly beautiful. In fact one should become meditative, then only you can love, never before it.

A mind that is not meditative cannot be in love. It may mean something else. It may call it love, but it cannot be – because love is a quality of a meditative mind. It never comes before. Once you are settled in your being, you are so full of happiness that you would like to share it with someone. Deep inside you are singing so much that you would like to sing to someone.

Before that you are so miserable that there is nothing to share. So when people are not meditative and they are in love, they create more misery for each other, that's all. They become hell to each other.

Write to him and tell him that he can come, and I will help him to come closer to Christ – he need not be worried about that.

Two to three months, mm? and you will completely disappear!

[A sannyasin says: I feel I have too many masks – because when I am with another person is there I change.]

Don't be worried about it; it is natural, and it is so with everybody. It is nothing special to you so don't be disturbed by it. The only thing is that whatsoever you do, do it very consciously.

In a way it is good too. If you are sitting in a sad mood and somebody comes and you remain sad, you will make him sad too. And he has not done anything. He has not deserved it in any way, so why make him sad unnecessarily? You smile and talk, and you just manage, knowing well that this is a mask. When the man goes you become sad again. That was just a social formality. If you do it consciously there is no problem....

You continue seeing it and continue doing it – there is no need to stop it. In life many things are needed, because you are not alone, and if you don't live according to the formal pattern of the society you will create more misery for yourself, nothing else. So no need, no need.

If you have a wound there is no need to go and show it to everybody; it is none of their affair. Why create misery in their minds about your wound? Why be an exhibitionist? Let it be there; take care of it, treat it and try to heal it. When you go to the doctor show it to him, but there is no need to show it to every passer by on the road. Just be conscious.

The consciousness is coming; it is good, don't be worried about it. One has to use many masks; they function as a lubricant, mm? Somebody comes and asks how you are, and you start telling him

your whole misery. He did not ask for it, he was just saying hello. Now for one hour he has to listen to you. This will be too much! Next time he will not even say hello; he will escape. Whenever he sees you he will escape down some street to go somewhere else, because he will see that now you are coming – and that even to say hello is dangerous And you were being true.

You were perfectly right – but the whole of life is not an Encounter group. He has asked how you are. You simply say 'perfectly okay' and you go on your way. When you say perfectly okay, it doesn't mean that you mean it. Nobody is perfectly okay. Only rarely if a buddha comes across another buddha and says 'Hello, how are you?' (much laughter from the group) – only then 'perfectly okay' will be perfectly okay. But it is rare – buddhas never meet.

Just be conscious. Whatsoever you are doing – wearing a mask – be conscious; wear it knowingly. It should not be an automatic thing.

[The sannyasin adds: I feel many fears with this also. Whenever I change masks there is fear.]

Fear is there too, and that too, is natural. Death is there so fear is bound to be there. You will become fearless only when you have come to know that which is deathless within you, not before it.

Accept that too, and be aware of it. One should be aware of everything layer by layer, mm? Man is just like an onion. Layer upon layer – fear, jealousy, anger, hatred, sadness – then you come to an emptiness. That emptiness upon which there are so many layers is you, your being. The taste of being is just like non-being. It is so vast that it is empty.

This is good that layers are coming on the way. There is no need to throw them, no need to run naked on the streets. You know that you are naked under the clothes; perfectly okay, one has to remember that. But you have to wear clothes because everybody may not be ready to see you naked, so why unnecessarily impose on them?

[The sannyasin adds: Another thing: sometimes when I am in the street, or I am walking or on my bicycle, I remember myself – because I have done the Gurdjieff training. But you say to drop the technique; that it is not for me.]

If you want you can continue, but then don't bring me problems about it. This is the trouble with you people.... You were doing it and you were bringing problems about it to me, so I had to tell you to stop it. But if you want to, continue; that is your thing then. You follow me? Because you insist on doing something and then you create problems....

[The sannyasin replies: I don't insist; it comes alone.]

Drop it whenever it comes – because you don't know what you are doing..If you are riding on a bicycle and you try the method of self-remembering, then one day or another you will have an accident. Gurdjieff was not aware of Poona streets and the Poona traffic. For that technique you need total isolation, otherwise you will be in danger. So there is no need to create unnecessary dangers; that which can be avoided, should be. If I feel someday that you need it, I will send you to some lonely place and you can do it there – but not on Poona streets.

Gurdjieff took his first group of disciples to a place very far away in Tiflis, in Soviet Russia. For three months they were cycling in a forest. That was his first group. After three months he took Ouspensky back to the city. Ouspensky says he became almost mad. The traffic was impossible and he could see that the whole city was dead – all the people mad, talking nonsense. For three months he had been absolutely silent and self-remembering, and when you come back to the city after three months, either you are mad or the whole city is mad! He started asking that he be taken away from there, otherwise he would go mad because his head was exploding.

Those methods are to be done in a school, in isolation – not on ordinary streets and in traffic. Otherwise you take the risk, mm? Good.

[A visitor says: Osho, for some years I've been studying, and been sitting zazen, and it's been really beautiful for me.

But the last couple of years I've been feeling that I need to break out in a certain way; that I need to experience or need to work through some things that are more external than just going within, Zen. And through different ways I've come across your writings and I've met sannyasins in the United States, so I came here to stay for a few months.]

That will be very good. It can happen A few people have a personality that is very balanced and they cannot go to any extreme. If they go to one extreme they will have to go to the other also, so that a balancing happens.

As I see, you are a very balanced person, a person who walks in the middle of the way. Zazen is good but it is one extreme, and alone it won't be helpful to you; you will need a few active methods too. So continue zazen, it is not to be stopped, and start dynamic methods too. This camp will bring a balance, and after it I will suggest to you what other groups to do.

If you stop zazen you will move to the other extreme, and that is not going to help you. You are just in the middle and you need to remain just in the middle. Continue zazen so that one hand goes on becoming passive, and another goes on becoming active; both processes together – outgoing, ingoing. Suddenly between the two will be your experience. Just between the two will be the breakthrough.

[The visitor asks: Do you think that I should become a sannyasin to experience everything here fully?

Osho gives him sannyas.]

This will be your name: Swami Madhava Deva. Madhava is one of Krishna's names. It means the sweet one, and deva means god, divine. In short simply use deva, and it will remind you of the divine continuously.

And much is going to happen... you leave it to me.

CHAPTER 18

2 February 1976 pm in Chuang Tzu Auditorium

[A sannyasin says: I've been able to open up to people in a way I've never experienced before, and people have come to me. I'd just like to say thank you.]

One never knows. One never knows unless it happens, because we remain confined with our past experiences, with all that we have known before. The unknown we cannot even imagine. We cannot expect it because we don't know what it is. Whenever it comes it takes you by surprise.

And all that is beautiful, true, always comes as a surprise. So retain the capacity to be surprised. That is one of the greatest blessings of life: the capacity to be surprised. Once you lose that capacity you are dead. If things can surprise you, you are still alive....

And the more you are surprised by things, the more alive you are. That is the aliveness of a child; he is surprised by trivia. One cannot even believe why he is surprised – just an ordinary tree, or bird, or dog, or cat, a pebble on the shore.... He is even more surprised than you will be if you find a kohinoor, a great diamond – even then you won't be surprised. But because he is surprised and has the capacity to become surprised, each pebble becomes a diamond. If you are not surprised, even a diamond becomes an ordinary pebble.

Life carries as much meaning as you carry the capacity to be surprised – the capacity to be surprised, the capacity to wonder. So always remain open. And always remind yourself again and again that life is infinite. It is always an ongoing process; it never comes to any end. It is a non-ending, eternal journey, and each moment is new, each moment is original. When I say each moment is original, I mean each moment throws you back to your origin, each moment makes you a child again.

Relax and look at it, and tremendous beauty and tremendous treasures simply become yours for nothing; just for the asking they are yours.

People lose much because of their knowledge. The more that you think that now there is nothing in life which can surprise you, the more that you know, the less capable you become of wondering. The more you know, the more you become a repetition; you are no longer original. Now things come and pass but your eyes are full of dust and your mind is full of thoughts. You are confined so much in your knowledge that the unknown cannot penetrate.

And God is not only unknown – He is unknowable. The mind is the known, meditation is to stand in the unknown, and God is the unknowable – which always remains like an horizon just bordering on the unknown. The closer you come, the further away it recedes. It is always a rainbow, and you can never catch hold of it. You can try, and every effort should be made to reach it, but it is always unreachable.

God is impossible, and because God is, life is beautiful. Because the impossible is, life is a tremendously beautiful loses its meaning.

That's why in the West life is losing more meaning than in the East. Because science has made you more knowledgeable and because of the dust science has poured on you, the capacity to be surprised is becoming less and less. You are becoming almost insensitive to the unknowable. This is the only grave, the only death – that you think that you have known.

Always remain available to the unknown and the unknowable....

[The Tathata group had darshan tonight. The leader of the group said: Sometimes I don't feel it's right for me to let my feelings come out at certain times – and that's where I'm confused. At one point I just felt like laughing the whole thing seemed completely absurd – but I held the laughter back.]

No need to hold anything back, because if you do then the bridge between you and the group is lost; you become untrue. And if you are not authentic, you cannot lead them towards authenticity. If they feel, and they will, that you are holding something... you cannot hide the fact: it shows in a thousand and one ways that you are being untrue, wearing a mask, that you are trying to be something that you are not; your tension will show it, your very vibration will make everybody alert... then the bridge is broken. Then you can talk but there will be no communication. You can try to lead but you are no longer the leader. They may even follow you, but the path is missed, the point lost. Then it is a sheer wastage.

The whole effort is to create a situation in which nobody holds anything, and everybody pours out his heart. The whole thing is to allow each participant to be as totally nude as possible, so that the burden, the heaviness that society enforces, is thrown away. The clouds disappear and for a few hours, or for a few moments, the sun shines and one can live in the sunrays naked, as if on a beach taking a sunbath.

But if you hold back, your communication can no longer be a real communication. You can talk but the talk will become phoney. You will say words but they will be meaningless. You will assert something but now those words will have no poetry, no life in them. They will be dead, lead-like, almost stinking.

Never do that – whatsoever the cost. Even if people think you are foolish, stupid, idiotic, there is nothing wrong in it. One should have the courage to be stupid too, to be foolish and idiotic – and it needs courage. Those moments are also part of life; why deny them? If you deny them you lose contact with tathata, suchness.

What can you do? In a certain moment you find yourself laughing like a clown. That is as true as another moment; it happens as naturally as any other moment. Who are you to prevent it? The manipulator has to be dropped, because the manipulator who tries to control the laughter creates a division in your being – then the spontaneity is lost.

So remember that – that the group is not only a growth process for others; it is a growth process for you too. They are playing the role of the led, you are playing the role of the leader, but in fact both are participating in a process. In fact nobody is a leader and nobody is a led – those are just roles. The whole group is the led and the whole group is the leader. But if you are holding then the participants will also, because they will imitate you.

So if there are certain moments when your mind says that this is not good, drop the mind, but never drop the moment. This mind is a social by-product, it comes from the society – when to laugh, when not to laugh, when to cry, when not to cry. The society goes on in so many ways controlling you from the outside and the inside too. It has created a conscience inside.

If you really want to be liberated from all these confinements, from all these bondages, and you want to change, just be true whatsoever it is. Absurd – that too is okay. Say amen to it, let it be so, swaha. Accept it, relax into it, and suddenly you will see out of that absurd laughter, something which is not of this earth, something which is not part of the mind, a ray of the unknown. And it will always happen through the absurd, because absurdity is the most suppressed thing in society.

Society had been suppressing three things: sex, death and the absurd. And the absurd is the most suppressed. There are Freuds against the suppression of sex, and they have created a little atmosphere so that people can be freed of that. More than sex, death is the taboo. Death still needs a Freud to fight against the suppression so that people can allow their feelings about death; can think and meditate upon it, and allow the fact that death exists so it is no longer a taboo. But even deeper than that is the absurd. My whole effort and fight is against the taboo against the absurd.

I would like you to be absurd because that's how existence is. It is meaninglessly meaningful, illogically logical. All the contradictions, all the paradoxes are in an inner coherence in it; they are complementaries. Just try to allow the fact that whatsoever is, is. Don't make a judgement, don't say absurd. Once you say it you have started denying it. If it is absurd, it is – what can you do and who are you to do it?

Just think about the fact – are you yourself not absurd? How can you prove that you are needed here in any way? Does existence need you? Existence can be without you, perfectly without you; there is no problem. You were not, existence was; you will not be and existence will be, so what is the point of your being here? What purpose are you fulfilling?

That is the fear against the absurd, because if you allow it, one day suddenly you will see the absurdity of yourself. You are here for no reason at all. You cannot prove why you are here and

not somewhere else. Why are you with me at this moment and not with someone else? – sheer absurdity. Just look at the absurdity of it – no reason, no cause. That is the fear. So if you allow laughter and you feel that it is absurd, just hidden behind it is the real absurdity – not the laughter, but the one who is laughing.

Allow it, and soon you will see that it releases you to the infinite sky. Even the confinement of logic is dropped. Then you simply live; you don't ask for meaning. Then each moment is intrinsically meaningful – or meaningless; both are the same. Enjoy it, delight in it, dance it, but don't make a system out of it.

[The group leader then says: Sometimes in the group I feel a need to hit someone physically, to get a point across. Should I do that?]

You can do it, but hit very respectfully – then the quality of the hit changes. Hit with deep respect. First bow down and touch the feet, and then hit, but with deep respect and reverence. Then hitting is a tremendous act of compassion. But one has to learn the art; it is the subtlest of arts.

You should not hit in condemnation, you should not hit as a judgement. The sheer humanness of the other should be respected unconditionally. If you are hitting, it is because you love, because you respect. So make it a clear point that by hitting you are not condemning. Rather, on the contrary, because you respect the person, because you feel for the person so much, that's why you are ready to even go to the far extent of hitting him.

So make it a point to bow down, touch the feet respectfully, and then hit hard. By and by you will see the quality changing. You will see a tremendous change in your being. It will not come out of anger; it will be coming out of compassion. And when you hit out of compassion, the other will feel a tremendously beautiful moment of grace, and you will see people touching your feet when you hit them. Then energies meet and there is a communion. So there is nothing to be worried about, just change the quality of it.

[The assistant leader says: It was a lot of fun. I laughed a lot and my stomach hurt when I came out. But today I felt terrible. I felt just like a garbage pail with flies around my head – really empty, and just down.

Osho said that soon things would settle, and that she was feeling tired and empty because she had laughed too much, perhaps forcing laughter when it was not really flowing from her, so she had gone to the opposite extreme from the leader. He said it was a fun but one should not take it as fun, or should take it as serious fun. He said she would feel empty after it was finished if she took the group just as fun, because it was just like a game that was now finished. He said it could be like an addiction, a drunkenness, so that once the group was over one didn't know what to do....]

Fun is not the right word. Delight in it... delight is a little deeper. Rejoice in it, celebrate it. They have different qualities to fun.

You go to a circus – that is fun; in a way, silly. It never touches your depths, never touches your heart; it is clownish. People seek fun just to pass time; it is superficial.

So delight more, rejoice more, celebrate it. Move gracefully in it. Fun is a little profane, delight is sacred – so move on holy ground. It is a serious question in a way because people's lives are involved. It is not a circus, it is not a volley-ball match; you should not be a spectator. So if you laugh, your laughter should come out of your rejoicing, not out of a ridiculing mind which says that these people are ridiculous and what foolish things they are doing. If there is even a slight notion lingering in the unconscious that the whole thing is ridiculous, then you will feel this way.

But if you have delighted in it, then you will feel very very silent, not sad; very very silent, but not empty. That silence will have a quality of fullness in it. Next time just watch... but good.

[A participant said: Things changed after last darshan.... you told me not to worry about anything....

When I went into the group I was looking for heavy blocks and problems, and crying came up and sadness and....

I don't feel positive, but I don't feel negative either.]

That's very good – because when you feel positive, sooner or later you are going to feel negative; they change. To feel neither positive nor negative is the right thing to feel. If you remain in it, it can become a permanent state of being.

It is not very exciting I know. The positive is more exciting and the negative too – in a negative way, but exciting. This state is absolutely non-exciting; it is silent. But if you can go in tune with it, this is the best, mm? Better than positive.

[The participant adds: I've been living with false positivity.]

Mm, so don't be worried. Just get more and more in tune with it – this tranquility, this silence where opposites are no longer functioning. It feels as if one is empty, sad; it is neither sad nor empty. One feels strange, empty, different, but this is your interpretation. We don't know what silence is. When it comes it feels like sadness. We know what sadness is, and silence has a certain quality of sadness too. Sadness is familiar, silence is unfamiliar, so when for the first time you encounter silence, you immediately interpret it as sadness.

[The sannyasin says: It came in a strange way... just through someone slapping my face – and it just came up.]

Mm mm, it can happen – and one can never know what situation can become the cause. Sometimes out of trivia truth is born. Sometimes just out of an accident something settles and changes. Life is mysterious, and that's why the science of life cannot be really made; it remains more or less a hunch, an art.

So just try and get in tune with this state. As I see it, it is perfectly beautiful. It is not sadness – it is silence, stillness. It is not empty but is filled with something that you are not aware of yet. It is just as when there is water in a jar. You empty the jar and then you say that it is empty. Now it is full of air, but your mind is still concerned with water so you say that it is empty. It is something of a different dimension that is penetrating you....

Everything is good, just enjoy it... it will settle. Within a few days you will come to be in tune with it, and you will see that it is a silence, not a sadness.

CHAPTER 19

3 February 1976 pm in Chuang Tzu Auditorium

[A sannyasin, newly arrived from America, said she was constantly thinking of her husband whom she had left for someone else. She expressed a sense of guilt because she felt she was the reason for their separating.]

Mm, never think much about the past. That which is gone, is gone; you cannot undo it. If you constantly think about it you destroy your present and your future too, because that guilt will always be a barrier on love. Nothing can be done about it, so guilt is absurd. What can you do? All that you can do is please don't repeat the same pattern again, that's all. Whatsoever has happened had to happen. The situation was such that it had to happen; it was impossible to avoid it. If it was possible to avoid it, it would have been avoided.

This feeling of guilt is also part of the egoistic mind; it is nothing spiritual. Religions have been exploiting it, but it has nothing to do with spirituality. It simply says that you could have done otherwise. It is an ego feeling; as if you are not helpless, as if you were in control, as if it were your decision that you do this, as if it were in your hands not to do this and to do otherwise.

Nothing is in your hands. You yourself are not in your hands. Things are happening; nothing is being done. Once you understand this, guilt disappears. Sometimes you can cry and weep for something, but deep down you know it had to happen because you are helpless, a part of such a great totality – and you are such a tiny part. It is like when there is a leaf or a tree and a strong wind comes and the leaf is separated from the tree. Now the leaf thinks a thousand and one things – that it could have been that way and not this way; that this separation could have been avoided. What can a leaf do? The wind was too strong.

The guilt goes on giving you the wrong notion that you are powerful, that you are capable of doing something. Guilt is the shadow of the ego: you could not change it, and now you are feeling guilty

for it. If you look deep into it you will see that you were helpless, and the whole experience will help you become less egoistic.

If you go on watching the shape things take, and the forms that arise, and the happenings that happen, by and by you drop your ego. Love happens – separation too. In fact man cannot do anything. The very notion that we can do is wrong, and out of that wrong concept many more wrong concepts arise. So look at the base. And this I call a spiritual attitude – when you understand that nothing can be done; when you understand that you are just a tiny part of such a tremendous vastness... such a tiny part of such a vast mechanism.

It is as if a screw in a big car thinks to avoid an accident. What can that screw do? Drop that idea – and with that idea the guilt will disappear. I am not saying don't do it again. I am saying that you have not done it.

Now let me tell you something else. The same ego that is creating the guilt is the same ego that may have been the cause for separating. The ego creates conflict; it does not allow love to flow. It does not allow surrender; it is always fighting and trying to possess. And the other is also trying to do the same. We are all travelling in the same boat – the boat of the ego. Everybody is trying to enforce his ego against others, trying to dominate, manipulate – that may have been the cause for the separation.

Now the same ego says that you are guilty. Drop that ego. Then you will see that love has a different quality in it. It is no longer possessive, no longer dominating, jealous; there is no more conflict. It is a beautiful sharing, very silent, soundless... it has a grace. Without the ego love is graceful. Only without the ego can love exist as love. With the ego it is corrupted, poisoned. Any love that is based on the ego is always on the rocks.

Now this is the dilemma: the ego creates the problem, and then the ego goes on thinking about guilt. Somebody says something and you become angry – it is the ego that becomes angry. Then later on you repent and you feel guilty – it is also the same ego. Now you are in a trap. First the ego becomes anger, and then it becomes repentance. When it becomes repentant. you think that now it is not the ego. You think that you have become very religious, spiritual, beautiful. It is nothing of the sort – it is a trick of the ego. Now the ego is deceiving you in a subtler form.

So drop the guilt. Now nothing can be done about that separation – gone, gone forever. Drop the ego, and learn the lesson that this has been the cause. The real problem is not the separation; the real problem is the ego. And if you go on playing games with it, the same pattern will go on and on being repeated.

In the beginning every love is beautiful, but that's not the point. If love is beautiful in the end, only then is it really beautiful. In the beginning every love is beautiful – that's a pretension. When reality is encountered, ugliness comes up. When your depth is stirred, the ugliness comes up; otherwise everybody is beautiful.

So now drop the ego. Be watchful and allow things. Don't try to dominate and manipulate. Don't be a manager – that's the ugliest thing in the world. Don't manage; let life flow through you. Remain open and floating... and trust wherever it leads, mm?

Much is going to happen

[A sannyasin said that since Osho had told her not to lead Encounter groups with Veeresh: I've been feeling angry, and angry against people like you; people like you and Laxmi (the secretary) and the ashram and anybody who waves a thing at me. But there's been nobody to react to.

I just feel really afraid...

Just a few times, very rarely, a spontaneous thing happens which I don't really know how it happened; don't know why. And there's a melting, a physical feeling.]

You remain with the state that you are in – don't try to avoid it. If you feel angry, feel angry. Remain with it. Because if you try to do something, you will suppress it. Remain with it; it will go by itself. Nobody can remain in anger forever. It is hell, so how can one remain in it?

By and by you will be able to see that it has nothing to do with anybody else – those are just excuses. You are angry with yourself. Deep down, whatsoever we are with others, we are with ourselves.

[She adds: It isn't the anger that predominates, it's the fear.]

They are the same. Fear is the feminine form. of anger, anger is the male form of fear; these are the two alternatives.

For example, watch a dog when a bigger dog comes. He shows anger and at the same time he goes on wagging his tail – he is showing both anger and fear. He has not yet decided. He is not certain what the situation is – whether the other dog is really bigger than him. If he is bigger, then the dog will drop the anger and catch hold of the fear. If the other is just bogus, only looks bigger and is not really, he will stop wagging his tail and will become angry. He is catching hold of both alternatives; they are always there.

If you can be angry, you will be. If you cannot be angry then you will be afraid. For example, if you are angry with me, what can you do? You cannot do anything; fear will come. If you are angry against Veeresh you can fight and be nasty and things, but if you are angry with me you cannot do anything. So, impotent anger becomes fear – they are both the same.

This time do one thing: remain with them. It will be a little arduous, but let it be this time. When they go, they go. If they don't go, you have to remain with them. If one can learn the knack of remaining with states, then sooner or later they will disappear on their own. That's why sometimes you feel a melting. That is bound to happen, because no one can remain in fear for long. It is such a negative state; it becomes too much, one needs a holiday from it. One cannot remain in anger for long; one needs a break, a tea-break.

And that's how the spontaneous thing is happening. When it becomes too heavy, suddenly, automatically.... It is an inner mechanism. When something becomes too much the mind automatically moves away; it looks in some other direction. Suddenly the gloomy clouds are there no more – just the open sky, the sunlight. But that is going to be momentary. Again you are fresh, the holiday has helped you. Again you are ready to be angry, to be sad. You will fall in the same trap again.

But let it be so. By and by you will become aware of what is happening; why these moments come and go. Once you understand the mechanism you become master of it. Not that you start manipulating it. Just the very understanding is the mastery. Not that one starts mastering it; there is no need. One simply understands – and laughs.

Then you will see that this anger has nothing to do with me, with Laxmi or with anybody else. You are really unsatisfied with yourself. You are not happy with yourself. You are missing something – and you go on throwing the responsibility on somebody else, as if someone is barring the path. You are missing – no one is hindering you. Nobody can hinder anyone; that's impossible. But this is very defeating and makes one very depressed and desperate – if you feel that it is you who alone is responsible for it. In the first place you are unhappy, but then to feel that only you are responsible becomes double heavy. At least share the weight; you are unhappy and somebody else is responsible.

This is a trick of the mind – but it is not going to help. You will have to take one hundred percent responsibility, because that is how it is. And whenever you accept one hundred percent responsibility, you become free, and then there is no bondage in this world.

In fact anger is a bondage. I am not angry with you because I am not in a bondage. I have not been angry with anybody for years because I don't make anybody responsible. I am free, so why should I be angry? If I want to be sad, it is my freedom. If I want to be happy, it is my freedom. Freedom cannot be afraid, freedom cannot be angry. Once you know that you are your world, you have penetrated into a different kind of understanding. Then nothing else matters – all else are games and excuses.

This time remain with it and suffer it. This suffering will be very very purifying... it will be a cleansing of the heart. Soon you will realise that you are playing a game of being unhappy. If you want to, that's perfectly okay; it's nobody else's business. If you are happy playing the game of being unhappy, be happy that way. Let it be your way.

But if you decide that when one has to play, and the decision is one's own, then why not play the game of being happy? If one has to play a game, then better play a game of being happy. If one has to play the game, play the game of being enlightened rather than ignorant – that's what I'm doing. Mm? Why be a disciple? (chuckle) When there is a choice, be a master (She smiles)

[A sannyasin says: Since I arrived a week ago I've been feeling very negative, very unhappy. I've also been ill almost constantly. I didn't do the group you told me to do as I was too ill.

But I've also been feeling a lot of sort of hatred towards you – and I don't know why. When I left England I was very happy, happier than I've ever been in my life. And then I felt like I'd lost everything. I felt very disillusioned and very sad. Now I feel a lot better and more positive.]

It happens, mm?... because first you create illusions in your mind, and then disillusion follows. First you create an imaginary world, a fantasy. That fantasy has to be destroyed.

Your positivity was false; it led you to a very extreme negativity. One moves from one extreme to another, but now the pendulum is settling, so don't be worried. If you love too much, you will hate too much. One should be a little moderate; a balanced attitude is needed.

The body also reacted because of the mind; they come together. The body helps the mind to become negative, and the mind helps the body. But wait, just a little time is needed for healing, and then you will be on level ground – not at the peak and not in the valley.

It is natural. If people come to me with too many fantasies, with a romantic attitude, this disillusionment happens. If you come very realistically, then this is not a problem.

But you have to pass through it. You have chosen it and nothing can be done. But it will go.

[A couple talk about relationship problems: she feels Osho has let her down; the boyfriend says she is telling lies and too possessive when he smiles at other women. They want to separate. The boyfriend says: But in a way we both had the feeling that we could create happiness for each other.]

Mm mm. No, if you feel that you can create happiness, then create it right now, not for tomorrow. Tomorrow is very fallacious. In the hope of tomorrow you will create misery today.

Tomorrow never comes; it is always today – and you go on hoping for tomorrow.

[Osho said that if he loved her, he had to love her lies too; he would have to tolerate her nagging and possessiveness and the constant conflict.

The boyfriend said he couldn't do that, so Osho told him to decide for himself, saying that people rarely change, and that...]

When you fall in love, you decide for yourself, and when you want to separate you come to me – so you can throw the responsibility on me. No one ever comes to say that they are falling in love. They come only when they are falling apart.

And she says I am putting her down. If I say separate, you will both be angry. If I say live together you will both be angry....

If I say live together, then whenever there will be conflict – and there will be twenty-four hours a day – you will be angry with me. You will say that this man is forcing us to live together – and of course you trust me, so you are living together.

But that is not the point. You are living together because you are infatuated – but the responsibility goes on me. If I say separate then you will miss her and she will miss you, and then you will be angry.

In fact for me there is nowhere to hide my head. You never leave any space for me – and whatsoever I say is going to be against me. And you come only when something is going wrong. Nobody comes to tell me that they are falling in love and to ask whether they should fall or not.

[The sannyasin replies: Yes, today I was aware that coming to you in a way was tiring you – with our problems....]

No, that is not the point. I would have stopped you then and there, because whenever two fools fall in love, there is going to be trouble. (laughter) And only fools fall in love, otherwise who bothers?

Now you decide (chuckling) – don't throw it on me....

I am also learning! You just go and decide, and whatsoever you decide to do, I bless! Right?

[Another sannyasin says: I'm a fool too... I'm in love. And this time I don't want to sabotage it, and I'd like you to say something.]

So don't repeat the old pattern, that's all. Be alert from the very beginning....

You know very well how you have been sabotaging your old relationships.

Take twenty-four hours and write down everything that you can remember of how you have been sabotaging – everything in detail. Look at it from every angle, and then don't repeat it. It will become a meditation, and whether love remains or not is immaterial. If you can remain aware in it, that will be worth something.

You know well, everybody knows – because it is impossible not to know what you do in your relationships. In your saner moments you know well. In your insaner moments you forget – that I know. So before these insane moments come, decide, and keep that copy with you. Whenever something is coming, look into it.

One should become alert by and by, and then everything is beautiful. Love is tremendously beautiful – but it can become a hell. So first you pinpoint all these things, and then don't do them. And you will feel very very happy; just being able not to do them, you will feel a certain liberation. Those things are obsessive; they are like a neurosis, a sort of madness.

And whenever two people are in love they are there to be happy: nobody is there to be unhappy. And this is how everybody goes on being stupid. Sooner or later they start making each other unhappy, and then the whole point is lost – all dreams are shattered and again and again it becomes a wound.

Just try this time... mm? I will be watching.... Just continue. And very good – that you became aware from the very beginning is very good. It makes me happy.

CHAPTER 20

4 February 1976 pm in Chuang Tzu Auditorium

People who had done the Aum marathon had darshan tonight. Veeresh, one of the leaders, said that he followed Osho's advice: "Let Veeresh not be there"; and when he got stuck to close his eyes, relax, and think of Osho. Veeresh recounts three incidents in the group when this had happened.]

Mm, really fantastic it has been. Good

All these three points have been really meaningful, and they will be growing more and more... they will be coming more often. Finally a time comes when they are no longer moments – they become your state. These have been glimpses... nourish them, remember them.

Next time more will become available. It is what one day will become simply your spontaneous consciousness. Veeresh is not there, and tremendous things happen. There is nobody like a doer, not even a watcher. No division exists; things simply move of their own accord. Not that you stand by the side – you move. Really you move for the first time, but you move in a unison. You move with the group; not separate, not leading them, but so much with them that they forget all about the leader and the leader forgets all about himself.

Then the leader becomes something innermost to every participant, and the group moves on its own. You never feel that it is moving without you. It is moving with you but now you are no longer separate from the participants. You have become part of them, you have entered them. Now the group is no longer a collectivity, it is really no longer a group. A collective soul has arisen... the individuals are no longer there. They have dropped their boundaries, have merged. Definitions are there no more – everything is murky, muddy, boundaries confused... nobody knows who is who. And that is the most beautiful moment when it comes to a group, when a soul has arisen. Then something possesses all... something that is beyond and yet within. Those are the ecstatic moments.

What has happened to you will soon be happening to the whole group and everybody will become aware of it at the same moment. This is what is known as the phenomenon of possession. The modern mind has completely forgotten that language. Only primitives knew about it – how to be possessed by God. That simply means how to be dispossessed by the ego.

Once you are not there, something beyond you takes possession, and things move – nobody is moving them; they move on their own. The very energy moves like a river.... it finds its own course and everybody simply moves with it. There is no need to push the river – you are not separate from it.

Good has been the experience. Blessed have been these three moments. Remember them, be mindful of them, and more and more will be coming. When they come next, don't get scared. This time you got scared. If one gets scared then the moment cannot become a prolonged state. It comes and it goes because you are not accepting it, you have not welcomed it. The guest has knocked at the door, but the host was not willing.

Welcome it, and next time it comes start dancing, so that everybody knows what is happening. (Veeresh chuckles to himself) You will see that the moment grows deeper and deeper and deeper. It can become almost an eternity. A single moment can become eternity, because it is not a question of length but of depth.

This has to be understood: time is length, meditation is depth – of the same energy. Time is length: one moment following another moment following another moment; a row, a line, a linear process – but one moves horizontally on the same plane. Tick... tick... moments pass... but the plane remains the same.

What you experienced are the moments of depth. Suddenly you slip down, or if you allow me, you slip up. Both are the same but you are no longer horizontal – you become vertical. Suddenly a turn, and you are slipping out of the linear process. One becomes afraid because mind exists only on the horizontal plane. The mind becomes scared. Where are you going?

It looks like death. It looks like madness. Only two interpretations are possible for the mind: either you are going mad, or you are dying. Both are scaring, and in a way, both are true. You are dying to the mind, so the interpretation is right – and you are dying to the ego. And in a certain way you are going mad, because you are moving beyond the mind which monopolises all sanity; which thinks that only that which is within the mind is sane, and that which is beyond it is insane. You are crossing the boundary, you are crossing the danger line, and the mind says, 'Beware, stop! Come back!' Because nobody knows – once you have crossed the line you may not come back. That's why the mind becomes afraid.

But these moments when you slip down or slip above, slip in height or in depth, are the same. When you slip beyond the horizontal line there is eternity, time disappears. One moment can be equal to eternity, as if time stops. The whole movement of existence stops because motivation stops.

This is the meaning of the christian symbol of the cross. the cross has two lines – one horizontal, one vertical. When Jesus is crucified it is very symbolic. His hands are on the horizontal line, and his whole being is on the vertical line. Hands represent doing, action, so only doing is on the horizontal

line. When you become a non-doer, you slip. When you are just a being, when you just are, then you slip on the vertical line – that is the vertical line of the cross.

But of course you will be as frightened as Jesus was when he was crucified. He started crying: ' My God, my God, why have you forsaken me? Are you not with me anymore? Have you left me alone in this misery? ' Even Christ became frightened. Everybody is going to become scared; it is natural. But by and by go beyond the natural – then the real nature opens its doors. It has been good.

And that's what I mean when I say Veeresh, you disappear – let me work through you. I am the vertical line within you. I would like to become the vertical line of all the sannyasins here. Once you allow me, the possibility is tremendous.

Good, Veeresh; this has been really good. I am happy.

[A group member said he enjoyed the group but had missed the chance to work on something which he felt to be in him and which groupleaders in this group and others had commented on, and that was a ruthlessness. Osho said he should repeat the Aum again and make use of any opportunity that might come up to work on....]

This time be more watchful, and if something happens where you become frightened, that is the exact moment to move in. go opposite the fear. Whenever you feel that something is frightening you, jump in head-long, and that will help.

Many times you miss because when for the first time an insight comes you cannot recognise it. How can you recognise it? – you have never known it. So it is natural to miss it the first time, absolutely natural. By the time you understand it, it is gone, the moment is missed, but next time you can be more aware.

So this should be the rule: whatever frightens you, go into it. Just put aside all safety measures, securities; just gamble. The whole of life belongs to the gambler, and the whole mind has become a business man: calculating, thinking of profit and loss, never taking a risk – and risk is needed. Life comes to those who risk, who live dangerously, almost on the verge of death.

That was the attraction in the past of being a soldier, a warrior. The attraction was not of war, but of danger – just to move side by side with death. It gives you a crystallisation, and there comes a time when no fear remains in you.

Just imagine a point where no fear is in you. That is freedom, what Hindus call moksha – absolute freedom. Fear is the bondage. There is no other bondage than fear.. Fear is the imprisonment. Nobody is imprisoning you... it is your own fear, and you go on hiding yourself behind the walls. You have become crippled and you cannot come out in the open. Your eyes have become blind because you have lived so much in darkness, so whenever you come against light it is too dazzling.

Whenever you come near fear, you are near the door. Fear is symbolic. It says now be aware, don't enter here; death is here. But death is the door – to enlightenment, to all that is beautiful and true. Learn to die. That is the only way to achieve more and more abundant life. Carry your cross on your shoulders. And everybody has to carry his own cross – don't avoid it. The more you avoid it, the unless you enter, there is no life.

Life arises only in risk, in danger. When danger is there, all around you, something in you crystallises, because that danger changes you. The danger creates a situation in which you have to become one. You cannot go on thinking; you become thoughtless.

Have you watched that when you suddenly come across a snake on the road, thinking stops? Immediately there is no thought – the mind is vacant because the situation is so dangerous that you cannot afford to think. Thinking will take time, and the snake is there and may not wait for you... he may strike.

So you have to do something without thinking. You have to move out of no-mind. You jump – not that you decide to jump; you jump without any decision on the part of the mind. After you have taken the jump the mind comes back and you start thinking about many things. You may forget that the jump happened out of meditation, that it was spontaneous.

Whenever there is danger, thinking stops. Thinking is a luxury. When people become too secure, they think too much – noise of no value, much ado about nothing. This inner talk becomes a barrier on every sense – it becomes like a dead weight. It does not allow you to see, it does not allow you to hear, it does not allow you to live, it does not allow you to love. Fear kills people before death comes. A man dies a thousand and one times before death comes. Real death is beautiful, but the death that fear projects is the ugliest thing.

So next time make this the key: whenever fear arises that means you are somewhere near the block that has to be broken; just there somewhere near the door. Knock hard and enter there. Be a fool and enter. Don't try to be clever – be a fool and much is possible.

[A sannyasin says: Behind all my feelings I've experienced a deep 'no'. No particularly to love.... I experience love as pain and sadness.]

I understand. It has something to do with your past life. I have been watching....

In your past life you have suffered much because of love, and that no has become ingrained deep in the unconscious. But it has to be broken, otherwise your past life will go on controlling you. No experience should be allowed to be so powerful. You have suffered, that I know. You have suffered a lot, and when one suffers much then the no becomes ingrained. We carry our experiences from one life to another – particularly deeprooted ones. Superficial ones are lost when you die, but the deeprooted, the essential – and love is one of the most essential – we carry on.

It has to be broken. But it is good that you have become aware. You have come across a rock. Don't be worried, just go on hammering on it. Don't force a yes because that will be false, inauthentic. Go on hammering on the rock of no, and one day the rock will give way, and when it does then the yes, the real authentic yes, will arise. So I am not saying to pretend yes, or to say yes when it is not coming. If it is not coming, nothing to be worried about. Go on hammering on the rock.

Don't accept the no, because one cannot live in a no. You cannot eat no food, you cannot drink no water. You cannot live on no love, and you cannot live on no God. Nobody can live in no... you can only suffer and create more and more miseries. No is hell. Only yes brings heaven close... and when there arises a real yes out of your total being, nothing remains behind. In that yes you become one, and your whole energy moves upwards and says yes, yes, yes!

That is the meaning of the christian or mohammedan word 'amen'. Each prayer is to be closed with amen – it means yes, yes, yes. But it should come out of your very guts. It should not be a mind affair, it should not be just in the thoughts. So I am not telling you to say it; I am saying to make way for it to come.

No is like a rock on the fountain... the spring is being crushed by it, and that spring is you. With no you remain crippled and paralysed.

What other group are you going to do?

[The sannyasin says: The Enlightenment Intensive.]

That's perfectly right; that will be most helpful now. That may do something to the rock. And howsoever big and strong it appears to be, it is impotent, it has no power – because no cannot have any power. Even if it seems to have power, it is borrowed. Because no means non-entity, nothing. It is an absence of yes. It is just like darkness – powerless. In fact it has no existence of its own.

So work hard in this camp. Almost go crazy. Sanity will not be of much help now because your whole sanity is based on the same rock of no. You will have to go completely insane. Once that rock is broken, the breakthrough achieved, you will move into a totally new dimension. For the first time you will be alive and flowing. That rock is your grave.

So make all the effort you can.... But it is good that you have become aware. It is a rare insight to come against a deeprooted rock – because in the first place the rock tries to hide itself. It creates false climates around you. If it is a rock of no, it will create around it a false yes so everybody is deceived by it. But you have come exactly to the point where I was waiting for you to come.

I could have said this to you, but then it is pointless. I have to send you to these groups and meditations – I can say to you without sending you, but that won't be of any help. Unless it is your experience, my saying will just be in the air – it won't have any roots. Good, it has been good.

[A group member said she realised she was a lunatic because:... I was being given all the love I wanted, and I was giving all I could, but at the same time I was screaming my lungs out I had exactly what I wanted at that moment and I chose to be miserable.

... this evening sitting on the back steps. I was watching you... and suddenly I thought something like 'I'm really in the presence of God'.]

You are It has been good. And everybody is a lunatic.

The moment you understand it, you are going beyond it; then the first step towards sanity has been taken. People never realise that they are mad, and because they don't, they remain mad. Not only do they not realise it but if you say it to them they will defend themselves. They will argue and try to say it is you who is mad, not they. Once you realise that you are a lunatic, sanity has started it is already on the wing. By the very realisation that you are insane, you have dropped it.

This insight has been very very meaningful; don't lose it.

And this is also good – that you realised that in a situation where there was love, where you were being given all that you needed and were sharing all you could, that you were crying and making yourself miserable. Misery has nothing to do with any outer cause; it is your inner decision. If you want to remain miserable you can – whatever the situation. And vice versa is also true. If you decide to be happy, rejoicing, celebrating, you can be, irrespective of the circumstances.

Circumstances are irrelevant – the real thing is you, your attitude. All the love in the world can be given to you and if you decide to be miserable, you will remain miserable. And there may be nothing in the world, absolutely nothing, but one can be happy, tremendously happy for no reason at all – because happiness and misery are your decisions.

It takes much time to realise this because it is very very comfortable for the ego to think that others are making you miserable. The ego goes on making impossible conditions, and it says that first these conditions have to be fulfilled and only then can you be happy. It says how can you be happy in such an ugly world, with such ugly people, in such an ugly situation?

Good that you could see and you could laugh. If you see yourself rightly you will laugh about yourself. It is ridiculous, simply ridiculous... what we are doing is absurd. Nobody is forcing us to do it, but we go on doing it – and crying for help. And you can simply come out of it; it is your own game – to become miserable, and to ask for sympathy and love and everything.

If you are happy, love will be flowing towards you... there is no need to ask. It is one of the basic laws. Just as water flows downwards, and fire flows upwards, love flows towards happiness... happinesswards.

And this is the problem: people are miserable and love cannot flow towards them, so they make that a cause for their misery and they say we are bound to be miserable because love is not coming to us. Then they become more miserable, so even less love comes to them.

Become happy and see – suddenly the whole world is there, available. Everybody was waiting for you to open your doors. The sun, the air, the fragrance was waiting to enter, and you were standing with closed doors. Open the doors.

[She also asks: What you said to [the previous sannyasin] about his pain... I was wondering, as I live with him, if there is anything I can do to help break down the rock.]

You just be happy. Just be as happy as you can. Don't think about him; whether he is miserable or not is not the point. You be happy, and your happiness will help him.

You cannot help... your happiness can. You follow me? You cannot – you will destroy – but your happiness can. Happiness has its own ways of working – very indirect, very subtle, feminine. When you start working it becomes aggressive, and if you start trying to help him, he will resist. He will resist not knowing, because it seems as if somebody has the upper hand, and nobody wants to be liberated by anybody else. Nobody wants to be made happy by anybody else because that seems to be a dependence, so a deep resistance comes in.

You simply don't be worried about it. That is his business. You have done nothing for his rock to be there. He has earned it through many lives, so he has to drop it. You just be happy and

your happiness will give him courage. Your happiness will give him impetus and a stimulation, a challenge.

Your happiness will give him some idea of what it will be like when he says yes. That's all....

[A sannyasin said that the two days of the marathon had been very intense but that he felt everything to be very absurd. He added that he realised he was not yet liberated so needed to go through these absurd things to become free. This had been his first group.]

They are not absurd – you are absurd. You are in your head too much, clinging to the logical – that's why they appear absurd. They are not absurd – and once you are liberated from your logic you will be free. The logic has to be dropped.

Enjoy! Why condemn? The moment you have taken an attitude you are broken away from the group, you are no longer part of it. Life is more than logic, love is more than logic – and God is absolutely absurd. And you are absurd because you are in the mind too much. But it is good that you realised this. This shows something about you, not about the group.

This was your first opportunity to be mad. Anywhere else in the world it is very costly to be mad. Try two other groups. (laughter)

[The sannyasin said it was very difficult for him to drop being logical because it was not something he had borrowed, he had worked hard for it, for many years.]

You cling to it Just give us an opportunity and we will drop it. Next time you come I will tell my people to arrange for it. Either you drop it, or we will – but it has to be dropped!

[Another sannyasin says: My mind is so confused. I try to work out something but it is just a blank... there is nothing there.]

Don't try to work out anything. Leave it to me. For what am I here? You will not be able to come out of your confusion; you will become more confused – so leave it to me and don't be worried.

You may be confused but I am not... the real hope is there – that I am not confused!

[A sannyasin said she felt the group to be very powerful for her, but that now she had left that group and today had started another one, she was feeling a sense of loss; as if she had left a family.]

It is good.... One should move so fast from one family to another that one is never attached.

Buddha used to say to his disciples to never stay in a house for more than three days, because by the fourth day one starts feeling at home. Before one feels at home one should move on.

Mind always clings – and it is good to drop this clinging. Each day is new, each moment is new, and after each moment we move in a different world, and one should be prepared so that nothing has a hold on one. The past should simply disappear... you should die continually to the past. So don't waste time. Die to Veeresh, die to Aum, forget all about it. It is gone; it is no longer there.

Otherwise, as you are now clinging to that which is no more, when Tao (the group she had started) is over you will be clinging to it. This is how the mind goes on missing.

Always remain true to the present. Remain committed to this moment – and there is no other commitment.

One commitment is enough: commitment to this moment to herenow. When you go back to the group, immediately move with it and you will suddenly have a freedom. Because these attachments become bondages, chains – and we are not here to create any bondages of any sort. be alert, mm?

[Another group member said she felt she was receiving more love than she could bear...]

It is, right. But your capacity to bear will increase every day. Love is always more than you can bear. If it is there, it is always more than one can bear; if it is not there, it is always less than is needed.

If it is there it is always in abundance. God is really very spendthrift, not a miser. When one flower is needed, He will bloom a thousand and one flowers. When one seed will do, He will throw millions of seeds.

Love is too much, but the emptier you become, the more love you can absorb. And this is the beauty – that one can become so empty that one can absorb the whole of God, the whole universe... the whole.

CHAPTER 21

5 February 1976 pm in Chuang Tzu Auditorium

[A visitor says she is a painter.]

Very good. Things will go well with me!

Religion is the greatest art... and unless you understand religion something will be always missing in your art, something will remain incomplete, because whatsoever you do without religion, you are the doer. Once religion enters your life you are no longer the doer. then something greater than you, vaster than you, enters you, starts functioning through you. You become more and more a medium, a possessed being – and then something of the unknown penetrates into the known.

All great works of art are religious, are bound to be religious. Anything that is great has to be religious. something of the divine, something of the sacred will be there in its climate.

Your are meditating?

[She answers: On my own.... I don't know if I'm doing it right, but I have felt painting a medium.

One time I needed a wave and I couldn't think of the right wave so I asked God for help, and a wave appeared on the door. And I had to run and get a pencil and paper because I thought it would go away. But it was still there, so I copied it down!]

Mm, good! It was a hunch but it worked! Sometimes hunches work more than reason. And particularly when a hunch comes to a woman it works better than when it comes to a man, because the feminine mind remains irrational. That is the polarity: the male mind is rational, the female mind is irrational; nearer the heart than the brain. If you can trust hunches then much is possible.

And in fact prayer should be unlearned. It should be spontaneous – and that's why it worked. There are many people who are praying in the churches, in the temples, and nothing happens... nothing is going to happen. They can go on praying for lives together and nothing will happen, because the prayer is not spontaneous. They are managing it; it is through the mind. They are too wise, and for a prayer to function you have to be a fool, mm?

That was foolish – you even felt awkward when you said it, that you talked to God. It was foolish, but it worked. There are things where foolishness is wisdom, and wisdom is foolishness. So continue to use that; whenever you feel a moment when it is needed, use it. The more you use it, the more it will become available. And out of these meditations your prayer will deepen. You have come in the right moment to be trapped!

Come a little closer and close your eyes. You pray inside, and if something happens in the body, allow it, whatsoever it is. If any movement comes in the body, energy starts waving in the body, or if you become like a small leaf in a strong wind, just pray and allow it.

[Osho started to write her sannyas name as she sat in front of him, her eyes closed.]

Now I am going to be with you. this will be your new name: Ma Anand Tushita. Tushita means paradise and anand means bliss.

[A sannyasin says she feels sad at the thought of leaving.]

Don't feel sad... but it's natural. Soon you will be back.

You will feel sadness but it is good; that too is part of growth. Sometimes one needs sadness too. Remaining just happy by and by becomes shallow. You need to move to the opposite polarity. The day should become the night too. And height is good but depth is also needed.

Somehow humanity has missed the beauty of sadness. It is tremendously beautiful, because the pain that it brings is a growth pain, a birth pain. So it is good to be here with me, and happy; then to go and be a little sad. Then you will come again with more possibility to grow.

It is going to be just like a little fast, mm? The fast helps the hunger to come back. If you are here with me too long, by and by there is every possibility that you will start forgetting me, because that which is too close, that which is too obvious, is forgotten. That's how we have forgotten ourselves – we are so close to ourselves, and a little distance is needed.

I know you will be sad, but accept that sadness and be grateful. That too is good. Go with total acceptance of whatsoever is. Say yes to everything, whatsoever happens, and then each moment brings infinite possibilities for growth.

And I am coming with you. You will just have to learn how to feel me when I am not physically close; that's a learning. Once you know the knack of it, it is very simple. And you can feel even closer than when you are physically near me, because when the hunger is deep and you miss me, the urge is greater. When the urge becomes intense, the distance, the physical distance disappears, and the distance in time also disappears.

People who still love Jesus become contemporaries of him, and he of them – after two thousand years. People who love Buddha suddenly can move into a different world; suddenly they are walking with him after twenty-five centuries – they can be with him.

But very great intensity is needed, mm? So if you are really intense – and the intensity will come the more you will be there, far away – when you really feel the urge to be near me, keep this box in your hand this way, (Osho places the small wooden box in his left hand with the right one covering it) as if you are protecting something tremendously valuable, delicate, fragile. . . a flower. Then close your eyes and just remember me. Just remember as I am sitting here, just the same way. And immediately the whole climate will change. Either I will have to be there, or you will be here, but the climate will change. Good.

And go happily....

[A sannyasin says: I'm beginning to realise that I've been here a long time, but I've never really let myself get close to you, or to feel you.]

Mm, you keep far away. You hold yourself too much, and it is time now to relax and come close... because it is a sheer wastage. We miss much unnecessarily. It is just that the ego goes on insisting to keep away, because if you can keep yourself away, because if you can keep yourself away, the ego can remain. The fear is that if you come closer, the closer you come to me, the further away you will be from your ego – and you have to choose....

Now you cannot stay away! One has to decide one day that now the moment has come.

[A sannyasin says: I've just been hiding myself all my life... I don't want to hide.]

Once you decide not to hide yourself, all the skies are available. People live in dark holes because of their own stupid decisions – and then they cannot celebrate life.

Fear cannot celebrate, and it is fear that is trying to hide. Once the fear is dropped everything becomes possible, because fear dropped, you attain to freedom. Freedom is the quality of God, the quality of a man who has tasted of God, and fear is the quality of a man who has not yet tasted of God. These are the only dimensions – fear and freedom. Either you move in fear or you move in freedom.

Good! Come out of your hole!

[An Encounter group member says she is full of anger. The group leader said she had had many opportunities to throw her anger but had not used them.]

You are missing opportunities... in this group too, you are keeping yourself a little away. Get involved.

Be angry – there is nothing wrong in it. You have some condemnation of anger. Accept it, and not only that, enjoy it. (she looks a little dubious) Yes, enjoy it!

Anger is beautiful if one enjoys it... it is a sort of cleansing inside. So be totally angry these remaining two days. Go completely mad and be angry. Don't be afraid. These people are here and they bring the opportunity to be whatsoever you are. If angry, then be angry.

When anger disappears then love will arise. Mm? But you still look a little hesitant about accepting and enjoying anger....

[To the groupleader] Help her to go deeper into anger... force her, really. Language may be one of the causes....

[Her translator says that she speaks German as well as french.]

French is the language of love. German is perfect for being angry!

[Another group member says: I experienced a lot of anger. I had been ashamed of it before.]

Never be ashamed of anything, because then the mind tends to suppress it. Whatsoever we are ashamed of and don't want anybody to know, we go on hiding inside, in the unconscious. It moves deeper into your being, circulates in your blood, goes on manipulating you from backstage.

So if you want to repress, repress something beautiful. Never repress something you are ashamed of, because whatsoever you repress goes deep and whatsoever you express will evaporate into the sky. So whatsoever you are ashamed of, express so you are finished with it. Whatsoever is beautiful keep as a treasure inside, so it goes on influencing your life. But we do just the opposite.

Whatsoever is beautiful we go on expressing – in fact too much; we express more than is there. You go on saying, 'I love, I love, I love,' and you may not even mean it much. You go on suppressing anger, hatred, jealousy, possessiveness, and by and by you find that you have become all that you have suppressed, and then deep guilt arises.

These groups just bring you to face your reality. Use that opportunity and change your old patterns and attitudes.

There is nothing to be ashamed of; everything is perfect as it is. There cannot be any more perfect a world than this. Right now, this moment is the climax of the whole existence, the very matrix on which everything revolves. Nothing can be more perfect, so simply relax and enjoy. Once you learn how to accept everything, you have transcended. then nothing disturbs, in fact nothing corrupts you then. You always remain like a lotus flower – in the water but untouched by it. You live in the world, but the world never lives in you. So just accept whatsoever is there; bring it out.

Open your doors to the sun and the air and the sky... never close them. Then new fresh air is always passing you, new sunrays are always passing you. Allow the traffic of existence to pass through you. Never be a closed road, otherwise only death and dirt gathers.

Just drop all notions of shame, and never judge anything. Never judge anything. Anger comes – what can you do? Let it be there. While it is there be totally in it, and suddenly you will realise that if you are totally in it even anger becomes beautiful. Whatsoever is of the total becomes beautiful. The partial is ugly, the total is beautiful. Let that be the definition: the total is good, the partial is bad. God is total, devil is partial.

So whatsoever is you, be total in it, and just your being total will transform the very quality of it. This is the alchemy of transformation, of inner transformation. Accept and move with the moment. If you

really move there will be no hangover. If you really go into anger you finish with it, because when you go into it totally it is finished. And then you are out of it, completely out of it, uncorrupted by it.

Watch a small child who is not yet corrupted by the society. When he is angry, he is really angry; he explodes. A tiny child, but he becomes so powerful – as if he will destroy the whole world. He becomes red, hot-red, as if he is on fire. Just watch the child, how beautiful he is – so alive. And next moment he is playing and laughing – the anger is no more there. You cannot even believe that he was angry just a moment before. You cannot even suspect – this child, and angry? So loving, so flower-like – and just a moment before he was a flame!

This is the way to live life. One day suddenly you have been repressing, it just never occurred. You are, so totally, that there is never any hangover left from any moment. You are always fresh and young, and the past is not like a load on you. You are not tired, frustrated by the past. This is what is meant by dying every moment to the past and being born anew... a rebirth, a resurrection every moment.

This is what I call a spiritual life. A spiritual life is not a life of discipline. It is a life of spontaneity. Of course spontaneity has its own inner discipline, but to call it discipline is not good. It has its own order, but to use the word order is not good because the word is misused too much. Good.

[another group member says: I feel like I just want to be in the group – and not do anything.

The group leader comments: He has come a couple of times to the middle but hasn't worked. Things seemed to have changed in him, but he hasn't actually taken the decision to work.]

(to the group member) You follow your inner feelings.

(to the group leader) Allow him to follow. If he feels like not doing anything, perfectly good.

(to the group member) Then that is your way. If you feel like not doing anything, then just be. But if you feel any moment that you would like to do again, don't make it a bondage that you have said you don't want to do anything.

Move with the moment. If one moment you don't feel like doing anything, wait, just be. If next moment you feel like doing, do. Just feel and float and don't create any problem out of it; it is perfectly good.

You don't have much to throw out, so don't feel depressed because you are not doing anything. Just feel happy. This is the goal of all doing – that everybody comes to the point of being, just being. Perfectly good, be happy about it. This is a possibility that when the whole group is doing something, a person who does not feel like doing anything may start feeling a little strange, out of line, not moving with the group, not flowing with the group. But don't be worried.

There are two situations in which a person falls out of the group he may be suppressing something and he will not allow it because he has much investment in his suppressions – the habit has gone too deep and he has become almost incapable of relaxing; that is ninety-nine percent. One percent is the possibility that you don't have anything to throw out – and I see that is the case with you.

The group has to follow the rule for the ninety-nine; it has no rule for the one percent. That one percent is exceptional; rarely it happens. So don't be worried – and don't force anything, otherwise it will be a repression in the other direction. You may not feel like doing anything but you go on doing because everybody else is, and the whole climate is of doing, and people are doing fantastic things – and you are simply sitting there. The mind tends to say, 'Do something. Why are you sitting there? You look like a fool!'

Be a fool and follow the inner voice. Ninety-nine percent of the time the inner voice is not there – just the tricky mind – but that is not the case with you.

[Another group member says: There have been a lot of tears.]

That's very good. People have almost lost the dimension of tears. They allow tears only when they are very much in deep pain or suffering. They have forgotten that tears can also be of happiness, tremendous delight, of celebration.

Tears have nothing to do with suffering or happiness. Tears have something to do with anything that is too much inside and wants to overflow. It may be happiness, it may be unhappiness. anything that is too intensely there, unbearably there, overflows; the cup is too full. The tears come out of too muchness. So enjoy them.

The whole world has to learn again the beauty of crying and weeping and tears, because if you cannot celebrate through tears it means you never overflow with happiness. It means you only overflow when you suffer, when you are in deep pain. The logic is simple. It means that you have lost the dimension of happiness – being so happy that you come to a point where the cup is overflowing.

Very good. Allow it and enjoy it.

[Another group member says: I feel so much confused. The group seems to have broken my whole life into little pieces.]

Very good. They have done well! But they have not done it yet completely, otherwise you would not have been confused. Still a few walls are standing, a few rooms are still intact; the building has not yet been demolished completely. Once demolished, all confusion disappears.

This has to be understood: that you can be, that you can be recreated only one way, and that is that you are first destroyed completely. I don't believe in renovation. First you have to be killed.

... I am almost a butcher. (smiling)

[The group member continues: I seem to have gone through so much pain in this group. I cried for the first time in seven years.]

The pain was there... you were hiding it. They cannot create pain, they can only bring it out.

It is just like the pus is inside the body and they force it out. It is painful, but they cannot create it; it is there inside the wound. You go on believing that there is no wound but the wound is there,

and whether you believe it or not the wound is there and goes on destroying you inside; it goes on creating poison. The pus has to be brought out. It is almost a surgery, painful....

[The group member asks about his relationship: we did the group together, and have been together for over a year – seems to have fallen entirely apart.]

Let it fall. A new start will be there. Just wait, and don't be afraid, because once you become afraid and you cling, you will remain the old.

If it has worth, it is going to be there; you will renew it and it will be a new lease of life. If it has no worth, only then it will disappear. So in fact there is no problem to be worried about.

If something has worth, it comes through all fire, all destruction, all chaos. And whenever something passes through chaos and fire, all that is rubbish is burned. Only the real gold comes out.

Just finish the group. It has to be done. Nobody wants to do it – it is such a thankless job – but it has to be done. Once you allow it completely, once your parts are separated and you are unstructured, then the rest is very simple. But right now I can understand – your confusion is natural. You cannot see any future, and your whole past is destroyed.

[The group member adds: I want to surrender so much....]

It is not a question of wanting, because if you want, the surrender will be your surrender... you will not be surrendered in it. It will be your decision. Surrender is going to happen. Just don't escape, that's all. You just face whatsoever is happening, that's all.

The surrender is going to happen... it is on the way. You cannot see the future – I can see the future – and you can only see the destroyed past. I can see – it is coming closer every moment. You will be surrendered.

CHAPTER 22

6 February 1976 pm in Chuang Tzu Auditorium

[A sannyasin recently returned said that he didn't feel Osho in the West but as soon as he arrived in India he felt Osho's presence.]

That too, is possible. It depends on the personality. It may be so with you.

There are two types of persons: one person – who is never in the present – is the common type. When this type is here they tend to forget me, and when they go away they start thinking about me, because then I am no more present, at least physically. Then they start thinking about me, they start desiring, and they would like to be hear and near me. When they come here they start thinking about their home, the comforts, and a thousand and one things.

This is the majority. It is not very good; there is nothing about it to be appreciated.

But when a person is here and feels me and forgets everything else, it is natural that when he goes away he will forget me....

There is nothing wrong in it. One should be wherever one is and to think about me will be missing the moment there, and my whole teaching is to remain true to the moment. Never move away from it – neither to the past, nor to the future.

So this is good. When you are here, be here, when you are there, be there. This is how you are following me. This is what my whole effort is to prepare you for. So don't get worried... rather feel happy and blessed.

Amris means god of immortality – god of immortality and bliss. These are the two things to be known: bliss and immortality, and they are connected together.

You cannot know bliss unless you come to know what deathlessness is. With death, one remains in misery. Once you realise the deathless in you then suddenly there is an explosion of bliss.

Abheepsa means a very intense desire, a tremendously intense desire... so intense that only the desire remains and you are lost in it. And anand means bliss. A tremendous desire for bliss.

Desire can have two forms: you can desire something but you remain away from the desire. You can drop the desire or you can fulfill it, but you are separate. If it is not fulfilled you will feel frustrated, but when you are separate, the desire is just accidental to you.

Abheepsa means when the desire has become your very soul. You cannot drop it, because if you do, you are dropped in it. When it becomes so existential that there is no separation between you and the desire, then desire has tremendous beauty. Then it takes a new dimension... moves into the timeless.

This is going to be your sadhana. Become such an intense desire that the very fire of the desire burns you completely and nothing is left. Right? Good!

[A sannyasin returned from the West says: Many changes in the last year, very many. A lot of anger has come up. . . I'm never quiet inside. There is still some anger that I don't understand yet.

Something says to be quiet, to shut up. I have a hard time listening to that voice inside saying be quiet – I'm afraid of it.]

It has been good. 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 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.

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 which 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.

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.

[A sannyasin says: The idea of self-realisation has occurred to my mind, and I keep watching myself. I watch my action, the motive behind my action, and very often it disturbs me.]

Sometimes I feel I am abnormal... it's preoccupying my mind, and I don't like it. Whatsoever I do, I try to analyse the motive behind it, and I look at the past very often.]

Groups will be very helpful. And in this camp, rather than being aware, watching, try to be absorbed. Later on I will tell you how to be aware.

You have taken a wrong route. Awareness is not wrong, but what you think is awareness is not – you are thinking. It is not awareness, because in awareness there is no question of analysing. Analysis is thinking, and when you analyse you automatically judge – this is good, this is bad, this is normal, that is abnormal. When you go on judging, the head becomes more and more heavy, and then when you want to get rid of it you cannot, because on the whole you want to be self-realised. Nothing is

wrong in the search for self-realisation, but you have taken some wrong notions about awareness, so first you drop it. I will give you something else to do first, and then I will bring you back, once the slate has been cleaned.

In this camp when you do meditations get completely lost, drunk. Don't watch – be as if you are not there. When you are dancing, dance as if you are not there. Dance so madly and be so completely absorbed in it that the dancer disappears and there is no watcher, no division. It will take a little time because you have been doing this too much – analysing and thinking and judging and condemning. But it will come.

[The sannyasin adds: I have one more request Can I ask you to find me a partner?

You cannot find? Just wait a little. First something has to be done to you, otherwise the partner will be in trouble! First meditation should be settled, and then love, otherwise love brings so many problems.

One should be happy alone, then only, love is good. If you are not happy alone then love is not going to help. You will destroy love itself.

[The sannyasin answers: I am happy sometimes.]

So catch the quality of those moments – what is happening that you are happy – and then let it happen more and more. You will find those moments will be of non-thinking, non-analysing, no judgement, no condemnation – then one is happy.

With your mind you will start analysing the girl. You will become a psychoanalyst, and the poor girl will suffer. (chuckling a little) Wait a little.

And use continuously orange (he was dressed in an orange shirt and brown jeans). Drop this everything else!

[A sannyasin says: I thought I'd created a beautiful life for my children to be happy, but my son throws tantrums and says he wants to go home. (to England)

I don't know if the children are happy. Perhaps I'm forcing them to be, and that's absurd.]

It is always better to listen to their feelings rather than to your ideas of happiness, because nobody can decide for anybody else what is going to be happiness. Sometimes it is very difficult for a mother because she has her notions of what happiness is. The children may not be happy according to you – you will make them unhappy, and then you will be unhappy.

Love them, but don't force any pattern of happiness on them. Leave them free to find their own happiness and they will always be grateful to you.

[She asks: But is what they say what they mean?]

Children are not so deceptive – you can be more deceptive. They almost always say what they mean, but we can be more complex and we think that they don't mean what they say. Then we force them to do whatsoever we want, and we go on thinking and believing that that's what they mean.

Children are very transparent, not cunning – that's why they are still children. They will become cunning by and by, but before they do become cunning, let them be a little happy and free.

I understand your difficulty – but that is not the point. If you are really concerned with their happiness then forget your ideas of happiness – this is clear-cut. Each parent is doing this nonsense to children, and they are never forgiven. I have almost never come across people who have forgiven their parents; rarely, very rarely. It becomes such a hard struggle later on – to respect is impossible, and even to forgive is not possible. That doesn't mean that the parents were not concerned; they were too concerned. They were trying to force happiness on them – but according to them.

If you are put in what is heaven to somebody else, it will be hell for you. And if you go into hell as your own choice, you will feel it to be like heaven, because heaven belongs to your freedom. It is not a question of where you are; it is a question of whether you have chosen it.

So remember this. You may feel sad – that is part of love. You may even suffer sending them back, but if the children want to go back, let them.

[She answers: I don't know if I should go back with them.]

That is for you to decide. If the children want to go, let them. If you want to go there, you can go. If you want to be here, you can be here – your happiness is not the problem.

But for them, don't you decide. You can follow them if you want, but don't force them to follow you. They are not forcing you – so you are free. At least they are more non-violent. You can go if you want to, but if you are going just to follow them, to be possessive and to try to force there also your ideas of happiness on them, then I would say it is better let them go and you be here.

The world will be totally different if mothers can become a little more understanding. They are not, and nobody can tell them because they are so loving – that's the trouble. Behind love, so much that is not love goes on hiding. Love becomes a shelter for many things that are not love at all.

So if you want to go, go. But remember you are going because you will feel happy there. Don't say that you are going to make the children happy there.

Nobody can make anybody happy, nobody. At the most you can make people unhappy. If you succeed, you will make them unhappy, and when they are unhappy, you will be unhappy. So allow them to grow in freedom. Of course it is risky, but what can be done?

Life is a risk, but every growth is possible in danger and risk. Don't protect them too much or they will become hot-house plants – almost useless: Let them be wild. Let them struggle in life, let them grow on their own, and they will always be grateful to you. And you will always be happy because later on you will see an aliveness in them.

With their children they will be happy, because they will not repeat a pattern in their lives. A few parents are needed to change the whole world. But it is difficult – you follow the pattern that your parents have forced on you. This is the problem that we can't see at all: you cannot tolerate your mother, but you are following the same pattern. Your mother must have been very loving and she

must have done whatsoever she could. She must have been thinking that she is creating a happy life for you – she still goes on thinking that she is trying to make a happy life for you.

You think she is creating an unhappy life for you; that's your idea, not hers. But don't repeat it, or your children won't be able to tolerate you. It is hard, I understand... but be a little more aware. If you feel like going, it is for your happiness; or if you remain here, it is for your happiness. Otherwise you will not be able to forgive them, and for your whole life you will be saying that you wanted to be in India but because of them you are here. That becomes heavy.

Always remember, never try to be unselfish, and never try to show that you are unselfish. That is one of the dangerous cancer-like diseases. Unselfishness kills people – it is poison. Just remain true to your own happiness and you will be helping everybody.

So I don't see any confusion there; it is very clear. But I am not saying to do this, and whatsoever I say is only a suggestion. It is not a prescription and you are not to follow it, because then I become the authority and I start forcing my ideas of happiness on you, and it goes on and on and on.

These are just my suggestions. If you feel – and you have to feel – do them. Do them because you feel they are right, not because I have said them. But if you continue in confusion, the children by and by will feel that they are creating trouble for you so it is better to accept and see whatsoever you want to do. These become very subtle methods of coercion. These are very violent methods, so drop them and just decide something.

If you cannot decide, consult the I Ching!

[A seeker from London said that through the meditations and groups he had done in London, he felt his mind to be freer, but his feelings were still blocked. He says he does not feel to take sannyas now, but maybe after the groups...]

It is going to help. Rather than waiting for the feeling to come, take sannyas and the feeling will follow; that too, happens. Immediately you will feel a change.

You are no longer an outsider. It is a great change. You become an insider, part of my family. And the whole energy of other sannyasins will be totally different, and things will happen faster. Otherwise you remain an outsider, a visitor, and a subtle barrier continues to exist. Even in the groups it will be there; in meditations it will be there. Nobody wants it to be there, but it is natural.

So once you are in orange and a sannyasin, things change, things move faster. The very gesture of taking sannyas breaks something in you... something melts. It is a gesture of trust. You trust me more and I can work deeper and easily.

So I think you take the jump.

[The visitor answers: There is something inside me which tells me not to.]

Then listen to your inside – but it is the same inside which is creating the block. But then, listen to it.

Whenever you feel, you can come, but then I will decide whether I will give it to you or not, remember that. Because if something inside me (a chuckle) says no... mm?

Wait, we will see.

[A sannyasin said she was still hoping her man would come to visit her from Germany, but it had been many months now since he said he would come....]

Why not find a sannyasin here?...

It will be better. It will not be the same, that I know, but my sannyasins are better people always! Make a try. If you don't, then I will fix somebody – and then you will be in trouble, mm!

So first you try... and do it quickly. Once I fix, there is no way to get out of it. (laughter from the group) You just try. How many days would you like? (more laughter)...

That's perfectly good... two weeks you try. Fifteenth day, I fix. There is nothing to worry about... so many people, such a great world – why go on clinging to one person?

Always be true to love... don't be too much worried with persons.

[Osho sent a message to a sannyasin to return to England to run the country centre, but he doesn't want to leave here. He says: Why me?]

Somebody has to go there because the country centre is really a lovely place. Have you seen the pictures? Somebody has to be there and take charge. More and more people will be coming for groups and camps and everything, so it will be an ashram. Someone has to be there permanently, and I was thinking you would be perfectly good there.

If you don't want to go there is no point, because if you don't want to it will not be good. Then I will find somebody else.

[The sannyasin says: I was feeling rejected, that you were sending me away.]

No no. You have been selected, not rejected. (much laughter from the group) And they will give you a farewell party when you leave!

It is not rejection at all, not at all. So if you don't want to leave then I will have to select somebody else. And it is a selection because it is going to be a big place soon – forty rooms with many people staying there permanently too. It has big grounds and is just sixty miles away from London.

It is going to become a great centre, so you just think about it. And be unburdened. If you feel like it, you go, otherwise....

CHAPTER 23

7 February 1976 pm in Chuang Tzu Auditorium

[A sannyasin returned to darshan after having over-eaten consciously for seven days as Osho had suggested, as she was concerned that she was stuffing herself. She says: Well I'm not interested in food anymore!]

Good. That's how the mind works: if you want not to eat, then the desire arises to eat too much. If you suppress something, then you create a problem. If you say no to the mind, then the mind resists and rebels. So whenever you see that there is some problem, the best way is to go with it, not to fight it.

If you feel you are eating too much, then eat as much as you can, go beyond the limit. If sex is the problem, then move into it as much as you can, simply get exhausted.

Fighting creates attraction and anything that becomes a sin becomes immediately very pleasurable. Many things that are thought to be very pleasant are not pleasant, but because society has condemned them, they have gathered a glamour around them. This is where the whole humanity has been missing for so long.

All the religions of the world have tried to fight against sex, and they have created a very sexual, pervertedly sexual world. Except for Tantra they all missed... only Tantra found the key. It allowed sex, and it not only allowed it, it insisted for sex. It not only insisted, it makes sex the very door, the very path.

Suddenly, moving with the desire and going beyond it, a repulsion arises and you start seeing the foolishness of it. It is not the mind that says it is foolish; that won't help. It is the existential realisation. From your very being you realise that it is foolish, and then there is no need to make any effort, it imply drops. the very realisation becomes the transformation.

Seven days ago you were saying that it is difficult, impossible, and you were obsessed with food. I told you to eat as much as you can, and just within seven days you say you don't want to eat, that there is no liking, the desire has disappeared. So remember this for any other problem: go to the rock-bottom of it – and there is a change.

[The sannyasin adds: One thing that I realised... why I was stuffing myself was not sex, but an overwhelming loneliness that comes over me every now and then on a physical, material level.

I have plenty of friends and love and affection, but I don't know what to do with it, to feel it more....]

Feel it more, and not only feel it, delight in it. These are just wrong notions. People think that when they are lonely they have to be sad. This is just a wrong association, a wrong interpretation... because all that is beautiful has happened always in loneliness; nothing has happened in a crowd. Nothing of the beyond has happened except when one is in absolute solitude, lonely.

But the extrovert mind has created conditioning all around which has become very ingrained – that when you are lonely you feel bad. Move, meet people, because all happiness is with people. That's not true. The happiness that is with people is very superficial, and the happiness that happens when you are alone is tremendously deep. So delight in it. Just the very word 'lonely' creates a certain sadness in you. Don't call it lonely, call it aloneness; call it solitude, don't call it isolation. Wrong names can create trouble. Call it a meditative state... it is.

And when it happens, enjoy it. Sing something, dance something, or just sit silently facing the wall and waiting for something to happen. Make it an awaiting, and soon you will come to know a different quality. It is not sadness at all. Once you have tasted from the very depth of aloneness, all relationship is superficial. Even love cannot go so deep as aloneness goes, because even in love the other is present, and the very presence of the other keeps you closer to the circumference, to the periphery.

When there is nobody, not even a thought of anybody and you are really alone, you start sinking, you drown into yourself. Don't be afraid. In the beginning that drowning will look like death and a gloom will surround you, a sadness will surround you, because you have always known happiness with people, in relationships.

Just wait a little. Let the sinking go deeper, and you will see a silence arising and a stillness which has a dance to it... an unmoving movement inside. Nothing moves, and still everything is tremendously speedy... empty, yet full. Paradoxes meet and contradictions dissolve.

So for one month you delight in it, and just wait for something to happen. Sit silent, relaxed, yet tense because you are waiting, something is going to descend on you. And I am going to do something.

Bodhidharma sat for nine years just facing the wall, doing nothing – just sitting for nine years. The tradition has it that his legs withered away. To me that is symbolic. It simply means that all movements withered away because all motivation withered away. He was not going anywhere. There was no desire to move, no goal to achieve – and he achieved the Greatest that is possible. He is one of the rarest souls that has ever walked on earth. And just sitting before a wall he achieved everything; not doing anything, no technique, no method, nothing. This was the only technique.

So whenever you sit, just sit facing the wall. The wall is very beautiful, mm? There is no way to move anywhere you look and there is the wall. There is nowhere to go. Don't even put a picture there; just have a plain wall. When there is nothing to see, by and by your interest in seeing disappears. By just facing a plain wall, inside you a parallel emptiness and plainness arises. Parallel to the wall another wall arises – of no-thought.

Remain open and delight. Smile, sometimes hum a tune or sway. Sometimes you can dance – but go on facing the wall; let it be your object of meditation.

I don't see that there is any problem. One has to come to terms with one's loneliness one day or another. Once you face it, loneliness changes its colour, its quality; its taste becomes totally different. It becomes aloneness. Then it is not isolation; it is solitude. Isolation has misery in it; solitude has an expanse of blissfulness.

If this desire arises to eat again, immediately stuff as much as you can. Don't wait until tomorrow, immediately stuff. That may be just part of your feeling of loneliness. Whenever one feels empty and lonely, one wants to stuff oneself with anything, because whenever you feel empty, the stomach is the only place emptiness is felt. So one misinterprets it; one feels as if one is hungry when one is not. By stuffing the stomach, that emptiness is not going to disappear – that's why you go on stuffing. You go on stuffing but you never feel satisfied.

So go on stuffing; there is nothing wrong in it. Stuff so much that it becomes almost nauseous. Let that stuffing be associated with nausea, then there is a natural repulsion. It is going to disappear....

[Osho has said before that over-eating can also be a side-effect of meditating. Through meditating, much that has accumulated is thrown out, leaving a sensation of emptiness. As Osho said to her, the emptiness is experienced in the stomach, and there is a desire to fill that space. Over-eating is perhaps the commonest way of doing this. Some female sannyasins discover a desire to become pregnant which can also be attributed to the need to fill the emptiness that arises through meditation.]

CHAPTER 24

8 February 1976 pm in Chuang Tzu Auditorium

[A sannyasin sings a love song in French to Osho. She has brought a translator with her.]

When one talks about love, there is no need to translate it.

... A few things can be understood without knowing the language, and those are the same few things that cannot be translated.

That's why poetry is impossible to translate, and a song still more difficult, because the words can be translated but not the rhythm. The mind can be translated but not the heart. The heart has only one language; it is neither French nor English. The language of the heart is the language of existence...

[To a sannyasin who is pregnant]

How is the child growing inside?

... You have started feeling him?

[She answers: Yes, I can definitely feel him.]

Sometimes just lie and put it (one of Osho's boxes) where you feel the child, and just relax so I can start working on the child, mm?

[She asks: Are there any groups I can do while I'm pregnant, or any meditations?]

Group therapies won't do. Do you like Humming? (the Nadabrahma meditation) You can do that – with the group and at home. Anything like humming, singing... if you feel, a little dancing. You

can join the music group in the ashram. Anything concerned with music will be good, because any therapy will be too hard for the child. Something soft – these therapies are hardware; something soft is needed and all these meditations are hard.

If more people get pregnant I will have to develop some soft methods.

[A sannyasin says: I'm grateful for the exercises. First the Devavani which was helpful to get energy, and then crossing the eyes. It was very helpful for me to come out of the mind....

There were experiences with drugs... is it good to continue?]

It is better not to use drugs because sometimes they can give you certain experiences, and that's the problem. They can give certain experiences, but once you have them this way, it is very difficult to reach them naturally – without drugs – and to have an experience is not the basic thing; to grow through it is the basic thing.

You can have an experience through the drug, but you don't grow. The experience comes to you; you don't go to the experience. It is just like a beautiful dream. It is good, there is nothing wrong in it, but the wrong in it is that by and by you think that this is the real thing; then you miss something.

It is as if you have seen the Himalayas in a vision – beautiful as far as it goes, but it goes not very far. You remain the same. By and by if the vision becomes your reality, you are losing something because you will become addicted to it. No, it is better to go to the Himalayas. It is hard; it is a long journey. Drugs make it too short. They are almost violent; they force something premature. The experience through drugs is almost abortive, mm? It is an abortion; they force... so it is better not to. It is better to go the long way because only through struggle you grow. An integration arises in you... you become crystallised.

That's the real thing – experience is irrelevant. The real thing is growth. Always remember that my whole emphasis is on growth, not on experiences. Experiences can be had through many ways. You can have them through drugs; you can have them simply through shaktipat – through somebody else's power you can have them but that's not good.

And to ask for experiences means you are still in the mind. The mind is always asking for more and more experiences, more new experiences; it is infatuated with experiences – and we have to go beyond the mind.

So the real spiritual dimension is not the dimension of experience. In fact there is nothing to experience. Only you – not even you, just pure consciousness with no limit, with no object to it... just pure subjectivity, just being. Not that you experience beautiful things; you are beautiful but you don't experience beautiful things. You are tremendously beautiful but nothing happens. All around is tremendous emptiness. Spirituality has nothing to do with experiences; that's why drugs can never be spiritual. If you understand the point then no technique is spiritual, because all techniques will give you experiences.

[The sannyasin asks: The pyramid too?]

Everything – good on the way, better than drugs, but finally one has to remember that everything has to be dropped so you remain in your total purity. Even a spiritual experience corrupts; it is a disturbance. Something happens and the duality arises. When something happens that you like, the desire to have it more arises. When something happens that makes you feel beautiful, the fear that you may lose it arises, so all corruption comes in – greed, fear. With the experience, everything of the mind comes back... again you are trapped.

My whole effort here is to take you beyond – beyond the experience – because only then are you beyond the mind, and there is silence. When there is no experience there is silence. When there is no bliss then there is bliss. Because bliss is not an experience; you don't feel that you are blissful. If you feel, it is just happiness. It will go, will wither away, and you will be left in pitchdark.

So good, continue, but by and by we have to drop all. First drop drugs, mm? Then I will help you to drop methods. And one day this should be the goal – that everything has been dropped. You are alone in your house – with no furniture, with no experiences – and then you experience the ultimate. It is not an experience, that is just a way of saying. But good... it has been good.

[An Italian sannyasin said through an interpreter that she had been experiencing a difficult few months in Italy, though now she was feeling a little better.

She said that she felt at some stage she had lost contact with herself: she didn't know who she was, where she was, and didn't feel that she was authentic with people. She had lost enthusiasm for life, had felt fear and sadness too.

Osho said he didn't feel there was any problem that she was in fact better off than she had been when last in Pooná. She agreed saying that she was feeling that something of significance was happening to her.]

Something is centring, something is getting rooted, and when it happens one becomes a little indifferent to things because the energy starts moving inwards; it cannot move outwards.

When it happens one loses one's identity, one is not aware of who one is; there is a confusion. Because a new identity is going to arise, the old will drop. You are just in the middle of the process. So it is good – you should be happy about it.

[Osho suggested that she do some groups and that in the camp she should do only those meditations she felt like]

If you force anything then your centring will be disturbed. Simply move spontaneously: if you feel like doing, do; then it will be helpful to the centring. If you don't feel like doing, don't.

[A sannyasin says: I thought I had many questions to ask you, but now all questions have gone.]

Mm, that's my trick – otherwise I will be in difficulty. Whenever you come I play a trick and all the questions disappear. (chuckling) Yes, I have to do, otherwise, just see – so many people, and thousands of questions!

[Another sannyasin says: I want a wife. I want to be loved – in a physical way.

I mean, I feel spiritual love I feel love with everyone, but I want this.... but I'm also very particular, you know!]

I can give you a really dangerous wife!...

Then you will be very happy being alone! You need some experience of misery – that seems the whole thing. Otherwise you are going so well – why be worried?

It happens, whenever you are going well the mind goes on creating some trouble or other. You don't need... And any woman will create trouble for you. But if you want to go through it, you come back! This time you think about it – just thinking will be enough. Just think of the misery a woman can give. (chuckling)

[the sannyasin answers: I had a marriage once and it was fun.]

Now you think it is fun, because people have very short memories about marriage. One tends to forget these things. Relive your marriage experience. Rethink about your friends who are married and are suffering, (laughter from the group) and then come back – then it is up to you!

But think about it because I will be ready. If you say yes I have already the woman in mind!

CHAPTER 25

9 February 1976 pm in Chuang Tzu Auditorium

Dharma means the ultimate law, the very base of life, the very ground of existence. and Kaya means body – the body of the ultimate law. This is a buddhist term, very meaningful...

[A couple come with a relationship problem: She has a black eye and complains of lack of privacy in the room they share; and he wants more freedom to move with others.]

So you have to decide – either you live as friends or you separate

And all other things are just excuses. If you are left alone you will be fighting more. If you can hit each other when other persons are there and intimacy is not possible, and you become so intimate that you hurt each other, if you are left alone you will kill each other, that's all.

Commitment cannot be forced. No more of this fighting, and no more nonsense. Stop it. It is bad – bad in the sense that it will make patterns in your mind. Again with someone else you will repeat the pattern, and because of this, Siddhesh will become afraid of all women and will never be committed to anyone. He will become scared, because even without commitment there is such ugliness and misery. Once you become fixed in a pattern, whenever you will be in any relationship, immediately you will become possessive, jealous, talking of commitment, this and that.

Make the person happy so he feels there is no need for any other relationship. On the contrary, you make such trouble that even if he was not thinking of another relationship, he will have to think – just to escape from you. So you are doing something self-defeating. Drop it. You are free. If you feel like moving with someone else, you can move.

So this night, without fighting, you sit and decide. If you both come to a point where you feel it is good to remain friends and be together, remain together. If you think that this is not possible, that

you need a commitment and only then can you be happy, then Siddhesh has to be completely freed from the relationship so he can move.

This is one of the deep-rooted problems in any man/woman relationship. Man has more need of freedom than love, and woman has more need of love than of freedom. It is not only your problem; it is a problem all over the world with every couple. The woman is not worried about freedom at all. She is ready to become a slave if only she can make the other a slave also. She is ready to move into any commitment if the other is also forced into a commitment. She is ready to live in a prison if the other is ready to live in a dark cell.

And the man is ready to even sacrifice love if it becomes too risky for his freedom. He would like to live in the open sky; even alone, it is okay. He would like to live in a loving relationship, but it becomes dark and an imprisonment. So this is the trouble.

If they are understanding, they settle somewhere. He brings his need for freedom a little lower, and the woman brings her need for commitment and possessiveness a little lower; they come to a balance – fifty/fifty. The woman then needs fifty percent love, fifty percent commitment, and the man fifty percent love, fifty percent freedom. Then there is a possibility of understanding and growth.

If you ask for a hundred percent commitment and he asks for a hundred percent freedom, then there is going to be continuous conflict and bickering and nagging – and this is ugly. And what is the point of it all? You find somebody else. You may find someone who wants to be committed, and he may find someone who allows him freedom.

Either understand and be together or move away, but no more fighting. So tonight you talk – and I know it is difficult to talk, because immediately talk means fighting. I never see any man and woman talking really – either they love or they fight. Communication becomes almost impossible because whatsoever you say is interpreted in a different way. But this night you try.

One has to become aware that this asking for too much commitment or for too much freedom, are both immaturities. Somewhere one has to come to terms with the other person. Once you understand that man needs more freedom, you put down your demands for commitment. Once the man understands that the woman needs commitment, he puts down his demand for freedom, that's all. If you love, you are ready to sacrifice a little. If you don't love, it is better to separate.

So you talk together, but talk – I'm not saying to fight and hit each other. No need if you are too hot right now – wait two or three days – but always come to an understanding that will be a growth to you.

[The Tao group are present. One participant says: It was good to just relax and not resist.]

Resistance is one of the most basic problems, and out of that all other problems are created. Once you resist something you are in trouble.

Jesus has said, 'Resist not evil.' Even evil should not be resisted, because resistance is the only evil, the only sin. When you resist something it means you are separating yourself from the whole. You are trying to become an island, separate, divided. You are condemning, judging, saying this is

not right, that should not be so, that ought not be so. Resistance means you have taken a posture of judgement.

If you don't resist, then there is no separation between you and the energy that is moving around. Suddenly you are with it – so much so that you are not; only the energy is moving. You can be only in separation. That's why the mind tends to judge, because in judgement it can exist. The mind tends to resist, because in resistance it can exist.

If it flows with energy, if it is in a let-go, it disappears. If you are simply moving with the whole wherever it is going, if you are not pushing the river, then you are not... you dissolve. That is the whole effort here – to help you to dissolve, to help you to die. Once you know the beauty of death then there is no trouble. Then you yourself will take all opportunities to die – you will not miss a single opportunity. Whenever you feel that this is the moment to die, you will jump in and die.

So learn to cooperate with things that are going on; don't put yourself against the whole. By and by you start feeling a tremendous new energy that comes by walking in step with the whole, because in resistance you dissipate energy. In non-resistance you absorb energy.

That is the whole eastern attitude about life: accept and don't resist, surrender and don't fight. Don't try to be victorious, and don't try to be the first. Lao Tzu has said that nobody can defeat me because I have accepted defeat and I am not hankering for any victory. How can you defeat anyone who is not hankering for any victory? How can you defeat a non-ambitious man? How can you kill a person who is himself ready to die? Impossible. Through this surrender, one comes to be victorious.

Let this be an insight – and you will be doing other groups, so follow this; don't waste time in resisting. Just move with the whole as if you are dancing with the whole. Be in step; don't fall out of step. Ride on the wave of the whole, with the whole group. A tremendous opportunity is open. You can ride on it and it can take you farther than you can imagine.

My insistence for group work is only because alone you will not be able to go very far. Together you create so much energy – and if everybody is in tune with the whole then the energy is superb. It is not just a total of the whole; it is more than the total. When two persons are in tune, then God is available.

When a group is in tune, egos dissolve and a group soul exists, and that takes possession of you. In that moment your ego is not a barrier, and the divine can become more easily available to you. Alone, you resist more. Alone, you are more on guard trying to secure yourself. Alone, you remain with closed doors. But when others open, suddenly it is catching, it is contagious.

One person opens, and the very opening of that person helps others to open. They see the beauty suddenly coming to the other person – the face transfigured, the energy around him now having a totally different quality to it. In that moment you are also persuaded to be open; there is no need to fear.

So next group, from the very first moment, flow with the whole. Just drop all judgements, all opinions. Enjoy the sheer delight of cooperating with the group; in tune with it, in harmony.

CHAPTER 26

10 February 1976 pm in Chuang Tzu Auditorium

Sudheer means infinitely patient, and prem means love. Love is patient and everything else is impatient. If there is no patience, there is no love. Passion is impatient, love is patient. and once you understand that to be patient is to be loving, and to be patient is to be in prayer, then everything is understood. One has to wait, and one has to learn how to wait.

There are things that cannot be done; they only happen. There are things that can be done, but those things belong to the world. Things which cannot be done belong to God, or belong to the other world, or howsoever you name it. But things that cannot be done – only they are the real things. they always happen to you; you become a receiving end – and that is the meaning of surrender.

Become a receiving end... be patient and just wait. Wait with deep love, prayerfulness, gratitude – gratitude for that which has already happened, and patience for that which is going to happen. Ordinarily the human mind does just the opposite. It is always grumbling for that which has not happened, and it is always too impatient for it to happen. It is always complaining, never grateful. It is always desiring, and never creating the capacity to receive. a desire is futile if you don't have the capacity to receive it. So change to orange and become a deep receptivity... and much is going to happen. Your energy is moving perfectly and is flowing.

[The new sannyasin says: I'm a scientist, a geneticist. I work with plants.]

Very good. That's very good work. Working with plants is almost... working in a temple.

[A sannyasin says: I've just finished the Primal, and Padma (his woman sitting beside him) is going into the Primal next month. My feelings have changed... I don't feel with her or her son the way I thought I did.]

Don't pay much attention to it. It is just a hangover from the group, and it will go. Just let it settle and don't be worried about it.

When you go through such a crisis – as Primal is – everything is shattered, everything is topsy-turvy. It has to be so because you move backwards. So don't decide right now, just wait. When she comes out of the group you will have completely settled, and you will be able for the first time to really love. This is a good sign and nothing to be worried about. Whatsoever you were thinking was love, was not much; it was something else that has disappeared.

Always remember not to take any decision immediately after the group, never, mm? Because then you will repent for it. It is as if you have passed through an electric shock and you immediately decide something; it won't be of much value.

Let yourself come together again and a new perception will arise, a new clarity. (to Padma) And remember, don't do the same thing as he is doing, because you will pass through the same process, mm? So by the time he is settled, you will be unsettled.

It is such a deep change that one should allow a little time. So never decide immediately after the group. Wait for at least two weeks – wait the same time as you have been in the group.

[Padma asks: Is it good for him to look after my son, while I do the group? He's six.]

He is not in a position right now. He himself is in a state of six....

After Primal that happens – one becomes childish, juvenile – but that is the whole process. That is what it is all about: to bring you back to your childhood – irresponsible, innocent but irresponsible. That is what he is feeling – irresponsible. He is not worried about you or the child.

By the time your group starts he may have settled, otherwise you make other arrangements. And don't be worried about him. Take care of him, mm? He is another child now – not a husband or a boyfriend, but another son. So be a mother, mm?

[A sannyasin asks: I've become interested in Tantra as a method. [His girlfriend] and I have been practising it, and we were wondering if you could give us some technique.]

Go spontaneously, and devise your own ways. If you practise some technique it comes in between you and then it becomes a performance. Then you are more technically related to her than in a love relationship. When you are doing something and she is doing something. you are not being together. When you something, she has become an object; when she is doing something to you, you have become an object. And nobody is an object. A person is a subjectivity. Don't reduce any person to objectivity. Don't treat any person as an instrument or as a means to something else – that is very violent.

Respect the other person so much that the relationship becomes an end in itself. Forget about technique. If you love each other, just allow love to possess you both, and love will show you many ways. Just be ready to cooperate with it, that's all. You understand me?

Just move spontaneously, that's all. If you plan, for it, the spontaneity is lost... and once spontaneity is lost, everything is lost. Love is no more there; it has disappeared. Just leave yourself in the hands of God – so pray.

Every time that you make love, just pray together. Pray to God to take possession of you and to do whatever He pleases – 'Thy will be done.' Just become vehicles, and you will see many things happening... tremendous experiences will come to you. You will even become more scared sometimes because you will be doing things you cannot imagine that you can do. Things will be happening that you could never have dreamt of. You will become so full of energy that you will not be able to believe that this is your energy. It is not yours.

This is the greatest technique. The greatest technique is always a non-technique. If you cannot succeed in it, then I will give you techniques; they are a second choice. If somebody fails in love then techniques.... If somebody succeeds in love, then there is no need of any technique... love will take care.

And many things will happen, and there will be changes every day. There will be new territory to be travelled every moment. With techniques everything becomes an old thing. You do it again and again; it becomes a habit, a dead routine. Mechanically you repeat it, you perform it, and – finished. Love is always new, and that's the beauty of it. So don't destroy it right now. If you cannot succeed, then tell me, but I say you will succeed. (to the woman) Come here. Let me see if you can succeed or not. Face each other and hold hands. Close your eyes and let your energies move as if you have become one energy. If something happens in the body, allow it.

[Osho checks their energy.]

You try, but it will be a little hard, mm. Tell me after fifteen days. It will be difficult – you both have blocks.

[[The woman] said that one of her blocks was that she still had a lot of feelings for a past lover, so she was not totally with [her present lover]. She said she would like to be free of the feelings for the other man and asked Osho how she could do this.]

You just try what I am saying. First pray together, and then while making love, go wild – don't be civilised at all. The wildness will destroy the block completely – that's what is needed.

(to the man) And help her to be wild, provoke her to be wild. And you also be a little wild. It will go – so don't be worried – but a little work is needed on it, and once it goes it will be very very good.

So just go wild, and that man will drop. It is not a question of dropping him; it is a question of being more in love. One can remain hung up with an old relationship if the new one is not as satisfying – otherwise who is worried? If the former relationship is still at a higher peak, if you can compare it and you still feel that it was higher, then it will always remain in the mind. Make this higher and the other will disappear.

[She adds: We've been going too mild.]

No, mildness won't do. And he is a little mild – a gentleman. (laughter) Gentleman are of no use in love – just be a little rough, mm?

[The vipassana group was present. The groupleader said: ... They were very male – a lot of willpower.

But they needed a longer time. I think it should all be three weeks, maybe even more. I'm getting the feel of it more now, but each group is different.]

Each group is going to be different, because people have different personalities, and then the groups have different personalities.

[The group leader adds: It was very crowded as well.]

Too crowded? But that can be a helpful thing if you don't make it a problem. Sometimes a few things can happen when you are in a very crowded space; even the very crowding can become an experience.

You lose the ego because you lose privacy. And by and by, if you have to live in a crowded room, you start being alone – even in a crowd. So that's not bad in a way.

[The assistant group leader asked: Last darshan you said that those that didn't want to be hit could say so...]

No, no. I said that those who want to be hit, they can just give the hint to you to hit them more. Nobody can say they don't want to be hit!

... No, nobody is allowed, because then the whole point is lost. If anybody says he is not to be hit, he has to be thrown; he is no more a part.

[She answers: There was one who said he did not want to be hit, even before he received one hit.]

No, he has to be hit hard! If next time somebody says, hit him hard! (laughter)

[A participant asks: You said a month ago to me that I was a coward. My point is, I ask myself if you condemn me for that?]

(chuckling) No, no, not at all, not at all. You don't understand my language – and I understand that it is difficult.

When I love a person, I call him a coward. Don't be worried about it. I never condemn anything. But I have to persuade you to do things.

... If you are a coward, you are a coward. What is the condemnation there? What can you do? Nobody can do anything; one has to accept that one is a coward. And you are a beautiful coward!

There is no condemnation. It is not an evaluation there is no judgement. If you are doing something that is cowardly, I will say that it is cowardly. I have not said not to do it. I'm saying just to be aware,

and in awareness it will disappear. I'm not saying do the opposite and try to be brave. That's what everybody has been doing their whole lives: trying to be brave and repressing cowardliness, and this and that.

It is not to offend you. It is to awake you. And I know the day you will understand, you will also say 'the blow was far from hard enough'.

[A participant says: This morning in the meditation I was rehearsing what to say to you – about twenty-five times – and then I looked at you, and I recognised it to be my heart's desire. So I opened my heart and you came in. My heart started burning and started sounding the aum, and the dialogue ended, you know... then it became a light and shone up to my third eye, and that triggered it off, and then it was just auming.]

Very good. You got the point. Things are really going well...

And don't be worried about the drama that continues – it can be used in a creative way. The only thing to remember is that one should be aware of it. One should not be lost in it, identified with it, that's all. But the mind has to be used.

[A group member asked if he should resume healing people – which he had done last year for a time, but was finding at that time he was taking on others' illnesses.]

Wait. You can do it with healthy people, but don't touch ill people right now. When you get in tune with healthy people, ask me again.

One should never start working on ill peppier, because illnesses can be transferred. But it is good to work on healthy people – there is no problem. And by and by while you are working, forget that you are doing something. In fact, you just be there and let things happen. Put your hand on the body, close your eyes, and wait.

It is just like when one does automatic writing. You take the pen in your hand, you put the pen to paper, close your eyes, and wait. If something happens, the hand moves on its own – you are not to move it. By and by you see there is a jerk, and the hand has started moving. Now it is writing something. You can read it, and you can see that you are not writing it. It has to be done this way.

Just let the person lie down on his stomach, and the right place to put the hands is on the lower part of the spine, because the energy of the person is there. If you just wait, the energy of the person will guide you where to go, how to move; it will guide your hands. Don't be impatient. Just wait – and at the most after two or three minutes, suddenly a jerk has happened and your hands are moving. Now you are not the doer. Go wild, and don't try to use any technique. If you know a technique, it will be used, but don't try consciously. Just become possessed.

So don't start with ill people, because only if you are doing can the illness be transferred, otherwise not. The illness can only be transferred to the ego, not to you. And the ego is such a wound that it attracts all sorts of illnesses. So the other may be healed, but you will become ill – and then it is pointless. So first learn how to allow it to happen.

(addressing the rest of the Vipassana group) For others who have done this group and have not done others, they should do others by and by. Particularly the Enlightenment Intensive after Vipassana will be good if you have not already done it.

CHAPTER 27

11 February 1976 pm in Chuang Tzu Auditorium

This will be your name, so forget the old, forget it completely, as if it never belonged to you. A discontinuity is needed with the past so that one can start from ABC; fresh, with a clean sheet. That is the meaning of the new name – so that you can forget the old, and then with the old, the whole past disappears.

This will be your name: Ma Deva Veerag: Deva means divine and Veerag means non-attachment, renunciation, non-possessiveness.

Aniketa means homeless and anand means bliss – and bliss is always homeless, it is a vagabond. Happiness has a home, unhappiness also has a home, but bliss has none. It is like a white cloud with no roots anywhere.

The moment you get roots, bliss disappears and then you start clinging to the earth. Home means security, safety, comfort, convenience. And finally, if all these things are reduced to one thing, home means death. The more you are alive, the more you are homeless.

That is the basic meaning of sannyas: it means to live life in danger, to live life in insecurity... to live life not knowing what is coming next. It means to always remain available and always able to be surprised. If you can be surprised, you are alive. That is why a child is more alive than an old man. The old man cannot be surprised. He has lost the capacity to wonder, and because of that he has lost life also.

Wonder and wander come from the same root. A fixed mind becomes incapable of wondering, because it has become incapable of wandering. So be a wanderer, like a cloud, and each moment brings infinite surprises. That's what bliss is all about. You are never dead; you are alive each moment, and something new is always happening.

If you have the capacity to receive it, something is always happening. Something tremendously beautiful, something unbelievably beautiful is always happening, but because the mind goes on gathering dust, collecting thoughts, knowledge, by and by it becomes numb, paralysed by knowledge. Knowledge is a paralysis. Once the mind is paralysed, nothing can surprise you – you are already dead. People die long before they die.

Aniketa means to remain homeless. It doesn't mean not to live in a home. It simply means never become attached to anything. Even if you live in a palace, never become attached. If a moment comes to move, you move – without looking back. Nothing holds. You use everything, you enjoy everything, but you remain the master. Nothing makes you a slave, nothing becomes a slavery. There is no dependence, and then there is no misery.

Misery comes the moment you become clinging, attached. The moment you put conditions on life – when you say you will live only according to this way, no other way; that life has to fulfill your conditions – then you are choosing misery; because life goes on unconcerned with your conditions. If you have no conditions you can enjoy life infinitely. If you have conditions, because of them you become incapable.

Anand is bliss, Aniketa homelessness. Change to orange, so you become a really homeless wanderer.

[A sannyasin said he was experiencing a great deal of fear during meditation.

Osho said that he felt it had always been there, and it was only that he was becoming aware of it through meditation. Osho suggested he try not to avoid it but to accept it, live it. He said sometimes he should sit alone and allow the fear to come up and to go into it fully; to delight in it, to come to know it through and through.

Osho said that everybody feels fear, some more, some less, but it is with everyone because of the reality of death, of which fear is a symptom, a reminder.

He said if he followed fear, he would find it impossible to live. If he fought with fear, he would become divided. Osho said It would go by and by and would leave him feeling very peaceful....]

It will make you more humble, more prayerful. It will make you more aware of the limitations of life. It will make you more understanding of other people. When you see somebody running in fear you will not condemn him. You will feel for him, you will feel sympathetic.

Once you have understood your fear, you have understood the situation of the whole human mind. Whatsoever you have understood in yourself, you have understood in others also. And that makes you humble, sympathetic, human.

So try for two weeks. Whenever you feel it, allow it so deeply that you are no more there... only fear exists. After two weeks, come and meditate in front of me. And for these days, just enjoy it so you become capable of using it. It can be used. It is energy, pure energy – don't waste it. What I am saying is that you should use it and not be used by it – you remain whole.

And that's the whole art of life: to use everything that life gives you – fear, hate, anger, whatsoever it gives. Whatsoever life gives, there must be some treasure hidden in it. Go into it and you will find the treasure.

[The Enlightenment Intensive group were present. One member, and the only person who had left the group before its completion, spoke first: I'm afraid that my pride overcame me, and my body was too weak. I became angry and left....

I felt so much better that I didn't come back. I just continued to eat and sleep.]

Mm. You have to do it again. It is a very deep experience. I know that problems arise – the mind is very cunning. It goes on finding ways to avoid, how to escape. It goes on rationalising. Sometimes it will trick the body, and the body will say that it is weak, feeling ill – and it is the mind that has persuaded the body.

If you continue, within hours you will find that tiredness has gone. Not only that, but after a few hours you will feel that you have never been so fresh and full of new energy. But it only happens when you become absolutely tired.

[Osho went on to describe, as he had done in an earlier darshan, the three layers of energy, and the way the emergency layer comes into operation when it is needed.]

These are created emergency situations. We force the situation so that automatically the lid of the emergency layer opens. But nobody knows exactly when it will come; it depends on the system, the body and the mind.

And many times pride will come in the way. But don't feel guilty because that is making another mistake. The first mistake is enough – why do the second? This is how the mind functions. It helps you to commit one error, and when you have committed it, the same mind says that now you are guilty.

Don't be worried about it. It was your voluntary cooperation; you withdraw it – that's okay. It is not a sin. It was a mistake certainly, but it is not a sin, so there is no guilt. You have not done anything wrong to anybody. You have done something wrong to yourself – that you are allowed. That is your birthright – to do something wrong to yourself. And that you cannot feel – that you have done something wrong to yourself – because you don't know what was going to happen. You can only know when it has happened. That's why I say to try another time.

But you choose. If you feel that it is not possible, then don't do it. But next time, if you choose – and my suggestion is that you choose it – make one more effort: don't escape from it. What can happen? Nobody can die. At the most you will be tired, that's all. So you can sleep – one day, two days afterwards you can sleep. The whole life is there. It is worth taking the risk that you will be tired, because some insight is possible. And it only happens when you are so exhausted that if you were allowed, you would have stopped.

That is the beauty of the group: it becomes a goading. So many people are doing it that you don't feel like escaping.

In fact if you are really a man of pride, you have to do it again. (chuckling) Think about it!

[another participant says: there is this sadness inside me that I'm not in touch with at all.

I know it's my ego. hut I get so tired of people telling me that I look sad When I feel happy they tell me that there is this sadness there. I just don't know what to do about it.]

Do one thing. Whenever anybody says it, accept it with deep gratitude and tell them that they are right, that you are sad. You are avoiding the fact – that's why you are feeling hurt, otherwise you would not be. If somebody says that you are beautiful, you are not hurt. You feel grateful, it is a compliment.

Why do you feel hurt when somebody says you look sad? Because you don't want to be sad, and you are, and you want that nobody should know that you are sad, even if you are.

Accept it. Hang a sign on your neck:

I AM SAD PLEASE GO ON REMINDING ME

It will do wonders. (to the group leader) Make a sign! For three days you have to wear this.

Accept it. Nobody is hurting you, nobody wants to hurt anybody. People are beautiful. If they say that you are sad, they are simply saying that they would like you not to be sad... they would like you to be happy, because your sadness will make them sad also.

Whosoever comes near you – a friend, a neighbour, a lover – if you are sad you make him sad also. You create a sad situation, and if someone enters your arena he is bound to become sad. If he goes on laughing in spite of your sadness, it will be offensive. Even if he wants to laugh, even if he had come to laugh with you, he cannot – just to be polite, as part of etiquette. And if you are really sad and the person feels for you, he will feel for you. When he says you look sad, he is simply saying that it is not good that you feel like this.

You feel hurt because you were trying to avoid the fact, and now he comes and brings the fact before you. Thank him, feel grateful that he brought it to your notice. And don't try to hide it. What can you do? If you are sad, you are sad. Don't smile and hide behind it; don't create any screen, camouflage – no facade.

Once you accept, you will find that by and by there are moments when you forget that you have to remain sad, and you have become happy. Just a moment before, you had forgotten. When I told you to hang a sign around your neck, you had forgotten completely; you were not sad at that moment.

Sadness is not anybody's nature; just a mood, a habit, a pattern. It can be broken. It is because you have chosen it. But the way is not to fight it. The way is to transcend. So accept it. Be really sad for three days. If you find yourself becoming happy, immediately become sad, (laughter) because you have to follow the sign, otherwise people will ask what you are doing. If you catch yourself getting a little smile or something, feel guilty. (much laughter) Three days... and then you come and report.

It is just an old habit that you slip into again and again. A habit needs unconsciousness, a habit lives in unconsciousness. If you become conscious of it, it disappears. So for three days you be consciously sad, consistently sad, persistently sad. Don't go here and there; immediately catch hold and come back and be sad. And then you report. You will fail.

[Another sannyasin says: I just finished the Primal and the Enlightenment, and in both groups I had very rich experiences. In both groups I was thrown back on myself... I feel a wanting to hold onto that, and I know I can't.]

Don't use the word 'hold onto'; don't cling to it. Just allow it to be there. Relax into it but don't try to hold it there, otherwise you will miss because you will become tense. Just relax. Remember it. Sometimes sitting silently, enjoy it, bring it back, but don't cling.

It will slip many times – let it slip, nothing is wrong. Don't force it, otherwise it will become a heavy trip and the whole beauty will be lost. And if you miss sometimes, you will feel very very sad and frustrated. Never do that. You have come to an insight – now it is yours. Why be worried? Whenever you want it, it will be there. You follow me? You know what it is... you have tasted it. It is something within you – nobody can take it away.

Just enjoy it, otherwise if you try to cling to it you will destroy it. That's how the mind goes on destroying all that is beautiful. It makes everything ugly: it reduces everything to ugliness.

Sometimes just looking at the sky, enjoy it; walking on the street, enjoy it – then forget all about it. Don't make it a constant effort, because there is no need. There is no need to become obsessed. It will become deeper and deeper and deeper. Then you will see that there is no need to think about it at all. Do other things. Don't make it a constant effort otherwise it will be a disturbance in doing other things. Then other things will seem as if they are your enemies, because then it will be a competition. Life is rich because there are so many things in it.

And this is always there, it is a constant fire. It is you.

[[Another sannyasin says: I felt my resistances and defences being chopped away. The group put me in touch with how I keep myself away from my feelings....]

Now follow that insight. Sometimes sit and bring it back – otherwise insights can be lost. Sit and bring it back, so that it becomes again a new experience, so that it remains alive and blood goes on circulating in it.

And every method brings you to the same point. The path may be a little different – it starts from a different point – but every method ends in the same centre. So, good – to understand that. Once you understand that you can use all the methods, you are never dependent on any. By and by one becomes free of methods. One day you will realise that even methods are not needed. Without methods you also reach the same place, but in the beginning it is difficult to reach without them.

Once you have reached the same place again and again through many methods, that place becomes available. There is no distance between you and the space that you have touched – it is just by the corner. Knock and the doors open. It is not far away, but we have forgotten how to knock, and these methods are just how to knock again and again.

[Another group member says: Primal is very cathartic and the Enlightenment Intensive is very penetrating.]

It has been good. In a way, it healed you. The Primal can shatter... it is needed to dismantle the old. In the Enlightenment Intensive a new self is being built. It has been good.

[Another group member says: It (the group) was a healing thing... I saw my face in the mirror change and become more alive. In fact to hear my voice, to feel that I am alive, is amazing to me. I don't know why I didn't feel I was alive before.]

When for the first time there is a breakthrough, you start feeling alive. Suddenly you cannot even believe how you were missing it before. It is as if a dream has broken, as if you were under a spell, an hypnotic spell, and it has broken, and suddenly one comes out of the drunk state. It has been good. Now continue something of it.

[another sannyasin asked if he should use the technique of tiredness, as they had used in the group, in his day to day life, as he had found that aspect of the group helpful.]

It can be helpful, but don't do it too long, because anything done too long will not be of any help – it will become a daily routine.

So once a while you can do it. Once a while for three days and nights, remain awake, don't go to sleep. Three days will do – it will release enough energy. Then forget about it, otherwise it can be dangerous. It can destroy the body and the subtle nervous system, it is not good then.

Fasting and night vigilance are the same. A few religions have used fasting, a few religions have used vigilance in the night, Sufis particularly.

You can do it, but every night it is not good.

[A sannyasin said she was feeling in need of a relationship and that she would like a man. Osho said this was good and to find a man....

She asks: I'm to find him, am I?

You just be available – he will find you. There is no need for a woman to find a man. Men are always finding and chasing.

You just be in a spot where they pass by, that's all. And women know by instinct where to stand, (much giggling) where to be where men are caught. The men come by their own foolishness! Stupid men are still available, (laughter) don't be worried!

CHAPTER 28

12 February 1976 pm in Chuang Tzu Auditorium

Marga means the path, the way, and deva means the divine – the divine path.

We are just to be a path for the divine to come... just a passage for Him to come to us, just a door. and the whole effort is not how to travel the path, but how to become the path. The traveller is false. You are not to seek... you are just to wait and give way...

[A sannyasin said that she was in a relationship but was beginning to wonder if she should do some groups.]

A relationship is good, but it is not going to help much. It is good but it doesn't go very far, because the relationship depends on you.

If you go deeper in your being, your relationship will go deeper. If you become more alert, your relationship will become more alert. If compassion arises in you, in your relationship also there will be compassion. But if it is not happening to you, your relationship will remain superficial and it will reflect your misery and your confusion. All that you are it will reflect. A relationship is a mirror... it simply goes on reflecting you. Whatsoever you bring to it, it simply reflects. that's why almost all relationships turn into miserable hells.

[Osho went on to say that at the beginning things go smoothly because each person is showing only their pleasant side, but by and by the ugliness appears, and that two miserable people together create more than double their misery.]

Nothing is wrong in relationships. It is natural, human, good – but nothing is going to happen out of it. So don't wait in it; let it continue but go on working. Growth groups will be helpful.

It always happens that whenever you are in love, you forget everything, as if everything is solved; nothing is solved. Sooner or later everything will come back, mm? So love is good but it solves nothing. If something is solved within you, then your love will become very very different – it will have a totally different quality.

Anand means bliss and deva means god – god of bliss. Everybody is a god of bliss. You may have forgotten it, but one has to remember it again.

So feel blissful, feel divine... never feel less than a god. Once you start feeling that, you recapture your nature, you reclaim it.

[A sannyasin asks about setting up a commune in a house in Poona under therapist Veeresh's guidance and about order and discipline in it.]

It will be good. It will be good if some discipline can be brought to it. And you will have to be disciplined yourself, otherwise it will not happen.

It is good to have freedom, but one has to be continuously aware that freedom should not become licence. When it becomes licence, it is self-destructive. It doesn't help growth – it simply wastes energy.

Discipline is against licentiousness, it is not against freedom. In fact it makes you more capable of being free. In the beginning freedom was good, but now that time is over and [the commune should settle in a disciplined way, mm? So it may be a little hard to change it immediately, but go on changing it.

And the second thing you have to remember, [The commune] should not in any way become an alternate ashram – that has to be remembered. It should not become an ashram against this ashram, otherwise rather than helping, it becomes a hindrance.

So Veeresh's idea is very good. You just work it out, plan the whole thing. A few people may leave – let them leave, because they are of not much use. And those who remain there under discipline will be able to grow.

[A sannyasin said that fear prevented her from letting go. Osho said that once she dropped the fear, confusion would disappear, and that fear was more basic to her than confusion.]

Yes it is fear... fear distracts. It creates confusion too because you are moving into the unknown. Being with me is moving into the unknown. Nothing is clear for you, cannot be. You have to trust me.

... I know you do, but the fear is there... a certain trembling inside. Not that you don't trust me; you don't trust yourself – and that creates the fear. Because of that fear the mind gets confused. So the real problem is how to drop the fear.

Your confusion is not of the mind – it is more of the heart, and the energy is around the heart. Once you drop the fear there will be a sudden jump. So after the Primal you do this experiment again

before me. Primal will help bring the fear out, and then you will be able to move more relaxedly. It is there, but somehow you manage it. It is very subtle and you may not even be aware of how you are managing it. But it will go – Primal is going to help.

And keep this (the box) with you. You can try a few times alone, by yourself. Put the box on your head and try it. Once you get into the spirit, this box can be a great experiment. It can make your whole body tremble like a leaf in a strong wind. And you will feel so bathed, so fresh after it, and all confusion will disappear. You try!

[An Australian sannyasin who had just returned after a visit home had been interviewed on television in Australia about sannyas. She said: They asked what your message was, and how it was for me.

The hardest thing that I had to deal with – not just at the interview but all throughout – was that it was felt as a very selfish thing to be doing. People said that you've got talents to teach and to work with people, and here you are going off and dropping out in India. And I felt that really difficult. I just felt well, this is right for me; this is all I've got, and this is all I feel I've got to work for. But they didn't really want to know. It was hard! My father said I should get a proper job and enough of this!]

They cannot understand – it is natural. And I can understand it is hard for you, but it is harder for them. They cannot understand... they simply think that you have gone crazy. They may not say so, but they feel that something has gone wrong, because they live in a world, in an established pattern, where everything is judged according to money.

If you are making money, you are doing something good. The more money you are getting, the more valuable is your work. But out of sannyas you cannot get any money; in fact whatsoever you have got will be lost. So it is a disvalue. It has no market value – it is not a commodity. God has never been a commodity. And God has always been for crazy people; people who are not satisfied with power, prestige, money; people who really want something of the eternal – and are not concerned with the ephemeral, the illusionary.

But the world is settled with the illusion, and whenever somebody escapes from their circle, they all start crying loudly and making much fuss, saying that you have gone mad.

This is just to protect themselves, because if you are right, they are all wrong; you both cannot be right. If you are right then they are all wrong, and that is too much to accept. Their whole life is at stake, and of course they are in the majority. So of course they can simply prove that you have gone crazy, out of your mind.

And they will try to persuade you that you are talented; to become a teacher and this and that. But the greatest talent is just to be, and out of that being if something comes, it will come. If teaching comes out of it, it comes. But then you will not be a teacher; it will not be a job. It will be a vocation, not a profession. You will simply love to teach. You will find somebody and you will teach – and you will thank the person who allowed you to teach him, that's all. If you feel like painting you will paint; but in the very painting of it is the result.

I was just reading about a poet who was telling his friends that he was writing a book. Nobody was interested. They asked 'poetry?' – and the subject was politely dropped. Many years he talked to

people about the book he was writing, that it was almost completed, this and that, but nobody was interested.

Then the book was published and became very famous, and an award was given for it. Then all those friends started coming and appreciating the book. The poet writes that he was surprised, because when he was writing it nobody was interested, but when it became an award-catching thing they were all for it, they all started praising it. But it was not because of the poetry but because of the award.

People are interested in the results, not in the actual process of creativity. If you paint and don't earn money, you are crazy. If you earn money without doing anything, then you are talented. The most successful person is one who earns much money without doing anything. And the failure is one who does much and earns nothing. I am a failure! (chuckling)

They cannot understand because much is at stake; they have invested their whole life. So feel compassion for them. Your whole being should express your joy – that is the answer. Don't try to convince them – you cannot. If you try to be logical, they will be logical and you illogical. If you try to convince them, they will convince you.

You can convince them only if you are happy... so happy that they start feeling a certain guilt – that they have been missing something, and you have got something. So dance when they criticise, touch them with deep love. That will be a deep shock to them. When your father criticises, hug him and do a beautiful dance. Let him think that now she has become completely crazy! But he will feel the energy. He has to feel it – he is your father, he loves you. He will feel that something has happened... something tremendously beautiful, something of the beyond. This is the way you will be able to bring him to me – you will become instrumental.

They are all on the way... just go on being happy!

[An sannyasin who was leaving with her daughter asked if it was necessary for her to wear her mala outside her clothes, as she didn't feel quite ready to expose it to all her friends just yet...

That is the purpose of it – so that many people ask. That's the very purpose of it, so that you can talk about me. Don't hide it!

(to the daughter) And if she hides it, bring it out immediately. That's why I am sending you with her! Whenever somebody is there, you bring it out! Create as much trouble as possible for her!

(to the mother) Don't be afraid of people – this is fear. It is not a question of your liking; it is a question of fear. Don't be afraid of people – who are they?

(to the daughter) Whenever somebody is there, you just start talking about her sannyas!

Sudhindra means god of awareness, and prem means love – god of awareness and love. These two will be your constant remembrances.. for others, have love for yourself, have awareness.

Awareness should become an arrow pointing towards yourself, and love should become an arrow pointing towards others. If you can become this two-arrowed being, everything is achieved. Love for

the whole existence, and awareness for one's being are the same, two aspects of the same coin – and they help each other.

If you try just to be aware and not loving, your awareness will become dry, almost stale... it will not be alive and dancing. If you try love and forget awareness, it becomes like a drunkenness, an addiction. And both have been tried. People have tried love, but then they feel they are lost in it, they lose their moorings, their roots. Then frustrated by love they try awareness, the opposite pole. Then they become closed, like walking tombs; absolutely dry... no lead, no flower comes – the tree is dead.

Both miss. If both can be managed together, one remains in the world and not of it.