
Even Bein' Gawd Ain't A Bed of Roses

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Darshan Diary

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Even Bein' Gawd Ain't A Bed of Roses

Chapter #1

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Video: No

OSHO (TO PIETER): Misery makes you more and more impotent, hollow, it is a kind of negative emptiness. One simply feels useless, meaningless; one does not live, but only vegetates. But that is the story of millions of people: they all live in misery, and to live in misery is to live in hell.

Hell is not somewhere else -- it depends on you. You can live in it right now or you can transcend it. It is our choice; but the choice is such that you cannot make it once for ever, you have to make it every moment. You cannot make it once and then go to sleep. You have to be alert, watchful, because each moment these two alternatives are present: to be miserable or to be blissful. And you become whatsoever you choose.

Choosing blissfulness brings strength, rootedness, centeredness, gives you an inner plentitude, a fullness. Not that misery disappears -- the world goes on living in misery, and you are in the world and you are surrounded by miserable people and they are all like dark clouds, not even a silver line in them -- but it no more touches you, it no more influences you. It no more has any impact on you. You remain in the world of misery and miserable people and yet you are above it.

Life can never be just a bed of roses. The roses come with thorns, because life is a duality. It is night and day, birth and death, summer and winter; it is happiness, unhappiness.

Remember, by being blissful I don't mean being happy. Happiness is another polarity of unhappiness. The happy person is bound to become unhappy sooner or later; the unhappy person will become happy again -- it is a vicious circle. It is like a wheel: you go on moving in the same circle again and again.

Blissfulness is a transcendence: seeing the duality of life, seeing the constant conflict of polarities in life, one becomes only a witness. The world remains the same but you are no more the same; you live in the same world but you are a totally different person. You are reborn.

That's exactly the definition of sannyas: a rebirth.

OSHO (TO MARY): Revolution is concerned with outer things: the economic structure of the society, the political structure, the state. Rebellion is inner: it is concerned with the state of consciousness. Revolution is political, rebellion is spiritual. And a true rebellion transforms you into divinity; it reveals your godhood to you. It makes you aware that you are not the body, nor the mind; that you are nothing but pure consciousness, that you are only a witness. Once this is experienced, realized, life becomes a play.

Misery comes: you witness it, you don't get identified with it. Happiness comes and you witness it. Sometimes it is cloudy, very cloudy, and sometimes very sunny -- but it is all the same to you because, as far as you are concerned, you remain rooted in your witnessing, which never changes. You remain immovable, unchanging.

Life is a flux: everything is changing, everything is in movement. In life there are no nouns, only verbs. There is only one noun and that is God. Everything else is a verb because nothing else is eternal. Everything is momentary: one moment it is there, the next moment it is gone.

Witnessing all, slowly slowly you are neither happy nor unhappy; that is bliss. You are neither cold nor hot; that is Buddhahood. You are neither man nor woman; that is God-realization.

And remember: even if you have realized God the world continues to be the same. Illness will happen to you, old age will come, and death too. But because now you have a different vision everything happens and yet nothing happens to you.

A Zen master was asked once, "Before you became enlightened you used to say that you were miserable. Now that you have become enlightened -- what is the state? In what state are you now?"

The master said, "I was miserable before enlightenment and I am miserable after enlightenment!"

The questioner was puzzled. He said, "Then what is the difference?"

The master laughed. He said, "The difference is that before I used to get identified with my misery; now I remain aloof, just a witness. The misery comes and goes, clouds gather and disperse -- it has nothing to do with me. Before it used to affect me, now it does not affect me at all. I am just a mirror, I only reflect. If it is sunny I reflect it: if it is cloudy I reflect it."

His answer is tremendously beautiful: "Before enlightenment I was miserable, and after enlightenment I am miserable." As far as the outer world is [illegible]

Even being God ain't a bed of roses, remember. Thorns are always there, but your vision changes. You look in a different way, your attitude is different, your approach is different, because *you* are different. You are on a different plane: a watcher on the hill, and in the valley the same world continues.

The same master was again asked the same question, by another inquirer, and he said the same thing: "I was miserable before my enlightenment and I am miserable after my enlightenment," but when he was asked to explain it further, he said something more, he added something more. He said, "Before, I was miserable for myself, now I am miserable for others." But that is a revolution. To be miserable for oneself is ugly; to be miserable for

others is compassion, is beauty, is grace.

This is what I call divine rebellion: moving from identification to witnessing, moving from getting lost in things and the world, to a point where you are always alert, clear, transparent, unaffected, untouched. You become a lotus leaf in the pond: the water can touch it but cannot affect it; in fact it cannot even touch it. It can be as close as possible but the lotus leaf remains utterly untouched by it. It remains in the pond and yet beyond it. This transcendence is divine rebellion.

Sannyas is basically a movement towards such a rebellion, such a radical transformation.

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Chapter #2

Chapter title: None

2 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910025

ShortTitle: GAWD02

Audio: No

Video: No

OSHO (TO SONJA): Bliss follows him like a shadow. It is natural, spontaneous, not something cultivated or practiced, because wisdom is nothing but the arising of a witnessing consciousness in you. Wisdom is not knowledge, wisdom is the realization of your interiority. It is not information, it is experience.

You cannot accumulate it from others or from scriptures. Universities cannot give it to you -- nobody can give it to you, you have to arrive at it on your own. It is something hidden in the deepest recesses of your being. You have to discover it. It is not in the books, it is not with the teachers. It is already in you, you are born with it. But we never look in, we go on looking out, hence so much foolishness in the world.

To look in is the first and the last step of intelligence, because once you look in there is nothing worth looking out for. Once you look in, you have seen the greatest treasure of existence; you have encountered God! Now there is nothing more valuable, more precious. All desires simply disappear the moment you look in. Desire simply makes you a beggar, and when desires disappear the beggar is gone: you become a king or a queen.

That's the whole effort of sannyas: to create kings and queens, to give you the key of the kingdom of God. The whole emphasis is on meditateness, inwardness.

We are accustomed to the outside world and absolutely unaccustomed to the inside. This is the only problem, the problem of all problems, the root problem. You can go on solving other problems and nothing will be solved because you are only pruning the leaves, the foliage -- at the most, the branches. But the root is there and the tree will go on growing. It will bring new leaves, new foliage, new branches. In fact the more you prune it, the thicker they will become.

That is one of the most fundamental things the modern man has to understand: for the first time we are capable of pruning many leaves, we have developed the technology of pruning. That's what is called psychoanalysis: it is the technology of pruning the leaves. The more you prune the leaves, the thicker becomes the foliage, the deeper becomes the problem of humanity, the greater becomes the anguish. More and more people are feeling that the whole thing is an absurd joke, the thing called life; it is ridiculous. So many people are feeling it, to different degrees of course. The more intelligent a person is, the more he feels that life has no meaning. And the reason is that we have forgotten how to cut the root which creates all the problems.

The moment life is non problematic, it has significance, it has a glory; something divine in it starts growing. Once problems disappear energy is released, the energy that was involved in the problems, and that energy becomes your growth. That's what we are doing here. We are not concerned with pruning the leaves: our concern is cutting the very root of all problems.

OSHO (TO SATPRIYA): One word having these two dimensions together is immensely significant, it says many things. One: that truth is not outside you, it is your innermost core, your being, the very ground of your being. It says that truth cannot be a conclusion of thought, it is a realization of your existence. In fact to ask "What is truth?" is wrong. The right question is "Who am I?" By knowing oneself one knows the truth. That's the beauty of the word "sat": it is an indication towards meditation. It says "Look within": you already have it! It has not to be searched for and sought anywhere else, it is *in* you, herenow. Even to say it is in you is not right, just approximately right -- it is *you*. The moment you are left unclouded by thoughts and desires, emotions and feelings, when there is not a wave in your consciousness, when the lake of consciousness is absolutely quiet, you arrive at it. Suddenly it explodes like light inside you, a sudden enlightenment that "I am it." One can say "I am God!" -- it is the same: God, truth, being.

Priya means beloved. One has to become a lover of existence. It is not an aggressive quest, it is a love affair. It is not a logical concern but a loving approach. Existence reveals its secrets only to lovers; to unloving hearts existence is unavailable. The key to open the doors of existence is love. Love existence and you will be surprised that existence starts loving you, because whatsoever we give to existence comes back a thousandfold. Become a lover and you will find you have become a beloved.

So these two things are implied in your name: first is meditation -- go in, because it is there; second is love -- love more and more, become love itself because that which is in is also out, that which is within is also without. But one has to start by knowing oneself first, then it becomes possible to know the whole that surrounds one.

We are just like dewdrops, but the secret of the dewdrop is also the secret of the whole ocean, of all the oceans that have ever existed or that will ever exist. Every person is carrying a deep secret, every person is a miniature existence, a temple of God. But begin from the very beginning: begin with yourself.

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Chapter #3

Chapter title: None

3 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910035

ShortTitle: GAWD03

Audio: No

Video: No

AKHIL, AND SIX-YEAR-OLD DAUGHTER PREMO:

OSHO (TO PREMO): When did you arrive?

NO RESPONSE. HE TURNS TO AKHIL.

And how long she will be staying?

AKHIL: Forever.

OSHO: That's good! Come here... come close to me!
People who stay forever, I have to change their minds!

ARIANO, AN OCCULT NAME GIVEN TO CHILDREN BORN IN THE AGE OF AQUARIUS.

OSHO: The age of Aquarius represents peace and brotherhood, it heralds the birth of a new man. The past has been very ugly; man has lived in a very aggressive, violent, inhuman way. The whole past history is worth destroying. It is better not to remember it. It is disgusting, nauseating. It seems almost impossible that man can do such things to other human beings.

War has been our way of life in the past. And because of war we have been taught to hate, to be ready to kill, to murder in beautiful names, behind beautiful slogans. The capacity to love has been destroyed, because a man of love cannot be reduced to a warrior. A man of love is bound to become a sannyasin. To be a sannyasin means to live at peace with existence, in deep love and joy and celebration. And that is going to be the way of life of the new man.

The new man has to change many things. First: all the nations have to disappear from the earth, all the churches, all the races, all that divides humanity has to disappear. The earth has to be transformed into one humanity, into one brotherhood, into one family. That is the task before us, and for the first time it is possible to make it a reality.

In the past it was impossible. Dreamers have always dreamed about it, poets and visionaries and mystics have always talked about it, but the basic science and technology needed to do it was missing. Now it is available; the vision can become a reality.

When the first man walked on the moon, the first thing that he realized was not that "I am an American or a Christian or this and that"; from the moon he could see the earth as one, and a great longing arose in his heart and he called it "My earth." Now, this was not possible before.

Means of communication, television, radio, satellites, airplanes, they have reduced the earth to a global village. Science has done its work, now religion is needed to fulfill *its* task. And that's what we are doing here.

Our effort is to create a new man who is simply a human being, with no adjectives attached to him, neither Christian nor Mohammedan, nor Hindu. He is NEITHER Italian, German, NOR French; he has dropped all those nonsensical concepts. He is neither black nor white, because he knows black and white is only a skin-thick phenomenon. The pigment that makes the difference is not worth more than one rupee, and what is one rupee worth? (LAUGHTER)

The new man has not only to drop these unnatural barriers but a few so-called natural barriers too: for example, the idea of being a man or woman. It seems to be biological and there is a truth in it: there *is* a difference between the physiology of man and woman, but that need not make them different species. That need not create any psychological superiority, inferiority. Spiritually they are not different at all. Just because their organs differ it makes no difference. It is not a difference to make much fuss about; it would be sheer stupidity. The new man will be simply man, neither man nor woman.

A great revolution is waiting for us, and it has been waiting for centuries. Now the right time has come, and if we miss it now then we will be responsible; if we miss it man cannot exist anymore. The old ways have come to the very end. Some new way, some new life-style, some new consciousness is needed to prolong life on the earth.

You have a beautiful name, with tremendous significance. Try to make it a reality -- at least in you, because that is the only way to transform the whole world. Begin with yourself; there is no other beginning.

OSHO (TO SAM): The spoken prayer cannot be heard because God understands no language *except* silence. Hence prayer has not to be verbal, it has to be existential. It is not something that you do, it is something that you are.

To be in prayer means to be prayerful... not praying, not saying something, not asking something, but just being totally in love with existence, feeling one with existence. When there is no separation between you and the whole it is the state of prayer. Prayer is the highest form of love, communion, meeting -- a meeting not of I and thou but a meeting in which I and thou both disappear.

That's where I differ from Martin Buber. He says that prayer is an I-thou dialog. That is utter nonsense. He has not known anything of prayer, he is philosophizing about prayer. He is a great thinker, no doubt, but he is not a man of prayer because what he is saying can be said only by a man who is not in prayer.

Those who have known prayer will not say that it is a dialog. It is not a dialog at all because the twoness, which is a must for a dialog, disappears. It is not an I and thou relationship. It is not a relationship at all, it is union, it is orgasmic union. The I is no more there, and when the I is no more there the thou cannot exist. They dissolve into each other,

they melt into each other; all limits and all definitions disappear. One knows nothing in prayer, except that one is not.

That nothingness is nothingness from the side of the ego but from the other side it is plenitude, it is fullness, it is wholeness, it is holy.

OSHO (TO PATRICIA): Bliss is the climate I want to create for you -- that's what a Buddhafield means. Where so many people are soaring high, it is easier for you to soar. Even the newly born bird, seeing his parents flying into the sky, gathers courage, starts fluttering his wings, becomes aware of his potential. The flight of the mother, of the father in the sky is very seductive. Sooner or later the child-bird is bound to try it and with a few trials and errors he will be on the wing.

That's what sannyas is all about: it is calling you from the egg, calling you forth to come out, calling you out of your closedness. But it is possible only if you see many people who are open, flowing, joyous. Then suddenly a great inspiration happens, that "If it is possible for others, it is possible for me too," and that becomes the seed of great transformation, a new birth.

Patricia means of noble birth. Today you become Patricia, because this is the noblest birth possible! To be born as a disciple, to be born as a sannyasin, is the *real* birth. The first birth is only physical, this birth is metaphysical.

Jesus says: Unless a man is born again he shall not enter into my kingdom of God. Feel blessed that you are born again. Feel blessed that you are on the gate of the kingdom of God: just a few steps, a little courage, and you will be able to enter into the temple.

NIYAZ WILL BE STAYING A MONTH.

OSHO: Do a few groups.
Anything to say to me?

NIYAZ HOLDS OUT TWO EMPTY PALMS AND SHAKES HIS HEAD.

Just be available to me... as open as humanly possible. And when I say "humanly possible" the impossible is included in it. That is the dignity of human consciousness: it can do the impossible. And the only impossible thing that is worth doing is the achievement of self-realization, of knowing "Who am I?" -- because in that knowing one knows all. You cannot know anything else before you have known yourself. Without knowing oneself all knowledge is false, remains futile, an exercise in futility. One gathers much information, but no transformation happens; and what use is it if there is no transformation happening?

Knowing is true only when it transforms you, when it takes you beyond yourself, when it helps you to transcend yourself. The greatest glory of man is to surpass himself -- in that glory the impossible becomes possible.

OSHO (TO PATRICK): Bliss is the name given God by the poets and the mystics, and they know what they are doing.

When you say "God," the idea of a person arises in the mind, and with the idea of a person many things follow; one thing leads to another. Then God becomes a father-figure and you start depending on God. God does not bring freedom to you; on the contrary, he brings slavery. But change the name from God to bliss and there is no idea of any person.

You cannot depend on bliss, you have to create it. It is not ready-made, available somewhere. You have to live in such a way that you start attaining to blissfulness. Ordinarily we live in such a way that misery is created. We have to change our ways. *We* have to take a great radical turn, a one-hundred-and-eighty-degree turn, because the way that creates misery is just the opposite of the way that creates bliss. One has to be very watchful about what one is doing, why one is creating misery, what the causes are, and why one gets caught in those causes again and again -- knowing perfectly well that they create misery, that they are destructive, that they bring darkness, that they create hell around one. Knowing it perfectly well, why does one get caught again and again? One has to be very alert and watchful.

Slowly slowly one catches oneself in the middle of being caught, pulls oneself out, stops cooperating with the misery pattern. This is the first step to destroy the grip of the misery pattern over you. Then the second step is not difficult; it is natural, spontaneous, simple. When the misery-creating pattern is dropped, naturally you start feeling a new kind of lightheartedness, a cheerfulness. You feel like singing, dancing, for no reason at all, and you start living in a new way. That life I call sannyas. Sannyas is not a formality, it is a radical change. It is a total change from misery to bliss.

Once you have become alert that misery is your own work, and once misery disappears, bliss arises in you of its own accord -- it is not your work. You can hinder it but you cannot bring it in. Negatively you are powerful; positively, no. Hence all the great masters of the world have been teaching negative techniques, how to remove the obstacles, that's all. Once the rocks are removed your consciousness becomes a stream, it starts flowing. It starts moving towards the ocean, towards the ultimate.

Remember, bliss is the goal. You can live blissfully without believing in God, but whether you believe in God or not, if you are searching for bliss you will find God too, because God is nothing but the vision of a blissful man. The whole world becomes divine for the man who has bliss in his heart. There is no God, but the whole world starts overflowing with godliness.

OSHO (TO SAT DEVO): The false gods are the gods that man has manufactured. The true God is the God that has to be discovered. You cannot believe in the true God -- all beliefs lead to false gods. The true God is an adventure: you have to seek and search and risk. It is an arduous pilgrimage but tremendously beautiful, risky but thrilling, dangerous but very alive.

The people who believe in gods remain as false as their gods. Their gods are dead and those people who believe in them are dead. It is not an ordinary thing to have the vision of God, it is bound to change you. If you cling to some false notion -- and all the notions given by others are false -- then you will remain false, pseudo. The whole world has been transformed into hypocrisy by the priests, by the so-called great religions, because they are all based on belief, and belief is blind.

One needs experience of one's own. Only trust your own experience, then you are on the right track. In trusting your own experience you will come closer and closer to truth. And when the trust in oneself becomes absolute, unwavering, God is revealed. God cannot be manufactured by the mind; it has to be lived and experienced through the heart. It is a love phenomenon, not a logical conclusion.

OSHO (TO PRAGITO): You are ready for many things! Just don't hold back! All that is needed here is flowing with the energy that is available; nonresistance is all that is needed.

Our mind naturally resists. The mind is a great no-sayer. It is very afraid to say yes because yes means its death. It lives through no, no is its nourishment. And we have lived with the no for so many lives that we have completely forgotten that there is a possibility of saying yes too: yes to existence, yes to yourself, yes to all that is.

To say yes is to be religious. It has nothing to do with belief in a god or belief in a church or belief in a dogma. To be religious you need not have a Bible, a Koran, a Gita: all that you need is a wholehearted yes, a total yes, so that not even a small fragment of no remains somewhere in the heart. When you can say a total yes the yes becomes a flame, a light into you, and it starts guiding your path. No outer guide is needed then; the outer guide is needed only to help you light the candle within.

I am ready to do it. From your side, only one thing is needed: cooperation.

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Chapter #4

Chapter title: None

4 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910045

ShortTitle: GAWD04

Audio: No

Video: No

TOSHO AND THREE-YEAR-OLD SON, FOREST.

OSHO (TO TOSHO): One cannot achieve contentment directly; one can try but one is bound to fail. The more you try to be contented directly, the more discontented you will become because if something is a by-product there is no way to reach it directly; it has to be achieved in an indirect way.

Achieve love and contentment comes as a shadow. Become love and you will find contentment following you. You need not chase it -- it chases you.

(TO FOREST): The forest gives you a sense of primitiveness, of something very ancient. So it is with bliss. Yet paradoxically, the forest is every moment new, fresh, young. So is bliss: as old as possible, as new as possible, eternally new and eternally ancient.

And the forest is always humming -- the hum of the birds, the hum of the insects, the hum of the trees, the wind passing through the pines. The forest is always humming with joy, always singing -- so is bliss.

And paradoxically again, the forest has a silence in it, a silence that is not disturbed by all the singing that goes on there. On the contrary, the humming joy, the singing birds, the wind passing through the pines, all enhance the silence of the forest. They become the background, the contrast. So it is with bliss: it is humming, it is singing, it is celebration... and yet absolutely silent.

OSHO (TO JACOB): You've been chasing bliss for your whole life -- and there's the rub: bliss is a butterfly, a bird that can't be caught; you can only wait until one day you find that it has landed on your shoulder.

It happens only when you are in a state of no-desire, with not even the desire for bliss. That is one of the greatest dilemmas.

It is a natural desire to be blissful, it is instinctive. It is not only man who is seeking bliss, all beings are in search of it, but the problem is that the search, the very search, is a hindrance. It takes you away from the moment, and bliss can only be found here and now.

All seeking and searching takes you away from the present. It creates future. Future is not part of time, future is a projection of our desires. Only present exists; past is memory, future

is desire. They are not part of time, they are part of mind.

Only the present is time, because only the present is real. There are people who are searching for money and there are people who are searching for God; they are not different people, not at all. They are the same kind of people, although down the ages they have been thought to be *very* different, almost opposite to each other. One is condemned as worldly and the other is praised as spiritual, but the truth is that both are of the same category.

It is not a question of what you are seeking; the object of your search makes no difference -- *you* are seeking, that is more important. You can seek God, you can seek money, you can seek power, you can seek bliss, but because you are seeking you will remain miserable. Modern man is seeking too desperately because money has been achieved. Now money is no longer a relevant goal and the mind feels empty. Now the mind is desperately looking for new objects.

Unless the mind finds new desires and new objects, it cannot exist. It exists through desiring, so it goes on creating new objects for you to desire and to rush and to run after. You are running after shadows; you will not find them. You are running after the horizon which exists nowhere; it only appears to. The distance between you and the horizon will always remain the same because it is just an illusion.

The future is an illusion like the horizon. You have been searching for bliss too seriously and that has made your whole life a long long anguish, anxiety, tension.

My message to you is: drop seeking. There is nothing to be sought, there is nothing worth desiring. Let the future disappear from your being and then it is there! Then you can call it bliss, you can call it love, you can call it truth, you can call it God, or nirvana or whatsoever you wish to call it.

I have felt it more and more with the people who come from Esalen: they are searching for bliss too seriously and getting into unnecessary trouble. Hearing, reading that bliss can be found here and now, they try to be here and now. Now that is absurd! You cannot try to be here and now -- trying is always then and there.

You cannot try and be here and now. It cannot be made a program: it is an understanding, a simple understanding, that there is nowhere to go. The Zen people say: Sitting silently, doing nothing, the spring comes and the grass grows by itself. That has to become your *sutra*.

You have done so many therapies, so many groups, and they are all efforts to find something, to change yourself, to become more integrated, more centered, more rooted, this and that -- just new names for old rubbish. This is the whole old spirituality taking on new names, new labels, because the old labels have become out of date; they are no more "in currency." So people don't talk about God -- it looks a little odd.

To talk about God looks embarrassing. People talk about being centered, rooted, integrated. This is the same old game. And the problem becomes more subtle and more complex, when intellectually you understand that, "Yes, bliss can be found only here and now, so now I will try to be here and now." You are putting legs on a snake. You will destroy the poor snake completely: the snake needs no legs.

To be here and now needs no effort: it is a *simple* understanding -- a nonintellectual, existential understanding. It does not need any great logical mind to grasp it, it is a very simple phenomenon. Looking at the futility of desire, one simply recoils from desiring. Not that one starts trying to be in the present: seeing the futility of desire, the desire disappears and suddenly you are in the present. It is a happening.

My suggestion for you is that something more like Vipassana or Zazen is going to help you. You have done enough of encounter and gestalt therapy -- enough is enough!

But this has been the problem with Esalen people: they come full of jargon, modern jargon, psychological, absolutely up to date. They don't talk about occultism and esoteric, theological things -- they bring fresh bullshit!

Up to now very few of them have really proved of much worth. The greater lot has proved to be very ordinary -- for the simple reason that they think they understand. The greatest barrier in understanding is to think that one understands.

Sannyas means dropping all knowledge and becoming a child again.

And the second word, "jacob," means: may God protect you. Don't seek bliss, don't be seriously after it -- I am afraid you may be still seriously after it, that's why "jacob" is good: may God protect you! Only God can protect Esalen people -- there is no other hope!

OSHO (TO GAYLE): Without love one simply drags oneself -- SOMEhow. Life is a burden -- how can you dance? Without love there is nothing worthwhile -- how can you dance? For what? -- there is nothing to feel joyous about and nothing to feel grateful for. If you try to dance your dance will be false and phony and it will simply tire you. It will not nourish you, it will not rejuvenate you.

Love is the source of all rejuvenation, the source of nourishment. Just as the body needs food, the soul needs love. One can dance without love but then it will be only technical because the soul will be missing in it; only the body will be going through empty gestures. One can smile without there being any smile in the heart but then that smile will be painted, just on the lips, an exercise of the lips -- good as an exercise but with no value, with no depth, with no roots in one's being.

Learn the secret of love and you will know all the secrets of life. And the secret is simple: drop the ego and love starts overflowing you. Get rid of the ego, the idea of "I," and suddenly you are an ocean of love; the doors have been opened. And the moment you feel yourself like an ocean of love, what else can you do than be joyous, celebrating, singing, dancing? When life becomes a dance it is spiritual. When life becomes a dance you have known God because it is God who dances in you. But you have to prepare the way for him. Love is the path and the ego is the hindrance. Remove the ego.

The whole work that is going on here is to help you to remove the ego, to help you to see the obstruction that the ego creates. Once you have seen it -- and it is a simple insight, it is nothing very complicated, complex, a simple insight -- once you have seen it it is so easy to drop it because it is an ugly thing to carry, an unnecessary load, an absolutely pathological baggage. It is neurosis, it is psychosis, it is schizophrenia. Once you have seen the whole ugliness of it you can easily drop it; it is no more a great sacrifice. In face to carry it any longer will be a sacrifice.

The secret is simple. The keys are always simple: the locks may be complex, but the keys are always simple. And this is a master key -- it can unlock all the doors of the divine.

OSHO: What is the meaning of your name?

NIHAT: I don't know!

That's the right answer!

First: the moment you say "God," it seems a very faraway thing. That's what they have been saying down the centuries, that God is somewhere above, in the sky, *very very far away*.

But when you say "love," it is very close to the heart; and God *is* close to the heart. All those priests are cunning and crafty. They have been trying to prove that God is far away, because if God is far away, only then can they be the representatives of God, the mediators, the agents.

If God is far away that makes the pope relevant; if God is very close to your heart what is the need of a pope? There is no need of anybody to mediate between you and God. If God is the heartbeat then the Vatican becomes irrelevant, then all churches and all priests lose their profession. They have a beautiful profession, most prestigious, powerful; who wants to lose prestige and power?

The moment you use the word "God," it gives you a sense of person: God becomes limited, becomes defined. But love is not a person. It is a quality, a presence, a fragrance, not a flower; more unlimited, more unbounded, more infinite.

When you say "God," you simply feel impotent -- what to do? But if love is there you can do something about it. It is your innermost nature to be loving. Hence my whole teaching revolves around the word "love."

Jesus says "God is love." I say "Love is God." And you name, Nihat, is beautiful, the sound of it is poetic. Meaning is not needed, in fact all meanings are invented. No word has any meaning -- we give the meaning to it. And it is significant sometimes to use meaningless words for the sheer beauty of the sound, for the sheer poetry -- for no other reason.

And you say that you don't know the meaning of it. That's one of the essential qualities of a sannyasin: to function from the state of not-knowing. If you don't know something, simply say "I don't know." If you know, if you *really* know, only then say "I know." Much of the misery of the world can disappear if people become a little more alert. People go on saying things which they don't know, they go on pretending, *as if* they know. Not only do they deceive others, they deceive themselves too.

People talk about God and heaven and hell and the theory of karma and rebirth; they go on talking about these things as if they know. They go on believing in their own false knowledge and because of this false knowledge they will never be able to attain to true knowledge.

So remember it, always be alert: if you know something -- and when I say "you know," I mean *you*, not that the tradition says, the scriptures say, the priests say.... They may know, they may not know -- that is their business. Their knowing is not your knowing. Mohammed knows, Jesus knows, Buddha knows, but their knowing is *their* knowing. Their knowing has liberated them; their knowing cannot liberate you. Only your own knowing is going to liberate you.

So be very alert, and then you will be surprised how little we know. The more you become conscious, the more you will find that you know less and less and less. When one becomes absolutely conscious one is bound for a big surprise: one knows nothing. And the moment of that experience, that one knows nothing, is a great, liberating moment. It is enlightenment. To know that "I don't know," is enlightenment. One is freed of the mind, of knowledge; one is simply freed from all kinds of concepts, philosophies, religions. One is freedom! *That* ignorance is beautiful. That ignorance makes you a child again, it is a rebirth.

OSHO: Misery is human, bliss is divine. Animals are unaware of both; they are neither miserable nor blissful, they are living in a kind of deep sleep.

Man has awakened a little bit, just a small part of his being has become conscious; hence the split. Animals are total, there is no split, they are one piece. Man is dual, and the duality

arises because a part of his consciousness has arisen from the unconscious ocean. It is just the tip of the iceberg, a very small part, one-tenth of the whole, but it has created a division: the conscious mind and the unconscious mind.

The unconscious mind goes on pulling you towards the animal because it remembers the joys now; it remembers the joys of being animal, of being total. When you were an animal you were not aware of them. It is as old people remember the beauties of childhood. Children are not aware. Only when they lose their childhood do they start remembering that which they had never felt before when they were *really* children.

The unconscious pulls you back toward the animal world; its pull is downwards, backwards. And the conscious is trying to pull you upwards so you become *more* conscious, because consciousness has given you many things. Yes, it has given you anxiety, tension, anguish, but it has also given you music, painting, poetry. And it has given you a dignity which no animal has, the dignity of being conscious. If such a small part can impart so much dignity the desire arises: "If I become fully conscious, how much will now be my glory?" That is the search for buddhahood, of becoming totally awakened, enlightened.

So these two parts go on pulling you. Because of this tug-of-war, misery arises; hence misery is human. And man is always at a crossroad: either you go downwards, backwards.... But you cannot stay there either because whatsoever has happened has already happened and it cannot be undone. You will have to come back again. That conscious part cannot be lost. Hence the only possible way to get out of misery is to become more conscious.

The more conscious you are, the more and more you feel bliss arising in you. The day one is fully conscious and there is no nook and corner of one's being which is dark, when one is luminous, when one has become light, each act is done in full awareness -- one even sleeps in full awareness. That has been the goal down e ages. This is the real search of religion: how to come to a point when you can sleep and yet be alert. Right now the situation is just the opposite: you are awake and yet asleep. The day it happens one has entered into the world of the divine, the world of God, what Jesus calls the kingdom of God, and Buddha calls nirvana.

This has to be your work on yourself: become more and more conscious, make every possible effort in transforming your unconscious mind into consciousness. Walk consciously, sit consciously, eat consciously, talk consciously, listen consciously. Let consciousness be spread all over your life, twenty-four hours a day be engulfed in it. And then one day that blissful moment arrives when it becomes natural, spontaneous. That day is the day of rejoicing -- one has arrived home!

LETIZIA IS LEAVING FOR A SHORT WHILE.

OSHO: And then you are coming forever? (SHE NODS)
Come forever... that's good!

LETIZIA: I AM VERY MUCH AFRAID!

Everybody is afraid of love, as afraid as people are of death, because love and death are two sides of the same coin. So fear is natural, but the risk is worth taking.
Help my people there. (HE HANDS HER A BOX)

Keep it with you, and whenever you need me put it on the heart: it will immediately make you very much afraid!

OSHO (TO LINO): When did you arrive? (TEARS) Good!
How long will you be staying?

LINO (TEARFULLY): AS LONG AS PO-PO-POSSIBLE!

You will not be able to leave! This is not the way of a person who can leave!

LINO: OHHH!

You are finished! (chuckles) Come closer to me... just the last touch!
Good, so you have arrived! It is beautiful.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #5

Chapter title: None

5 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910055

ShortTitle: GAWD05

Audio: No

Video: No

OSHO (TO MANFRED): Peace cannot be cultivated from the outside, it has to grow within you. It has to be your fragrance; not your character, but your conscience. One can become a man of peace by cultivating a certain character, by imposing a certain discipline, but deep down there will be turmoil, and all that is repressed will wait to take revenge.

If something is cultivated from the outside it always divides you into two. Then the outer and the inner are always in conflict; that is the root cause of all schizophrenia. Schizophrenia is not a disease that happens to a few unfortunate people, it is almost the normal state of humankind. And the reason is that we have been told to cultivate good qualities: virtue, peace, love -- but all these things are impossible to cultivate, you can only pretend. You will be phony, and to be phony is to be in hell, to be phony is to be as far away from God as possible.

Hence I give you the name, Dhyana Manfred. The peace has to arise out of deep meditation. You are not to bring it, it has to happen to you. And if you can be meditative, if you can learn how to be silent, without thoughts, then peace is a natural atmosphere around you. It is a climate that follows you wherever you go. It becomes your shadow.

ANAND LESLIE, A DWELLER NEAR THE FORT OF BLISS.

OSHO: Without bliss one is like a boat without anchor or course, tossed about on the ocean of life. Without bliss a man is almost without any shelter. Without bliss a man is accidental, driftwood. Without bliss a man lives a life of unrootedness. Without bliss a man is without light, without love, without God. It is bliss, the milieu of bliss, that makes *all* great things possible.

Bliss creates a citadel around you. It protects you, and it protects you in such a way that it never hinders your freedom. Otherwise protection can be had at a great cost. One can be protected but one may lose one's freedom. One can be secure but one may be dead because of the security arrangement.

Bliss keeps you alive, more alive than ever, flowing, more flowing than ever. Bliss is a very paradoxical state: it is security in insecurity. It is action in inaction. It is love without love falling to the state of relationship. It is joy unmixed with unhappiness. It is pure paradise. It is innocence that knows; it is ignorance that is full of light.

The whole effort of sannyas is to help you discover your bliss. It is there inside you. You have not lost it, nobody can lose it; it is our intrinsic nature. We are born with it but we have forgotten it, we have lost track of it. We don't know where we have hidden it. It is hidden somewhere inside us, in our deep unconscious. It is hidden like a treasure -- it has to be unearthed.

That's the whole process of sannyas: unearthing the treasure that you are and that you are meant to be.

OSHO (TO LEELA DEVI): The Western idea of God is that of a creator, a serious creator. The Eastern idea of God is that of a player, a nonserious player. Existence is a play of consciousness. It has not to be taken seriously, it is fun. That's why in Eastern religion there is no idea of original sin. There cannot be, they won't fit together. The idea of *leela* and the idea of original sin cannot fit with each other.

Original sin means God is very serious about things. If he is disobeyed he is going to punish you. It is not fun, it is serious work. And it is not only that he punished Adam and Eve, he has been punishing humanity since then. He must have felt really offended, the wound has not healed yet. It seems he cannot forgive, it seems that he cannot even forget. The whole concept is ugly, and because of that concept Western religion and the saints that it has created are very serious, sad, somber people, people with long faces. They cannot dance, they cannot sing -- because it is a question of life and death. God has to be obeyed word for word: a little mistake and you fall from grace.

But in the East there is no idea of God as a dictatorial force: he is just a player. And he is not outside you, he is inside you; he is inside everybody. The whole of life is taken as a game; hence Eastern religion has the quality of sportsmanship. There is no question of original sin, there is no question of sin at all. Yes, mistakes are possible in a game but you cannot commit sins. Errors are possible but you cannot be condemned for errors and mistakes -- they are human. Hence the Eastern God is tremendously compassionate.

The Old Testament God says: "I am a very jealous God." That is impossible for the Eastern mystic to understand -- that God can say such a thing: "I am a very jealous God." If God too is jealous, then what to say about man and his jealousies?

In the East a man becomes divine only when he is no longer jealous, a man is thought to be enlightened only when he is no longer jealous. Jealousy is a by-product of the ego and when the ego disappears jealousy disappears. You cannot offend a buddha. Whatsoever you do you cannot offend him.

In Japan they make a particular doll; the doll is called a *daruma* doll. Daruma is the Japanese name of one of the greatest buddhas of the world, Bodhidharma; from *dharma* comes daruma. The doll has a beauty about it: you can throw it any way but it always lands up in a buddha posture. Its bottom is heavy so you cannot topple it. You cannot put it sideways -- it will sit up again. You can throw it upside down but it will always come rightside up. That doll is a beautiful message. It says that that's how a buddha behaves: you cannot offend him, you cannot topple him. Whatsoever you do he is always okay. He is always in his stillness, in his silence.

This is possible only if life is taken as a *leela*, a play. Your name means goddess of play. Let it become a reality, let it become your very lifestyle.

OSHO (TO INGE): Close your eyes!

LOVE, THE SOURCE OF CREATIVITY -- PREM INGE.

If you are in love you are naturally, spontaneously, creative; if you are not in love you are not only uncreative, you become destructive.

Millions of people live without love; hence there is so much destruction in the world, so much anger, violence, hatred. Very rarely do you come across a person who is really creative. Even people who are known as creators are not real creators. Out of one hundred poets, ninety-nine are not really creators... composers maybe, but not creators. Maybe they are clever with words, able to arrange words in rhythms, but they are not creative.

Creativity means that you become a vehicle to God. You are no more there. God functions through you. You allow him space to function -- that's what creativity is. When something starts flowing through you which comes from the above, from the beyond, which you cannot claim as your own, then you are creative. But the door to the beyond only opens in love. Then the whole sky is yours and all the stars start dancing in you.

Love deeply. It is not a question of relationship. Love is a way of life. *Be* loving -- to the trees, to the animals, to the birds, to the rocks, to the pebble. It is not a question of to whom, it is a question of your heart throbbing with love. It has nothing to do with the object of love but with the subjectivity of love.

Then suddenly you have the Midas touch: whatsoever you touch becomes golden. Small things in your hands become extraordinarily beautiful. Your actions, ordinary actions, start having the quality of the extraordinary. Then whatsoever you say is poetry and whatsoever you live is music. Even while you are asleep your energy is in a celebration.

Love is my fundamental approach towards life. If life can be looked at through the eyes of love, life disappears and God is found. If life is looked at through the eyes of logic, even life disappears and there is only matter left. These are three possibilities: through logic the world becomes just matter; through love it becomes divine, it becomes consciousness; and between the two, it is life, a little bit of matter and a little bit of consciousness, because we are in a state of hesitation, divided.

It is because we are divided that life is divided in two: matter and mind. It is our division reflected by life, echoed by life. When we are undivided... and there are two ways to be undivided: either be undivided through logic... but then you will miss all that is beautiful, then life becomes very grey; it loses all color and all joy. It is all matter, and matter is meaningless. Matter can't have any meaning. Meaning needs consciousness.

Look through love and matter disappears and we are living in an ocean of consciousness. With that vision, oceanic joy arises in you -- unbounded, infinite. Out of that joy is creativity. How long will you be here?

INGE: AS LONG AS NECESSARY.

Good... be here as long as possible!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #6

Chapter title: None

6 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910065

ShortTitle: GAWD06

Audio: No

Video: No

ASANGA, SAMAPATTI AND TWO-YEAR-OLD SAMVIDA -- HERE FOREVER.

OSHO: Forever? -- that's good! Start working....

OSHO (TO PATRICIA): It is only through love that one becomes aware of the beyond, of that which transcends all boundaries, of the divine, of God. The very awareness that God exists brings honor -- nothing else can do it. The moment one feels oneself surrounded by God, then there is glory in life, great splendor.

We are carrying the splendor inside us -- it has to be released. We are unaware of it: of the great dignity of being, the great dignity of just being. Just to be is more than one can ask for. In giving you life God has given you all, and in giving you the capacity to love, he has given you the way to seek and search for him again.

Logic takes you away from God, love brings you closer. It is very easy to be logical; it is very difficult to be loving because logic is an ego trip and love's first requirement is egolessness. Unless one evaporates and becomes simply a loving energy, a circumference with no center at all, a pure circumference with no ego at all, as if one is not yet born; as if one is still in the womb.

This rebirth is sannyas. It brings glory, honor. It brings tremendous beauty, incredible joy. It makes life meaningful, significant, a song and a celebration.

OSHO (TO MARION): Man is a potentiality, a possibility. We can miss it millions miss it, and the reason why we miss is very simple: we think that we have already attained life. *We* make birth synonymous with life -- that is our fundamental misunderstanding. Birth is only an opportunity to be alive, it is not synonymous with life. One can live a very unalive life. One can go on dragging; one can go on moving through life in deep sleep, one can be a somnabulist.

In fact that's how man is: a machine. Man is not yet alive, has not yet been touched by God, has not allowed God to touch him, has not been available to God. Hence we carry great seeds which can become trees and can blossom, and a great fragrance can be released into existence. We can beautify existence, we can be a grace and a blessing to existence, but that rarely happens -- only once in a while is there a Jesus, a Buddha, a Zarathustra. But millions

and millions of people are born and die without living at all.

To be a sannyasin means being aware of this basic misunderstanding. Once you are aware you start seeking and searching for a second birth; and the second birth becomes possible only through meditation; hence in old, ancient scriptures, meditation is called the real mother.

Jesus says to his disciples: Unless you are born again you will not enter into my kingdom of God. In the East, the person who has attained to God is called *dwija*, twice-born. The second birth releases the fragrance.

And by meditation, concentration is not what is meant. Concentration is of the mind. It has its own utility: it is needed in scientific work, in accumulating knowledge. It is useful -- I am not against concentration -- but it has its own limitations. It cannot take you beyond the mind; it is a mind effort.

Meditation is not contemplation either. Contemplation is a little higher than concentration. If concentration is at the very center of the mind, contemplation is at the very circumference of the mind. It is more subtle. One has to be more artful, more intelligent, to be contemplative. Concentration is a little crude. It is needed by the beginner, in the schools, colleges, universities. But when one has become capable of concentrating one starts moving towards contemplation. Contemplation means an effortless awareness; concentration is great effort, it is almost forced, violent. Contemplation is nonviolent, more fluid, less enforced, more relaxed.

But meditation is still higher. It goes beyond the mind. Meditation is a state of no-mind; it is neither at the center of the mind nor at the circumference. It is simply not of the mind -- it is watching the mind from the outside.

That is exactly the meaning of the English word "ecstasy" -- to stand out. To stand out of the mind is ecstasy, and that's what meditation is. Just be a watcher from the outside, no more a participant, no more identified with the mind -- just as one watches the traffic on the road, sitting silently by the side under a tree: who passes is not the concern. One simply watches whatsoever is happening, with no like, no dislike, no justification, no condemnation, with no prejudice at all.

When one can watch the mind without condemning it, without appreciating it, without saying "This is good" and "This is bad," and "This I don't want" and "That I want," without uttering a single statement about the mind, when one can watch it in deep silence, that is meditation. A miracle happens with meditation, and it happens only with meditation: when you are simply standing out, not participating, no longer active in any way, utterly inactive and silent, the mind disappears. Slowly slowly it goes farther and farther away, slowly slowly you hear only noises coming from a distance; and suddenly a moment comes: there is no mind. It has faded out, it has withered away.

And when the mind is not there and you are left alone without the mind, the fragrance is released. You have come home, you have become fulfilled. The one-thousand-petaled lotus of your being has opened. You have offered your fragrance to existence. That is prayer. That's the only gift we can give to God, and that is the only gift which can be accepted by God.

HIROSHI, TEN YEARS OLD, HAS BEEN AWAY FOR EIGHTEEN MONTHS.

OSHO: You have grown up a lot!
Just remember one thing: don't be a great fighter with the kids! Right?
You are a warrior... but don't!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #7

Chapter title: None

7 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910075

ShortTitle: GAWD07

Audio: No

Video: No

JIGYASA, WHO WAS RECENTLY VERY ILL, WILL BE LEAVING TOMORROW, SHE TELLS OSHO.

OSHO: Everything will go well. When will you be back.

JIGYASA: AS SOON AS I CAN.

You will be back within three months... you will be perfectly okay. You have come back from the other world, so it is good. I was afraid sometimes whether you would survive or not, but you managed to. Just go and rest and come back!

A SEVEN-YEAR-OLD GERMAN FOR SANNYAS

OSHO: Come here, Andreas!

Sit, close your eyes... REALLY hard!

VEET AMO, HIS FATHER, INTERPRETS.

Mm, he is doing perfectly well.... (TO ANDREAS) It was a great ordeal but you passed through it!

PREM ANDREAS: LOVE IS THE MOST COURAGEOUS PHENOMENON IN LIFE.

It really needs guts to be in love, because to be in love is to disappear as an ego. To be in love is to disappear as an ego. To be in love is to be nothing, nobody. Unless one is ready to be nothing love is not possible. Love grows out of your inner nothingness, it is the flowering of nothingness. It is not an ego trip -- hence whatsoever goes on happening in the world in the name of love is not love. It is just the opposite of it because the basic requirement is not yet fulfilled. The basic requirement is to experience yourself as nothing. That's what meditation is all about: the method of destroying the ego. Once the ego collapses you come face to face with yourself and that experience blooms into love. You start overflowing with grace, with

compassion.

Help him from the very beginning to be more and more loving, and the only way to help him is to be loving. Become nothing. Children almost always fall into the trap of the parents. If the parents were wrong somewhere, the children are bound to repeat it -- sooner or later it is going to happen. If the parents are absolutely in a right state of inner being the children will catch hold of it -- it is infectious.

Help him to be courageous and to be loving -- that's all parents can give to a child, the greatest of gifts.

ZAREEN, WIFE OF LOCAL DENTIST, DR. MODY.

OSHO: Hello, Zareen! I have been waiting and waiting for you, but I was absolutely certain that you were coming!
What is the meaning of your name?

ZAREEN: GOLDEN LIGHT....

Prem means love. And love is my message, my whole gospel, the very core of what I have been teaching and doing. As far as I am concerned humanity is suffering from lack of love. All other problems arise out of this problem. Poverty can disappear within minutes, poverty is not really a problem -- it is just that love is missing! We have the technology to make the whole Earth a paradise but nobody has that heart that can share, that can make an effort to make the Earth a paradise. On the contrary the whole scientific growth and technology is being used to destroy. Seventy percent of every nation's income is being used to destroy. Seventy percent of every nation's income is being wasted on the army, defense. Although the governments call their armies defense, it is a false name: they are all meant to be aggressive and attacking. The defense ministries of all the world are really *attack* ministries, not defense at all.

Man *can* be immensely happy. Nothing is missing, the world is full of all that is needed -- the stars and the trees and the rivers and the mountains. It is just that somehow inside man something very essential is lost. Man has forgotten the language of love. He lives through competition, conflict, anger, jealousy, possessiveness -- and these are the enemies of love. All these poisons destroy the nectar of love.

A sannyasin has to drop all that is against love, that goes against love. Slowly slowly, as the barriers are removed love starts flowing, because it is our very nature. It is not something to be brought in from the outside, it is already there. There are just a few obstructions which we have to unlearn. Once that happens love becomes a golden light. Then your name will become a reality to you.

It is a light that not only lights your path, but can light many other people's path. And it is a light by which one becomes aware of God's presence. *We* are living in darkness; hence we can't see God. We have eyes and God is present but the light which can become the bridge is missing. And love is the only light. It is love that becomes a prayer, it is love that one day becomes the realization, the ultimate realization of God! And certainly when love explodes.... Kabir says, "it is as if a thousand and one suns have arisen suddenly in your being." There is so much light and it *is* golden. But the alchemy is through love, the transformation is through love.

I teach meditation only as a help towards love, as a means -- love is the goal.

Would you like to say something to me?

ZAREEN: YOU SAY TO BE IN THE WORLD AND NOT OF THE WORLD. THAT'S MY BIGGEST PROBLEM, BECAUSE I AM IN THE WORLD.

Now you will be able to be there and yet not there. From this moment I will reside in you. In fact I entered long ago. I am a thief!

You will soon be able to be in the world and not of the world, and that is that is the real art of sannyas. Yes, there will be problems and challenges, but each problem can be transformed into an opportunity for growth, and each challenge brings a new sharpness to your intelligence. Yes, sometimes one feels very shaken, scared, afraid that one may fall, afraid that one may not be able to cope with the reality of the ugly world. But my experience is: as your love grows, as meditation grows, as your understanding grows, all those problems become very small, very tiny. You will see it happen soon.

And finally you are to end up with me here in my commune. That day is not far away.

OSHO (TO SHIGERU): Anything that brings bliss to you is a nourishment to the soul. And it is not only that people's bodies are starving, their souls are starving far more.

So from this moment be alert: choose bliss as much as possible. Avoid misery; never cooperate with any misery that surrounds you sometimes. It's bound to surround you, just like clouds come one day and another day it is very sunny. Watch the clouds, watch the sun, and remember that you are separate from both. Dark moments come, light moments come -- we are moving on a wheel of day and night, birth and death, summer and winter -- but if we can remember that we are not *any* of these then bliss arises. Then one is suddenly at peace with oneself and at peace with existence. That is bliss -- that harmony, that accord, that attunement.

And once you have learned how to be blissful your soul starts growing. Otherwise it remains a seed, it never becomes a tree, and unless the seed becomes a tree and the tree blooms and brings much fruit, life is a wastage.

OSHO (TO WILLEM): The whole attempt to force nature, existence, is futile, because there are secrets which can be revealed only when you are in a nonaggressive mood. There are secrets which are revealed only to the sannyasins and not to the soldiers. There are secrets which can only be revealed to you when you are absolutely absent -- just a nothingness, a prayer, a love, with all the doors and all the windows of your being open... just an awaiting, a receptivity, a womb. Then one becomes pregnant with the unknown and the unknowable God.

That's what the meaning of your name, Satyam, is. Be receptive, be loving, and trust nature that has given birth to you. You are its extension, you are not separate from it. It cares for you; it protects you, in life and in death. It is your security, the only security there is. Feel secure, at ease, relaxed, and one day when the mind is completely silent truth happens. It simply comes like a ray of light into the darkness of your existence, and all is revealed.

DHYAN KIRTI'S FIRST VISIT TO POONA

KIRTI: I WRITE POETRY, BUT THERE IS A LOT OF CONFUSION IN THE WAY; A LOT OF ANGER COMES THROUGH.

OSHO: That will be gone. Just pass through a few groups, mm? You will be exhausted of all anger!

KIRTI: OKAY! (GRINS BROADLY)

Even Bein' Gawd Ain't A Bed of Roses

Chapter #8

Chapter title: None

8 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910085

ShortTitle: GAWD08

Audio: No

Video: No

SILVIA, HERE FOREVER, WITH HIS THREE CHILDREN -- CAPUCINE, NINE, AND HER TWIN SONS, THIBAUT AND JEREMY, SEVEN.
CAPUCINE: LOVE FLOWER.

OSHO: Love *is* a flower, and the most beautiful of all. It is invisible because it grows in the heart, but its fragrance is felt even from the outside. It opens in the heart but its fragrance goes on spreading; it reaches to other people too. And it has so much fragrance that it can fill the whole of existence. Whenever there is a man like Jesus or Buddha whose heart has become a flower of love, the whole existence is blessed.

(TO THIBAUT): Cowards cannot love; only the courageous can love, because love needs surrender, love needs the dropping of the ego. When you can forget yourself totally, then only does love arise. The coward lives in fear, in constant fear of death, and the basic requirement of love is death of the ego. Hence love needs courage. The flower of love can open up only in the soil of courage.

(TO JEREMY): We can forget him, we can keep him behind us, but he is bound to possess us sooner or later. One can escape from God for the time being but he is bound to take over because it is not only that we are searching for God, God is also searching for us.

We are lost children of God, and just as the mother will go in search of the child who has been lost in the marketplace, God goes on coming into the world. Just as the shepherd goes to search for the sheep which is lost, God goes on coming into the world, sometimes as Jesus, sometimes as Buddha.

Love is the base if you want to be sought by God, if you want to be possessed by him. If you want him to become a guest in your heart then you have to create the space called love. Love is the greatest space -- it is the whole sky. In love you become vast, unbounded, and God can enter you only when you are vast and unbounded.

OSHO (TO FRANK): Bliss cannot exist without freedom, neither can freedom exist without bliss. They support each other, they nourish each other.

A sannyasin has to be aware of this because there are people who seek bliss without

seeking freedom. They will never find bliss; they will find more and more misery because in their search for bliss they will create many bondages, many prisons for themselves. There are also people who seek freedom without seeking bliss. They will not find freedom. Their freedom will be empty, kind of negative; it will not have anything in it. Without bliss it is just an empty well without any water. It looks like a well but it cannot quench your thirst. In seeking freedom without becoming aware and alert about bliss people go on missing all the possibilities where bliss could have been found; hence they become more and more miserable.

A sannyasin has to be alert that both things are not separate, that if you want to be blissful you have to be free; if you want to be free, you have to be blissful. Let them become one single goal. Search for them together -- that is the only possibility of ever arriving.

OSHO (TO CORDULA): A man without love is dead, is ice cold; his energies are frozen, not flowing. He is not really born yet.

Unless one becomes part of a loving experience, unless one becomes love itself, one is not really born, one remains cold and dead. With love comes warmth and with love life starts moving in you, that's why you become warm. Energies start flowing; you are no longer frozen, the ice starts melting.

Love makes you less and less material and more and more spiritual. Ultimately love brings you to a point where you are no longer a body but only a soul, just pure energy, vibrating, pulsating, in rhythm with the whole. That's the experience that religions have been searching for down the ages. You can call it God, enlightenment, nirvana, or whatsoever you like, but the experience is of pulsating with the whole; not lagging behind, not pulsating with your own personal rhythm but becoming part of the total so totally that you cannot say "I"; the word "I" becomes irrelevant. You are just a dewdrop falling into the ocean. In that moment bliss arises because you are at peace with the whole, in tune with the whole. This harmony is bliss, this accord is bliss. And then you are no longer just a small heart beating in your body; you become part of the great heart, the heart of the whole universe. You beat with it; its beat is your beat, its life is your life. You become oceanic: the dewdrop disappears in the ocean and becomes the ocean.

The warmth that arises in love is the beginning of the melting. The ego can exist only when you are frozen and cold. As you become warmer, the ego starts evaporating.

Let love happen, because that is true birth; and a sannyasin has to become pure love -- love for love's sake.

OSHO (TO BETH): It is only by becoming blissful that we become ready to receive the ultimate guest in our being. We can become God's houses, his temples, only through great bliss, not through small fragments and the momentary joys which come and go. The great bliss is when one remains, abides in it forever, when it becomes just like breathing: it is with you all the time with no effort. If effort is needed it is a small bliss, a momentary phenomenon. You are bound to lose it because you cannot remain in a strain twenty-four hours a day. It will become a tension on you.

Hence I don't teach that one should try to cultivate bliss; bliss cultivated is a false thing and takes too much toll, and unnecessary tension is created.

Bliss has to be a spontaneous happening. You cannot create it, you can only allow it to happen. So all the work that goes on here is not to create bliss but just to remove the obstacles in its path. The whole work consists in [text missing?] and in creating bridges. Once

the walls are gone and the bridges have been made bliss comes dancing to you. And it does not come from the outside; the paradox is that it arises from your innermost core.

Ordinarily we are not bridged with ourselves. That's the whole problem of alienation: we have become outsiders to ourselves, strangers to ourselves. A gap has arisen between our real being and our so-called personality. The personality has to be dissolved, because the personality consists of walls and barriers and rocks. Once the personality is gone you explode in bliss.

That bliss is the great bliss, the real bliss -- *anand*. Then it remains, then it is simply your flavor, then it is simply your life, your being. That is the moment that God enters. Bliss makes you a house of God, a temple of God. Bliss makes you sacred, holy.

But down the ages people have been taught to be very serious, to be sad. Sadness, seriousness have been thought to be somehow religious, spiritual. It was not true, that's why humanity has not been transformed. Only the pathological people became attracted to such ideas -- ill people, somehow unhealthy, unwholesome -- because they could find an excuse for their sadness, a beautiful excuse: that they were religious. They could find a beautiful rationalization for their seriousness. Their disease became decorated with diamonds.

In the past, ninety-nine point nine percent of religious people have been pathological people, really psychotic, neurotic, schizophrenic. I am teaching a totally different kind of spirituality, a healthy spirituality; a spirituality which accepts the world in its totality; a spirituality which does not deny the body; a spirituality which knows no denial, which accepts everything. Of course everything has to be transformed but it can be transformed only through acceptance, not through rejection, not through repression.

And I teach you to be playful, to be cheerful, to be joyous for no reason at all. To me laughter is as valuable as prayer -- or even more valuable because a man who can love and who can laugh and can rejoice is closest to God. He knows really how to pray without praying.

OSHO (TO HELMWARD): God is the protector. Drop all anxieties, because God is the protector. Don't be afraid of anything, because God is the protector. Live in joy because it is *our* world, it belongs to us; it has been given to us by God. Live your life intensely, passionately, totally, because that is the only way to thank God. If we use his gift joyously, that is gratitude.

The modern man is the most afraid man we have ever known in history, the most anxious, anxiety-ridden. The modern man has one thing very specific about him: his anguish. And the reason is that we have denied God, we have declared that God is dead. It is not only Friedrich Nietzsche's declaration; Friedrich Nietzsche only represents the whole of the modern mind.

If we say there is no God then naturally there is anxiety because we are left unprotected. The ancient man lived in tremendous joy because he was absolutely certain that God was there looking after him. He was not alone in a cold world: there was some universal energy, consciousness helping, supporting, nourishing him. He was not uprooted. We are uprooted; hence the foliage has disappeared, the greenness has disappeared, flowers no longer happen to us. There is no fruition, no fulfillment.

This has to be your meditation: that God is there, constantly protecting you. Then whatsoever happens is good because it happens through him. Let this be your trust and your faith and you will be surprised: this trust will become your transformation.

ERNST BECOMES DEVA GITAM

OSHO: Life is not a problem, it is a mystery. A problem can be solved, a mystery is insolvable. A problem has to be tackled through logic and the mind, a mystery has to be encountered through love and the heart. When you solve a problem you feel you have conquered a part of existence. It makes you more egoistic; hence the modern ego. It is too much, it has become a heavy rock. Everybody is carrying it and it is becoming more and more heavy every day because science goes on giving you solutions to problems and indirectly goes on suggesting to you that sooner or later we will have solved all the problems. Then there is no God; if there is no mystery, there is no God. God is another name for the mysterious and the miraculous.

But to approach life through logic means reducing every mystery to a problem. Logic reduces every mystery to a problem because it can only tackle problems, that is its expertise. But life is *not* a problem at all. It is a mystery to be loved, to be lived, to be sung, to be celebrated.

Hence sannyas is not of the head, it is of the heart. It is not science, it is religion, it is mysticism, pure mysticism. Science demystifies life, sannyas *re*-mystifies it. I will take all solutions away from you and I will make you aware of many more mysteries that you are unaware of, mysteries which are going to remain mysteries forever. But once your heart has known how to dance with mysteries without creating problems your life becomes a continuous joy, a tremendous ecstasy.

That's the meaning of your name: become a divine song, a divine celebration.

OSHO (TO PRITO): One has to be two things: at the center, bliss, at the circumference, love; inside, bliss, outside, love. Love is the outside of bliss; bliss is the inside of love. Hence bliss can happen when you are alone, but love needs sharing, love needs togetherness.

The whole past history of humanity is the history of a long failure, an exercise in utter futility, and this has been the reason, because we tried to do the impossible. Either we wanted to save the outside, so people tried to be loving.... But how can you be loving if you are not blissful? And how can you be unloving if you are blissful? They both happen simultaneously.

And that's my effort: to introduce both together to my sannyasins. So in meditation be alone and enjoy your aloneness, but don't become shut up within yourself. Don't become an introvert; that is pathological. Keep your doors and windows open so that the sun can come in and the rain and the wind. And don't become a prisoner of your aloneness; come out of it sometimes, dancing, singing. Love people, relate with people. Both are not opposites but complementaries, and both help each other. The more you love, the more blissful you become; the more blissful you are, the more you can love.

So my sannyasins are not monks. My sannyasins are neither worldly nor otherworldly because we don't divide: it is one universe, one solid universe. And we don't divide it into the material and the spiritual, into the lower and the higher, the mundane and the sacred; we simply don't divide. We accept the totality as it is and we try to live it in totality.

If this experiment succeeds, this experiment of living life in its totality, then humanity can be saved; otherwise there is no hope. By becoming a sannyasin you are not only doing something good to yourself; you are doing something immensely valuable to the whole of humanity's future.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #9

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HIS MOTHER ALREADY A SANNYASIN, TWO-AND-A-HALF-YEAR OLD CEDAR.

OSHO: Everybody is happy with you!

CEDAR: I got liddle mala... I got *liddle* mala!

This will be his name: Swami Anand Cedar....

CEDAR: I got liddle mala!

Osho paused and studied the excited pink face.

Can you wait a minute?

(much laughter)

Anand means bliss and the cedar is an evergreen that has a fragrant wood. In the East, particularly in Lebanon, the cedar represents the soul of man. It represents eternity, because it is the longest living tree in Lebanon. It also represents the ambition of man to reach the stars, because it is the highest tree in Lebanon.

CEDAR: Oshoo! (softly, curiously and continuously)

... It also represents essence, because it takes the longest time to grow....

CEDAR: Oshoo... Oshoooo! (wondertruck)

And bliss is also a tree, ever green....

OSHO PAUSES TO GLANCE AT CEDAR AND TURNS TO HIS MOTHER WITH

THE SHEET OF PAPER BEARING THE SANNYAS NAME. HE MENTIONS CEDAR INDIRECTLY IN THE DISCOURSE A DAY OR SO LATER:

Just a few days ago, a small boy took sannyas. I had to ask him "Can you be silent for one minute so that I can explain your name to your mother?" But he was not even able to be silent for one minute.

Small girls come and I say to them "Close your eyes and sit silently." They sit so beautifully... they can sit for hours. When small boys come and I say to them "Close your eyes," they have to *clench* their eyes! They are afraid that if they don't do it enough their eyes will open. They are so curious about what is happening, what is going on outside.

When small girls take sannyas they look at me, and the boys -- they look at Krishna Bharti and his camera! They are looking at people: What is the response? -- are people laughing, enjoying, watching? They are great performers and have great curiosity which constantly keeps them tense.

Osho (to Jeannine) : If it comes, it comes, if it does not come we have to be patient, waiting, trusting. A created love is a false love. Only when it comes as a grace of God does it have beauty and truth. Then it is something which transcends death and time and mind.

When we create love it is just an impotent gesture. We can talk about it, we can even act, but it will be without any soul. We can even deceive others and ourselves -- and that's what millions of people have always been doing. In the name of love something very false is current, because we never allow God, we never become available to him so that he can descend in us. Only when God descends in you does it become love. When God touches your heart you have a totally different beat and a different rhythm. You are reborn; and with you is born love. Then love is nothing but prayer. Then love is a blessing to you and a blessing to the whole of existence.

When God is gracious to you he is gracious to the whole existence through you. In a Jesus, in a Buddha, in a Zarathustra, that's what has happened: the beyond has penetrated into the dark, dismal world, into the world of misery, into the world that we have created. *It* is ugly, it is hell, it is insane. Love brings sanity, health, wholeness; but remember it is always a gift of God. One attains it not by doing anything but by being in a state of non-doing. Just being silent, still, with no effort, with no ambition, with no goal... that's how one becomes rooted in the present. And the present is the door to the divine.

It is from the present that you move into God and God moves in you; that movement of God in you and your movement in God is love. Love is the most precious experience of live. If one has known love, one has known all.

Osho (to Reta) : Unless one is full of light there is no possibility of bliss. Light itself is transformed into delight. Hence those who seek bliss directly can never find it, but those who seek light, they always find bliss. Bliss is a by-product of the experience of light; hence meditation becomes immensely important. It does not give you bliss directly, because there is no way to reach bliss directly. Meditation disperses your darkness. Meditation releases your

inner potential of light. You become full of light and the moment you are full of light suddenly there is bliss. It follows light inevitably. Hence the word "enlightenment"; it simply means one who has become total light. And bliss is a by-product, a consequence.

Seek light: you will find both light and bliss. Seek bliss: you will not find bliss and you will remain miserable. The more you seek, the more miserable you will become because the more you seek, the more you will experience the failure, the frustration. The more you seek, the more you will be full of expectation. And each time that expectation leads nowhere great frustration arises.

That is the misery of the modern man: he is seeking bliss *directly*. Hence for the first time man is so miserable. He has never been so miserable before, and ironically, he has all that man has always wanted and never had. Science and technology have made available to man all the comforts possible. Now this is the moment to be blissful but man is living in such despair that his most fundamental question is no more God but suicide. His most fundamental question is no more concerned with transformation, enlightenment, meditation. He is obsessed by madness. He finds himself surrounded by madness everywhere and suicide seems to be the only solution to finishing with all this.

This is the lowest rung of the ladder. Now there is nothing lower than this, hence we are coming to a moment when humanity will either disappear because of the despair -- it will commit a global suicide, a third world war -- or it will start rising on the ladder again to new altitudes of being. But then the search has to be changed: it has not to be a search for bliss but a search for light.

It has always been so -- through the whole past of humanity light has been the search, the goal. It is light that is called god; god and light are synonymous. It is light that is called nirvana; light and nirvana are synonymous.

So remember it: bliss comes only as a consequence. One can forget all about bliss. Meditate more and more, go deeper within yourself so that slowly slowly, the sleeping soul is awakened. When you are awakened there is light the dawn has arrived. Bliss will follow inevitably, just as when the sun rises birds start singing -- not vice versa. It is not that birds start singing so the sun has to rise. The sun rises and the flowers start opening -- not vice versa, that the flowers open and the sun has to rise.

Exactly like that let light happen first and the birds will sing and the flowers of bliss will bloom.

Osho (to Thomas) : Go beyond all seeking, all searching -- that is the only way to find truth.

Seeking is a sure way to miss it because when you seek truth you have already assumed that truth is somewhere else -- hidden, occult, esoteric. You have already assumed that truth is not now and here but then and there. Seeking needs space, distance. Seeking is a journey from here to there, from now to then. Seeking means that you have already put truth somewhere in the future. Seeking needs tomorrow and truth can be found only now and here,

this very moment. So you have to be here and now and a seeker can never be here and now; he can be everywhere else, anywhere else, but not here and now.

A seeker of truth becomes a philosopher but he never becomes a mystic. The mystic knows and the philosopher only assumes, infers, guesses, argues. The philosopher simply goes on making castles in the air. In fact he has no roof over his head. He makes great systems of thought, he is very skillful with words, but he has not experienced anything. That is the difference between a Hegel and a Buddha, between a Kant and a Lao Tzu, between an Aristotle and a Jesus.

Truth has to be experienced, truth has to be lived, and the only way to experience it is to live herenow, to withdraw all your projections from the future. No past has to be allowed to hang around you and no future either. When you live in the pure present you *are* truth. It is not something outside you, it is the very ground of your being. And that's what meditation is all about: to be here and now.

Seeking is a kind of desiring and every desire brings misery. Non-seeking means non-desiring and the moment of non-desiring is the moment of realization.

Osho (to Christopher) : *Be* a Christ -- there is no need to be a follower of Christ. Go beyond all following. My sannyasin is not a follower. The very idea of following is ugly. My sannyasin is my friend. I am sharing whatsoever I have got and he is sharing whatsoever he has got. And something transpires when you start sharing love: communion begins.

If you want to be a Christ, never be a follower of Christ. To be a follower means to be imitative. To follow is to fall below human dignity. And what can one do by following? One can learn how to be like Christ -- in the way he walks, the way he lives, the way he eats, but these are all outer things and they don't create a Christ.

Millions of people have been following Christ -- not a single one has become a Christ. The reason is that they are followers; their very following is the barrier. One can become a Christ by going in, not by following somebody. Yes, find friends who can be helpful. A real Master is a friend. Because he knows the inner path he can give you a few hints, a few suggestions. He cannot give you commandments, no Master can give you commandments because when you start moving inwards each person has to find his own way. Each person has to really create his own way. And every single individual's experience is going to be a little bit different from everybody else's, it is going to be unique.

So the Master only gives vague hints, not clear-cut commandments. He cannot give you a map, he can simply describe the beauty of the inner world. His description is bound to remain not mathematical, but only poetic. He will leave it for you to take the hint and then to search for your own path, to seek your own inner being, to explore, to go on an adventure. He cannot give you a guidebook and he cannot be a guide as far as details are concerned because they are never going to be the same. My going into my own being is not going to be the same as Christ or Buddha. You going into your own being is not going to be the same as me going into my being. No two individuals are similar, each individual is a unique creation of God; hence, don't be a follower.

And when one can be a Christ, why be a follower? Transcend all following and then you can love Christ more easily. In fact when you follow somebody you cannot love them. You can respect them but you cannot love them and respect is a poor substitute for love. When you follow somebody you feel offended deep down. You will take revenge -- you cannot forgive the person whom you are following. Hence followers betray.

The greatest follower of Jesus was Judas. He was the most intelligent amongst all the apostles, the most educated, the most sophisticated. In fact he was the only person who could have succeeded Jesus, who would have become the leader once Jesus was gone; he was the only competitor.

And he followed Jesus in spite of himself, in spite of all his doubts he followed. All that following created deep wound in him. If Jesus had told him "You are just my friend, not a follower." Jesus would not have been betrayed. But Judas was offended, the very presence of Jesus was an offense to him. He wanted Jesus to be removed.

But once Jesus was crucified, the next day Judas committed suicide. First he took revenge and then naturally he started feeling repentance. These are all joined together: following, betraying, repentance. He felt so repentant that he committed suicide, thinking "What have I done? -- I betrayed my Master, and for only thirty silver rupees!" But that is not the real thing, those thirty silver rupees mean nothing. The real thing is that he was the greatest follower. He was following Jesus exactly, precisely, step by step, and that was creating great offense in his being, great wounds: one day he exploded. But once Jesus was killed, naturally he started feeling very repentant, guilty. He destroyed himself. A follower destroys his Master and destroys himself. That is the whole essence of the story of Jesus and Judas.

Never be a follower. That way you avoid being a betrayer, that way you avoid being repentant. Be a friend of Buddha's.

Buddha said that "The next Buddha, the next person who becomes enlightened, his name will be Maitreya, the friend." That's a beautiful prediction.

Enough of following! Now the relationship between the Master and the disciple should be of love. It should be a love affair!

How long will you be here?

CHRISTOPHER : As long as I can!

Good. Do as many groups as possible.... It is just a hint!

MIND IS CHAOS...

OSHO (to Siegfried) : Yes, there can be degrees -- more turmoil, less turmoil -- but mind can never be peaceful because the moment mind is peaceful mind disappears.

When all thoughts have gone where is the mind? Mind is nothing but the name of the

whole thought process and the thought process is the disturbance. It continues day in, day out, year in, year out, life in, life out, It goes on and on. You are waking, it is there, you are asleep, it is there. In waking you think it is thinking, in sleep you think it is dreaming -- it is the same process.

Dreaming is a little more primitive language of thought. Thinking is a more sophisticated way of dreaming. Dreaming is pictorial, hence primitive. Thinking is verbal, linguistic, is more civilized that's all, but it is the same phenomenon. When there is no dreaming, no thinking, there is peace; then there is no mind.

Meditation means a state of no-mind, a state of peace, and when peace is victorious in you, you are fulfilled. You have blossomed. You have come to know the meaning and significance of life. And the moment you go beyond mind you go beyond time too, because time is another aspect of the mind. When there is no mind there is eternity. Each moment is so intense. It has such depth that you cannot fathom it. And each moment gives you so much bliss and so much peace and so much love that you cannot contain it: you start exploding. Your love, your peace, your joy, start radiating around you. It creates great ripples in the world, ripples of joy.

It is said that when Buddha became enlightened trees blossomed out of season. It can't be an historical fact -- trees are not so intelligent -- but it is a beautiful way of saying something immensely valuable: that when Buddha became enlightened such great waves of joy and peace started radiating that trees became full of flowers out of season. Trees that had been dead became green and rivers that had been dry became flooded with water. These are just symbols to say that much life happened around. If even a single person arrives the whole existence rejoices.

So it is not only your victory when meditation happens, it is the victory of the whole existence. It is the victory of God through you.

OSHO (to Pratika) : That's exactly what happened to a Sufi mystic, Mansoor -- the *last* thing he did on the earth. He was also crucified and crucified more cruelly than Jesus. He was cut into pieces -- legs first, then hands, then eyes. Before his tongue was cut, he laughed.

Somebody asked, "Mansoor, is this a time to laugh?" He said, "Now there is no more time for me. This is the last time and I am having the last laugh! I am laughing at the stupidity of people; and I am laughing at the joke God is playing with me."

My sannyasin has to become a totally new concept of spirituality, a new vision, a new birth of religion. Bliss has to be his very aroma, flavor. Dance, sing, be cheerful. Be cheerful because God is. Be cheerful because God is not far away; be cheerful that God resides within you. Be cheerful that God has not forsaken us.

OSHO (to Viramo) : From this moment don't relate yourself to your past, be discontinuous with it. And it is easier to disconnect oneself with a single blow. In parts you can never become disconnected and that's what many people try: they leave small chunks but the major part becomes the past and that major part again goes on growing those same

chunks. It is like a tree -- you prune it and instead of one leaf, three leaves replace it because the tree also takes the challenge. The tree has to be cut from the roots if it is to be cut at all.

That's what sannyas is: it is totally cutting yourself from the past. Nothing is to be saved. If you try to save something which you think is good, then you cannot drop the bad because they are together, they have an organic unity. That has to be understood: life is an organic unity. You cannot choose a few pieces and drop a few other pieces. Either you have to drop the whole or you have to keep the whole. That's the basic meaning of sannyas -- that we drop the whole, that we start fresh. Then we start life from abc; we become children again.

This will be your new name: Swami Anand Viramo. *anand* means bliss; *viramo* means relaxation.

You have been straining too hard. You have been trying to prove something to yourself and to the world unnecessarily. We are not here to prove anything. We are here to live, to love, to dance and to sing. If out of that something is created, it's okay, but one should not force oneself to do something, to create something. That becomes a heavy load on the being and it is very self-destructive, it is suicidal. It is slow poisoning of your being.

You are already accepted by God as you are. There is no need to prove anything. You need not be famous. You can live anonymously and your joy will be far more profound. And what is the point of proving yourself to the stupid crowd? Even if they honor you and respect you and confer great prizes on you and awards, what is the point? They don't understand anything.

The last words of Jesus were: Father, forgive these people because they know not what they are doing. So whether they give you a Nobel Prize or they crucify you, it is all the same! My understanding is this, if Jesus had been given a Nobel Prize, he would have prayed the same way -- "Father, forgive these people because they know not what they are doing!" It has nothing to do with crucifixion. It has something to do with the stupidity of people -- they are utterly blind.

Once you forget proving, great relaxation happens. Your whole being comes loose. The stiffness, the hardness disappears, the ice starts melting. You become flowing. That is the meaning of *viramo* and that has to become your life style now.

A sannyasin has to live in deep relaxation, neither worried by the past nor concerned for the future. Then each moment becomes a joy and each moment becomes creative. But it is a totally different kind of creativity, not something forced... something that simply happens, flows out of you. People may understand it, may not understand it. You are happy just because of the flow. Your joy is not in gaining something out of it, your joy is in the very doing of it. And then bliss blooms, if you are relaxed something like a lotus opens up in your heart.

How long will you be here?

VIRAMO: Three months... maybe longer!

Good. This is your home. Think of it as a home now, and do as many groups as possible. And finally you are going to land here!

SAMBODHI : I've come to stay this time!

OSHO : That I know!

SAMBODHI : I wanted to tell you that....

Good Sambodhi you have come home!

OSHO : Anything to say? Osho asked another Sambodhi, wife of Bodhimitra.

SAMBODHI : So much... my heart is so full (quavering).

OSHO : Good, Sambodhi. You are ready for many things!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #10

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OSHO (to Charlotte) : Charlotte also means of noble spirit. Love brings a new nobility into your being; a new spirituality is born. Love is the seed of all that is beautiful, divine. Love is the only proof of God. If you know what love is, you know what God is; there is no other way to know God.

OSHO (to Tim) : God may not even be mentioned in it, but God enters into it, God becomes the very heart of such rejoicing.

Real worship is playful. It is sincere but not serious, sincere but not sad. The real worship never asks for anything; on the contrary it offers one to the service of the whole. It is an offering, not a demand, not a desire, but a thankfulness, a gratitude expressed.

Hence my sannyasins have to learn how to sing, how to dance, how to love, how to rejoice in the ordinary things of life you transform those ordinary things into something extraordinary, the mundane is transformed into the sacred. That is the alchemy of worship: you worship a stone and the stone becomes God; you worship a tree and the tree becomes God; you dance to the stars and the stars become Gods. Wherever you pour your worship it transforms the object. Immediately it is no more mundane, no more material: it becomes something spiritual, something of the beyond.

OSHO (to Michael) : My effort here is to teach you how to transform love into prayer. Of course I have to begin from where you are. So if somebody is in the biological stage I have to begin my work on him from there. If somebody is a monk -- there are born monks as there are born poets because if somebody practised a certain kind of discipline, monkhood for many lives, he is born as a monk, he is born stagnant, frozen -- then I have to start from there.

And this is our whole humanity -- almost the whole. It is very rare to find a person who is not confined by these two and is ready to just take the plunge into the ultimate, a plunge towards the heights.

But if one remembers continuously that there is a possibility, sooner or later one starts seeking and searching for it. Unfortunately many people are not even aware of the possibility. Become aware that love can take you to the very door of the divine. Love is the most godly phenomenon in existence, the bridge between the human and the divine.

OSHO (to Rosalynne) : People ask for it, hence they never become aware of what it is. People go on seeking to be loved and so they go one missing. Love cannot be begged for, cannot be asked for; it can only be given. In giving it you know what it is and in giving it you get it a thousandfold.

One has to become a waterfall of love, a continuous flow with no conditions attached to it. Give for the sheer joy of giving and you will get so much love that it is impossible to contain it. It starts showering from all directions -- the whole sky opens up. That's the experience of all the mystics of the world and it is possible for every human being. It is just that we start our journey with the wrong step. Ask for love and then your life is going to be a frustration. And if the first step goes wrong then all the other steps go wrong. Then the whole journey is a sheer wastage of time and life and opportunity. The first step has to be right because the first step is almost half the journey and the right step is to *give* it.

The economics of love is very different, not only different but just the contrary of the ordinary economics of life. In the ordinary economics you get things only by taking them: you have to fight and struggle and to snatch. You have to compete and you have to be hard in you competition, only then can you have things: money, power, prestige. But the economics of love is just the opposite. You cannot fight for it; it is not for the soldiers, it is for sannyasins.

The sannyasin is just the opposite of a soldier. He lives in let-go, with no competition, with no struggle, with no ambition. The moment your let-go is total something inexpressable starts happening. That is love. It starts flowing from you just like a waterfall. And it has infinite resources, it can never be exhausted. You can go on giving it, and the more you give it, the more you have it,

OSHO (to Cameron) : You watch happiness coming and going, unhappiness coming and going, the sunrise and sunset, the light and the dark, the cloudy day and the sunny day; you simply watch. You don't become identified, you remain aloof, distant, cool. That coolness is bliss.

And remember coolness is not coldness. Bliss is neither hot nor cold, it is simply cool. From one side you can call it cool: if you compare it with the heat of bliss, with the heat of happiness, then bliss is cool. If you compare it with the coldness of death then it is warm. Those are relative terms but one thing is certain: that it is neither -- it is something different, totally different. And all the meditations are nothing but techniques to attain to this third angle of your life.

And "cameron" is really a difficult word. I must have given at least one hundred thousand names to people, but your name seems to be the most difficult! Vivek was asking me "How are you going to get through it?" It means crooked nose (much laughter)

CAMERON : *What* does it mean?

Crooked nose! (more laughter) But it is beautiful! And don't be worried, because all noses are crooked. The nose represents the ego and all egos are crooked. But once you start becoming blissful... you can leave it to me: I am going to make it straight!

OSHO (to Johannes) : Drop all armor, all defense measures.

We are living behind subtle, transparent iron walls. Unless you become very alert you will never know that you are living in a prison cell. It is not made of bricks, it is made of concepts, ideologies, religions, philosophies; it is made not of bricks but words.

Once you become aware of it you can start dropping it slowly slowly. Or if you are courageous you can simply jump out if it completely, in a single move. And the moment you are free of words and all that words have created -- philosophies, systems of thought -- truth descends in you; it comes as a gift. You cannot think it, you cannot logically arrive at it. You need not go anywhere; it comes to you on its own -- you just have to make a little space for it inside you.

We are too full of rubbish, there is no space; hence truth cannot enter. Truth is not a concept: truth means the whole of existence, it is another name for it. If you are really open, spacious, then the existence starts flowing through you. That is truth. And to become a vehicle of existence is the greatest joy in life.

OSHO (to Susan) : People love only in their search for bliss. People create poetry, music, sculpture, because while creating they feel blissful. If we look minutely, deeply, then each act is a search for bliss.

The name Susan consists of two words.... The first part means white lily and the second part means grace. Bliss will make you a white lily. White represents the whole spectrum of colors, white represents totality. It is the whole rainbow; all the colors of the rainbow mixed together create white. The light is white; passing through a spectrum it becomes divided into seven colors. White represents oneness, totality.

And the lily represents beauty, innocence. To function from innocence, to function from a state of not-knowing, is the right way to function in life. That's what Jesus means when he says: Unless you are born again, unless you become like small children, you will not enter into my kingdom of God. He is saying to function from the state of not-knowing, function from the state of innocence.

The lily simply represents innocence; and certainly wherever there is bliss and beauty and innocence, grace follows as a shadow; it comes of its own accord.

OSHO (to Frank) : Once it becomes a constant undercurrent inside you so that even while you are asleep it goes on there -- not verbally, but just so that the feel is there that bliss is God, that God is not in the churches, in the temples, in the mosques, that God is in your heart, but only when your heart is dancing and singing.... When you are in misery you are as far away from God as you can be.

Don't choose misery -- it *is* our choice. And never make others responsible for your misery -- that is a trick to continue in the old pattern. Be responsible. Remember that "I have chosen to be miserable." It is hard in the beginning to recognize, to accept, that "I am responsible for all the hell that I have created around myself," but it begins a new life. You have taken a great step by being responsible for all your miseries because now you can start dropping them; you can start choosing bliss, joy, celebration. To be responsible means to be free. Responsibility is not a burden but the very essence of freedom. It means that we choose our lives, we create our lives, that ultimately nobody else is responsible -- not fate, not God.

This is the first step of being a sannyasin: be responsible. Once you have understood the phenomenon of responsibility the change is very easy. Don't choose! Life gives you all kinds of opportunities: it gives you thorns and it gives you roses. There is no need to pick the thorns, you can pick the roses.

OSHO (to Prakash) : Your name will remind you again and again that light has to be found. And of course, becoming a sannyasin means moving into the world of mystics. It means moving into meditation, it means going inwards, exploring your own interiority. The day you have come to the center of your being, as a great mystic, Kabir says: "It feels as if one thousand suns have suddenly risen up -- the light is so much, so dazzling." One cannot believe it, it is unbelievable. And when one sees it for the first time, one almost goes blind -- it is too much! Slowly slowly one becomes accustomed to it. Slowly slowly one becomes aware that "I am not separate from it, I am one with it."

Even Bein' Gawd Ain't A Bed of Roses

Chapter #11

Chapter title: None

11 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910115

ShortTitle: GAWD11

Audio: No

Video: No

OSHO (to Barbara) : Man is afraid of love as he is of death. Both are strangers: death takes you physically into some unknown dimension, love takes you spiritually into some unknown dimension. In fact both take you into the same dimension -- death, against your will; love, with your total receptivity, with your welcoming heart. Hence love is beautiful and death is ugly because one resists, fights, one does not want it to happen. It still happens: you are helpless, but it happens against you. Love happens with your co-operation; it cannot happen against you.

If it is going to happen at all you have to co-operate with the unknown. Once you have known how to co-operate with the love energy that takes you into the invisible, into the mysterious you will be able to relax into death too. Love teaches you how to live and how to die. It not only makes your life a blessing, it makes your death also a blessing.

JOE, SHORT FOR JOSEPH...

OSHO : You also can give birth to a Christ in you -- not literally, metaphorically. You can create a Christ-consciousness in you. In the East we call it Buddha-consciousness; it is the same, it is the same state of being where ego disappears.

The word "joe" or "joeseph" means increasing faith. Love and faith are the same energy -- different expressions of the same phenomenon. Love is the beginning of trust, faith, and faith is the ultimate culmination of love. But remember, by faith I don't mean belief: I mean trust. Belief is very ordinary, it does not transform people; it is a very poor substitute for faith. Belief comes from the outside, others impose it upon you; then you become a Christian, a Hindu, a Mohammedan. These are all beliefs just painted on the outside but deep down you are the same person.

Faith happens in the heart. The heart starts vibrating in such a way that there is a deep synchronicity with the whole. The whole existence has a certain rhythm. When your heart also pulsates in the same rhythm there is a meeting. That meeting is faith, that experience is faith, and it is not possible without love. It is in the school of love that you will learn the art

of faith.

Both have disappeared from the world. Love exists no more; in the name of love exists lust. Faith exists no more; in the name of faith exists belief. Lust is ugly because it is an effort to exploit the other, to use the other as a means. And belief is ugly because it is pseudo, phony. But love and faith are immensely beautiful. It is only through love and faith that you will be able to give birth to Christ in your innermost being.

OSHO (to Dorothy) : It needs the right soil and a nourishing atmosphere. It needs the sun and the clouds, the rain and the wind. It simply needs the right opportunity to grow. It is there, if it was not there then we would have been incapable of creating it. It is not something that can be manufactured by man. It is far bigger than man, it is far higher than man.

Man can only make things smaller than himself. He can make machines but he cannot create love. He can create philosophies but he cannot create truth. He can create religions but he cannot create God. And whatsoever he creates proves to be very small.

Unless man starts seeking and searching for something that is beyond him, bigger than him, his real life has not started. And the moment you start seeking and searching for the bigger, the higher, the moment your eyes start moving upwards towards the heavens, towards the starry sky, a transformation is made. The very movement of your vision towards the higher is the beginning of something so immensely radical that you cannot conceive it, understand it, unless it has happened.

Let love be the beginning of that radical transformation. Help your love to grow. Feel more, think less. Move towards the heart from the head. Start functioning from the heart more than the head. Be less logical, more musical. Be less calculative, because calculations will not allow you to grow in love. Calculation is good in the marketplace but not in the temple. In the temple one needs to risk one cannot be calculative; one needs to jump into the unknown, one can't be calculative.

That's why the head has condemned love as blind. Not that love is blind; in fact love is the only possibility of ever seeing the truth. Love is our real capacity to see, the real eye, the third eye; but the head condemns it as blind because it goes into things where the head says "Wait! First calculate. Wait, weigh which alternative is better, which is going to be more profitable. Wait, watch, don't be in such a hurry and don't leap into the dark." And love always happens when you jump before you can think. The head says "Think before you jump." The heart says "Jump before you think."

And then love starts growing. It is the most dangerous way to live, but the *only* way to live. There is no other way. The calculated way, the safer way, is the way to die -- not to live.

So two things to be remembered. One: love is already there in the heart, you just have to move towards the heart to help it bloom. Nourish the heart. Move from mathematics to music and slowly slowly you will see a lotus opening up in the heart. It is exactly like an opening of the lotus. Great fragrance is released -- that fragrance becomes prayer.

OSHO (to Corrie) : You have to become more and more alert in your life, you have to de-automatize yourself. The way we are conditioned is such that we all become machines: we go on doing things but with no awareness. We become so efficient in doing things that awareness is not needed at all.

The body itself starts doing things, it does not need our consciousness. It is like driving a car: in the beginning you have to be very conscious, alert; slowly slowly, as you learn you become less and less conscious. When you have learned perfectly well how to drive then consciousness is not needed at all. Then you can think a thousand and one thoughts; you can dream, you can listen to the radio, watch tv, talk to a friend, sing a song, and still go on driving. Now the body knows the whole trick, you are not needed at all.

This is how our whole life becomes almost an automation. This has to be de-automatized. We have to start becoming alert about small things: walking, eating, taking a bath, chewing food, smelling a flower, touching a rock -- just small things for which no awareness is needed at all.

Make it a point that whatsoever you are doing, remember to do it consciously, as if it is a question of life and death. If you are smelling a rose, smell it as if this is for the last time; tomorrow you may not be here at all. It will bring intensity and awareness both together. It will release great passion to live and great vigilance too. And if one can become absolutely aware one has arrived. To be absolutely aware of all one's acts, thoughts, feelings, is to attain to god-realization.

OSHO (to David) : We are brought up in such a way that we think of existence as an enemy. It has become so deep-rooted in us that we are not even conscious of it. We have been taught to conquer nature. Now, that is stupid. We are part of nature -- how can the part conquer the whole? It is sheer nonsense. And it is not going to affect the whole but it is going to destroy the part itself. It is hitting your head against a stone wall.

We have been taught that life is a struggle -- it is not. We have made it a struggle, that is true, but it was not meant to be so. Life is a celebration, a love affair, a great dance. It is not a struggle, but down the ages that has been our attitude -- for a certain reason: the more you struggle, the more you feel your ego becoming stronger. The more you fight, the more you feel yourself separate, unique. The more you say no to life and existence, the more the ego becomes crystallized. Say yes and it starts melting.

To be a friend to existence means saying yes to existence, yes in all its moods. Sometimes it is cloudy -- still the yes is there. Sometimes it is very sunny and sometimes a dark moment arrives -- misery surrounds you, or anger or rage -- still you say yes deep down because whatsoever life is, is divine. In it's totality it is divine.

Befriend even your anger and you will be surprised because just by befriending it you have changed its whole context. By befriending it you have transformed it, you have released its potential. It is no more a thorn, it becomes a flower.

And the day that one can say yes to each and everything unconditionally -- that's what I mean by befriending existence -- you will melt, dissolve, and disappear. But that is the greatest blessing that can happen to a man: dissolving, disappearing, because when you are not, God is. The non-existence of your ego immediately becomes the existence of God. God is always there, but hidden behind a curtain; and the curtain is our ego, our eyes are clouded by the ego. The ego wants to fight, it hankers to fight, because it can live only through fight, hate, struggle.

Since Charles Darwin, the word "struggle" has become even more important. For these three centuries the whole of humanity has lived in a certain climate of thought created by Darwin, Nietzsche, Marx, Freud; and they are all in favor of struggle, because only the fittest survive. Marx turns it into "class struggle" and Freud turns it into a "struggle with the unconscious," but for these three hundred years we have lived in such a poisoned, polluted atmosphere that we have completely forgotten how to be a friend to existence. And without being a friend you will never know what religion is, what God is.

Start from this very moment and then there are great surprises waiting for you, *great* surprises. Great miracles are always happening around you but those miracles can be seen only by the friends. Existence is ready to reveal all its mysteries, but those mysteries can be revealed only to a friend. Only a friend can be invited to participate in the secrets of life.

(To UWE):Mm mm. Have you any idea what your name means?

Uwe: Glorious bear.

Dangerous!(chuckling)... Mm mm Close your eyes (chuckling)... still close your eyes!Adding anand to Uwe, a different meaning for Uwe.

Your idea is also beautiful, but a little too German(laughter)... so a little change will be good!

Uwe means possessor -- a possessor of bliss. Bliss is not something that has to happen somewhere in the future; it is already the case. We have simply become dis connected from it. It is still there as an undercurrent but you have forgotten how to connect yourself with it. You have become unplugged and my whole work here is to plug you in again to an undercurrent of joy, bliss, peace, love, harmony.

Meditation is only a method to reconnect you, to give you some idea from where to reach your own nature. We have become alienated from ourselves, we have gone too far out and now we don't know where our home is. Even if sometimes we come across the home by accident, we can't recognize it as our home and we go on searching for it.

The function of a master is to give you a certain method, a device, so that you can become capable of recognizing who you are.

It is just a forgotten language, it can be revived. It is as if you meet a man on the road and you know that you know him, you know that you know his name you say "It is just on the tip of my tongue, but it is not coming" Everybody has known those moments. One feels very strange: one knows and yet there seems to be a block between oneself and the memory. The function of the master is to dissolve those blocks. And the greatest block is the ego, the China Wall, but brick by brick it can be removed.

Once we have removed the ego, the whole sky is open. You can see to the farthest shore, you can see to the ultimate goal; you can see who you are. And seeing that, bliss starts showering; the starts pouring flowers. The whole existence rejoices whenever a man becomes

attuned to his own being.

The two step dance of bliss:

(To Allan): The second is very easy: once you know how to be harmonious with yourself, you have learned the basic art; now you can easily be in harmony with the whole of existence. To find god is easy -- the difficult thing is to find your own self. And why is it so difficult? The reason is that down the ages everybody has been taught to live a split life. You have been taught to fight with yourself. You have been told that there is something wrong with you. You have been told that man is suffering from an original sin and that you have to fight hard, otherwise you will be drowned.

So everybody is fighting with himself and to fight with oneself is the most stupid thing a man can do. It is like fighting with himself and to fight with oneself is the most stupid thing a man can do. It is like fighting with your own shadow, it is like making your left hand fight with your right hand. The only result will be that your energies will be dissipated and you will create a split personality, you will become two... if you are fortunate; otherwise you will become many. But one thing is certain: you will not be one.

The politicians want it this way because a split person is easy to dominate. The priests want it this way because a split person is always ready to bow down to them. The state and the church are both for split people because when people are fighting within themselves they can't be rebellious. They don't have enough energy to rebel, they are engaged in an inner conflict. It has been a very cunning device to protect the establishment, to protect the established interests, the vested interests. Everybody has been conditioned to fight himself. This is a great strategy and it is time we got out of it.

Don't fight with yourself -- that is one of my most fundamental teachings. Love yourself because it is only through love that you will become harmonious, that you will become one. Don't condemn yourself. You have been given a beautiful body... That is another meaning of Allan: handsome one. You have been given a beautiful mechanism called mind, if you use it rightly it is of tremendous importance; if it becomes the master then it is dangerous. If you remain the master then there is no problem, it is a beautiful servant. And you have been given a soul -- a piece of god. One cannot ask for more.

Love yourself and love the whole the whole of yourself, don't divide -- "I will choose the good ones, the good things, and I will deny the bad things." That's how split is created. Be harmonious with yourself. To be harmonious with oneself is the first step and the second step is to be harmonious with the whole. With the first step you become a sannyasin, with the second step you become a Buddha. There are only two steps; the whole journey is complete in two steps.

But remember the word "harmony" -- that has to be your mantra. Remember it constantly, don't forget it for a single moment, so that you can pull yourself out of the pattern that has been imposed upon you. And once you have started enjoying harmony there is great joy. Bliss is nothing but harmony: harmony with oneself and the whole.

(To Ratnaka): If we only know the body then we feel small. Hence a great inferiority complex arises in people. And psychoanalysts can't help much because they can't help you to know your oceanic existence, they have no idea of it. They can help you to become adjusted to your complex, they can help you to live with it, but they can't dissolve it. And there are a few people who may harm you by helping you: they may create a superiority complex in you just to get rid of your inferiority complex. These people are called positive thinkers but it is the same old disease now standing on its head, nothing is changed. Now you will suffer from this, but the suffering will continue.

Only meditation can help because it gives you an experience of the bodiless consciousness, of the mindless consciousness. Once you have tasted the infinite sky within you there is no question of inferiority and no question of superiority either because you are not smaller than anybody else and you are not bigger than anybody else. Then the whole is one: there is nobody left to feel inferior or superior.

That's exactly the work we are trying to do here: helping you to become aware of the infinity of your being. That brings bliss, that brings eternal bliss.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #12

Chapter title: None

12 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910125

ShortTitle: GAWD12

Audio: No

Video: No

OSHO (to Denis) : Love is the inner wine. It is getting intoxicated without any help of chemicals, drugs: it is getting intoxicated by sheer being. Just to be is so intoxicating once you become aware of it, of what a great gift has been given to you. We don't deserve it, we don't deserve life; we have not earned it, it has been simply given to us but we take it for granted and hence we go on missing its intoxicating joy.

My sannyasins have to become gods of wine. I teach intoxication, celebration, joy. Love brings all these things into your life. Love is the alchemy that transforms your energies into wine. Wine is symbolic: it is a symbol of getting lost in the ecstasy of existence, it is the symbol of getting so lost that only God remains and you are no more. It is the art of dying, drowning, being absorbed by existence.

It is a beautiful name -- let it become a reality. Don't leave it as a name, let it become your inner experience. Be intoxicated with the earth and all its joys, and the sky and all its stars. Be intoxicated by the wind and the rain and the sun. Be intoxicated by people and animals and birds. Be intoxicated with flowers and rivers and mountains. Any excuse is right, but be intoxicated!

OSHO (to David) : Only by being truthful can one become beloved of God. Only by being authentic does one become available to God. God is always available to us but we are closed -- and every lie goes on closing us more and more. Truth gives you an opening. The moment you lie, you shrink, you hide; you don't want to be exposed.

One lie needs a thousand and one other lies to protect it; it is a non-ending process. Truth needs no defense; it is not a continuity. The moment you assert something true you need not carry its memory with you; there is no need to remember what you have said, what you have been. But if you are lying, by saying or by being, you will have to remember it; otherwise you can do something against it and you will be exposed. The man of lies goes farther and farther from God. God's love goes on showering but we become unavailable.

Be truthful, authentic, sincere at *any* cost; whatsoever the sacrifice it is worth it because

there is nothing more precious than love of God.

OSHO (to Jamie) : People who love according to tradition -- church and state -- have no need of God, they have already created their own protections. But the person who rebels against church, state, the past, has no protection other than God. To feel protected by man and man's institutions is a great illusion: the real protection comes only from God. Man is momentary, he himself is going to die, and such is the fate of all the institutions that he creates. Man and his institutions are nothing but dreams.

One can befool oneself but one cannot befool existence. One lives in a fool's paradise thinking that one is protected and secure because one has a bank balance and one has a beautiful wife or husband and one has intelligent children and parents and one belongs to a world religion -- Christianity, Hinduism, Islam. One can remain in this deception and lose one's whole life; when death comes it is too late. You are disillusioned but now nothing can be done: you are already gone.

Rebelling against tradition simply means that we no more trust human institutions, we only trust in God, we only trust in existence. Existence is our security, existence is our protection. Then even death cannot destroy anything because with this trust you start moving beyond time into eternity.

OSHO (to Nico) : We create it with great effort; great effort is needed because it is unnatural. To remain miserable one has to put all one's energies into it. That's why a miserable person cannot do anything else. He is so engaged, his whole energies are absorbed by his misery, he has a full-time job. A blissful person can do many things, he can be creative: he can create music, poetry, dance. He can do a thousand and one things because all his energies are free.

Bliss demands only one thing and that is the decisive factor. Misery allows you the ego and takes everything else. Bliss does not allow you the ego and gives you everything else, the whole existence. You have to decide. Either you choose the ego... then the kingdom of God is not yours; then you live in an egoistic, illusory world, surrounded by an ocean of misery.

The ego can exist only in hell. That context is a must for the ego to exist. Any moment bliss can be victorious over you if you surrender the ego, if you drop the idea of "I," the idea of being separate from existence. You will be overflowed with bliss and you will have inexhaustible energy for creating.

My sannyasins have to be creative, because my experience, my observation, is that only by being creative do you come closer to the creator. It is simple mathematics: by being creative you come closer to the creator. By being non-creative you go slowly slowly farther and farther away from the creator. Hence the moments of creation are the moments of prayer. When one is absolutely absorbed in some creative work one is no more; God is! Then God is flowing through you; then God is creating, not you. You become simply an instrument, a medium, a vehicle.

A sannyasin has to be a vehicle for God. A sannyasin has to be a bamboo flute: hollow,

so that God can sing a song through you. And God is always ready to sing a song; he is a singer, a dancer -- but you have to be utterly empty of the ego, a hollow bamboo. Then the miracle is possible: you can become a flute on the lips of God.

The thirst for real happiness can't be quenched by the ocean of otherness, you have to tap the inner spring within yourself. Those who wait on the seashore for joy are standing on shifting sands.

OSHO (to Gay) : Their happiness depends on others, hence it creates dependence. The husband is happy because of the wife and the wife is happy because of the husband. This is what I call false happiness because you cannot depend on the other, there is no guarantee. The other may turn his back on you at any moment -- the other is not reliable.

One has to find happiness which arises within oneself. Then it is true because then it gives you independence. You can go on sharing it with your friends, with your husband, with your children, but then you are not getting it from them; you are sharing whatsoever you have already got.

Usually, just the opposite is the case: neither are you happy, nor is the other person happy. You depend on him -- who has no happiness of his own -- for your happiness; he depends on you for his happiness -- and you don't have any happiness of your own. Two beggars hoping that the other is an emperor, both will be disillusioned sooner or later. And the sooner it is, the better, because then you can start searching in the right direction. The right direction is inwards.

There is a bliss that arises in you. Like a fountain it wells up within you, like a flower growing on a tree it grows in you; it is your fragrance. And when one is happy not depending on anybody else -- one is simply happy by oneself -- it is true happiness. Then it has a quality of spirituality because by being truly happy you become rooted in God, you become centered in God.

OSHO : Just to visualize the beyond is enough because in visualizing it you become it. So whenever you have time, sit silently, go beyond words, beyond mind, beyond body, beyond the world of objects. Leave everything behind. Go on moving till you can find a place, a space where only your consciousness exists and there is nothing to be conscious about; where there is no content but only consciousness, a mirror mirroring nothing. That is our real home. How long will you be here?

DHYANO : Six months.

Good. The beyond is going to happen!

DHYANO : Thank you!

OSHO (to Dhyanprem) : Meditation means a state of no-mind. We live in the mind and because we live in the mind we never become aware of our true reality, of our true identity. The mind goes on giving us new ideas about who we are. Rather than allowing us to explore who we are the mind fabricates, manufactures ideas. It is a machine for manufacturing ideas.

It can talk about love without knowing anything about love; without ever experiencing it, it can talk about love. It can talk about meditation, it can talk about God, it can talk about anything under the sky. It needs no experience; it can simply go on playing with words. It is clever with words clever with logic-chopping; it can go on splitting hairs. It can go on so deeply into analysis that you will completely forget that the very premise was only guesswork, that the beginning step was wrong.

Be a lover of meditation. Meditation means believing in experience, not in speculation. Trust only experience, *your own* experience and nobody else's, then you are on the right track. And once you are on the right track, moving in the right direction, however slow the movement is, even if you go at a snail's pace, you are bound to arrive, because God is not far away: it is at the very center of your being!

MAHAMAYA, THE NAME OF BUDDHA'S MOTHER, MEANS THE GREAT MAGIC.

OSHO : It is symbolically meaningful too, a great metaphor: to give birth to a Buddha is the greatest possible magic in the world.

It is a traditional Buddhist idea that once a Buddha is born the mother dies. To give birth to a Buddha means getting ready to die. That too is a metaphor, a beautiful metaphor: you have to die, only then can your consciousness become the consciousness of a Buddha; you are the mother, the womb. Once Buddha-consciousness is ready the egg has to be broken and thrown away. The egg was needed only to protect the growing bird within; once the bird is ready to be on his own wings the eggshell is of no use. Up to now the eggshell has been a protection, a nourishment; now it will be a prison cell.

To give birth to a Buddha each of us has to become a mother and each of us has to be ready to die -- because only then is the Buddha born. Right now we are eggs called egos. The egg has to be broken, the ego has to be shattered, so that the Buddha-consciousness within you can be freed.

That's the function of a Master: to destroy all the barriers between you and your potential, between you and your growth. And certainly to be with a Master is the greatest magic in the world because to be with a Master means to be ready to die. To be with the Master means to be ready to give birth to a Buddha.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #13

Chapter title: None

13 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910135

ShortTitle: GAWD13

Audio: No

Video: No

HERBERT, NILGE, AND FIVE-YEAR-OLD ALEX.
ALEX: A HELPER OF MANKIND.

OSHO : The only way to help humanity is to be blissful. There is no other way. If one is miserable and tries to help others one will make them miserable too, because we can give only that which we have. In all our relationships we give ourselves as we are. Hence my sannyasins have to be blissful so that they can spread bliss everywhere, in all their relationships and in whatsoever they do.

HERBERT MEANS GLORY....

OSHO : The moment God touches you, you become glorious. Without that magic touch you remain meaningless, you remain dark, you remain hollow. With the touch of God, suddenly you are overflowing with joy, overflowing with love, overflowing with grace. Life is precious only if it is lived in tune with God, otherwise life is hell, otherwise life is far worse than death.

Not to be in tune with God is hell, and to be in tune with God is paradise.

NILGE HAS NO IDEA OF THE MEANING OF HER NAME.

OSHO : Because we don't know the meaning of nilge, one thing can be said about it; that bliss is also an unknown phenomenon. It is Turkish! (LAUGHTER) Even those who know Turkish don't know exactly what the meaning of bliss is because it has never been expressed in any language, it is inexpressible. But it can be lived and experienced, and that is the real thing: to live it, to be it. Who cares whether it can be expressed or not? All that is great is inexpressible.

Words are made to express mundane things. The moment you enter into the dimension of the divine words have to be left behind. With the divine communion happens in silence. Nothing is said and nothing is heard but a flame jumps from the divine to your heart and you

become aflame with God. That is bliss.

OSHO (to Hayden) : When you are empty of all rubbish, garbage, when it has been burned, you are available to God, because God can enter into you only when there is space.

Ordinarily everybody is so full of rotten furniture that God cannot enter; there is no space. Sannyas means creating space for God to enter you. God has been knocking on your door, as He has been knocking on each door, on everybody's door, but rarely does He find a door open and rarely does He find people awake, and rarely does He find space enough for Him to become a resident within your being. He is ready to become a guest, but you have to become a host first!

OSHO (to Jutta) : Unless you love the existence of God, you have not prayed yet. Unless you love his trees and birds and animals and people and rocks and rivers, you have not praised him. The only way to praise him is to love his creation. And love has to be unconditional, without any demand and without any motive. Then love brings great freedom and great bliss. Then love opens the doors of paradise for you.

OSHO (to Pramano) : God cannot be proved logically, neither he can be disproved logically. Logic is quite irrelevant, so those who go on arguing for and against are simply wasting their time. It is not a question of logic at all. It belongs to a totally different dimension, the dimension of love.

Love more and you will be able to see God more. Love totally and you will be able to see God absolutely. It does not matter whether you believe in God or not. Even if you believe, if you don't love you will not come across him. Or, you may be an atheist -- but if you love, you are bound to meet him. So the whole thing hangs upon one single phenomenon: the phenomenon of love. Love is the only proof of God. Love and know it.

OSHO (to Devagyan) : The only preparation required is to put the mind aside -- that's what meditation is all about: a strategy to stop this constantly chattering mind, this crazy mind, that goes on and on for no reason at all. It is busy without any business.

I am not saying that the mind has to be destroyed; it has only to be put aside so when you need to you can use it. It is like your car parked in the garage: when you want to use it you can take it out of the garage, then *you* are the master. But ordinarily the situation has become just the reverse: the car insists on *not* going into the garage. The car says "I am not going to stop," the car says "You have to run with me," and it goes on running twenty-four hours a day. Even while you are asleep the mind goes on and on. Ordinarily once it starts in childhood it never stops before death, unless somebody starts moving into meditation.

Those are the very fortunate few people who enter into meditation. Then mind stops and suddenly they become aware of the sun that was hiding behind the clouds of the mind. That awareness of the ultimate light, of the ultimate sun, is divine knowledge.

OSHO (to Rick) : There is no devil. But the priest were trying to be very logical. It was because of the demand of logic that the devil had to be invented. In experience, in ordinary

experience, we are always encountering polar opposites: the negative and the positive, life and death, love and hate, happiness and unhappiness, day and night. We are constantly encountering opposites, so it is impossible for logic to conceive something which has no opposite to it. Hence the devil: the devil is a fiction, a fiction just to satisfy our logical minds -- otherwise God has no opposite. So it is with bliss, so it is with real love, so it is with real beauty, so it is with real truth.

If beauty has its opposite in ugliness then it is not real beauty. If truth has its opposite in untruth then it is not the ultimate truth, and our search is for the ultimate. Our quest is for the ultimate, for the one, because by knowing one all is known, and by becoming that one all problems are resolved.

OSHO (to Sangit) : The accord between you and the whole is so total that you start dissolving into it and the whole starts dissolving into you. The dewdrop slips into the ocean and the ocean slips into the dewdrop. They lose their separate identities, they become one.

That is the goal of sannyas: disappearing into God so that God can disappear into you; melting so totally that nothing is kept back, no holding back; plunging so totally into existence that there is no plunger but only the plunge, that there is no jumper but only the jump, that there is no dancer but only the dance.

And then things are totally different; the same world is no more the same. Then each moment is sacred and each opportunity to grow, to grow in more blissfulness, in more light, in more truth. Then life is a constant pilgrimage, unending. Revelations upon revelations, peaks upon peaks, go on appearing before you. Life is *really* life then; otherwise people only vegetate.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #14

Chapter title: None

14 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910145

ShortTitle: GAWD14

Audio: No

Video: No

Veet Robert : Beyond fame.

OSHO: One has to go beyond it to become wise because name and fame are so momentary, just like soap bubbles: one moment they are there, another moment they are gone. It is like making sandcastles or writing your name on water; it is all futile. It is the extrovert mind which wants to be famous, well-known, which is afraid of being anonymous.

One has to go in to know oneself and once you know yourself, once you know who you are, there is no need to be worried whether anybody else knows you or not; it is all irrelevant.

Sannyas makes one anonymous; sannyas creates nobodies, nothingnesses, because it is only in nothingness that God is possible.

OSHO (to Frederico) : You are loving and yet unattached. You can dance yet there is no fever in your dance. You can sing but there is a distance between you and the song. You always remain a witness.

To be peaceful and blissful together is one of the fundamental teachings of my sannyas. Many have tried to be peaceful without bliss and many have done the reverse too, but all efforts up to now have failed because they have been partial.

My effort is to give you the totality of life. Unless one is total, whole, one cannot be holy.

OSHO (to Peter) : By denying love to people they have starved their souls and when a man is weak in the soul he is ready to become a slave. He is ready to become dependent. He can be manipulated, oppressed, exploited, forced to do ugly things that he would never have done if he had a strong spirit.

Hence my insistence on love: we want a new world, a new earth, a new humanity, based on love. Just strong bodies are not enough, a strong body makes you a strong animal, that's all. A strong spirit is needed, then you start feeling the presence of God. And once the

presence of God is felt you start living authentically from your inner being, then you don't follow any outer commandment, then nobody can exploit you. Yes, they can crucify you but they cannot destroy your spirit. They can destroy your body but they cannot destroy you; and one can go to the gallows dancing and celebrating because one knows that the soul never dies.

But this can be known only when the soul is strong enough to know. And except for love, there is no nourishment for the soul. Be loving... be love!

OSHO (to Udana) : So you have come! That's good! This has been a long search, of many lives, but if one goes on and on, one day one arrives. Now this is your home... think of it as your home, your ultimate home!

Close your eyes.

SHE REMOVES HER SPECTACLES....

This is the right way - to remove spectacles when you are looking at me! All spectacles are barriers. Then you cannot see what is; you only see what your specs allow you to see.

Very few people are capable of seeing that which is. Before it reaches their being it is distorted. The mind plays all kinds of tricks. First it prevents the major part... almost ninety-eight per cent of reality is debarred, the mind only allows two per cent to enter in. Only that which fits with the mind is allowed. Only that which strengthens the mind and the ego is allowed, and then too the mind colors it, it gives it artificial flavors; it makes it adjust totally to itself. Hence it becomes an accumulation for the mind but not a revelation for the soul. Otherwise each moment is a revelation, and at each moment reality is available in its totality. But *we* are not available to reality.

All concepts, all philosophies, religions, theologies, ideologies are barriers. And the real has to pass through so many barriers that by the time it reaches you it is no more the same.

To be a sannyasin means removing all spectacles, removing everything that can distort, that can project; letting your eyes be naked. Being with a Master means being with naked eyes, a naked soul, with nothing to hide, with nothing to cover. When the disciple is totally nude before the Master, only then something of immense value and beauty transpires. It is a love affair. The greatest love affair that can happen on earth happens between the disciple and the Master.

This is your new name: Ma Prem Udana. Prem means love; Udana means richness.

Love really is the only thing that is valuable. Everything else is valueless. Yes, things have prices, but no value. Love has no price but it has value. It is not a commodity so it can't have any price. It is an experience, and the experience is so inner that it is not marketable. This is the only experience that is not available in the marketplace. This is the only experience which is not of the world and yet exists in the world; hence it becomes the bridge between God and man. It is the boat that belongs to the other shore but which can arrive on this shore. It needs great courage to be loving.

The original root of the word "courage" is very beautiful: it means of the heart. Mind is a coward. Courage is never of the mind, it is always of the heart. Minds are cowards; hearts are courageous. Minds are always conformist, conventional, because mind is nothing but the past-memories. It had no idea of anything new, unknown; it can't have. Only the heart can penetrate the unknown, only the heart can move into the uncharted. Hence the word "courage" is beautiful; if we go to its root, only then is it decoded: it means of the heart, a quality of the heart.

Love is the quality of the heart. Love is courage and love is richness. Logic is poor. However skilful one becomes in logic one remains poor: the scholars and the professors are the poorest people in the world. Only lovers know the richness of existence, the poetry, the music, the creativity of life. Love is the source of all that is good, all that is worthwhile, all that is meaningful, significant. Love gives dignity, glory, and opens the doors to the mysteries. Love is the key, the master key; it can unlock all the locks, it can help you to enter into the innermost shrine of God.

Let love become your life. The color orange is the color of the heart, the color of spring, the color of flowers, the color of the sunrise -- the color of life, the color of blood. So it is not only that you have to be in orange clothes, you have to become orange. And only love can do the miracle! It is going to happen because I can see you are ready... ready for the plunge, ready for the quantum leap.

How long will you be here? How long will you be staying?

Udana : Until the twenty-seventh.

The twenty-seventh? Then come back soon... and finally come back forever. Good Udana!

OSHO (to Margaretha) : If man lives unconsciously he is bound to live in anger, hate, jealousy, possessiveness, and so on and so forth. All that creates hell, he will have to live in it. Our unconscious way of life creates hell around ourselves. Hell is not somewhere else. If you are in sleep, unconscious, it is around you; it is not geographical, it is something psychological.

To be a sannyasin means a commitment, a decision that "Now I will try to come out of my sleep," that "Now I will transform my unconscious into conscious," that "Now I will live more and more in alertness and less and less in mechanicalness." Once this decision penetrates your heart, once this commitment grips you intensely, passionately, things start changing. Slowly slowly the sun rises out of the dark night of the soul.

And only when one is full of light.... The first child of light is love. And love contains all that is beautiful, all that is divine: compassion, prayer, creativity, grace. They all follow love, you need not think about them, they are by-products, consequences of love. But love itself happens only through light. All meditation techniques are devices to bring you out of your sleep, to help you wake up.

OSHO (to Aige) : Your heart starts pulsating in a different rhythm. The whole world remains the same but your eyes are no more the same; hence you start seeing things which you have never seen before and you stop seeing things which you have always been seeing. So in a sense the world remains the same and in another sense it is no more the same, because when the seer changes, the seen changes.

When love makes you beautiful it creates a beautiful world around you too. We are really living in such a beautiful world totally unaware of it, oblivious to the great treasures of life and existence. Love opens the doors, invites you in. Without love you remain an outsider to existence; with love you become an insider.

OSHO (to Layen) : A man who cannot love himself is always in conflict with himself, and to be in conflict is to be in misery. One who is in conflict with himself cannot be relaxed with existence either. So one step wrong, the first step wrong, and the whole of life goes wrong.

I teach you to be selfish. I teach you self-love because it is only through self-love that you will be capable of loving others. Self-love is not against altruistic love, in fact it is the beginning of it. To love oneself is the first step every sannyasin has to take. It goes against all the old teachings, traditions, conventions. But I can't help that, I have to say the truth; I am not here to confirm any tradition, I am not a respecter of traditions and conventions. I respect truth even if it goes against the whole of the human past. Love yourself: that will create the first harmony; then love others - which becomes easier - that creates the second harmony. If these two harmonies are there, there is no need of any religion. These two harmonies are really two aspects of one harmony.

And to be harmonious is to be religious. To be harmonious is to be blissful.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #15

Chapter title: None

15 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910155

ShortTitle: GAWD15

Audio: No

Video: No

JUDITH, AND SAEEDA, HER EIGHT-YEAR-OLD DAUGHTER. JUDITH BECOMES MA VEET ABHILASHA: SURPASSING DESIRE.

OSHO : There are things you can get only if you desire them and there are things you can never get if you desire them. And the second category of things is really valuable. If you desire love you will miss because desiring is part of the mind and love is part of the heart. If you desire meditation you will miss because desire is a thought and meditation is a thoughtless state of consciousness. If you desire God you will miss because God is not an object, God is not a thing. God is your very interiority, he cannot be reduced to an object of desire. When all desires have left you what is left behind is God.

Going beyond desire is becoming a sannyasin and going beyond desire is the only way to find God. (A PAUSE)

And what is the meaning of her name, "Saeeda"?

ABHILASHA : I'm not really sure, I think it means love.

Who has given it to her?

ABHILASHA : Her father and I.

And from what language does it come?

ABHILASHA : From Sanskrit.

"Saeeda"? You think it means love? so let us make it mean love!

ABHILASHA : Sure! Such a beautiful meaning!

Yes. The meaning is good. Whether it means it or not, it doesn't matter. (CHUCKLES)
My feeling is it comes from *Sayeed* Arabic. "Sayeed" means the family of Mohammed; the

direct descendents of Mohammed are called sayeed, and saeeda is the feminine of sayeed. That too is beautiful. To belong to Mohammed is one of the greatest ???s in the world. You have come to another Mohammed.

Good. This is your name: Ma Anand Saeeda. Anand means bliss, and if saeeda means love, good; if it means one who belongs to the family of Mohammed, then too it is good. At any cost, be blissful!

OSHO (to Aleksis) : It is only through meditation that one can become a help to others because meditation gives you centering, rootedness, individuality, authenticity. It gives you consciousness, love, compassion. These are all the flowers of meditation. And you can give to others only that which you already have. If you don't have love flowing within your being you cannot share it with others and if you are not full of light, if you yourself live in darkness, you can't help others. It will be like a blind man leading other blind people.

Nanak says: In the world, the blind are leading other blind people and all are falling into wells! Mankind really needs help: it is always in a crisis. And today the crisis has reached its peak, its climax; more will be unbearable. Humanity is on the verge of going insane or committing suicide. We are preparing for that: all the world governments are preparing to commit the third world war, and that will be the *last* war.

Once Albert Einstein was asked "Can you say something about the third world war?" He said "I can't say anything about the third, but I can say something about the fourth."

The questioner was surprised. He said "If you can't say anything about the third what can you say about the fourth?" Einstein said "One thing is absolutely certain, that the fourth is not going to happen -- that much can be said about it -- because the third will be the end; there will be no fourth world war."

We are heading towards that. Mankind has always needed help; today it needs it more than ever. But only those few people can be of help who enter deep into meditation, who become aware of themselves, who come to know who they are, and through it become aware of the presence of God. Then whatsoever they do is going to be a blessing to humanity.

Otherwise whatsoever you do is going to be a curse. You may intend to do it right but because you are not right your intentions are of no use. First you have to help yourself. First you have to wake up and then whatsoever you do -- and when I say whatsoever I mean whatsoever -- that will be a help, a blessing. Hence my insistence is not on making people public servants. I don't preach service to humanity because I know if you can meditate you are bound to become a helper. That is a natural consequence of meditation. Buddha says: Meditation naturally brings compassion; if it does not bring compassion then it is not meditation at all.

OSHO (to David) : Only one requirement, only one basic need has to be fulfilled before one can become a beloved of God, and that is: one has to learn how to be blissful. People know how to be miserable; they are really experts, very skillful, in finding ways and means of being miserable. If they cannot find ways they invent them. If they cannot even invent they

become very miserable because they cannot find any excuse, they cannot invent any -- that is enough for them to be miserable!

The whole world consists of miserable people -- and it is their own choice. Misery gives them a few things and bliss takes those few things away; and we are brought up and conditioned in such a way that we desire those things. Misery gives you ego. The more miserable you are, the *more* you are. The more blissful you are, the less you are. When the bliss is absolute you have evaporated. Then God is!

When misery is absolute, *you* are absolute. The ego needs a hell around itself, the ego can only be an island in the ocean of hell. And we have been taught the ways of the ego, we have been told to be strong egos. Even modern psychology goes on saying to people that they need strong egos. One needs the strength of consciousness, not of the ego. Real strength comes out of consciousness, not out of ego; ego is always weak because it is always false. The false can never be strong. How can the false be strong? The shadow can never be strong. You can go on pouring your energies into the shadow -- they will all be wasted. This is the single most important phenomenon to understand: if one wants to be blissful one has to be ready to drop the ego. And the moment you drop the ego bliss happens and bliss prepares the way for God. It is misery that keeps you away from God and keeps God away from you.

In the modern world God has certainly disappeared. He seems to be no longer relevant, seems to be an almost useless hypothesis, for the simple reason that misery has never been so strong and the ego has never been so insane. And we are in the grip of the insane ego.

My whole work here is to pull you out from the mud and the mire of the ego. Sannyas means dropping the ego, existing egolessly, then bliss arises from your innermost core. It is our nature. Misery is artificial just as the ego is; bliss is natural. And only when we are natural is God possible: we become capable of understanding, of seeing, of receiving God into our being. Bliss makes us the host, and God is always ready to become the guest!

OSHO (to Karmen) : Veet means beyond; sansaro means the world. My sannyasin has to be in the world and yet beyond it. To escape from the world and be beyond it is simple and easy, that's why it was chosen by all kinds of religious people in the past: escape was their pattern. The Catholic monk, the Buddhist *bhikkhu*, the Jaina *muni*, the Hindu *sadhu* -- they all escaped from the world thinking that if you are not in the world you are beyond it. It seems logical, but it does not happen that way because life is not logical.

To be impotent is not to be celibate. To be poor does not mean that you are beyond desire for riches. You may console yourself: you don't care for riches... and one needs such consolations otherwise life will become unbearable. And those people who escaped from the world were consoling themselves thinking that they had gone beyond. But this is not true transcendence. The true transcendence has to be in the world, amidst the fire of the world.

The real sannyasin has to be a lotus in the lake: in the lake and yet the water touches it not. Then there is beauty, then there is grace, and then there is tremendous freedom. When you escape from something you are afraid of it, and in fear there is no freedom. And whatsoever you have escaped from will remain a repressed desire in your being. And if some

opportunity arises it will assert itself again -- forcibly! But if one lives a very ordinary life in the world, does not go to the monastery or to the Himalayas, goes on doing the same mundane things that one was doing before, and yet becomes distant, aloof, cool, silent, unperturbed, then something of immense value has happened. Then nothing can disturb you any more. Nothing can tempt you anymore.

In all the ancient traditional saints' lives you will come across the phenomenon of temptation; it was natural, it was psychological. They had escaped from women, from money, from power, from prestige; now these things were all there in their unconscious, accumulating. And accumulated they become tremendously powerful, so powerful the one day they explode. That is temptation.

But my sannyasins will never come across temptation because I never tell them to leave anything. The devil will not be able to tempt my sannyasin. For my sannyasin there is no devil, only God is!

OSHO (to Clair) : Mind is always confused -- mind is confusion. The heart is always clear. The heart knows nothing of confusion. The mind never comes to any conclusion; it cannot by its very nature. It goes on hesitating, pondering; indecisiveness is intrinsic to the mind and doubts go on arising.

The man who lives in the mind -- and the majority of humanity lives in the mind -- lives a very indecisive life. To live through the heart is to live a life of decisiveness, of commitment, of involvement. The heart has an insight of its own, a way of seeing, of understanding of its own. It has its own reasons which our reason is not aware of at all. Love is the fragrance of the heart and the logic, the stink of the mind. Move from the mind to the heart -- that's what sannyas is all about, falling from the head into the heart, dropping the logic and living through love. Then God is so close, so available, and life is a tremendous ecstasy, unbounded bliss, infinite joy.

OSHO (to Yoganando) : The real bliss happens only when you are ready to dissolve into the whole, just like ice melting and dissolving into the sea, losing its identity, definition, personality, ego. From this very moment this is going to be your work: dissolve yourself and you will find infinite bliss, you will find eternal life.

Don't cling to the ego. The ego is the only barrier, don't nourish it any more. Enough is enough. Let it starve and die because its death will be a resurrection of your real being.

OSHO (to Premanando) : It is possible to be loving and not blissful, but then love is false. It is also possible to be blissful and not loving but then bliss is false. If bliss is really true it is bound to be loving, and the same is the case with love: true love is bound to be blissful; they are always together. Whenever you find them separate, that's a clear-cut indication, a foolproof indication, that something pseudo is there.

A miserable person cannot be loving and a loving person cannot be miserable. Remember this as one of the basic principles of the higher mathematics of life. Create both in you: be loving and be blissful. And both are possible, we are made for them. We have an inbuilt

capacity to grow these flowers together. And when they bloom together there is great celebration, not only in you, but the whole existence participates in the celebration.

JANINE BECOMES VEETGYAN.

OSHO : Veetgyan means beyond knowledge. Beauty is beyond knowledge, love is beyond knowledge, God is beyond knowledge. All that is really significant is beyond knowledge. That which is within knowledge is ordinary, mundane -- utilitarian but of no real significance. It can't make you grateful to God. And sooner or later one starts feeling bored with that which knowledge makes available. It makes only toys to play with and how long can you go playing with toys? Sooner or later one becomes mature.

Sannyas is a step towards maturity. And the first thing to understand is that there are things which are beyond knowledge, which can only be lived. You can live love but you cannot know what it is. Hence millions of people have loved but nobody has ever been able to define it. You can meditate, you can become meditation, but you cannot express the real experience of it; nobody has ever been able to, not even Buddha or Lao Tzu or Jesus.

Once a disciple asked Jesus, "What is prayer?" Rather than answering him he fell on his knees and started praying. The disciple said, "But I want to understand first." Jesus said, "There is no possibility to understand first. First you have to go into it." Prayer is existential, not intellectual. All knowledge is intellectual and the whole of life is existential, hence knowledgeable people go on missing life.

Take a plunge into life. And even if one has to drop the whole mind for the plunge, it is worth it, because mind anyway is worthless.

OSHO : Asmito means a very subtle ego... not the ordinary ego, not the gross ego. There is no single word in English for it because the West has not yet penetrated to that depth where one becomes aware of *asmito*.

In English there is only one word: "ego". In the East we have many words for it because it has different layers. Ego is the most gross phenomenon. If you drop the ego, if you renounce the ego with effort, if you practice egolessness, humbleness, humility, then you will attain to asmito; that will be a subtle ego. Saints have that ego. Then one becomes egoistic about being egoless. One starts feeling "How humble I am!"

I have heard a story. Three Christian monks meet on a crossroad. They are coming from one town, going to their separate monasteries and for a while they sit under a tree to rest and chitchat.

One monk says, "One thing I must say: as far as our monastery is concerned, nobody can compete with us in the world of knowledge, scholarship. We have produced the greatest scholars."

The second said, "That may be so but we don't give any value to scholarship -- mere scholarship is rubbish. The real thing is austerities, the real thing is to be an ascetic. Nobody can beat us as far as asceticism is concerned. Our renunciation is total."

The third one smiles and says, "You both may be right, but as far as humbleness is concerned we are the tops!"

This is asmito. Now even humbleness.... "We are the tops...." Now the ego has taken such a subtle turn that it is standing on its head, it is doing a headstand. It is the same phenomenon but now it has taken a more subtle route to capture your being.

So first one has to be aware of the ego and then one has to be aware of its subtle ways, its cunning ways to come through the backdoor. Asmito is ego coming through the backdoor and catching hold of you again. And now it is so subtle that nobody will be able to see it *except* you, and you can only see it if you are very alert, very watchful, because now it is only a shadow. But it is enough, enough to create a barrier between you and God, enough to keep you in bondage, enough to create hell for you.

STEPHEN BECOMES ANAND SAGARO, OCEAN OF BLISS

OSHO : Come closer! Don't be afraid. You will have to come much closer!

Man appears to be just a dewdrop, and millions are deceived by the appearance. In reality the dewdrop contains the ocean. The dewdrop is not a mere dewdrop, because it contains consciousness and consciousness in oceanic, it is infinite. The dewdrop is only a miniature of our total reality, of our wholeness. Man appears very small, helpless, but at the innermost core he is omnipotent, omnipresent, omniscient. Once we reach to the center of our consciousness the greatest surprise of life happens: suddenly you see yourself as vast as the sky -- or even vaster than the sky! That experience, that mystic experience has been called God. God is not a person. God is not somebody, but is the oceanic experience of bliss, that unbounded experience of bliss.

God is only one of the names given to it; and in fact not a very good name because the very word gives you an idea of a person, while there is no person but only a presence, there is godliness in existence but no God. Once we understand that, our efforts to reach to truth change radically, then worship becomes irrelevant, then prayer is not of much use, then the only way we can attain to the ultimate experience is through meditation and love -- meditation when you are alone, love when you are together. Meditation is the inner side of love, and love is the outer side of meditation.

That is my whole religion: meditation and love, and I see that that is going to be the religion of the future. I can predict it because all other religions are outmoded. They have lived their life, in fact they have lived longer than their life. They are living a post-mortem life, a posthumous existence. They should be dead now; they are a burden. The pope of the Vatican and shankaracharya of Puri -- these people don't belong to the twentieth century at all. They go on talking nonsense, they go on talking a language that was relevant and meaningful twenty centuries, thirty centuries, forty or fifty centuries ago.

The world has changed enormously; man has come of age. Man needs a totally new kind of religiousness, and that's what sannyas is: it is heralding a new religiousness, a new

humanity.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #16

Chapter title: None

16 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910165

ShortTitle: GAWD16

Audio: No

Video: No

OSHO : Anand means bliss; stefano means a garland.

Man can be either just a heap of flowers or he can be a garland. And there is a great difference between the two. A heap of flowers has no integrity, there is no center to it, it is just the circumference. There is nothing that can hold it together, it is just a crowd. The garland means that the heap is no more a crowd. It had found a thread that runs through all the flowers and makes them one whole, one piece.

To be just a heap of flowers is to be in misery and to become a garland is to be in bliss. Man ordinarily is multi-psychic, a crowd. There are many men in one man, and they are all running in different directions. Each moment a different man is on top of you, manipulating, enforcing his will, and the next moment he is gone and somebody else has taken his place.

Buddha says man is like a wheel with many spokes. The wheel is moving -- one moment one spoke is on top, the next moment it has gone down and another spoke is on top, and so on, so forth. This way of life is sheer wastage, because you can't know who you are, you are lost in the inner crowd of millions of thoughts and desires and memories and imaginations and dreams. One has to become a center, a crystallized soul, and that is possible only if you can find a thread.

It can be found either through love or through meditation; there is no other way. These two are the only possible ways. In intense, passionate love the crowd melts and you become one. In the heat of love your fragments disappear, you become an individual, literally. Individual means indivisible.

Or it can be found through meditation, through awareness. If one remains aware in each moment, in each act, then awareness becomes the thread running through your whole life. Day in, day out, slowly slowly, you are no more a heap of flowers but a garland. And only a garland can be accepted by God

Life is an opportunity to become a garland. We bring with us the whole potential to be

that but we never work it out. Being a sannyasin means the beginning of great work upon yourself -- and the work is of love, of meditation, of becoming an integrated soul.

George Gurdjieff used to say that people don't have souls. He was right in a sense, because people don't have a center. They are many. Unless you become one you can't have a center and without a center how can you have a soul? The soul grows at the center of your being. But people are hollow at the very center, empty, and that emptiness comes because we are not working out our potential.

They say that even the greatest geniuses actualize only fifteen percent of their potential; an Albert Einstein for example, actualizes only fifteen percent. Giants of science, literature, music, art never go beyond that limit. Only a Buddha, a Jesus, a Krishna reach the ultimate limit. They actualize their totality, a hundred percent, and that is the goal of a sannyasin: self-realization.

OSHO (to Jagdish) : My sannyas is totally different from the old idea of sannyas. In fact it is diametrically opposite to it. The old idea of sannyas was life-denying. It was basically anti-life hence it failed. It could not succeed. It was bound to fail, nothing which goes against life can ever succeed. It is trying to swim upstream. Yes, for a few months you can fight and you may even win a few battles, but you cannot win the war. Ultimately you will become tired and the current will take you away.

But there is a great attraction in going upstream, in going against life. The attraction is that it creates ego, the more you fight with the natural instincts, the more you create ego. Ego is an unnatural phenomenon, no animal knows anything about it. It is an absolutely human invention. No animal can know about it because no animal ever tries to go against nature. All animals -- and trees and rocks and mountains and rivers and stars -- they all live in absolute harmony with nature, hence there is no question of ego. When you live in harmony with nature, how can you think of yourself as separate? The harmony is so deep: you dance with the rhythm of the whole, you sing the song of the whole, you pulsate in tune with the whole. You cannot feel yourself separate in any way. It is only man that has the capacity to fight against nature, and because he has the capacity to fight against nature he can create a very dangerous thing: the ego.

And once you have created the ego it needs constant food. You have to go on fighting more and more and more. The fight can be worldly, the fight can be other-worldly, but the fight is necessary for the existence of the ego. That's why the ego always requires more and more and more and is never contented: because contentment will mean suicide. It can exist only with discontent, it can exist only if it goes on goading you.

If you are after money then it says "More." If you are after power, it says "More." If you are after meditation it says "More." It never bothers about what the object of your desire is; its only interest is that you remain trapped with more. *More* is its gestalt.

The old sannyas was egoistic -- it was bound to be. Of course those egos were very subtle, they were not as gross as when you have much money, or you are a prime minister or a president of a country. These are gross ways of the ego; the politician is the grossest human

being on the earth. The saints have very subtle egos: they are holy, holier-than-thou. They look at other people as sinners. It is these egoistic people who have created the idea of original sin; they *had* to create it to condemn others and to feel good that they had overcome it.

In fact they called people who were living naturally sinners, and people who were living ascetic lives, unnatural lives, perverted lives were worshipped as saints, mahatmas. This whole trip of the past has failed, utterly failed. We need a new concept of sannyas, because sannyas in itself is such a beautiful phenomenon. If one particular idea of it has failed there is no need to lose hope. We can give a new color, a new shape, a new form, a new gestalt to sannyas. That's what I am doing here.

My sannyas is life-affirmative. It is yea-saying to existence in all its beauty, its variety and richness. It is saying yes to the body, to the earth, to the mundane life, to ordinary life.

The moment you say yes to ordinary life you have transformed its quality, it is no more ordinary. It becomes extraordinary. The moment you say yes to the mundane life it becomes sacred. It is yes that confers sacredness on everything.

My sannyas means YES, a total yes! Such affirmation that there is no denial -- subtle, gross, conscious, unconscious -- on any plane. It means flowing with the river not fighting with it, because it is already going to the ocean.

Nature comes out of God, goes back into God; there is no need to be impatient. The old sannyas was very impatient, and impatience is one of the qualities of the ego. There is an old story....

A very old saint is chanting under a tree, but his face is angry. Although he is chanting there is no grace; although he is calling God's name and praying and bowing down, there seems to be no surrender. His surrender is also a way of fighting, a way of will: he is trying to achieve something through it.

Narda passes him -- he is going to paradise -- he asks the old man, "I am going to God; have you anything to ask? I can ask for you, on your behalf..."

He says "Yes, certainly I have something to ask. For three lives together I have been doing all kinds of austerities, I have gone through all kinds of sacrifices. I have tortured myself as much as is humanly possible. I have fasted, I have stood for years, walked for thousand of miles, done all kinds of pilgrimages, and nothing has happened yet -- no enlightenment! Ask him how much longer I have to wait? I am getting tired of it. I have heard that God is just, but lately a great suspicion has been arising in me: Where is justice? What more does he want me to do? I have put everything at the stake. I have renounced my family, all my worldly things, and still I am not getting anywhere."

Narda says "I will ask."

Just as he moves away from the old saint, he comes across a young man, a young sannyasin -- he must have been *my* sannyasin, it can't be otherwise. He is dancing, with his

ektara, a one-stringed instrument, he is singing and dancing, and he is utterly blissful, ecstatic.

Narda asks him, just jokingly, "That old man has something to ask and I am carrying his message to God. Have you also got something to enquire about, young man?" But the young man does not listen. He is not there. He is so utterly lost in the dance and the song that Narda has to shake him physically to bring him down to earth.

The young man says "Why? Why are you disturbing me? What do you want?"

He says "I am going to God -- don't you want to enquire about anything, about yourself, your future, your enlightenment?"

The young man says, "He knows far better, so whatsoever is right will go on happening. Whatsoever is right has been already happening. I have no will of my own and no questions."

Narda came back. He saw the old man and told him, "I asked God and he said three more lives."

The old man had been worshipping the statue of God; he threw that statue away... he was really mad, and he said, "This is too much! I can't wait that long."

Narda went to the young man and said "Although you did not ask, out of curiosity I asked myself. When he said three lives for the old man, I asked him 'What about the young man?' He said 'It is better not to ask,' and now I know why he said it. But I insisted, so he told me, 'That young man will have to be born again as many times as there are leaves on the tree under which he is dancing.'"

And the young man bowed down and he said, "So it is not very far! Because in this forest, how many trees are there? And how many leaves on each tree? And if you think of the whole earth, how many leaves! And if you think of *all* the earths in the universe, how many leaves! Just these few leaves on the tree? Then it is not too far. It seems I have almost arrived." And he started dancing again!

And, the story says, he immediately became enlightened. Even against the statement of God, he immediately became enlightened!

That patience, that trust, that surrender, is sannyas! Trust life, surrender to life, love life, because life is God to me. And the whole rainbow of life, all the seven colors and all the notes of music, from the lowest to the highest is nothing but pure God! And if we can love life there is no need for any other worship, there is no need for any other prayer, no need for any ritual, any religion.

Secondly, my effort here is to create a religionless religion. By religionless religion I mean religion which will not be Christian, Hindu, Mohammedan. It will be pure religiousness, a quality of your inner being that has nothing to do with any creed, dogma or belief. Hence my religion cannot have any adjectives. And if we can conceive a religionless religion then humanity is ready for a great step into the unknown. It is finished with

Christianity, Hinduism, Mohammedanism; they have done their work and they have done their harm too and humanity needs to say goodbye to all of them. We need a universal, diffused kind of religiousness... a quality, not a creed.

And I am happy that you have come! Much is going to happen for me and for my work through you! Become a conscious vehicle, a medium for me. I need thousands of mediums because I am not going anywhere -- even to come out of my room is too much effort. So I need many many many people, people who are so attuned with me that they can speak on my behalf, they can allow me to speak through them. And you have to be one of them. Remember it -- it is a great responsibility.

OSHO (to Zeno) : Let bliss be your meditation. Think of bliss and of blissful moments. Stop thinking about misery. Don't go on remembering miserable things; as they happen, forget all about them. They are not worth collecting. People collect garbage. People are *really* insane, they go on throwing away gems, diamonds, emeralds, and they go on collecting garbage.

People collect all that is miserable and they go on forgetting that which is blissful. Naturally their life slowly slowly becomes pessimistic, hopeless; then they live in despair. That is their own choice. If every child were taught to drop miserable moments and make a treasury of all blissful things that happen.... And millions of blissful things happen but when we have been brought up with a very wrong approach towards life: we collect wounds, not flowers. If somebody insults you, you remember it for years; but the beautiful sunset that you saw today is already forgotten; and the sound of running water that you heard this morning is no more part of your memory. And the distant call of a cuckoo... it is as if you never heard it. You bypass all that is beautiful. A rose calls you and you don't listen. A star waits for you to see it and you don't see; instead you go on collecting thorns, wounds, insults. People are such great collectors of pain.

We have to change this whole gestalt. Collect all that is beautiful and you will become what you collect. You will become what you contemplate. If you contemplate misery.... People go on contemplating misery; they go on looking at their wounds again and again, they don't allow them to heal. Of course they remain wounds. And when you are too obsessed with wounds, you attract wounds; you become a magnetic force for wounds.

This is one of the key points to remember: you attract things -- things don't just happen to you, you create the right context for them to happen. If a gambler comes to this town he will soon find other gamblers and other gamblers will find him. If a drunkard comes to this town he will soon find *his* company. There is an inner law: we attract that which we are. If we are miserable we attract more misery.

Be blissful. Invest in bliss, don't invest in misery. And collect small things... a bird on the wing, and for a moment the silence and the joy; for the moment you become the bird, the observer becomes the observed -- that is meditation. The humming of bees around a rosebush and suddenly you are transported into another world: the world of roses and bees. You are no more part of the ugly world that humanity has created. Cherish these moments. The silent lake in the night and the stars reflected in it -- keep it in your heart.

This way, slowly slowly, you will create a magnet within you which attracts more and more bliss. And once you have learned the secret of attracting bliss you are pulling God towards you, because bliss is nothing but the beginning of God entering you. It is his first contact with you. To be blissful means you are moved by the presence of God. You may not yet be aware of God; you may be simply moved by the sunset or the bird on the wing... or the fresh dewdrops in the early morning sun. You may think that you are moved by these things -- that is not so: these are just visible signs of something invisible, visible signatures of something invisible. Slowly slowly you will become aware that it is not just a dewdrop, God is looking at you. It is not just a rose flower, it is God flowering. And once you start becoming aware of God's presence surrounding you life is transformed.

That day one really becomes a sannyasin. This is just the beginning... a formal beginning, a gesture on your part that you are ready to commit yourself to this great pilgrimage. But real sannyas happens the day you become a magnet which attracts bliss, and ultimately God himself, towards you!

OSHO (to Dhyano) : There are only two ways to reach God: one is love, and the other is meditation. Love means dissolving yourself into existence so totally that no ego is left behind. Meditation means detaching yourself from the world so totally that you cannot nourish your ego any more. The ego needs the world. The I cannot exist without the thou: the I can exist only in context with others.

If there is nobody else your ego disappears. So really both ways are ways to let the ego disappear. In love you merge yourself with the whole; in meditation you become a witness of the whole, so total a witness, so detached, so distant, so cool, that the world disappears from your vision. When the world disappears from your vision and you are in total aloneness that means you *are* but you are no more an ego-entity.

In love also you *are* -- more so than ever before -- but not as an ego-entity. You cannot say "I am"; at the most you can say "am". It is a kind a amness, ISness, pure isness. And that is how it happens in meditation. Both ways are different in the beginning but as you come closer to the peak they come closer. When you have reached the peak they are one and the same. If one follows the path of love ultimately one comes to know that the people who were following the path of meditation have reached the same place, the same space, and vice versa.

If you follow love one day you attain meditation automatically, or if you follow meditation you attain to love automatically, because a man whose ego has disappeared can't be anything but love.

It is the ego that destroys love, that hinders love. When the ego is not there, there is nobody to hinder, there is no obstruction; your energy starts flowing.

Your name contains both ways to God; you can choose either love or meditation. There are only two kinds of religion in the world: a few religions follow the path of love, a few religions follow the path of meditation. Jesus, Krishna, Chaitanya -- these people follow the path of love. Buddha, Mahavira, Lao Tzu -- these people follow the path of meditation. *My*

effort here is to create the great synthesis, to create a religious consciousness which accepts both as valid.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #17

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DHYAN ELLEN : MEDITATION IS LIGHT AND THAT LIGHT IS GOD.

OSHO : Man without meditation is man without light. Man without meditation is in a dark night of the soul; not even a ray of light is possible without meditation. Meditation is the method to ignite your inner soul, your inner flame; and once you are full of light within the whole existence is full of light for you. That experience of light within and without is God. That merger of the light within and without is God. That merger of the light within and without, that meeting, that orgasmic togetherness, oneness -- that is God. Hence all the scriptures of the world say: God is light. It would be better to say: Light is Gods

DEVA ELLEN : DIVINE LIGHT.

OSHO : We are made of light. That is our true substance. The stuff the universe is made of is light.

Mystics have known it for centuries, now scientists also agree. From different paths they have arrived at the same conclusion: the mystics went in and at the innermost core of their being they found light, and the scientists have penetrated deeply into matter and at the deepest core of matter they have found light That is the first agreement between religion and science, and that is going to become the foundation of a great synthesis in the future.

If we can agree on one point totally we can agree on everything else too. And it is something fundamental. But science thinks light is material and religion thinks light is divine, that's where they are not yet in agreement. That too is bound to happen sooner or later; the most alert scientists have become aware of that too.

Eddington said in the last years of his life: "When I was young existence used to appear like things to me but the deeper I went into its mysteries, existence no longer appeared like things; it appeared more like thoughts."

Albert Einstein, just two days before he died said, "The more I have known, the more I have become aware of the mysteriousness of existence. It is unfathomable."

Matter simply means that which is measurable. The very word "matter" means measurable: it comes from measure. If Albert Einstein says that the mystery unfathomable he is just coming closer to the declaration of the mystics that existence is basically unknowable. We can merge with it, we can experience it, but we cannot know it. Knowledge means knowing something from the outside as a spectator; experience means entering into it, not being a spectator but a participant.

Those who have participated in the mystery of life have all said one thing: it is divine. By divine they mean it is conscious; it is not an unconscious jumble of matter, a jumble of unconscious atoms, but an ocean of consciousness.

For centuries science has been denying that existence is light, that it is made of light. Now that they have agreed upon the first point the second is inevitable. They will have to agree with it because light is no more matter. When something is not matter then what is it? It can only be energy.

Existence appears so harmonious, so rhythmic.... It is not a chaos, it is a cosmos. That means there is tremendous intelligence behind it. That intelligence is written all over the place, on every leaf of every tree, on each pebble on the seashore. To become aware of the intelligence is to become aware of God, but the best and the shortest way is of the mystic.

The scientist's way is the longest. He comes to the same conclusion but he lags centuries behind. Mystics have known these things for ten thousand years at least. Science is lagging ten thousand years behind. Science should learn more from the mystics: from Buddha, from Zarathustra, from Jesus. It should become more and more open to these really mysterious people. It should allow itself to go with them a little more, it should take a little more courage to go into the unknown. Then the second thing is bound to happen

But my work here is that of a mystic, not of a scientist: I help you to go in. Now the methods are absolutely known. How to go in is an open secret. All that is needed is your decision to go in; and sannyas is your decision to go inwards. Now devote your energies more and more to the decision you are committed to. This is the greatest moment of your life. If this decision is followed up it is going to transform you, it is going to give you an insight into the eternal.

OSHO (to ?????? Joekes) : Bliss is a happening, it is not something you can do. It is not within your capacity or anybody's capacity to create it. It can't be made by man; man has to learn how to receive it. Man has to be open and available to God. That's exactly the meaning of prayer: to be open and available, to allow God to do something to you. The moment you allow God to do something to you bliss happens. It needs great trust and surrender.

One has to put aside one's ego. The ego is a great doer; one has to put aside all doing. Then sitting silently doing nothing, suddenly it is there. And once you have known the knack of it, once you have known that sitting silently doing nothing it comes of its own accord, you

have come across the greatest secret of your life. Then you know the key, the master key, which can unlock all the doors of existence.

OSHO (to Rosa) : Rose has two meanings. Both are beautiful and both are deeply related to each other. The first meaning is rose and the second meaning is giver of love.

Bliss is a flowering of your consciousness. But the flower blooms only when you become available to God. Just as in the morning the flower opens up because he is available to the sun, God functions almost like sunrise for our consciousness. People who are closed to God never bloom. Once the rose has opened up it releases great fragrance. That fragrance is love. Hence the second meaning is also of great importance: giver of love.

Become a rose of bliss and you will also become a giver of love. Remember, only a blissful person can love. The miserable person can try but he is doomed to fail because we can give only that which we already have.

OSHO (to Riet) : Anudasi means a slave -- a slave of love. But the miracle is that one who is a slave of love becomes a master of love. That's the only way to become a master. There has never been any other way and there will never be.

To surrender in love is to conquer. To disappear in love is to be. Love is the most paradoxical phenomenon in life. Try to conquer and you will be defeated, try to possess and you will lose it, try to dominate and you will not find it. And that's what millions of people go on doing; hence they live without love, without the taste of love. And not to taste love in your life is not to love at all.

The taste of love is the taste of God. but one has to understand its paradoxical nature: surrender and it is yours, die and you are resurrected by it.

TO JEANANNE -- NOW MA PREM SONO:

OSHO : Love is the real gold, in fact the only gold. Except love, all is dust. Those who live without love are living in mud. They will never know anything divine, they will know only dust and dust and dust. They will never see anything of the beyond. They will crawl on the earth, they will be living dead. They will never look upwards, the sky full of stars will not be for them. They will not see the sunrise, they will not see the beauty of existence, the ecstasy that is all over the place.

Trees are dancing and birds are singing and there is great joy. But only a person who knows love is capable of understanding all this, of becoming part of this celebration.

Love more and more, for no reason at all, for the sheer joy of it, for the insight that it brings. Love is the bridge between human and divine. If we can love, that is religion enough. More than that is not needed, more than that is superfluous, more than that is pure ritual; it is meant for stupid people.

The intelligent person will live a life of love because that is the only spiritual life. He will not be a Christian or a Mohammedan or a Hindu; he will be simply a lover, a lover of

existence. But through his love he will come to know God, through his love he will BECOME God!

OSHO (to John) : Premgyan means wisdom that comes through love. Knowledge comes through logic, wisdom comes through love. Knowledge is available in books, in the college, in the universities, but wisdom is not available anywhere *except* within your own being. For knowledge you will have to go to others; for wisdom you will have to dig a well deep into your own consciousness. And the deeper you go, the fresher are the water you will find.

Meditation is only a technique to dig a well inside your being. Knowledge is borrowed, hence it burdens. Wisdom is yours, hence it liberates.

Even Bein' Gawd Ain't A Bed of Roses

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HARVEY WAS A BLIND POET-SAINT....

OSHO (to Harvey) : Bliss needs a kind of blindness. One has to be blind to the mundane, only then one has eyes for the sacred. One has to be blind to the superficial, only then one has eyes for that which is profound and deep. Unless one becomes blind to the circumference one cannot know the center. Just like Harvey, in India there has been a poet-saint, Surdas; he was blind, and a great saint and poet.

It seems almost mysterious that a blind man can be a poet, because poetry needs eyes to see nature: the sunrise, the sunset, the flowers, the stars, people.... How can a blind man be a poet?

But it happened many times. The blind man can be a poet of the inner, not of the outer. Because his eyes are closed to the outside world the whole of his energy moves inwards. There is no outlet for it so it turns upon itself.

And just to be a poet is not of much value unless one is also a saint. Without being a saint poetry is only a skill -- beautiful, utilitarian, gives people entertainment, helps them not to be bored with life, helps them to carry on even though life is a burden -- but really poetry arises when you are a saint. And by saint I don't mean recognized by the church -- that is the English meaning of the word "saint" : sanctified by the church. In that sense Jesus is not a saint because there was no church to sanctify. By saint I simply mean one who has realized the truth of his being. He does not depend on any church, his authority comes from his own experience: he has seen his innermost core. It almost always happened that a saint becomes a poet. The poet may become a saint, may not become a saint, but it happens more often that the saint becomes a poet. Not that he starts writing poetry, but that he starts living poetry. Whatsoever he says is poetry, his *prose* is poetry, his very being is poetry.

Be blissful, be poetic, be a saint in *my* sense of the word: realize yourself -- because except for that nothing is worth realizing. Becoming yourself. Be what you are meant to be in your total authenticity and great joy comes of its own accord. When one is oneself joy comes

as a shadow, bliss follows one. When one is not oneself misery is the outcome. Misery is a distance between you and your real self and bliss is *no* distance between you and your real self.

OSHO (to Anne) : To be blissful is to be prayerful.

Things that are thought to be prayer are not prayer, they are mere rituals, formalities. Prayer is not an imaginary dialogue between you and God. You are not asking for anything from God; on the contrary you are simply grateful. He has already given you too much -- more than you deserve, more than you are worthy of. Real prayer is nothing but a thankfulness, a deep, deep, thank you. It is non-verbal because God does not understand any language. To use language is not of any help, it is a hindrance. God understands only one language, the language of silence. Hence even your thank you has to be just a silent one, not a thought but a feeling in the heart.

Your whole being pulsates with gratitude -- that is prayer but that is bliss too. They are two names for the same thing. If a man is prayerful and not blissful, he is not prayerful, he is deceiving himself. If a man is blissful and not prayerful, then his bliss is phony, because if you are really blissful you are bound to be grateful.

Prayer and bliss are two sides of the same coin. Attain to both because one attained and the other left behind is not meaningful. One has to live both simultaneously, than there is great beauty, great grace.

MA PREM DENISE: DIONYSIAN LOVER

OSHO : Denise is the name of the god of wine. It is one of the most ancient mythological names. It comes from Dionysius. Dionysius was worshipped with dance, song, music.

My own approach is exactly the same. Now you have come here to fulfill your name. My commune is dedicated to Dionysius, to dance, to music, to poetry, to love. In fact that is real wine: to be lost in music, to be lost in dance. The wine is only a symbol, the symbol of being drunk with the divine. It has nothing to do with ordinary wine.

And there is no better symbol to represent God than wine because it symbolizes getting lost into the unknown. It is drowning yourself in something very mysterious: you know nothing of it. Your reason is incapable of understanding it. It is a jump with no support from your rationality -- it is very irrational.

And that's what sannyas is all about: an irrational jump into something which you cannot be certain of -- you cannot know what it is exactly. There is no way to be aware of it unless you *are* in it and to be in it is the only way to know it. Hence one has to take the jump without the mind's support.

The mind is very calculative; it takes each step calculatively. Sannyas is not of the mind, it is of the heart. A calculative man cannot become a sannyasin, a calculative man cannot become religious at all. He cannot dance, he cannot sing, he cannot rejoice, because all these things need a kind of divine madness.

I teach divine madness. This is really a madhouse. It is only for people who are ready to go on this pilgrimage towards God and who are ready to risk all, particularly the ego... who are ready to become drunkards. I am a drunkard and I help people to be drunkards.

So the time has come for you to fulfill your name. It is a beautiful name, one of the most beautiful one can have. But the Christians have condemned Dionysius very much, so much so that he is no more talked about -- he has disappeared. They condemned him as if the very idea was of indulgence; they have condemned him because his whole approach is life-affirmative and Christianity is life-negative. Hence the worship of the cross.

The church is more concerned with the cross than with Jesus. They have to worship Jesus too because he is hanging on the cross -- what can they do? (LAUGHTER) But basically they are worshipping the cross. If Jesus was not crucified there would have been no Christianity; hence I call it "crossianity." It is not Christianity really. It is worship of death, it is not worship of life. Dionysius is the god of life and love.

Try to understand the way of love and the way of bliss and the way of getting drunk. God is always available, it is just that we have to know how to drink out of him.

And all these meditations here and all these therapy groups here are preparations. Therapy groups prepare you negatively, they simply help you to drop all that hinders. Their work is to dismantle you, to destroy, because the old has to be destroyed before the new can be built. Their work is to uproot all the weeds so that roses can be planted. Therapy groups do half the work, that of destruction, uprooting the weeds, removing the stones, preparing the ground. And the other half is done by meditation: the planting of roses.

BRUCE, NOW SWAMI DEVA ANUBODH.

OSHO : The animal is absolutely unconscious; and the Buddhas, the Christs, the Zarathustras -- they are absolutely conscious. Between these two is the human being: a little bit conscious, just a little bit. The majority, the major part of his being is unconscious. Man is in the middle, hence human agony, tension, anguish: he is neither animal nor god. He has been an animal in the past, he can be a god in the future, but right now he is just pulled in both direction simultaneously.

The pull of animality is powerful because that is our whole past, we are deeply rooted in it. The pull of the divine is not so powerful, cannot be, because we have not tasted anything of it. Every day the pull of the divine becomes greater and greater when you live with a Master. When you start imbibing his spirit, when slowly slowly his awareness merges with you, provokes you, challenges you, hammers you, when his presence becomes a constant call to wake up, then slowly slowly the divine pull becomes greater than the animal. And the moment it is greater than the animal the transformation happens immediately: you simply start moving in a direction you have never known existed.

And as you start moving into the divine dimension the animal fades far behind. It remains just a memory, footprints on the sand of time, and slowly slowly with the winds they are

gone.

Anubodh means awareness; that is the goal of a sannyasin. Awareness is divine, unawareness is animal, and to be in between is human. Humanity is only a bridge, it is not a place to make your house forever, it is a caravanserai, a motel. You can stay overnight, in the morning you have to go.

One of the greatest moghuls that ruled India was Akbar. He was one of the greatest kings in the whole history of humanity, his empire was immense. But he was also a seeker -- which is very rare. It has happened only once or twice in the whole history; in India it has happened twice. Once it happened with Ashoka and he became the torch-bearer of Buddhism. It is because of Ashoka that Buddha became a household name all over Asia.

And the second was Akbar. His search for truth was great, and he was not a fanatical Mohammedan -- which is rare, to be a Mohammedan and not to be fanatical is very rare. He listened to all kinds of spiritual masters. He was planning a new capital for himself: he wanted to move away from Delhi. The whole history of Delhi was so full of blood and bloodshed that he wanted to move away from it. He planned a new city, Fatehpur Sikri. He was going to make a really beautiful, aesthetically beautiful place.

As you enter Fatehpur Sikri you have to cross a river, and on the bridge he wanted something to be written as a welcome. He enquired of Hindhu saints, Moslem mystics, Christians, Buddhists, and finally he decided on one of the sayings of Jesus. It is not recorded in the Bible, but Sufis have carried it for centuries and it is certainly authentic. Out of all the scriptures of the world, he loved this saying very much: Life is a bridge. And it was to be put on the gate where you enter the bridge to cross the river to go into the city: life is a bridge -- pass through it but don't make your house on it. It is a saying of Jesus.

Unfortunately he died before the capital could be moved to Fatehpur Sikri, so it was never populated. It was built but it remained empty. That is the only town in the whole world where nobody has ever lived. The whole town was ready, everything was ready, but Akbar died.

Although he had chosen the sentence, my feeling is he could not understand it himself. He liked the quote but he could not understand it. If he had understood it he would have dropped the whole idea of planning this city -- because that is how one makes houses on the bridge. He himself was thinking that he was going to live forever. Fatehpur Sikri was made in such a way, it was as if Akbar was going to live there forever. By the time the city was ready -- it took thirty years to be built -- Akbar died. But the saying of Jesus stills hangs on the bridge.

Man is really a bridge, a bridge between the animal and God.

Once Buddha was asked "Can you say your whole philosophy in a single word?" He said "Kshanikvad." Kshanikvad means: Move on. He said "This is my whole philosophy: go on moving, don't become stagnant. Kshanikvad -- move on, become a river of movement. Then one is certain to reach the ocean one day."

Even Bein' Gawd Ain't A Bed of Roses

Chapter #19

Chapter title: None

19 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910195

ShortTitle: GAWD19

Audio: No

Video: No

OSHO (to Diane) : Only the blissful one knows that God is -- and that knowing is enough to transform you totally, to give you a new lifestyle, to give you a new birth, a new being.

The only change, the only conversion needed is from misery to bliss; and it is our choice, hence it is not difficult. It is *we* who have chosen to be miserable. The very idea has to be said even if it hurts. Lies are very consoling; truth is never a consolation.

Truth brings transformation, not consolation, and each transformation is a process of great suffering because one has to change everything that one was before. One has to put everything into a new pattern. One has to start learning and living with a new vision. It is arduous. The mind resists change, the mind wants to go on repeating the old pattern. The mind moves in a vicious circle and it never wants to get out of it; hence everybody is caught in the misery. Once you start choosing misery you are caught: the mind goes on repeating the same thing again and again.

The dewdrop slipping from the lotus leaf is afraid; it is scared, it is hesitant. It knows that once it drops into the ocean it is lost; it will not have its own identity. It clings to the leaf.

Kahlil Gibran says: Every river, before it meets the ocean, hesitates, looks back. All those beautiful mountains and the plains and the people and the trees and the birds, the whole life of the river... and now suddenly a moment has come when it is going to disappear. It can't do anything, it has to disappear. But man can do something -- that is the trouble. Man can turn back, man can run away. Many times in our lives we come very close to the ocean but because of our old patterns we start running away. We cannot gather enough courage to lose our identity, and without losing it one cannot feel bliss -- and bliss is the door to the divine.

Being a sannyasin means taking a jump into the ocean -- not looking back, not even giving a second thought. As the ocean comes close, dance, rejoice and melt into it.

OSHO (to Riet) : Ego is also powerful but its power is ugly, it is the power of Genghis

Khan, Tamerlane, Adolf Hitler, Joseph Stalin. The power of egolessness is beautiful; it is the power of Buddha, Jesus, Zarathustra, Lao Tzu. The power that comes through ego is momentary. The power that comes through egolessness is eternal because it is God's, it is not yours; you are just a vehicle. And the same is true about richness.

Bliss brings an inner richness. It has nothing to do with money, nothing to do with possessions, because one can possess the whole world and yet remain a beggar. The vice versa is also true: one may be a beggar and yet be infinitely rich.

Jesus says: Blessed are the poor in spirit for theirs is the kingdom of God. One may not be rich in the eyes of the world, one may be absolutely poor but the whole kingdom of God belongs to such a person, one who has no ego. One who is ready to possess nothing is capable of possessing all, is worthy of possessing all.

Bliss brings both power and richness, but of a different dimension. The name of that dimension is God.

OSHO (to Richard) : You have to be porous, vulnerable, open so that God can reach you from every nook and corner, so that he can penetrate every cell of your being and every fiber of your body, mind, soul. But for centuries we have worshipped the hard person for a certain reason: we needed soldiers because society has been created around the idea of war. The whole past of humanity is subhuman. In fact humanity has not yet happened or it has happened only once in a while in individuals -- a Buddha here and there.

Once George Bernard Shaw was asked by somebody "What's your opinion about civilization?" He said "It is a good idea -- somebody has to practice it." It has not happened yet; it is only an idea, nobody has practiced it. In fact we have been practicing just the opposite: we have been practicing, teaching uncivilization.

If a man is a Mohammedan, a Christian, a Hindu, this is uncivilized. It means we have divided humanity and wherever there is division there is conflict and violence. If we have nations -- India and China and Brazil -- that means that we are yet uncivilized. Nations can exist only in an uncivilized world; a civilized world will not have any need of nations, will not need boundaries. Everybody will be a citizen of the world; there will be no need for visas and passports and the whole ugly business. Our nations are nothing but big prisons. When you cross the boundary of one nation then you know that you have been a prisoner.

There are religions, there are nations, there are ideologies, and they all divide. The politician and the priest and the pedagogue, they all know the secret; the only way to rule people, to oppress people, is to divide them, to divide them in as many possible ways as you can manage. The more divisions are there, the more politics is there; the more divisions are there, the more politicians are there. The more divisions are there, the more employment priests have.

Humanity in the past has been very hard, rocklike. We practised it. We forced every child to become hard because life is a struggle. We have given every child a project of ambition. And anybody who is ambitious needs to be hard because he will have to fight and the fight is going to be tooth and nail. The fight is going to be hard; you have to prove your steel. You

can't exist like a flower, you can only exist as cold steel. Hence in the past we have respected the hard person, the stubborn person; we have respected these people.

Stalin's real name was not Stalin; "stalin" was given to him because he was a man of steel. We have respected these men of steel very much; they have been our heroes in the past. Because of these people and because of this idea of struggle, hardness, man has become closed to god, to beauty, to love, to grace.

Go beyond all hardness. Become soft, become more feminine. Learn to hug and kiss. Learn to melt into people. Don't be steel, be a flower -- that is message.

My orange people are flower - people. In India orange is the colour of spring. It is the colour of flowers, of spring, of youth, of love, of joy.

(To Veetgyan) Only the insignificant can be caught in the net of knowledge, the significant escapes. To catch hold of the significant one has to learn a totally different strategy.

Ordinarily we are aggressive -- that is the way to conquer the insignificant. To get hold of the significant one has to learn wu-wei: action without action, effort without effort, because the significant only happens when you are in a state of let - go.

Divine bliss he called her -- the cosmetologist from Canada -- and said that the pursuit of anything less is futile because all else is fleeting and futile phenomenon.

(To Divya) There are only two types of people in the world: the happiness seekers and the bliss seekers. The happiness seekers are the worldly people; the bliss seekers are the other-worldly people the truly religious people. Their search is for the eternal. They are not satisfied with the momentary, they are intelligent enough not to be deceived by the momentary. They are aware and alert :they will not stop at anything less than the eternal. And if you don't settle for anything else ,sooner or later you are bound to find the eternal. It is within everybody's grasp but we remain occupied with happiness and we go on missing the opportunity of getting to the real, to the eternal.

The definition of the real is: that which is eternal; and the definition of the unreal is: that which is momentary. The unreal exists in time and the real exists beyond time.

Being a sannyasin means becoming a seeker of the divine, of the eternal, of the timeless, of the deathless.

(To Satyo):The East has risen to the highest peak of religious consciousness. The Christian feels hesitant about saying "I am god";he even feels hesitant about saying "I am Christ ".These things look like blasphemy. So is the case with Judaism and with Islam -- these three religions are not born in India. But all other religions that were born in India say that unless the separation between I and Thou disappears totally you are still living in illusions. Separation is illusory, non-separation is truth. The Upanishads say:"Aham Brahamasi",I am god .Jesus says it again and again but Christians have completely forgotten. He says: I and my father are one. But they think it is right for Jesus to say that because he is the only begotten son of god, it is a blasphemy for anybody else to say it. Everybody is a son of god and everybody has the birthright not only to say it but to be it.

My function here is to help you to know that you are god, that you are truth. But to know it becomes possible only when you come across a source of bliss within yourself. At the innermost core of your bliss you will find a flame -- timeless, deathless, a flame of pure consciousness. That is god, that is truth, the ultimate truth. Knowing it, one is liberated: liberated from all chains, from all slaveries. Knowing it, one has known all that is worth knowing.

(To Rajesh): Love becomes a mirror in which you can see your original face; and the original face is not that of a beggar: it is the face of the king of kings. Seeing it, one is freed from all desiring. Seeing it, one starts enjoying rather than desiring. Seeing it, one knows that "The whole belongs to me; there is no need to possess anything because all is already my own." One can enjoy the sun and the moon and the stars without possessing them. In fact the moment one becomes interested in possessiveness one loses all possibility of enjoying them.

The greatest seers of the world have enjoyed the world most for the simple reason that they were not possessive. They knew that "It is already ours, so what is the point of claiming?" They knew that "Each moment god goes on showering millions of gifts on us, without our asking."

Jesus says: Ask and the doors shall be opened unto you.... But he says "ask". A great Sufi mystic woman, Rabiya, says: Don't ask, look! -- the doors are already open. And Rabiya is saying a far higher truth. Not that Jesus is not aware of it ... but it depends on the audience. Jesus must be talking to very ordinary people; Rabiya is talking to a great seer, Hasan. She said this in a particular reference.

Hasan was praying before a mosque and crying and weeping and saying to god: Open the door! Rabiya was passing by. She came up to him, laughed, shook Hasan and said: What nonsense! The doors are open! It is because of your asking that you can't see. You are so full of desire that you can't see. You are so full of desire, you are so full of your own prayer, that you can't see: the doors are already open, they are never shut!

Because Hasan was a great adept, already on the way, very evolved, Rabiya could say it. Jesus was talking to very ordinary people, unconscious people, hence he says: Ask and the doors shall be opened unto you. Seek and ye shall find. Again the same thing is there. Jesus is not so fortunate, he could not get the cream. He has to talk to the common crowds and the common crowds did what they could: they crucified him. Lao Tzu was not crucified, Rabiya was not crucified, and they were saying more revolutionary and rebellious things: Do not seek, and find.

Seeking is a sure way of missing, says Lao Tzu, because in seeking you have already assumed that it is not yours. In seeking you have already accepted that you have lost it. In seeking you already have declared that it is far away. It is within you, it is your very nature. Look within and you will find it in its whole glory.

This is possible through two things: either love or meditation. To you I suggest love. Let love be your mirror. For a few people meditation becomes the mirror -- it depends on the types. For you, definitely it is going to be love. So love more. Become so loving that it becomes your twenty-four-hour-a-day climate and you will find your original face. The original face is always of the king of kings -- that is another name for god.

(To Sarit): Love is not something static, it is dynamic. It is not a thing, it is a process, it is a movement. Because we go on trying to behave as if it is something static we destroy it. We want to cling to it, want it not to change, to remain the same forever and forever. When somebody says to you "I will love you forever and forever," you feel great joy; but what he is saying is utter nonsense because he cannot even promise for tomorrow. What to say about tomorrow? -- even the next moment one never knows: the ways may part.

Love is a dynamic force. It is a constant movement and it is always moving into a new territory. If one understands this, love never creates misery. It always gives you more and more joy and more and more understanding; it becomes a mirror in which you reflected in your total nudity. And there is no better mirror than love to see yourself, who you are. And not only are you reflected in it but the whole universe is reflected in it; it becomes a great

understanding about existence itself. But one requirement has to be fulfilled: one has to be alert that it is movement, a process. It is a river and because it is a river it is beautiful, clean and pure. The moment it becomes a pool it becomes muddy; soon it will start stinking.

That has been one of the greatest calamities in humanity's life: we have thought of love as something static so that we cling to it, we can hold it in fists. It can't be held in your fist; it is mercurial. Enjoy it while it is there and when it is gone, feel grateful -- whatsoever it has given to you is precious. But don't cry, don't repent; it is absolutely unnecessary. It is crying over spilt milk -- nothing can be done about it. Move ahead. A real lover knows this secret; hence his love is always flowing, relaxed, blissful.

(To Dhyana Sadhan): Learn how to be joyous alone -- not that you have to avoid relationships but relationships are going to be secondary. The primary thing for you is to sit silently more and more, doing nothing just sitting silently, watching your breath. As the breath comes in, you watch; as the breath goes out, you watch. Simply be a watcher: the breath goes on coming in and out. Many times you will forget, the moment you remember that you have forgotten, come back, again start watching. This simple method is going to transform your whole life. This is how Gautama the Buddha became enlightened, through this method.

More people have become enlightened through this method than by any other method in the whole of history because it is simple, natural. It needs no arrangement, no special situation; you can do it anywhere. Walking you can do it, working you can do it, sitting in a train or in a plane you can do it, and nobody will become aware that you are doing something special -- it is so inner and so natural. Just stick to it and something great is going to happen to you through it.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #20

Chapter title: None

20 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910205

ShortTitle: GAWD20

Audio: No

Video: No

(To Victoria): The real victory is not something outward, it is inner; it is victory over one's own self. Then one may be a beggar and yet one can be an emperor. Otherwise our so-called emperors are nothing but beggars. It is not poverty that makes a beggar, but misery, and it is not money that makes one rich, but bliss.

A blissful person is never without grace -- it is impossible. If the heart is dancing with joy a certain graceful vibe will surround you. If the heart is singing, the song must pulsate around you. You will have a climate of joy -- that is grace -- and that makes one beautiful.

Any other kind of beauty is only skin-deep. Only beauty that arises out of bliss is real beauty because it comes from your very depths. It is not skin-deep; it has no superficial show, it is not showy. And it can be seen only by those who have real eyes to see. Not everybody may be able to see it, not everybody may be able to feel it, but those who have eyes, some intuitive capacities, some poetic vision, they will be able to see the beauty.

It is said that Jesus was an ugly man, but nobody -- particularly those who came close to him, who became his disciples -- was ever of his ugliness, he looked so beautiful. Hence the contradictory stories about Jesus. One legend says he was very beautiful, immensely beautiful; another legend says that he was a very ugly man. Down the ages there has been a controversy going on because he couldn't be both, but I say he could be both. He may have had an ugly face and still the inner dance, the inner song, the inner joy was making his whole being, even his body, luminous. So those who were really intimate with him would have become aware of his beauty, and to those who were far away, observers, spectators, he may have looked ugly.

Bliss brings both a beauty to your being and a certain climate of grace around you.

(To Sahajo): If you practice it you miss it, because the practiced bliss is only a false thing, it is pseudo. It is a performance, it is not authentic because if we do something, it becomes practiced. And practice leads to a false phenomenon, a pseudo kind of bliss -- like the smile of Jimmy Carter. All the politicians know how to smile but their smile is political,

diplomatic. It is not coming from their being, it is just a painted smile on the lips.

Nothing can be done about bringing bliss into your life directly, positively but something can be done negatively; the hindrances can be removed, the obstructions can be removed, the rocks can be removed. And that is the real work. The work that a sannyasin enters into is that of removing all that prevents the spontaneity of your being, and there are many things that prevent it. The mind that constantly moves in the past and the future is a hindrance; it has to be removed. One has to learn not to live in memories and one has to learn not to live in dreams because the spontaneous is possible only in the present.

The spontaneous is possible only if we don't carry a priori ideas about it, otherwise it will not be spontaneous; our idea will be imposed on it. One has to be ready to be surprised by it, one has to be innocent, not knowledgeable. Knowledge has to be removed. One has to function from a state of not knowing; one has to know only one thing, that "I am ignorant." One has to know only one thing, that "I don't know anything." Knowing that, the spontaneity arises and the spring starts flowing. You are just a witness to it, you are not the creator of it. And when such bliss arises in you god has arisen in you, god is resurrected in you. Otherwise he is dead in you.

(To Yoganando): Meeting with god does not require you to renounce anything except the ego. The ego represents all that is false in you, represents all that is ugly in you, it represents all that is miserable in you - so it is not really a renunciation. Renouncing misery is not a ascetic, renouncing misery is really moving towards more joy.

Real sannyas is always hedonistic because there cannot be any greater bliss than meeting God. Buddha, Christ, these are the real hedonists because they have tasted the nectar of existence. In fact they can say, "Eat, drink and be merry". But when Buddha or Jesus say "Eat, drink and be merry", they mean "Eatgod, drink god, and be merry!"

(To Roland): Because we become confined to the mind we become very small. It is as if by looking through a keyhole you become a key hole. You forget that you can't be the keyhole; you are looking through it. We are looking through our eyes and our eyes are not more than key holes; we are hearing through our ears and our ears are not more than key holes.

The mind through which we approach reality is itself just a keyhole; but we are transcendental to all these keyholes, to all these mechanisms. We are transcendental to the biology, to the physiology, to the chemistry. Our real land, our real country, can be known only when we become unidentified with everything that we are not.

Let this be your meditation: "I am not the body, I am not the mind, I am not even the heart -- these are the contents of my awareness, I am pure awareness, I am just awareness." This becomes the key: you can unlock the door, you can come out. There is no need to go on looking through the keyhole -- the whole sky with all the stars belongs to you. That is our real country, our divine country. We are citizens of a divine existence but are unconscious, asleep. We have forgotten who we are.

Sannyas has to be the beginning of a remembrance. It is an effort to remember yourself. Sannyas can be defined as a quest of "Who am I?"

(To Stans): It is moving from the head to the heart. It is dropping logic and entering into the world of love. It is forgetting the ways of thinking and learning the ways of feeling.

Ordinarily we live in the head. We have been taught to live there; from the very childhood everybody is taught to live in the head. The heady people are thought to be very significant, and the people who live in the heart are thought to be not only simple but simpletons.

This society condemns the heart and the heart people. And because this society condemns the heart and the heart people it is a heartless society, it is a dead society. By becoming a sannyasin you are entering into a living commune, into a totally different kind of society -- the heart society -- with people who are not concerned with logic at all, whose whole concern is love.

Only such a person can know God. It is in total devotion and trust that God is experienced. There is no other way -- there has never been, there will never be.

(To Enrico): Man is capable of becoming a host to God, a home to God. And unless one becomes a host and a home to God one remains unfulfilled. Without allowing God in, one remains in a deep frustration, because the moment God enters into our being we become God. That is our ultimate destiny. Only with its fulfillment is there contentment and the joy of arriving.

(To Nadia): Love is the only hope, the only possibility of salvation, the only ray of light in the dark night of the soul, because love is the only phenomenon that is in the world and yet is not of the world. If you can catch hold of this small thread of love it leads you to God.

It is as if you go on following a ray of the sun and one day you reach the sun by following the ray. Just as the sunray originates in the sun, love originates in God. Love is God's ray, and if you make your heart open to be available to it, immediate transformation starts happening: you are no more the same.

Love brings such a new energy into your being that you were not even aware of. You had never dreamed about it, you could not have conceived it. It is so mysterious, so thrilling, so ecstatic, that it almost drives one mad; that's why people say "Love is mad, love is blind". But the madness that love brings is really a higher form of sanity. And the blindness that love brings is real insight because the blindness of love can see God and the madness of love can take the ultimate plunge into God.

Swami Sannyas Rene!

Sannyas in my approach means a life-affirmative, a life-enhancing, life-affirming, attitude. In the old days sannyas was negative; it was life-denying, it was against life. The old meaning of sannyas is renunciation of the world: my meaning of sannyas is renunciation of the mind.

If you renounce the world you remain the same wherever you are. You can be in the caves, in the Himalayas, but you will be the same person. Just by leaving the home and the

family and the market-place you can't change. Transformation is not so easy. You have to change your mind and that can be done anywhere; it can be done in a Himalayan cave, it can be done in your own house. And my observation is that it can be done more easily in the market place than in the Himalayas because in the Himalayas there will be no challenge. Life will become dull; it will lose sharpness, it will lose intelligence. Dropping the mind in the world is of great importance. It is not easy, not cheap; it is arduous, difficult, but once it is achieved it is forever yours. then nobody can take it away from you.

So my meaning of sannyas is dropping the mind and rejoicing in existence; not renunciation but rejoicing. To me life is God -- there is no other God.

And Rene means reborn, a new birth. Sannyas is a new birth because it is a new way of life, a new approach -- more artistic, more poetic, more loving, more compassionate. If you worship life, if you love and respect life, if you feel grateful to life, of course you will live differently. Then each small pebble on the seashore is a diamond because it is full of God. Then each leaf on every tree is divine. Then each drop of water is nectar. Then the people by whom one is surrounded are nothing but many gods and goddesses in different forms, in different garments but it is the same universal life energy, the same elan vital.

Sannyas is a rebirth. It changes your values: mind things become valueless. Mind is to obsessed with money, power, prestige because all those things give the mind a great strength: ego. Dropping the mind is dropping the ego. Dropping the ego means money is no more relevant: one can use it if one has it, if one does not have it one need not worry.

One can live in poverty beautifully and one can live in richness beautifully if one is alert enough; then poverty is richness. And if one is unconscious then even richness is poverty. It all depends on you, on your consciousness and on how you approach life.

Approach life with great love and you will be surprised: love starts returning to you from every nook and corner of existence. It not only responds, it responds a thousandfold; you start feeling showered by love.

And the moment you start feeling showered by love great gratitude is bound to arise in you. That gratitude is religion. Christianity, Hinduism, Islam -- these are not religions but creeds created by cunning priests. Real religion knows only one thing: gratitude -- gratitude to existence, gratitude to all, gratitude to the whole.

Unless you have experienced meditation, your potential remains in embryo.

Unless one is spiritually born, life is not what it should be; it goes on missing something significant. It remains superficial, it has no depth -- it can't have depth. It is just a tale told by an idiot, full of fury and noise, signifying nothing. Only when one is spiritually born does life have significance, and with significance arises joy; with significance one starts feeling that life is a gift, a great gift. With the feeling of significance one also feels great gratitude arising towards the whole.

That gratitude is prayer.

Meditation means getting out of the mind, becoming a cool observer of the mind. Just as a child is born out of the womb of the mother -- that is physical birth -- the spiritual birth is getting out of the mind; that is the womb for the spiritual birth. Getting out of the mind, becoming aware that "I am not my mind", that "Mind is a machine, beautiful, useful, but I am not it; I am the consciousness, the witness -- this is the birth I am talking about. One really becomes well-born.

Jesus says : Unless you are born again you shall not enter into the kingdom of God. He is talking about the same rebirth.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #21

Chapter title: None

21 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910215

ShortTitle: GAWD21

Audio: No

Video: No

OSHO (To Atha): The other is there, and the very presence of the other makes one tense. And one is afraid: the other may start dominating, so it is better to dominate than to be dominated. The other may start being possessive; it is better to possess than to be possessed. That's how the mind calculates and the conflict starts. Lovers are intimate enemies.

But love is a good learning. It is just as when one goes to learn swimming: one cannot immediately jump into the deep river, one has to learn in shallow water first. Once you have learned how to swim you need not remain confined to the shallow waters, you can go to the deepest part of the river.

Love as relationship is a shallow phenomenon. Learn something from it, learn swimming and then go to the deepest experience of love: love as being. That is the meaning of your name -- let it become your experience too.

OSHO (to Erma): This is your new name: Ma Prem Erma. Prem means love. Erma means noble. It is love that makes one noble. Nobility has nothing to do with nation, caste, religion; it has nothing to do with these accidents. These are all accidents: birth, race, caste, family.

Nobility has to be earned, it is not already given. One has to become worthy of it -- love makes one worthy. Love prepares you because love helps you to drop the ego. Ego is the most ignoble thing in existence. Love helps you to surrender the ego. and in surrendering the ego a great grace arises. One becomes noble not by birth but by a new birth in love.

STANLEY MEANS A STONY FIELD, AND "VEET" MEANS BEYOND...

You can't find anything harder than logic, arithmetic, calculation. The head represents all that is hard, rocky in man. The heart is a flower, the head is a stone; and to be a sannyasin means moving from the hard towards the soft, moving from logic to love.

So go beyond the stony field and enter into the soft soil of love. Live through love, not through calculation. It is a gamble, but it is worth gambling. Even if you lose all in love you

gain. You may gain everything through calculation, through the head, but ultimately you will be a loser.

PREM AILEEN, STANLEY'S WIFE

It is love that brings both light and joy. Love is the key to the door of the divine.

Remember it, remember it constantly. And not only in the head, let it spread all over your being: every fibre, every cell of your being should be able to remember. Then only does one become suffused with love. Then each act is a love act; then each contact is a love contact. Then walking, you walk in love; sitting, you sit in love; sleeping, you sleep in love. Then love becomes your climate. The day it happens is the greatest because that is the day that one becomes aware of God.

THE OLDER DAUGHTER, ANAND MARIANNE: BLISS, REBELLION AND PRAYER.

If one really wants to be blissful one has to learn how to be a rebel and one also needs to know how to pray. Rebellion without prayer becomes egoistic: rebellion with prayer becomes religious. It becomes humbleness, humility. Bliss is very close by if one is ready to rebel against the stupid traditions, conventions. But rebellion has to be with prayer -- otherwise it becomes political and a political rebellion is not a true rebellion.

(To Abigail): Come here! You can open your eyes now! (chuckles) It was really *too* long!

This is your name: Ma Prem Abigail. Prem means love. Abigail means source of joy. Love is the source of all joy in life. Become love!

DEVA SUNDERAM: DIVINE BEAUTY

OSHO: Sannyas means inner enquiry. It is the beginning of a great journey into one's own being, into one's own life source.

As you go more deeply in, you come across three things: satyam, shivam, sundaram. Satyam means truth, shivam means virtue, sundaram means beauty. Sundaram is the last stage. Satyam comes first, truth comes first: one becomes authentic, sincere, true. Then comes goodness, virtue -- shivam. Being authentic transforms your character, makes you good. And the moment truth and goodness have arrived you are ready to receive the ultimate. The ultimate is beauty.

The poets are far closer to the ultimate than the philosophers because the philosophers go on thinking in terms of truth, and that too, intellectual truth. Poets think in terms of beauty. God is more beauty than truth; he is truth only because he is beauty.

Love beauty in all its aspects. That is your worship, that is your prayer. Live beauty and you can't go astray.

[MS PAGES 183-188 MISSING)

Even Bein' Gawd Ain't A Bed of Roses

Chapter #22

Chapter title: None

22 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910225

ShortTitle: GAWD22

Audio: No

Video: No

OSHO: Love is the most intoxicating phenomenon. It is the wine that wells up within. It is not something chemical that comes from the outside, it is not even part of the body, not part of the mind either. It is the dance of the heart in tune with the whole. Love is your heart in deep harmony with the heart of the universe. Then there is great intoxication. And yet the intoxication does not make you unconscious; on the contrary it makes you more conscious than ever. That's the paradox of love: on one hand one is intoxicated, on the other hand one has never been so aware before. It is an intoxication that makes you wake up.

HER SIX-YEAR-OLD DAUGHTER: PREM GARIMA, GLORY OF LOVE.
NENE BECOMES MA PREM KUNDAN

OSHO: It is by passing through the fire of love that one becomes one's real self. Cowards are afraid of love as much as they are of death. It needs courage to go into love because it is a kind of death, in fact a deeper death than the ordinary death. Ordinary death only changes your body, your form, but not your substance. Ordinary death only changes your shadow, your personality, but not your essence.

Love changes your very being, it gives a new birth. Hence the fear; hence many decide not to move into love. They can find many excuses. They can say "Love is blind": that is a rationalization of the cowardly mind. They can say "Love is animal": that is again a rationalization of the so-called religious mind. They can even deny the reality of love; they can say it is all poetry, just a fiction created by some imaginative people.

Either the coward finds some rationalization, some excuse, or he finds some substitute. For example, sex can become a substitute for love, and by just going into sex one can think, "I am a great lover". Or people can find even more subtle substitutes for example, somebody is greedy for money -- money has become his love object. And he is not aware that he has fallen in love with something absolutely false. Or power can become his love affair. But these are strategies of the mind to avoid.

Beware of all these strategies and take a jump into love. It is fire. It will burn you, it will

destroy you but it wil also give you a new birth, a resurrection.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #23

Chapter title: None

23 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910235

ShortTitle: GAWD23

Audio: No

Video: No

[MS PAGES 18?-188 MISSING, OCTOBER 23RD 1979)

ANNA MEANS MERCY...

OSHO: Mercy can be of two kinds. It can be very egoistic, then it only appears as mercy but is not; unless mercy is absolutely egoless it is not authentic. And the difference is very subtle: from the outside there is no difference at all but one can feel the difference inside.

If mercy arises out of your bliss then it can never be an ego trip. If you share your bliss you feel thankful to the person who receives it, you feel humble. Bliss never makes anybody egoistic; on the contrary, dropping of the ego is the basic requirement of being blissful. Unless one drops the ego one is never blissful. Bliss happens within you like a flame of light and mercy is the radiation of it. When your bliss starts reaching to others it is mercy, compassion.

But the false and the pseudo coin which is cheaper to attain is also there. And that's what so many religious people go on doing -- the Christian missionaries, et cetera. Their mercy is not out of joy, out of ecstasy; their mercy is a means. They are using mercy as a means of attaining something in this life or in the other life -- but it is not an end.

The person who is merciful towards the poor, the starving, the ill, and is using it as a means of attaining heaven, of attaining God's grace, is exploiting these people. In fact this type of man will never like the world without the poor, without the ill, without the starved, because where will he show his mercy then? And how will he attain to paradise? -- his whole ladder to paradise will be lost.

So these people who go on serving the poor and the ill are the people who would like the poor and the ill to remain forever. They would not like the world to be really happy because the happy person does not need your mercy. They would not like the pain to disappear totally, the suffering to be gone forever -- then who will need you? Then you will feel absolutely futile. That was the meaning of your life; you were dependent on those people.

In fact one of the so-called Indian saints -- his name is Karpatri, he is very famous in the Hindu world -- has written a book against socialism. The most fundamental argument that he places against socialism is that if nobody is poor then what will happen to service? If nobody is poor then what will happen to charity? Without charity nobody can enter into paradise, so the poor are absolutely needed. He is, in a way, a sincere man -- that he has said so. Mother Teresa of Calcutta won't say so, she is not so sincere. But the reason is very clear: the religious people would not like the world to be a *really* happy place.

If the world is happy and people are enjoying themselves and are blissful, who cares about the other world and heaven? -- we can make heaven here. Hence all these religious people are against me because my whole effort is to make you blissful here and now. I don't teach any service to the poor and I don't teach any service to the ill and the starved. I only teach bliss, and if out of bliss service comes it is beautiful. If out of bliss you start serving people that is spontaneous; there is no goal to it, it is unmotivated. And when it is unmotivated it is beautiful.

Just recently Mother Teresa got the Nobel prize: everybody is praising her -- and the whole thing is stupid! *How* has she contributed to world peace I am unable to understand. By serving the poor of Calcutta, the beggars and the widows and the orphans, how has she served world peace, the cause of peace? By serving them, by helping them to continue to live, the world war is not postponed. And by serving them the poverty is not destroyed either.

In fact these are the people who function as agents of the status quo, of the vested interest. They go on consoling the poor -- that is the only way to avoid the revolution. Console the poor, serve the poor, give them little bits and they remain as they are. Tell them "You are suffering because of your past karmas," tell them "You are suffering because God is testing you," tell them "You are suffering because God is purifying you". These are beautiful strategies to keep the poor poor and to keep the rich rich.

It is not an accident that Krishnamurti has not got the Nobel prize -- and he will never get it, yet he is one of the men who has served the cause of world peace most. Gurdjieff never got the Nobel prize, he would have never got it. Ramana Maharshi never got the Nobel prize. There is no possibility for such people ever to get Nobel prizes because they don't serve the vested interest. They *really* create great vibrations for peace, love, joy; they create great light, great understanding in the world. But the vested interest -- the politicians, the rich, the priests -- are not interested in these people; they would not like them to exist at all. They are interested in people who console the poor because that is an anti-revolutionary act, consoling the poor. The consoled poor can never rebel. And the mercy that is shown by such people is a strategy for them too: by serving the poor they are trying to reach heaven.

I don't teach service -- I simply teach bliss. Be blissful and out of that much is going to happen. But that will be natural, so there is no need to talk about it at all; it is going to be a by-product. Service, compassion, love -- these are by-products of being blissful.

OSHO (TO CARL): Be strong in meditation. It needs great courage, guts, strength to go into the unknown -- and meditation is the door to the unknown. On this side of meditation is

knowledge. If you enter meditation you enter into the world of no knowledge, the world of experience -- existential, not intellectual. On this side is intellect; on the other side of the door is existence itself. On this side people argue about, discuss, think, guess, what truth is, what God is; on the other side people simply taste, know -- not as knowledge, but as experience.

God can never be known as an object of knowledge, God is known only as your own subjectivity. God is known as the knower, never as the known... and so is truth and so is beauty and so is bliss. All that is significant is part of your interiority, of your inner being. These are different aspects of your subjectivity -- you cannot know them in the scientific way. The scientist remains a spectator, outside, and goes on experimenting.

Meditation is a totally different kind of activity to science. Science is mind activity, concentration of the mind, trying to get some secrets out of the objective world. Meditation is dropping the mind, moving into no-mind and feeling your own being. But to feel one's own being is to feel the being of all because at the centre we are all one. To know oneself is enough, more than enough: you have known the whole mystery of existence. But let me repeat: it is not knowledge. It is a kind of knowing but closer to love than to knowledge, closer to feeling than to thinking.

The only door that one has to pass through from the known into the unknown is meditation; there is no other door. By "meditation" I mean getting out of the grip of the mind, becoming more and more thoughtless, desireless, creating a space around yourself where nothing moves -- no thought, no feeling.

One day it happens: there is pure space surrounding you, infinite space, and you are just like an island in that infinite space. That moment, when you are utterly alone -- no thought is with you, no desire, no emotion, when you are absolutely alone in that absolute emptiness -- meditation has happened. You have crossed the barrier; you have entered into God.

OSHO (TO PREM ANANDO): Remember these two words. They are two keys for you, two fundamental laws to be followed, to be lived. These two words are going to constitute your whole lifestyle, your very religion. If you can attain to two things, love and bliss, there is no need to search for God; God will come searching for you.

And these two things are not difficult to attain, they are simple, very simple. One just needs a little courage because the basic requirement for both is the dropping of the ego. The idea of separation, the idea that "I am separate from the world, from existence," is the root cause of all misery and the root cause of all hate, anger, rage.

Love and bliss are two sides of the same coin. If you dissolve your ego, if you melt and merge into existence you will be surprised: from one side love is arising in you, from another side great bliss is overflowing. They happen simultaneously. But the only demand is to drop the idea of separation. It is simple if one has courage; if one is cowardly it is the most difficult thing in the world.

Surrender the ego -- that's what sannyas is all about. Give it to me. I don't ask for anything else: just give your ego to me. And once you have given the ego things start

happening which you have never imagined; because the rock is removed mysteries start opening their doors to you. Then the whole temple of existence is yours. The ego is a false entity, a toy created by us, and we become so entangled with our own toy that we forget what is real; the unreal becomes the real.

From this very moment remember that you are not separate from existence. And don't only remember, experiment. Being one with the tree you are sitting beside, being one with the river you are swimming in, being one with the person whose hand you are holding... Slowly slowly experiment. Being one with the rock you are sitting on, being one with the faraway star you are looking at the night. Slowly slowly the knack of immediately merging into the object is learned. The observer becomes the observed, the knower becomes the known. Then watching a rose flower you become a rose flower, there is no separation. In that moment you will come to know two things, love and bliss -- bliss for yourself, love for all.

OSHO (to Sarito): To be blissful needs only one thing: the art of being in the present. Drop that which is no more. Because it is no more you are unnecessarily clinging and wasting your time with shadows. And don't get involved with that which is not yet, because it is not yet there is no point in being worried about it. But people are crushed between these two rocks: the past and the future, the no longer and the not yet. The present is just a small moment between the two, sandwiched between the two. And it is so small that unless you are really alert and awake you will miss it. It is so quick, so fast that if you are not aware, by the time you do become aware it is no more. It has already slipped by, it has already become the past.

One has to be quick of foot to keep pace with the present. It is a movement, it is a fast-flowing river. If one can remain in touch with the present, moment to moment, bliss goes on showering like rainfall. There is no need to hold onto it, there is no need to plan about it; all that is needed is to enjoy it in the moment, and each moment brings it so why be worried about holding it?

Man is the only animal on the earth who goes on missing something very essential, very essential for growth, very essential for understanding; and man is the only animal who *can* understand and who *can* grow. No other animal can understand and grow so they miss the opportunity. The tree is never concerned with the leaves of the past year... it is always growing new leaves. It is only man who goes on counting the leaves which are no more; even when they have fallen from the tree he goes on accumulating them. It is all rubbish.

Why not grow new leaves every moment? Because you become so covered with the old leaves you destroy and kill the new leaves. You don't allow them space to grow. The tree is not concerned with the future spring, this moment is enough; hence there is no worry, no tension. The tree is dancing in the wind and in the sun and in the rain.

A sannyasin has to be like that: dancing in the rain, in the wind, in the sun. To be free from the past and from the future is to be free from world. That is *true* renunciation. That is transcendence, and that's what I teach.: transcendence -- not of the world but of time. Time consists of past and future. Present is not part of time, present is part of eternity: a ray of eternity penetrating the darkness of time.

Live in the light of that ray and you live with God and you walk with God and you breathe God in and out. Then life is a constant celebration, an ecstasy.

AVINASH AND AVABHASHA, MARRIED TWENTY-FIVE YEARS, WITH THEIR TEN-YEAR-OLD DAUGHTER, BINU, WHO HAS'T MET OSHO BEFORE.

OSHO: Do you have something to say to me?

BINU: Love you-oo! (TEARS AND LAUGHTER BOTH)

Even Bein' Gawd Ain't A Bed of Roses

Chapter #24

Chapter title: None

24 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910245

ShortTitle: GAWD24

Audio: No

Video: No

(TO DEVAPRIYO): We are not abandoned by God. He has not deserted us. We may have deserted him, but he still looks after us, he is still care-full, he still cares. His love is infinite. Irrespective of us and our ideas he goes on showering his love, his compassion.

Friedrich Nietzsche says: God is dead- and he represents the mind of this century. Yes, for millions of people this has become their philosophy of life -- that there is no God. We may not believe in God; that makes no difference to God, he still goes on nourishing us. And by God I don't mean a person. I have to use the old word, "God," and I have to use the pronoun "he," but in fact I don't see that there is any person. Yes, there is a presence, but no person. There is no God sitting on a golden throne somewhere in heaven, controlling things, but the world is full of godliness.

H.G.Wells has said about Gautam Buddha -- a very pregnant statement -- that he was the most godless man, yet the most godly. He never believed in God as a person, but he believed that the whole existence was divine. There is nothing that is mundane; everything is sacred, absolutely sacred. There is nothing lower, nothing higher; there is no hierarchy.

And existence cares. When I say God cares I mean that existence cares for you, it is not indifferent. Let this be the foundation of your sannyas and then the temple can be raised very easily. It is easy to raise the temple once the foundation is rightly put. This is the foundation stone: remember that existence loves you, cares about you, is concerned about you; that you are not alienated, that you are not a stranger, that you are part of this great symphony, this orchestra, this celebration that goes on and on and knows no ending.

(TO KENNETH): All beauty is divine. Wherever beauty is God is. To worship beauty should be the only prayer. God is more available to the poetic mind, to the person who has aesthetic sensitivity, because he can feel beauty.

To the philosopher God is very far away. He thinks in terms of logic and logic is dry. Logic is like a desert: no greenery, no flowers, no birds singing; it is empty, hollow. Hence philosophers are continuously missing the point. Poets are far more fortunate.

I would like my sannyasins to be more and more poetic and less and less philosophic. God is not a question of speculation but of experience. And when you experience God you experience the whole universe as a beautiful phenomenon, as exstasy, as celebration.

JOCHEN BECOMES KAVYO ..: Composing or not composing poetry is beside the point -- but *living* poetry. Buddha lives poetry, Jesus lives poetry, Zarathustra lives poetry. It is their very life: it is not something that they do, it is something that they are.

If one wants to be a poet one has to learn a few fundamental things. The most fundamental is that one has to drop thinking and move more and more towards feeling. One has to be less intellectual and more aesthetic, less of the head and more of the heart. Ultimately a sannyasins has to be totally headless.

There is an ancient meditation technique: Look into a mirror and go on trying to imagine you don't have a head. It takes three months to nine months and one day the miracle happens: you are standing before the mirror and the mirror does not reflect your head. Not that the mirror has changed but your idea of yourself has changed so much that you can't see the head any more. In ancient days this was one of the techniques used because after it one becomes absolutely ecstatic.

It is the head where all the disturbances happen. The head is hell and the heart is heaven. The distance is not much, just a few inches; one can jump it in a single leap. And the time has come!

To be a sannyasin means to be ready to take this jump. Move from logic to illogic, from rationality to irrationality. It is a kind of superior madness, but that has been always the way of the mystic; he is madly in love with God but his madness is a superior kind of sanity. Our so-called sane people are not really sane, just normally insane.

You have been searching for long -- now the time has come to be totally committed and involved. A little search is not going to help; it needs your totality.

How long will you be here?

KAVYO: A year or six months.

OSHO: Good. do as many groups as possible... and lose your head! (LAUGHTER). My people are very very skillful at cutting off heads. Soon you will be running around without a head.

TO GISELA: To be a sannyasin means that from this moment your focus will be inwards, your central search will now be bliss. Yes, other things are needed: one needs a house, one needs food and one needs money and one needs clothes; one should pay attention to all these things but they should not become all and everything. Some space, some time should be given to the inner exploration. That's what I call meditation: it is sitting with yourself, being with yourself, available to your own subjectivity.

That availability, that openness, opens you not to your own self but to the very self of existence. And unless one knows what this life is all about one lives in vain. Unless one tastes the mystery of this immense beauty and ecstasy that surrounds one -- it is already there, you just need to be a little more alert and sensitive to it -- life remains empty. One is born and yet not born, one lives and yet one is dead.

Seeing oneself one is born anew. Meeting with oneself is a rebirth, the *real* birth. One becomes twice born.

Jesus says: Unless you are born again you shall not enter into my kingdom of God.

VEET SANDEHA MEANS GOING BEYOND DOUBT...

It is trust, it is love, it is surrender: it is a courageous leap into the unknown, a quantum leap.

One who thinks too much cannot become a sannyasin; his thinking will be a barrier because thinking is basically rooted in doubt. Without doubt there is no thinking: doubt triggers thinking, thinking is impossible without doubt. Sannyas is an effort to cleanse your mind of all thoughts, to empty your mind of all conditionings, to decondition you, to dehypnotize you.

Society hypnotizes everybody, conditions everybody. One person is a Christian, another is a Hindu--these are nothing but social strategies to keep people slaves. A sannyasin goes beyond all boundaries: of being a Hindu or a Mohammedan or a Christian, of being black or white, of being Indian, British, French. Even the boundary of being a man or woman is finally transcended. One simply *is*. One simply feels a tremendous amnesia, isness.

Hence sannyas can be rooted only in trust. Just as doubt is very fundamental to thinking, trust is fundamental to no-thinking. Doubt creates mind, mentation; trust creates no-mind, non-mentation. A no-mind is the goal. To function from a state of no-mind is to function truly, is to respond truly, spontaneously, naturally. It brings great freedom and great joy and great benediction.

Go beyond all doubts, go beyond all thinking and thoughts and ideologies. Go beyond Catholicism and go beyond communism so that you can be on your own. I am not giving any ideology here, I am not converting you to an ideology. This is not a conversion: I am not imposing any beliefs on you. On the contrary my effort is to take all beliefs away from you, to leave you without belief, because wherever belief is doubt is; they are never separate.

The believers are all doubters and doubters are all believers. Somebody believes in God and somebody believes in no God -- but both are believers. Even the communists who think that they are non-believers are not non-believers, they are believers. They believe in no God, they believe in no religion; they have created a religion without God and they have created their own trinity -- Karl Marx, Engels and Lenin. They have created their own worship and their ritual. It is a religion without religion, it is a religion without God, without soul... a very hollow religion of course, but it is a religion. It has become the opium of the people now.

I take away all ideologies. My work is basically to destroy and shatter them so that you can be freed. One you start seeing things as they are without any barrier of doubt and belief, without any thinking, you have come home. Then you can have a communion with reality. You can call that reality God, *nirvana*, enlightenment, truth -- these are just names. Any name will do because reality has no name of its own. It is nameless, it is a nameless experience.

Deva means divine. Sierra means a chain of mountain peaks which suggests a saw. The word comes from the Latin for saw; the teeth of the saw. The peaks of the mountains suggest the teeth of the saw. It is a beautiful name.

Man is not what he appears to be on the surface. On the surface he appears to be so flat but inside he is a chain of mountains. When you reach one peak, another peak higher than that is waiting for you ahead, challenging you. You think that this is going to be the last, but once you have arrived on the other peak, other peaks are waiting for you still higher. There is no end to it. Man is an infinite journey, unending, with no beginning and no end -- a chain of peaks.

Of course each peak is followed by a valley so one who wants to live only on the peaks will be in difficulty. One has to accept the valleys too. There are sunny days and there are cloudy days, there are highs and there are lows. The moment you become capable of accepting both and are not disturbed by the valleys and the darkness and the sadness and the failure and death itself -- because that too is a valley -- you will rise again like a peak.

When one can accept failure and success *equally* one has really become a sannyasin. When one can even enjoy moments of sadness... because sadness has a certain silence, a certain beauty of its own. Just as darkness has its own beauty, its own deep deep relaxation, rest.

If you can see the peaks and the valleys as part of one another, as two aspects of the same coin, a great equilibrium arises in you. You become balanced; nothing can disturb you, neither unhappiness nor happiness. Nothing can become a distraction. You become centred and to be centred is all. You attain integrity. You become for the first time a soul, a self.

How long will you be here?

SIERRA: Five months.

OSHO: Good. Do as many groups as possible and see as many valleys and as many peaks as possible!

INGRID-NOW MA PREM MANISHO

Jesus says: Truth liberates. But something has to be added to it; it is only half a statement. Truth certainly liberates but it has to be your own. If it is somebody else's rather than liberating, it creates a bondage.

My truth will be a bondage for you. I cannot give you my truth; I can only show you the

way that I have traveled. You will have to travel the way and one day come upon the truth on your own.

Mind is always imitative. Mind is a monkey, literally a monkey. It is curious, very curious about everything, but it has no perseverance, no patience. It goes on jumping from one branch to another branch. It never sticks to anything; it never digs any well really deep but goes on scratching the ground here and there. That is not the way to dig a well. One has to be totally involved, one has to put all one's energies to the work. Mind cannot do that; only the heart is capable of doing it. It is the heart that gets involved and committed.

Mind is always a Judas, it can never become a Christ. Judas was the most knowledgeable disciple of Jesus. All the other apostles were illiterate; he was the most cultured. And it is natural, not accidental, that he betrayed Jesus. The heady people are always betrayers: they don't know the beauty, the grace, of love, of commitment. They are traitors -- the head is a traitor.

Be of the heart! Slip out of the head and move towards the heart. Think less, feel more, and finally, even feel less: *Be* more! These are the three stages: thinking, feeling, being.

We are at the point of thinking but we have to be at the point of being. Then there is wisdom, wisdom that liberates: liberates one from the body, liberates one from the world, liberates one from all limitations, liberates one from personality and makes one capable of merging with the universal. Just as a river disappears into the ocean, the man of the heart disappears into God.

ANAND VEETRAGO: TO GO BEYOND ATTACHMENT IS THE ONLY WAY TO KNOW BLISS.

Attachment is the root cause of all misery -- and our mind is such that it starts clinging to each and everything. It starts becoming identified, attached, it does not know how to keep a distance; hence the misery.

Kahlil Gibran says that if the lovers are to be really blissful they should be like pillars in a temple: they support the same roof but they are not too close to each other; there is a distance. They are supporting the same roof but the pillars are separate from each other. So lovers should be: supporting the same love. But a distance is needed between lovers, a certain space of his own is needed for every being. Lovers encroach upon each other's space and the moment they start encroaching, trespassing -- they think they are permitted, they think that is their birthright -- love starts becoming ugly. A love that could have become a door to the divine becomes a door to hell.

Jean-Paul Sartre says: The other is hell. It is true and not true -- true if you look at the experience of people. The other *is* hell everywhere; it is because of the other that you are in misery. But still it is not a very deep and profound statement. The other is not hell. You *make* the other hell because you become attached to the other. You come too close, you start overlapping his being. You start clinging, you don't allow him freedom to grow and move. You become an imprisonment; hence the other becomes a hell. Otherwise, the other in itself

is not hell. It is your attachment that creates hell. not the other.

Love deeply but remain unattached. Love your own body too, but remain unattached. Love all that is available -- people, birds, animals, trees, rocks -- but always keep a distance, a kind of aloofness. Remain cool, and remember to be cool does not mean to be cold. To be cold is dead; to be cool is the quality of a Christ, of a Buddha. They are not cold, they are not hot either. They are simply cool, like a cool breeze: very refreshing, rejuvenating, neither hot nor cold.

This has to be your work: don't be hot, don't be cold -- be cool!

Remain cool, unperturbed, undisturbed, and the technique to do it is non-attachment. Don't be attached to anything -- that is your meditation. That is the whole program for your life. It can transform you from an unconscious being into a conscious being.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #25

Chapter title: None

25 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910255

ShortTitle: GAWD25

Audio: No

Video: No

(To Nandan): Bliss is a garden where many many flowers bloom. Bliss is not a desert where nothing grows. Yes, the desert also has its own silence, but that silence is dead. The silence of the garden is full of the dancing trees, birds singing. It has a musical quality to it. The desert seems to be fast asleep; the garden is awake. You can feel the liveliness of the garden, the youth, the celebration.

My sannyasins have to become gardens of joy. In the past sannyas was something like a desert. Yes, they lived a detached life, aloof, aware, but utterly cold. They were living corpses just awaiting their death, dragging themselves somehow, hoping for paradise.

I am giving you a totally new concept of sannyas. There is no other paradise than this moment; paradise is always herenow, so it is not a question of attaining it after life, it is a question of attaining it herenow. Not that there is no after-life, there is- but unless you attain it here you will not attain it there. This is the basic condition that has to be fulfilled: one has to live on the earth as if one is living in paradise, then one is capable of entering into paradise. Those who are already in paradise will be able to enter paradise, nobody else. Those who have already tasted the joy, they become worthy.

This earth, this life is an opportunity to become so alert, so sensitive, so harmonious, that you can start feeling joy everywhere, that you can start feeling the dance of existence -- not only feeling it but becoming part of the dance; you dissolve yourself into it. Moment to moment one has to go on dissolving more and more. The day you disappear God has happend to you. God never happens before that.

To be is to miss God. Not to be is to attain God. Hence to be or not to be is the question-and to be a sannyasins means choosing the path of not to be.

(TO DESIREE): It is not only man who is in search of God, God is in search of man. If only man were in search there would be no possibility of ever finding God because man's capacities are very tiny. It is just like dewdrops in search of the ocean: it may get lost anywhere. There are deserts and deserts to cross and the journey is long, arduous, and the

address of the ocean is not known, nor is the direction. Neither does there exist any map.

Yes, sometimes there are guides -- Buddhas, Christs -- but the way they have reached the ultimate can't be your way. They moved from a different point, from a different angle, from a different space. Each individual has to find his own way. And the way is not ready-made, it is not like a super-highway already there that you just have to walk on. It is by moving towards God that you create the way, the way is created by you. It is like a footpath in the jungle of life: there is no direction, no map; no guide can hold your hand. Yes, they can indicate a few things, they can give you a few hints which will be helpful on the way but they cannot give you the exact map-that is impossible.

So if man were alone in his search for God it would be impossible. But it has happened to many people for the simple reason that God is also searching for them, is also groping for them. Once you start groping then your hands are going to meet somewhere. It is not only that the dewdrop is moving towards the ocean, the ocean is also rushing towards the dewdrop. The dewdrop may not be able to cross the deserts but the ocean can.

To know this to trust that God loves you, is a great foundation. Then the whole of your life can be built accordingly, then your life can become a temple- but the right foundation is needed. Never forget for a moment that God is searching for you, that he is calling you, that he is calling everybody, that he is searching for everybody.

Jesus says: Just as the shepherd goes back into the forest to look for the lost sheep... That is his way of saying that God also comes to seek and search for those who are lost. God is a shepherd, and when the shepherd finds the lost sheep he carries the sheep on his shoulders. he is not angry; on the contrary he is immensely loving because one who was lost is found.

So no one need lose heart, no one need lose hope. God is searching, calling, coming to you in many many ways- you just have to start looking for him also, then the meeting is inevitable.

(TO IGOR): Ordinary peace is negative, it is empty. The ordinary peace is just what they say when the world is at peace between two world wars, but that is much of a peace. The better expression is "cold war", because when there is no war people are preparing for war, getting ready for a new war. After every few years humanity needs to go insane, that is a kind of catharsis. Then for a few years they behave as if they are sane because they have catharted, thrown out insanity; then again they accumulate it.

So ordinarily when we say that a man is very peaceful it simply means that he is not a nuisance, that he will not create any trouble, that he is not troublesome, that you can trust him- but this is not true peace. This is a very negative definition of peace. The real peace is an overflowing joy. It is a state of plenitude, of fullness. The fullness is such that it start reaching others.

Love brings that kind of peace. Without love one can attain the negative peace but not the true, the positive. Without love that is impossible. Unless love becomes your centre your peace will be that of the cemetery: noiseless but without any music. It is not worth desiring

much. It is a kind of death - not life, not eternal life.

And it also brings a prosperity, with a new meaning. Love gives you inner wealth, growth, centredness, rootedness, integrity. It gives you insight, it gives you wisdom. It makes you aware of the deathless element in you and it also makes you aware of godliness pervading, permeating, the whole existence. It has nothing to do with ordinary peace -- money, et cetera. Love brings both.

Let love be your only law and all follows of its own accord.

SUDHAKAR, A MOON OF BLISS.

OSHO: The moon represents a few things of tremendous importance. One is: it is cool. The sun is too hot. The sun also gives light but its light is fire. It is passion, the sun represents passion. The moon represents compassion, it is cool. Love is there but like a whisper, not like a shout. And bliss has to be less and less fire and more and more light. It has to become more and more like the moon.

In the East the sun represents male energy. The sun is he and the moon is she; the moon is feminine energy. And bliss can be attained only if you are as receptive as a woman. It is not a question of conquering bliss; one cannot conquer bliss. And male energy is always trying to conquer, to achieve, to reach. it is aggression.

Feminine energy is non-aggressive. So is the moon; it is non-aggressive.

The sun also represents the ego for a certain reason; because light comes from the sun, it feels "it is *my* light." The moon simply reflects, the moon is a mirror: it simply reflects the sunlight; hence it knows "I am nobody - all is God's. I am no one - just a mirror reflecting the beauties of God."

That's how a sannyasin has to be: a nobody, a mirror reflecting all the beauties and *all* the joys of existence, never for a moment thinking in terms of being a doer or in terms of being the source, but always thinking in terms of nothingness, nobodiness.

To be nobody is the greatest experience in life. To be a nothing is to make God penetrate you because when you are totally nothing all can enter you. For the entry of the all you have to be a total nothingness.

That's what sannyas essentially is: it is effacing the ego and moving into an egolessness. The day the ego dies you have arrived, arrived home. Then there is no more wandering, then there is no more journey. Then there is nowhere to go, then all is yours. When you are not you are a king and when you are you are a beggar.

TO TEN-YEAR-OLD PREM JYOTI

OSHO: I have chosen the color orange: it represents the flame of love. One has to become a flame of love- only then is life beautiful, rich, joyous. And not only is one's life full of joy: when you are a flame of love you shed light on other's paths too and people can become

aflame with your love; their inner candles can also be lit through your flame. Then you are tremendously happy because love creates bliss, and also you make others happy because love knows how to give, how to share.

Love people, love animals, love trees, love rocks. Love as much as you can, and the more you love, the more God will be available to you because God is love. God is another name of love.

(TO VEETKAM): Bliss is possible only when one goes beyond desire; hence bliss cannot be desired. If you desire it you will miss it. Bliss is the very understanding that all desires are futile - the desire for bliss is included. Desire as such is futile. To know this is the beginning of bliss and to be absolutely rooted in this understanding is to be blissful. So nobody can desire bliss - that will be a contradiction. And nobody can attain bliss, nobody can achieve it, because all attainment, achievement, is a projection of desire.

When desire disappears from your being totally bliss arrives -- not from the outside but from the innermost recesses of your own sources it starts welling up. I am not saying to drop desires because one can drop desires in order to attain to bliss; then again one misses because that is a subtle desire. The desire deceived you again. It has come back in a subtler form, it has come in again through the backdoor.

I am saying try to understand the futility of desiring, the frustration of desiring, the tears that desiring brings and the anguish that is bound to happen. Watch all the desires and see that they are all doomed. Suddenly a great understanding arises. In that light, in that understanding, desiring disappears, the hindrance is removed, the rock is removed -- and from your innermost core bliss arises.

It is our intrinsic nature. We are missing it because of desire. Desire is going astray from yourself, going away from yourself- non-desire means coming back home.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #26

Chapter title: None

26 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910265

ShortTitle: GAWD26

Audio: No

Video: No

(TO LEELA) Those who take life seriously become pathological, because life is not a serious phenomenon, it is all playfulness, from the top to the bottom. It is a song to be sung, a dance to be danced, a love to be lived -- but with utter playfulness. The moment you become serious you become blocked, the flow stops; you are cut off from the universal energy. You cannot dance when you are serious because seriousness is basically sadness. Seriousness is also calculation, business: one is always looking for the motive -- why? One is always asking "Why do it? What am I going to gain out of it? What will the profit be?" These are businesslike attitudes. They are good in the marketplace but they are absolutely wrong when you start moving inwards. The more you move inwards, the more life appears as fun, as tremendous fun. A sense of humor is needed and a sense of playfulness.

In the past just the opposite has been the case: the saints have been very sad and very serious, as if life was a burden, a heavy burden; they were carrying mountains on their heads. They were not free like children, playing for no reason at all, playing just for the playing itself, playing for play's sake... no idea of gaining anything out of it.

Now modern science says that man's head, his brain, is divided into two hemispheres. The left hemisphere of the brain, which is joined with the right hand, is calculative, mathematical, logical, businesslike. The right hemisphere which is connected with the left hand, is playful, poetic, aesthetic, innocent.

Religion belongs to the right hemisphere, science belongs to the left hemisphere -- and to be a sannyasin means to move from the scientific approach to the religious approach, from the left hemisphere to the right hemisphere. It is a movement from logic to love, from seriousness to playfulness. Love will give you the key for transformation because love is the most basic play, a natural sport; but people take love very seriously also. In fact they don't take anything more seriously than they take love. And they make such a mess of their lives just because they take it too seriously.

Let this be my message for you, let this be the foundation for your sannyas: playfulness has to be the color you dye your whole being in; let it vibrate through each fibre and cell of

your being. And whenever you find yourself serious, drop seriousness immediately. Don't allow it to remain with you for long because the longer it is there, the deeper its roots start reaching into you. Drop it immediately! Our roots have to go into a totally different direction; the direction is playfulness. That has to be your dimension.

The West has not understood the idea of playfulness, leela, much. The Western God is too serious, very angry; he makes much fuss about small things. Adam and Eve had just playfully eaten from the tree of knowledge and this old guy made so much fuss! (LAUGHTER) He cannot allow such small playful things -- he becomes mad! He drives them out of heaven, closes the door and Christians say that now the door is being guarded with naked swords so that Adam and Eve cannot enter again easily.

This attitude of the Christian and the Jewish God seems to be very old fashioned; it does not have any ingredient of love in it. The father has to be more loving and the ultimate father has to be an ultimate source of love. He cannot forgive just a small act of disobedience -- what kind of father is he? And not only Adam and Eve have to suffer, since then humanity has been suffering. Because *they* committed the sin, we have to suffer; we are their inheritors so we are born in sin. This whole approach is psychologically neurotic.

God is love, compassion. The East never thinks of God as so serious, but playful! Hence the Christians can never understand the Eastern idea of God. In fact they cannot even conceive it, and they become very angry when they come to know the Eastern idea of God. The Eastern idea of God is not that of a creator but that of a flute player, a dancer, a singer. He has created the world out of the sheer joy of creating. It is like child painting, with no idea of what he is doing -- just throwing colors on the canvas. Something evolves out of it but there is no preplanned motivation. That is the Eastern idea of God: God is playing; he has energies -- what to do with those energies?

The ancient Eastern parable says that God was alone and he got fed up with his aloneness, he was too bored with his aloneness. This seems to be very human. He wanted to create something to play with so that he could have some company, and of course he created a beautiful woman. The Western God first creates a man; the Eastern God first creates a woman. That seems to be more psychological. If God is male then the Western God looks homosexual! (laughter) This seems to be very natural, that God creates a woman just to have company! And he immediately falls in love with the woman.

Now that is inconceivable with the Western approach. Christian missionaries have been condemning it like anything because they say that woman is his daughter! Yes, legally... because he has created her he is the father and the woman is the daughter. But the Eastern God doesn't care -- he falls in love with the woman. And the play starts; the woman starts escaping, as every woman is bound to do, and God follows (LAUGHTER)...

That's how the whole creation comes into life. The woman goes on hiding in new forms; that's how all female forms are created -- and God goes on searching for her. Whatsoever form she takes, he takes the same form -- of course he is male so he takes the male form. This is how existence goes on spreading -- the play still continues.

This seems to be more poetic; less legal but more human. And there is no question of sin anywhere! In the East there exists no idea of original sin.

To be a sannyasin means to start looking at life in a new way. It is a play. Play it as skilfully as possible but don't get serious about it. When it is a play, whether you succeed or fail makes no difference. All that is needed is that one plays totally -- success or failure are just immaterial.

Each moment of play is joy. Who cares about the ultimate result? In fact there is no ultimate result. All result are immediate, intrinsic to the moment.

How long will you be here?

LEELA: I don't know.

OSHO: Do as many groups as possible ... and remain playful!

(To Christy): Christy means one who loves Christ -- and one who loves Christ automatically becomes graceful. To love Christ means to love the highest peak of consciousness; it is to love the ultimate truth. The West calls it Christ, the East calls it Buddha, but it is the same thing, the same phenomenon, the same awakening. One gets rid of all unconsciousness; one becomes full of light, and when one's inner core is full of light it starts radiating around one's being. That is grace. The love of the ultimate immediately brings a transformation to your being.

By becoming a sannyasin you are now taking a step towards actualizing your name. Up to now it has only been a name -- now it can become a reality.

LET LOVE BE YOUR PROTECTION, HE TELLS LESLEY.

In fact except for love there is no security, no safety. Without love life is empty, without love one is already dead; one is not born. One is living like a robot. It is love that brings something of the beyond, of God, into your life. Just a touch of God and the whole of life is transformed; just a drop of God in your heart is enough.

Love is nectar. Love is God pouring into your heart. It is impossible to contain it: once it has happened to you it starts flowing in all directions. You have to share it. And I call it the only fort, the only safety, the only shelter, because death cannot destroy it. Death will destroy everything else; but there are a few things which are all joined together, which are different aspects of the same phenomenon, that it cannot destroy. One aspect is love, another aspect is truth, another is beauty, another is bliss -- but they are all faces of God.

The moment one starts living close to love and starts coming more and more close to love, one starts feeling the real beauty of existence and the great benediction that we are. Gratitude arises naturally. You feel like bowing down to some unknown energy that has given birth to you. Prayer suddenly stirs in your heart. That prayer is neither Christian nor Hindu nor Mohammedan, it is simply an expression of a grateful heart. It is a thankfulness. It may be silent, it may be a song -- it can be either, either a song or a silence -- but one thing is

certain, it is going to be absolutely yours. It will not be a repetition of Christ or Buddha or Krishna; it will be absolutely original.

How long will you be here?

LESLEY: I'm going tomorrow.

OSHO: You are going tomorrow? Next time come for a longer period. Now you are caught in the net!

ANAND PUJARI, A REMINDER THAT BLISS IS WORSHIP.

Just by being blissful one is constantly worshipping God. There is no need for any other ritual. There is no need for any mantra, any chanting. Nothing but a dancing heart is needed.

And remember that you are not the body, you are not the mind: you are beyond both. The more you remember it, the more blissful you will become. Sometimes a curse proves to be a blessing. It will be difficult for you to identify with your body; that is a good thing, of great significance. When the body is perfectly okay you can easily get identified with it. When the body is in some trouble you cannot get identified with it. Use this opportunity. Remember that "I am not the body," and slowly slowly the distance will grow. The body will be there -- take care of it, it is a God's gift -- but "I am not it," that has to be remembered continuously. The more the remembrance is there, the more you will feel cheerful, silent, joyous, for no reason at all.

Bliss is joy without any cause. If there is some cause it can be taken away; if it is uncaused nobody can disturb your bliss. Because it is not caused it cannot be uncaused; because it has not been given by somebody or some situation or some circumstance, it cannot be taken away either. It has arisen in the innermost core of your being.

Bliss follows witnessing -- and that is going to be your meditation. Witness your body as separate, witness your mind as separate. Remain rooted in witnessing: "I am only a watcher." That is going to transform your whole life, it is going to give you the ultimate.

How long will you be here?

PUJARI: Many months.

JACQUELINE AND HER TWO CHILDREN. SHE BECOMES MA ANAND DHAMMO.

The moment we lose contact with the whole misery arises; misery is nothing but separation. In other words misery is nothing but the ego, It is the ego that gives you the idea of being separate from the whole; it makes you an island and to be an island is to be in hell.

Man is so vast -- he cannot be contained by a small island. Man is as vast as the universe itself. The whole belongs to us and we belong to the whole. The moment this understanding arises one relaxes with the whole, in the whole.

Then one is no more fighting, one flows; then life is no more a struggle but a rejoicing. Bliss arises when you are in tune with the ultimate law. Bliss and misery are by-products. Separate from the whole, misery arises; one with the whole, there is bliss.

Bliss is another name for being one with the whole.

What is the meaning of his name? (HER SON, AJNA)

DHAMMO: It's the fifth chakra, and also the name of his father.

OSHO: Mm mm... So would you like him to have the old name as it is? (A PAUSE)

(TO AJNA): Would you like a new name or the old?

AJNA: New one!

OSHO: Good! What about YOU? Do you want a new name or the old one?

LEHLAH-TUI: New name!

OSHO: New? -- good! Close your eyes.

Anand means bliss. Amrit means nectar. Bliss makes one immortal. Bliss is something that even death cannot take away from you. Everything else will be taken away, but bliss will go with you. Bliss will give you a glimpse of God -- and God is nothing but eternity, that which remains forever and forever.

... AND HERS.

Anand means bliss. Amrita means nectar, that which makes one deathless, that which makes one live forever. One day the body disappears; but the body is not you, you are beyond the body, something more than the body. The body is made of earth but you are not made of the earth; you are made of the same substance as God.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #27

Chapter title: None

27 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910275

ShortTitle: GAWD27

Audio: No

Video: No

(To Hanny): Existence goes on pouring out its abundance -- not that we deserve it, but because it has to much and it has to shower it. It is just as a rain cloud has to shower -- whether the land needs it or not, that is not the question. The rain cloud is heavy, it has to unburden itself. So it is with God: he has abundant energy, infinite love, grace. He *has* to shower. He is a rain cloud, and he has showered on everyone. It is he who breathes in us, it is he who lives in us.

To become aware of it is to be prayerful. Then there is no difference between prayer and meditation; then they are only two names for the same phenomenon. Let this kind of prayer happen to you, allow it to happen. Don't prevent it -- that's all that you can do. When it wants to become a flood, go with it, be drowned in it; don't resist.

Jesus says: Resist not evil... not even evil. But people are such that they resist even God! People exist through resistance. Their very lifestyle is of resistance, and prayer happens only to those who have learned the art of non-resistance. Don't fight -- let things happen and accept whatsoever happens joyfully, cheerfully, gratefully.

(TO MASSIMO): God is great -- not you, not me. Our minds think just the opposite: deep down everybody thinks himself to be great. One may say so, one may not. but it is written all over: in the eyes, on the face, the way people walk and sit. You cannot hide the ego; it goes on pulsating around you.

There are only two ways to live: either you live with this idea that "I am great" or you live with the idea that "God is great." To live with the idea that "I am great" is to live in misery, in conflict with others, because they also think the same about themselves. It is to live in struggle, in violence, in war. That's how man lives. That is the secret of creating hell on earth.

There is an Arabian parable that whenever God makes anybody and sends him on the earth, he whispers in his ears: "You are the greatest -- MASSIMO." He has been doing that to everybody -- it is a joke played on humanity. It is good that God has a sense of humor (LAUGHTER).. but people are foolish: they go on believing in it for the whole of their lives.

To be initiated into sannyas means that you drop that idea. From this moment God is great -- you are nobody, a nothingness. Efface yourself totally, be utterly absent, because that is the condition to make God present in you.

(To Hildegard): Rejoice, because God protects you. We are not unprotected, we are not insecure, we are rooted in the ultimate; God is our security, eternity is our home. Yes, we can lose things: we can lose money, we can lose power, we can lose prestige, because they are all worthless. But whatsoever is of worth -- love, prayer, meditation, compassion -- we cannot lose. Nobody can steal them, you cannot be robbed of them: God is always protecting us!

In fact this should be the definition: whatsoever can be lost is useless, is meaningless, because God does not protect it, does not think it worth protecting. What can never be lost is meaningful, significant, because God protects it.

Remember this and only pour your energies in the direction where significant things are, where real roses are blooming. They are protected by God. Only the unnecessary is not protected, only the rubbish is not protected; and because we go on gathering rubbish we are always feeling insecure, afraid. Even people like Alexander and Napoleon are very insecure, constantly afraid that they may lose. They have robbed others; now they are afraid that any day somebody is going to rob them.

But a Buddha, a Jesus, a Zarathustra, do not in any way suffer from anxiety. It is impossible for them to be anxious, a tremendous trust has arisen in them. Existence itself is guarding them because whatsoever they have gained is something of the inner. It is impossible to destroy it; even death is impotent, even death cannot destroy it. Hence I say "Rejoice," because God is our protector, always and always. Each and every moment whatsoever is precious and worth protecting is protected, whatsoever is not worth protecting is not protected.

Don't become attached to the worthless otherwise you will be in misery. Live in the world of the eternal and then there is no misery, there is only joy!

(To Sumbanthan): There have been many saints but very few of them have been blissful. Almost ninety-nine point nine percent have been sad, serious people. Their sadness, their seriousness came from their wrong approach towards life. They were good people, they tried to be good, they tried to do good to others too, but they were not men of understanding. Their virtue was borrowed; it was not their own experience. They lived according to the dictates of others. They were imitators, and imitators always become sad because to be an imitator means not to be your own self-that creates sadness. You are always false: you do what you don't want to do and you don't do what you want to do. You are living somebody else's life; you are not living your own life. How can you be blissful? How can you feel joy? You are pseudo, phony. Joy belongs to the authentic.

So it is good to be a saint, but with the condition that you be blissful. Otherwise it is better to be a sinner and to be blissful. If sadness is a necessary condition for being a saint then I will say to forget all about sainthood; then it is pathological. Then it is better to be a

sinner but to be blissful -- because God loves the blissful. He is not sitting there and counting what you are doing and what you are not doing; your individual acts mean nothing.

Your TOTAL being means something -- who you are, not what you are doing. You may be chanting and worshipping God, but with sadness: your prayer is never going to reach him.

Unless your prayer has the wings of bliss it cannot fly to the unknown. It will remain crawling on the earth in the mud. The moment you are blissful-you may not be praying; you may be simply cleaning the floor or watering the plants in the garden, but with a song in your being, joyfully, with a dance in your feet, a gratefulness surrounding you- your prayer is reaching God. Although you have not said it, it will be heard. Unsaid prayers are also heard and so many sad prayers are never heard. The question is not whether you say it or not; the question is how you live, who you are: sad, serious, a long face, or like a child, bouncing with joy.

My whole effort here is to create saint with a difference, a new kind of saint who can dance, sing, love, and live totally, who is not against life, who is all for life, for whom life is synonymous with God.

(TO HARVEY): We are fed with lies since the first day of our birth; with our mother's milk we are poisoned with lies. They become our second nature. That's why when one starts seeking and searching for truth a great struggle arises in one's being. One is going against the tradition, one is going against the society, against the conditioning, against all that one has believed in.

The search for truth means going against all your beliefs; only then can you search, seek. If you remain with your beliefs there is no possibility of ever discovering truth. And when truth starts happening the first taste is bound to be bitter -- not because truth in itself is bitter but because we are not accustomed to it, we are not familiar with it. Our whole mind is nourished on lies: political, religious, philosophical. Lies and lies and lies -- that's how we are made.

The coming of truth is shattering; it is like thunder, it is like lightning. And it is so new in the beginning, such a shock, that it feels bitter. But as one starts becoming acquainted with it one feels it is the sweetest thing in the world; it is nectar itself. But this is the irony: lies appear sweet and truth appears bitter.

Harvey is also the name of a blind poet of France. He was not only a poet but a mystic too. Sometimes it happens that what people with eyes miss, blind people find more easily... because our eyes are extrovert and our eyes take us outwards. Eighty percent of our energy goes out through our eyes. So it has happened many times in the past that a blind man has become awakened sooner, more easily awakened, than the people with eyes because eighty percent energy remains inside him and because he cannot look out he starts looking in. Hence blind people are very sensitive to sound. Because they cannot see their ears become their eyes.

There is a difference between the ears and the eyes: eyes are male, aggressive; ears are

female, non-aggressive, passive. Ears simply receive. Eyes go on attacking; aggressiveness is their very role. Hence a blind man sometimes finds it easier to be feminine, to be earlike; and because his whole energy moves inwards he can come upon himself easily.

To be a meditator really means to be blind to the outside world for at least a few hours every day. To be a meditator means to become feminine for at least a few hours every day.

(To Dharmendra): To be a king of the ultimate law one has to learn the secret of surrender. One has to learn the art of meeting and merging with the whole: one has to lose one's identity.

We are brought up with the idea that we are separate, separate from the whole. Our whole education is centered on that point. It creates the ego, and the greater the ego is, the farther away we are from the ultimate law, the universal law. The more we become persons, personalities, the less is the possibility of being with the universal law. The universal law is what religious people call God. God is only a personified name for something impersonal.

One has to unlearn the art which we have been taught: to create the ego. One has to go in just the reverse gear, slowly slowly dropping the ego, the idea that "I am." One day it happens that you find yourself absolutely empty, and that is the moment when suddenly the revelation comes to you that "God is."

While you continue with the idea of I, God remains only a belief, a superstition -- that kind of God has no meaning. But when you come to inner emptiness and you see "I am not".... On one hand you see "I am not"... and immediately, instantly there is the revelation that "God is." Now God is no more a belief, it is an experience.

By dropping your ego you become divine. It is through surrender that one conquers. That is the religious paradox: conquering through surrendering, gaining ultimate life by dying to the individual ego.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #28

Chapter title: None

28 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910285

ShortTitle: GAWD28

Audio: No

Video: No

(To Barsro): The other way is the way of egolessness, the way of the religious mind: to become a part; in fact to see that we are already part, it is not a question of becoming. It is just seeing that we are waves in the same ocean, not islands. The moment you drop that feeling of separateness, all fear, all anxiety, all anguish disappears. Life becomes pure joy. Even death is no more possible. The wave is part of the ocean whether it is there or not there; the wave comes and disappears but it never dies. It remains: sometimes visibly, sometimes invisibly. So man is sometimes in the form, sometimes in no form, sometimes abiding in a body and sometimes just abiding in the universal consciousness -- but there is no death. Death is the shadow of the ego.

If death is there one cannot live joyously; one is always haunted by death. To live joyously one has to cut the very root of death, and the root is in the idea of separation. The whole transformation consists of a single step: from the ego to egolessness.

So don't be an outsider any more: become an insider. This is your home. This existence belongs to us, we belong to it. We are its flowers! Sometimes we are not there in a manifest form but that does not make us dead. Sometimes we are there in the potential form, in the unmanifest, like seeds. Both are good: to be is good; not to be is good -- because to be is a dance, a song, a celebration; not to be is a rest, a relaxation.

ANAND MEANS BLISS.

In Latin Paul means small, little. a nobody. One can be a nobody only if one drops the idea of "I am." To be a nobody opens the door for bliss. We are too burdened with the idea of I. It is like a rock: it hangs around our necks and does not allow our hearts to bloom.

The second meaning comes from Greek, in Greek Paul means rest. Again, one can rest only if there is no ego. The ego never allows rest; it keeps you running hither and thither. It keeps you chasing shadows: money, power, prestige, it never allows you any relaxation, any rest.

Both meanings are beautiful and my sannyasin has to be a Paul in both ways, Latin and Greek: he has to be anonymous, a nobody, and he has to be at utter rest. Then bliss is yours, then God is your, then all is yours!

Even Bein' Gawd Ain't A Bed of Roses

Chapter #29

Chapter title: None

29 October 1979 pm in Chuang Tzu Auditorium

Archive code: 7910295

ShortTitle: GAWD29

Audio: No

Video: No

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OCTOBER 1979

(To Dick): That will always keep you a beggar, desiring this and desiring that. Desire is beggarly; to be desireless is to be a king.

And the person who knows himself becomes desireless. Knowing oneself is such a great ecstasy that there is nothing more to life. One cannot imagine anything more, one cannot think that it can be improved upon. It is the last world, it is the ultimate.

Becoming a sannyasin means that now you will be looking in, now you will start learning the ways and the methods of the inner world. You will have to start from abc because for many lives we have gone on living with the outer. The outer is the only reality in our minds. The inner, the very word "inner" seems to be empty, as if it means nothing, as if it contains nothing. It contains *all* -- it contains God itself. It contains bliss, it contains love, it contains eternity, life abundant.

Start looking in. Find a few moments everyday when you can sit silently and look in... doing nothing else, just watching inside. In the beginning it is dark; in the beginning there are only thoughts and desires. Don't be worried; don't feel a failure. Don't feel frustrated that there is no ecstasy arising. It needs only a little patience; soon the thoughts will be gone. They are just old visitors and you have always welcomed them. Now you are becoming a sannyasin and they don't know about ! (LAUGHTER) Mm?- just out of old habit they will go on knocking on your door, hoping that you will receive them in the old way. Sometimes they will knock very hard thinking "What has happened to you? Why are you not paying attention? Why are you not listening?" Slowly slowly they will understand that the man has changed, that he is no more the same person, that it is futile. And then they start dispersing, dissolving.

If one can only sit silently for a few minutes every day -- morning, evening, whenever one can find time -- and just look inside, at whatsoever is there, watch it with no judgement...

Don't condemn, don't appreciate. Don't say "This is good," don't say "This is bad." Just remain non-judgmental because only in being non-judgmental can one be a watcher. Then within three to nine months a few glimpses will start happening. Even a small glimpse of your own self is such a tremendous phenomenon that you cannot believe what miracles become possible through it. It is sheer magic!

How long will you be here?

DICK: It's a good question, Osho. The twenty-eight of November I'm officially going back....

OSHO: Don't be worried about "officially," because all my work is unofficial! (CHUCKLES)

(To Bruno): God is not only light, God is also darkness. Light and darkness are not opposites, not enemies, but complementaries. Light cannot exist without darkness; darkness cannot exist without light. They are interdependent, so much so that they are inseparable. The deeper you look into the reality of light and darkness, the more you will be surprised, the more you will become aware that they are two aspects of one mystery, two sides of the same coin. But down the ages in all the scriptures of the world God has been made synonymous with light. That simply shows our fear of darkness, nothing else. It is out of fear that we have been talking about God as light.

Once the fear disappears darkness is as light as light itself; then darkness is luminous, it has its own beauty. Light has something beautiful about it: you can see more clearly. That's why one feels less afraid. Darkness you cannot see at all; hence the fear. But darkness has a depth, an infinity. Light comes and goes; darkness remains, it is eternal. Life needs a cause, some fuel; it may be the sun, the moon, the stars, or a candle, but some fuel is needed for it. Darkness needs no cause, it is always there.

Light has the quality of momentariness and darkness, the quality of eternity. Both are together: the moment represents eternity; eternity consists of nothing but continuous moments, it is the flow of moments. The East has loved darkness too, as much as light. Krishna is called the dark one; the word "krishna" means dark. It means exactly the same as dark: of dark complexion. And Krishna is painted as dark. It really gives him depth.

He is full of light but he contains darkness too. In the West God and the devil are completely separate; they are enemies. In the East it is not so: the devil is part of God, an intrinsic part of God, they are not separate at all.

My effort here is to give you the totality of truth, not just a part of it, because if you remain clinging to a part of truth you will remain fragmentary, you will never become total and whole -- and unless you are whole you are not holy. My sannyasin has to learn to be whole because that is the only way to be holy, and to be whole is the only way to be healthy.

Remember it in all contexts -- that the opposites are not opposites but complementaries. It will enhance your understanding greatly; it will make you capable of loving the opposite

too. That's what Jesus means when he says: Love your enemies as yourself. He is saying something of tremendous importance but in the language of the common people. He is saying that opposites are not opposites but complementaries. Your enemy is not your enemy, he is part of you -- love him as yourself. He is trying to convey a very philosophical message in common language, in the language of the masses. But Christians have taken it literally, they have forgotten its essential core.

Live life in its totality, accept each and every thing even if sometimes it feels very difficult to accept the opposite. That is your problem -- you have to solve it. That is your prejudice -- you have to dissolve it. The day one becomes capable of seeing God and the devil as the same, friend and enemy as the same, life and death as the same, one has transcended, one has gone into the beyond, one has become part of God.

(To Boudewyn): This is your new name: Swami Prem Ashen. Prem means love. Ashen means hope. Love is the only hope for transformation. Love is the very alchemy of transformation; but it is not easy to love, it is the most difficult thing in the world.

Everybody thinks it is the easiest thing because everybody thinks that he loves. Parents think they love, children think they love, wives think they love, friends think they love -- everybody thinks that he loves. That is one of the barriers -- the idea that we know what love is, that we are already loving. That prevents people from knowing what love is.

Love is not something biological. We are very confused about love: we think it is a biological urge. It is something spiritual. Yes, it can express itself biologically too, but it is not rooted there. It arises at the center of your being and spreads towards the circumference, but it does not arise from the circumference. On the circumference there is only lust and lust is mistaken for love. But nobody wants to see the truth because lust is very easy; it is a downhill thing. Love is an uphill task: you have to rise towards the heights. Love requires great determination; love requires great consciousness. Love requires the ultimate sacrifice of the ego. When one is ready to sacrifice the ego and one is ready to be totally aware, out of that stage of egoless awareness a fragrance is released within your being. That is love.

Only a buddha knows what love is. Love is the only hope because it is through that experience that God becomes a reality to you. Then God is no more a concept, an idea, no more something metaphysical; it becomes concrete, tangible. You meet him wherever you go, you see him whatsoever you see -- he surrounds you in all possible ways. He comes in the wind, in the rain, in the sun. He smiles through a flower; he dances with the tree, *in* the tree. Then he is all over the place.

Once you have love released in your being you become capable of seeing God. God cannot be proved by argument -- God can only be known through love. And to know God is to be liberated. Hence love is even more important than God because without love there is no God; with love God is bound to happen. It is inevitable.

(To Pragyano): Knowledge is heavy; wisdom is cheerful. Knowledge is heavy because knowledge is heady; wisdom is cheerful because wisdom comes from the heart -- and the heart is always cheerful. It is its intrinsic quality. Just as the head is always serious, the heart

is always playful. The head cannot be playful and the heart cannot be serious. The head even becomes serious when it is playing; even play takes on a serious quality.

For example, chess is a head game; people become very serious. There is no cheerfulness in it, it is all calculation and mathematics. It is impossible for the head to be cheerful -- that is not its nature. And just like that, the heart cannot be serious. It is sincere, certainly, but serious, never. It is always dancing, singing; exstasy is its very nature. Wisdom arises out of the heart; hence wisdom is a song, a dance, a celebration.

I teach my sannyasins to be cheerful, playful, singing, dancing celebrants in every possible way. Use every opportunity to be cheerful, don't miss a single opportunity because that is how slowly slowly one becomes rooted in the heart -- and to be rooted in the heart is the whole secret of being religious.

The society trains you to be in the head and the function of the Master is to undo that training. The Master is always against the society, the church, the state. If he is not against the church and the state and the society he is not a Master at all; he is only a priest. He is simply serving the vested interests. The real Master is always in rebellion. He teaches rebellion -- and this is the greatest rebellion: to come from the head to the heart and to live from there, to function from there. Then life has a totally different flavor. A great sweetness surrounds you. Even in death that sweetness is not lost: a great perfume arises out of your being. Life for the first time is felt to be worth living and death worth dying. Then whatsoever happens has significance. With the head, life is meaningless and so is death.

To be a sannyasin is an effort to create significance and meaning in your life. It is one of the greatest things in life because this can change the whole course of your being. For thousands of lives you have followed a certain course; this can become a turning point -- it all depends on you. I will do whatsoever I can, just don't resist. Cooperate! To be a sannyasin means just a gesture of cooperation from your side that you will not be fighting with me but going with me, flowing with me. That is surrender, that is trust. That is love, that is prayer.

SATYAM PRASADO.

Meditation only helps you to become spacious. Meditation only clears your doors, your windows. It throws out all furniture and makes you ready for the guest. And God is infinite -- he will need infinite space in you. We are capable of creating infinite space in ourselves because infinity has nothing to do with the outer. The outside is infinite, the inside too is infinite. If we just drop the idea of being a body and mind we start becoming bigger. The boundaries start becoming bigger and bigger and bigger, and one day all boundaries disappear and you are as huge as the sky. That is the moment when the gift suddenly pours into you.

Truth is a gift, not an achievement; hence one has to be humble, non-aggressive. One has to forget the achieving mind completely. One has to be feminine, like a womb -- waiting. One has to become a great awaiting. And it happens when the time is ripe so one cannot be in a hurry; impatience never helps. One should be humble and ready to wait. When the time is right it is bound to happen. The spring will come and the flowers will bloom. It is inevitable.

Sow the seeds and wait!

(TO FRIZANTINO): Love without peace is feverish, restless. And a feverish, restless love cannot soar very high, it remains crawling on the earth; it is ill. It is more lust than love. It is more instinct than intuition. It is more body than soul. It is more earth than sky. It continuously creates a storm within your being, upheavals upon upheavals. Hence love without peace is not going to fulfill anybody.

And peace without love is dead, cold... ice cold. Nothing can grow out of it: it is barren, it is impotent. Peace without love can help you to go upwards but you will not have any roots in the earth. And a man to be fully contented needs both: wings and roots.

To be really total one needs to touch both depths and heights. Peace can take you to the heights, love takes you to the roots; and where love and peace meet, that is the point to be attained because that is the meeting of God and world, earth and sky.

My whole effort here is to help you to come to that point. I am not in favor of one against the other. I want you to be both together, simultaneously full of love and full of peace. Then love is healthy, whole, and peace is alive and warm -- and that is the greatest magic in life. One cannot ask for more.

(TO HARRY): Without love we are homeless. Without love we live only on the superficial level, and our life without love can consist only of anxiety and anguish, insecurity and death. It is love that introduces you to the world of the deathless. It is love that takes you into a different dimension: the dimension where all is secure, safe, where one is protected, protected by God himself. And when one feels that one is protected by God himself, when one feels that "God is my home," all anxiety naturally disappears, all fear disappears.

To be fearless, to be free from fear is to be religious. Ordinarily people are religious because of fear. That is false religion. The real religion is not rooted in fear but in fearlessness. Only love can give you that insight which makes you fearless. If there is no death there is no fear. If we are not the body there is no fear; if we are not the mind where can fear exist? We are eternal consciousness-beginningless, endless.

Love is the first acquaintance with God; the first encounter with God is love. And as you move deeper into love you become more and more acquainted with God. Finally one knows that God and love are only two names for the same reality. Love is our home because God is our home.

Sannyas is a search for the home, for the true home. We have lost track of it: we have gone so far away from ourselves that we cannot even remember who we are. We can't remember where we got lost, where we went astray.

The function of the Master is to remind you of where you went astray, where you got lost and to show you how things can be put back into the right order again.

The function of the disciple is to become so attuned with the Master that there is no question of obedience or disobedience. Even the person who says "I am obedient" is not yet

one with the Master. One who is obedient can be disobedient any day, any moment. It is not a question of obedience or disobedience: it is becoming one with the Master. Then whatsoever is the Master's will is your will too; there is no separation. There is only union and that union is the beginning of the greater union -- union with God.

(To Annette-Christine): Prayer is the only way to follow Christ or Buddha or Krishna because it is only in prayer that we are no more the body, no more the mind; it is only in prayer that we are pure consciousness.

Prayer has not to be just verbal. A verbal prayer is a pseudo phenomenon: it pretends to be prayer but it is plastic; it is not a real flower. The real prayer has nothing to do with language at all because God understands no language. There are three thousand languages on earth and scientists say that there are fifty thousand earths in existence with life on them. You can just imagine God going mad -- he has to understand so many languages. God understands only one language; the name of that language is silence -- and silence is neither German nor English nor French.

Anybody who falls into silence is no more part of any nationality, any linguistic group, any race, any religion. Silence knows no boundaries, it is infinite and to be in silence is to be in prayer.

Learn to be silent -- that is the only way to follow Christ. One cannot follow Christ by becoming a Christian. That is the sure way to miss him. One has to forget all about churches and bibles, dogmas, creeds; they are all manmade, manufactured by the inventive mind. Silence is not manufactured by man; it is a divine gift. When you are silent you are in tune with God.

THE TWO MEANINGS OF SYBILLE:

If you surrender your will totally to the whole and you allow the will of God to function through you... That's what Jesus did in the last moments of his life on earth; his last utterance was "Thy kingdom come, thy will be done." He dropped his will totally. Just a moment before a little will was lingering. Before he said this he looked at the sky and said "Have you forsaken me? Why are you forcing me to see all this?" That simply shows that there was some expectation and that Jesus was frustrated, that there was something he wanted to happen and it was not happening, that God was not going according to his will. He understood immediately; he was a man of great intelligence. He immediately understood his failure, that his surrender was not total, that something was missing. He was surrendered, but a part -- maybe a very tiny part -- a fragment was still there which is not surrendered. Otherwise who is saying "Have you forsaken me, and why?" -- because whatsoever God does is right.

The question that he has forsaken you does not arise. The question arises only when you were expecting -- maybe unconsciously, vaguely -- that this is going to happen and it is not happening. Instead of being crowned he was being crucified.

But he understood, and at the last moment he dropped that small fragment also; then he

was not holding anything back. Immediately he corrected himself. In that moment he really became Christ. In that moment he became a Buddha. The surrender was absolute, irrevocable. The surrender was so whole and so total that there was no question of coming back out of it; there was nobody left to come back to.

That is the first meaning. Bliss is possible only if you surrender yourself totally. It is exactly in the same proportion: the more you surrender, the more blissful you are; the less you surrender, the more miserable you are. The person who is not surrendered at all lives in hell; and the person who is wholly surrendered has entered paradise again.

And the second meaning comes from Latin. It means one who has the capacity to see the reality, the seer, the Buddha, the awakened one, the wise one; all these meanings are there in the Greek root. A person who has surrendered himself totally naturally becomes a seer. He automatically becomes perceptive because all the illusions disappear when the ego is dropped and all the dreams and the dust of the dreams disappear when the ego is dropped.

The dropping of the ego is the dropping of all barriers. Then your eyes are absolutely clear, utterly empty; you only see that which is, and that is God. That which is, is another way of saying God.

Krishnamurti loves to say "That which is.: He avoids using the word "God." Instead of the word "God" he uses that which is"; but in fact that is exactly the meaning of the word "God" -- you cannot avoid it. In the ancient Hebrew symbols "g" stands for that, "o" for which, "d" for is: that which is.

JULIE HAS ANAND ADDED...

Bliss is never old; bliss is always young, always fresh, because it is not part of the past. It arises moment to moment -- it is a present phenomenon. It has nothing to do with memory, with mind. It is this moment in all its beauty, in all its silence, in all its innocence. When you are in tune with the moment there is bliss. Because it has no past it cannot be old.

It is because of this phenomenon that in the East we have always depicted Buddha, Mahavira, Krishna, Rama as young. You will not find a single statue of Buddha in his old age: not that he never became old -- he became old -- but no statue has ever been made of his old age because that is not true to his Buddhahood. Only his body became old; his bliss, his innermost core, his reality remained young.

Live moment to moment and bliss will be there and youthfulness will be there. And one who knows how to live in the moment knows how to live in eternity because the moment is not part of time. Past and future are part of time; the present is transcendental -- it comes from the beyond.

SOME MORE ON BLISS: SWAMI ANAND SAMADHAN

(To Samadhan): It is not the solution to any particular problem, it is a solution for all problems. Those who try to solve single problems are never going to succeed because there are millions of problems. You can go on solving; there will be no end to it. New problems are

arising every day: you can solve a few but meanwhile many more will have arisen.

One can go crazy in trying to solve problems individually. It is like cutting the leaves of a tree. The tree is huge and you go on cutting the leaves and new leaves go on coming up. Instead of one, three leaves will pop up; you cut one and the tree will respond with three leaves. It will become thicker, the foliage will be thicker because the tree takes on the challenge; you cannot defeat it so easily. But cut the roots and the whole tree is gone, all the leaves will fall on their own. But roots are invisible and leaves are visible; hence many people go on pruning the leaves for the whole of their life.

The case is exactly the same with man: the root of all problems is the mind, but the mind is invisible. The body is visible so people go on doing things with the body. They will stand on their heads and they will think they are doing something -- yoga -- that they are becoming spiritual by standing on their head. They are looking silly, that's all. You can go on distorting your body this way and that -- that is not going to help.

A young man came to a Zen Master. The Zen Master asked "Have you ever been to another Master before?" and the young man said "Yes, I have been to a certain Master."

The Zen Master asked "What have you learned there?" The young man said "I will show you." He sat in the Buddha posture and closed his eyes. The Master hit him hard on the head with his staff and said "You fool! Get lost! Get out of here! We already have so many stone Buddhas in our temple -- what are we going to do with you?"

Just sitting like a Buddha is not going to help. It is easy to learn because the body is visible but inside the mind is going crazy -- and you are sitting like a Buddha. You can fast, you can learn exercises, you can chant mantras, because these things are visible-but the real thing is to become a witness of your mind. Mind is not visible; it has no weight. Thoughts are not things; they are weightless. That's why you can contain millions of thoughts. If they had weight it would be impossible to contain so many thoughts in the head; the head is so small.

As many weightless thoughts as you like can be contained. In fact they say that a single man's mind is capable of containing all the libraries of the world. Thoughts are weightless, they don't occupy space; hence it is great work to be alert about and watchful of these invisible things that surround you; but that is the way to cut the root. And once you have seen the mind in all its functionings, in all its craziness, and you have become detached, aloof, you have seen that "I am not it," immediately bliss descends, showers on you. In that showering all problems disappear.

Become a witness and you will attain to bliss -- and bliss becomes the solution, the ultimate solution.

ANAND DHYANO

Meditation means a state of no-mind. Meditation simply means being utterly still with not a single ripple of thought inside, no desire, no memory, no projection of the future... just being herenow so totally that there is no distraction. Not that in meditation one avoids distraction. If you try to avoid distractions you will be more distracted.

There is a certain law -- the science of hypnosis calls it the law of reverse effect. If you want not to be distracted then you will be surprised: you are more distracted. If you try to sit still, if you force yourself to be still, then... the music is going on and that distracts, somebody's radio is on, the children are laughing, the wife is working in the kitchen and there are sounds from the neighborhood and a dog starts barking... There are a thousand and one things going on -- you can't stop the whole world. And one feels really strange because when one was not trying to *not* be distracted one was not even aware that so many things were going on around. The train passes by, the airplane goes on making noise -- all kinds of things go on happening but because you are not trying not to be distracted, they can't distract you. Sit for a few moments and try not to be distracted and everything starts pulling you into different directions. This is the law of reverse effect.

So when I say that meditation is a state of non-distraction, I don't mean to try non-distraction -- no. Simply sit and allow everything, whatsoever is going on. Who are we to stop it? Then the music comes and passes through you and you remain still. The airplane goes by; the noise is heard, but there is no response, no reaction in you. The world continues outside but inside the world stops.

This happens not through effort, but through awareness. One has to sit silently, be vigilant -- whatsoever is happening, watch, with no judgment. Don't say that is good, don't say that it is bad. It is hard in the beginning because our minds are so judgmental; we are continuously judging. It may be conscious or unconscious but the judgment is continuous. But slowly slowly one becomes aware that judgment is futile and that judgment is the cause of all disturbance. When you judge that something is good you want to cling to it; when you judge that something is bad you want to throw it away -- when you want to throw something away it will cling to you, the law of reverse effect will function. When you want to cling to something it will try to escape from you, the law of reverse effect will function. This is one of the most fundamental laws for all meditators to understand.

And once you have dropped all judgment there is a gap between you and your mind. The mind is there, you are here, unconcerned. Slowly slowly the gap widens. One day the mind has faded so far so far away it does not matter at all. Then simultaneously a coolness, a stillness, great bliss arises in you.

(To K...): Bliss is a by-product of awareness. One cannot be blissful while one goes on functioning like a robot -- and people function like machines. There are very few men on the earth; the crowd consists of machines, of course biologically produced, not manufactured in the factories... But sooner or later they are going to manufacture children in the factories too. And they will succeed. They will not succeed in creating a Buddha, but they will succeed in creating the so-called ordinary human being because the ordinary human being is not a human being at all, he functions mechanically.

Man is born only when he becomes a vigilant spirit -- that is the real birth. The first birth is only physiological. One has to be twice-born; the second birth makes one spiritual. Sannyas is a second birth. From this moment on live your life a little more alertly, more vigilantly, and you will be surprised that just by becoming a little more alert great changes

start happening on their own You cannot do a few things when you are alert and you can do a few things only when you are alert. When you are alert things that were important before are no more important and things that you could never have imagined become so essential so significant. The whole gestalt changes.

It is just as a man asleep lives in a totally different world., in the world of dreams. Shake him, wake him and all that world disappears as he wakes up. He enters a totally different world, the waking world. But our wakefulness is not much of a wakefulness; it is only sleep with open eyes.

Real wakefulness comes only through meditation. Unless the inner eye opens up you are not awake. And the only way to open the inner eye is to start becoming more alert in small ways. In walking, walk with awareness; in eating, eat with awareness, listening, talking, become more alert. Don't go on in a sleepy way; don't remain a somnambulist any more.

Sannyas is the coming out of somnambulism, sleepwalking. That's what we are doing. Once we come out of sleepwalking a totally different world of great beauty, of great joy and of great benediction... deathless, is awaiting us. Misery has never entered that world. It knows nothing of misery; it knows only bliss. Bliss is its very climate.

Even Bein' Gawd Ain't A Bed of Roses

Chapter #30

Chapter title: None

30 October 1979 pm in Chuang Tzu Auditorium

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Footes?... (WHISPERS) What is the meaning of your name?

FOOTES: Um... it means *me*!

OSHO: Mm..mm...(THOUGHTFULLY). This is your new name, (A PAUSE): Swami Veet Footes.

Now it means go beyond "me"! (LAUGHTER)... because that is the only problem, the me. It has to be transcended. It is our prison, not our reality. It is the only barrier between us and God. The idea of I, me, mine, keeps us separate from the whole, does not allow us to merge, meet, melt. Life is ecstasy only when one is capable of totally merging into the whole, otherwise life is hell. But it is not the fault of life, it is the fault of a wrong idea of ourselves. We think of ourselves as islands and we are not islands; we are part of the continent called God.

ANAND YOGO -- BLISSFUL UNION.

Bliss is a meeting of the part with the whole. It is the ultimate union, the dewdrop slipping from the lotus leaf into the ocean, becoming one with the ocean. Yes, in a way the dewdrop disappears, but only in a way; in another way it attains the oceanic infinity. In one way it dies. It is no more confined in its smallness, in its boundaries; it leaves that body. But its soul spreads all over the ocean. It disappears from time into eternity; it resurrects in eternity.

Sannyas also is a death and a resurrection: a death as a person and a resurrection as part of this cosmic reality. It is a state where one is so utterly attuned, in harmony, on accord that one feels no separation at all. That state of non-separation is bliss.

Once it has happened it remains forever; you cannot lose it. It is the point of no return. Somebody asked a great Indian mystic, Kabir, "What happened to you when you came to realize the truth?" These are the exact words that he said: "The dewdrop disappeared into the ocean and the ocean disappeared into the dewdrop."

(To Sagaro): He has no boundaries. All boundaries are fictitious; all boundaries are created by us, they are pseudo. They are boundaries just like the boundaries of nations: they are only on the map. The earth is undivided, so is consciousness, it is an undivided phenomenon. There is no I, no thou, but only he. And that is God; that unbounded oceanic feeling is God.

Meditation is only a door to escape from the prison that we have become, to escape from our smallness, to escape from the darkness that we go on living in. We have lived that darkness for so long that it seems that's all that life is meant to be. Life is much more. It is not a misery; it is bliss. It is not matter, it is consciousness. It is not death; it is eternal life.

EWALD BECOMES ANAND GYANO.

Wisdom is always a state of bliss. If it is not then it is not wisdom -- it is mere knowledge. It is bliss that makes the difference between knowledge and wisdom. Knowledge is never blissful; it is tense, it is not relaxed. And it CAN'T be blissful, it can only be a great burden because it is borrowed. It cannot be blissful because it does not allow you to enter into your own being, rather it takes you away from yourself. The more you accumulate information, the less and less you are aware of yourself. You become too occupied with the outside world, with what people say, with what people have written. You become too concerned with the Bible and the Koran and the Gita, and you forget yourself completely. And the real source of wisdom is within you.

Yes, Jesus is right when he says that the kingdom of God is within you; it is not in the Bible, not in the Koran, not in the Gita. One can know all the scriptures of the world and yet will remain as ignorant as ever -- in fact one will be in more difficulties than before. An ignorant man is at least humble: he knows that he knows not. But the knowledgeable man becomes very egoistic -- and ego can only create misery. It is beyond its capacity to give bliss. Bliss comes only when ego is gone; and the knowledgeable person is the most egoistic person in the world. Political power cannot give you as much ego as knowledge does.

Turn in. Listen to your own heart. Start reading your own being, studying your own being, all the scriptures are contained there. They have arisen from there. You have the source of all bliss, wisdom, love within you. All the riches that you will ever need are inbuilt. You are not to achieve them, you have only to discover them. They are already there -- just a few layers of rubbish, of dust have to be removed. Once the dust is removed the mirror reflects the reality; that reflection is wisdom. In that wisdom one feels immensely joyous for no reason at all. Then just to be is enough to be blissful. One need not be rich, one need not be famous, one need not be powerful; one needs nothing -- one is enough unto oneself.

ANAND SUNDARA: BLISS AND BEAUTY.

Bliss brings beauty -- real beauty, not something superficial; not of the body but of the soul; not that it decorates your circumference, but it transforms your center. It is only through bliss that one really becomes beautiful. All other kinds of beauties are ephemeral, shadows; one moment they are there, another moment they are gone -- but the beauty that comes

through bliss is forever.

It is a spiritual phenomenon but it affects everything: your mind, your body, your all. A spiritual person may not be physically beautiful but once he attains to his innermost core even his non-beautiful body starts becoming luminous, becomes surrounded by a grace, an aura. It is said that Jesus was an ugly man, but the disciples never felt like that; they had never seen a more beautiful man.

Kahlil Gibran has written a small parable. Jesus is passing by the garden of Mary Magdalene. He is tired; it is hot, the sun is like fire. He wants to have a little rest so he rests underneath a tree. That tree is part of the garden of Mary Magdalene. She looks out of the window. She has never seen such a beautiful man before -- and she was one of the most beautiful women of those days. Even kings used to knock on her door.

She came to Jesus and said to him "I have never seen such a beautiful person in my life. Come into the house; rest there, be my guest!" Jesus said "I have already come into your house and I have already become a guest. There is no need for me to come into the material house and physically be your guest. I have already penetrated your heart. I will remain part of you."

Jesus may have been an ugly man, yet he was beautiful because now a totally different kind of beauty was arising like a perfume. And when the perfume is really strong one tends to forget the flower; one becomes engulfed in the perfume. Bliss brings that perfume, that beauty.

Sannyas is an enquiry into bliss, into how to be blissful. It is not difficult to be blissful. In fact to be miserable is a very difficult thing: it is something impossible that man has managed to do. It is impossible because it is against our nature. We have succeeded in doing the impossible.

Napoleon said "There is nothing impossible." I agree with him, because if man can be miserable then of course nothing is impossible -- because this is the hardest thing to manage. It is against our intrinsic nature -- our nature is blissful.

Each child is born blissful, is cheerful, and each child is beautiful. Later on that beauty disappears; that cheerfulness, that bliss disappears. We start educating him in our ways of misery. We give him ambition and ego and all kinds of nonsense and soon he is just like us. When he is just like us we say "Now he has come of age." It takes almost twenty-one years for us to make a mess of a child -- then we give him the voting right. Now we can rely on him: he is just as insane as we are. Before that there is danger because he is more sincere, more innocent. But up to now the society has managed to destroy every child.

The function of a Master is to undo what society goes on doing. Now you are becoming a sannyasin so you have to cooperate with me in undoing many things, so that the unnatural can disappear and the natural can start flowing again. That is bliss. To be natural and spontaneous is to be blissful, and to be blissful is to be beautiful, is to be graceful.

My sannyasins are not renunciates. They have to rejoice in the beauty of existence. Ecstasy has to be their contribution to the world -- ecstasy in ordinary life. They have to transform the mundane into the sacred.

TOSHO IS LEAVING...

So if you leave, come back, mm? - otherwise stay. (LAUGHTER)

So you have not decided yet whether to leave or not, mm? Just toss a coin and I will manage something! (MORE LAUGHTER)

TOSHO: Then I'll stay.

OSHO: That's good! I have done it -- stay!

HAREESH TOO.

And when will you be back?

HAREESH: I trust that you will bring me back... whenever!

OSHO: *Forever?*

HAREESH: Forever... or whenever!

OSHO: Wherever you are, you are with me and working for me so... no question.

HAREESH: I *wanted* you to say something to me -- and you've said it.