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# The Miracle

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## The Miracle

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[Osho spoke about the difference between meditation and concentration. In the past the two have been thought to be synonymous, and they are not.]

Not only are they not synonymous, they are absolutely opposite dimensions. They never meet anywhere, they never cross each other's path -- different worlds altogether.

Concentration is something within the mind and meditation is something beyond the mind. Concentration has its own utility. If you are working on a scientific project then concentration is needed; then you have to focus all your mind-energy on a single point. The more focussed you are, the more clear will be your observation, obviously, because your energy will not be spread out; you will not be moving here and there, wavering, thinking of this and that. Your whole energy will be pouring into a single point, you will be ore penetrating. But this state is a state of tension hence the word 'attention'.

Attention means concentration. And one cannot concentrate for a long period because it is unnatural, it is against the natural flow of your being. It keeps you stagnant, and one point, and life is riverlike, life is a flow. Life wants to move, life wants to explore. It feels suffocated being stuck at one point. But concentration has its utility; it helps you to understand the object of observation.

Meditation is relaxation. It is not tension, it is not strain. It has nothing to do with

focussing, on the contrary, it is a relaxed opening to all that is. You are not interested in something special, you are not excluding anything from your consciousness.

Concentration excludes much, only then can it focus on the small object that it wants to understand. Meditation does not want to understand anything at all, it wants to relax with existence. It is a let-go. It is not an effort to understand, it is an effort to merge and melt into the reality with no desire to understand -- full of wonder a child, full of awe, ready to go into the mysterious, into the miraculous, with no motive to understand -- because that motive becomes a tension.

I teach relaxation, being at ease with existence, so totally at ease that there is no question of distraction at all. When you are concentrating there are thousands of things which will try to distract you; a train passing by will be a distraction. The scientist needs a soundproof air-conditioned room so nothing distracts him, but in an absolutely soundproof air-conditioned room new distractions are felt. For the first time you start hearing your own heartbeat. If it is really sound proof, totally soundproof, you will start hearing your heartbeat as loudly as if you are hearing it through a stethoscope. You will start hearing the noise, the sound of your breathing. Not only that, people who are very sensitive start hearing the sound of the blood running through the body.

You cannot avoid distraction. If you are trying to concentrate then distraction and anger are bound to be there because whenever you are distracted you will be angry at yourself that you missed again. You will force yourself again.

Concentration needs a tremendous effort to control. It is a bracketing. The whole reality has to be bracketed out except for a small thing on which you are focussing. Hence the definition of science: knowing more and more about less and less. That's why science creates so many branches.

In the beginning there was only one science; they used to call it natural philosophy. In tradition universities like Oxford and science departments are still called the Departments of Natural Philosophy. That is a three-hundred-year-old idea -- when science was not yet divided into many branches. Then physics and chemistry became separate; then chemistry also became divided into organic and inorganic, then physics also became divided into pure and practical, and so on, so forth. Now there are so many divisions and they go on dividing.

I have heard a twenty-first century story: a man goes to an eye specialist and tells him his eye is getting worse and worse every day; "Please help me. I cannot see with one of my eyes." The doctor says "Which eye is getting worse? -- right or left." The man says "The right," and the doctor says "Sorry -- I specialise only in the left eye. You will have to go to some other expert."

That's how the situation is. In the old days there was only one physician. A good doctor was needed and he would do everything. Now you go to one doctor and he will send you to a thousand doctors. Every doctor has his own specialisation.

If science is knowing more and more about less and less, then I define religion as knowing less and less about more and more. And the day you know nothing about all, you have become enlightened. That is the day one becomes a buddha. He knows nothing about the whole. He lives it, he enjoys it, he loves it, but he knows nothing. He has become as innocent as a child again.

That's my understanding of meditation.

And Inge is also a beautiful name; it comes from Norse mythology. In Norse mythology Inge was the god of creativity, peace and prosperity. Through meditation all these things happen naturally; no endeavour is needed. As you relax you become more and more

sensitive, more and more creative, more and more peaceful. And this is true prosperity. I am not saying you will become rich, that money will start pouring in, that money will start growing on trees. What to say about money? -- even bananas don't grow on trees!

Just the other day I was looking at a scientific book and I came across this new discovery of the scientists that bananas don't grow on trees because the banana tree is not a tree, in fact. It cannot be called a tree; it has no branches, no trunk. Linguistically it is wrong to call it a tree. It is only a stalk; it is just leaves and nothing else. You go on peeling the leaves and nothing is left. It is not a tree. I liked the idea!

By prosperity I mean something inner. Money will not grow, bananas will not grow but something more valuable -- nirvana -- will start growing within you.

-- How long will you be here?

-- As long as possible.

-- That's good. Then nirvana is bound to grow! Avoid bananas -- there are many here!

[Dieter means full of justice, and a man who has never experienced meditation can never be that. Osho talks about the difference between a person who functions from their mind and a person who functions from a state of meditation.]

Mind can never be just for the simple reason that mind means all the accumulated prejudices. How can prejudices be just? When your mind is full of prejudices, concepts, ideologies, conclusions, beliefs, which have been handed over to you, which are not your own experiences which have been handed over by one generation to another generation for thousands of years... and sometimes such stupid ideas go on and on for centuries that one wonders whether to call man a rational being or not.

In fact Aristotle was the first man to define man as a rational being. He himself was not very rational. He went on writing in books that women have less teeth than men -- because that was the prevalent idea in Greece for thousands of years. He had two wives, he could have counted their teeth any day. Not only one but two wives were there, but he never counted their teeth. And this man says "Man is a rational being. " What kind of rational being is this? One woman is enough and you have two wives -- plenty! And it would have been no trouble; it was not such a great experiment that you needed money, sophisticated instruments or anything. He could have just told the wives "Open your mouth..." In fact wives always keep their mouths open! It is difficult to tell them to shut up! That's why every language is called "the mother tongue"... because the father never gets a chance to say anything!

In fact it is said that god created man first so that the poor man could at least say a few words before... He could not count his wives' teeth but he went on writing....

We always go on perpetuating prejudices, old ideas, because it is easier. Who wants to enquire about everything? And through these clouds we look at things. And then justice is not possible, it is absolutely impossible.

If Jews could have looked at Jesus by putting their minds aside there would have been justice, but they could not put their minds aside. They looked through the Jewish idea, so they started asking stupid things: "If you are the messiah, then prove this, prove that." In fact crucifying Jesus was only an effort to know whether he was the messiah or not. They were waiting for a miracle, for him to do his miracle, and if he had done a miracle he would have been accepted by the Jews.

But a man like Jesus never follows people's ideas; he lives according to his own light. He cannot be forced to adjust to a category.

If the Greeks could have put their mind aside they would have loved Socrates -- such a beautiful man and they had to poison him and kill him. The same thing has always been happening: they murdered Al Hillaj Mansoor just for a small simple thing; he declared "I am god," and that is very much against the Mohammedan idea. Mohammedans say a man can never be god. God is the creator. How can a creature be the creator? Now these are just your guesses.

Al Hillaj Mansoor was saying it not according to any logical thinking, he had *experienced*. He became silent, meditative and he came to know "I am one with the whole. There is no creation and no creator. There is no division; it is all one creative energy, one organic unity.

Because of this he declared "I am god" -- "Ana'l Haq" -- I am the truth. But Mohammedans could not tolerate it. This was against their ancient idea. They were far more interested in a stupid idea rather than in this beautiful man. They have not created another man of his calibre. It is easy to kill a Al Hillaj Mansoor; it takes centuries to create another Al Hillaj Mansoor. In fact with the death of Socrates Athens died, Athens disappeared from the world map; it lost its splendour, its glory. That whole glory was dependent on the presence of Socrates.

When Socrates was alive Athens had become the capital, the intellectual capital of the whole world. People were travelling towards Athens from all over the world to sit at the feet of Socrates. Twenty-five centuries have passed since then but the Greeks have not been able to produce another man who can be compared with Socrates. He still remains such a high peak that it seems almost impossible that the Greeks will ever be able to reach to that height.

Jesus was the very pinnacle of Jewish genius. But they killed their own flowering, they destroyed their own flower for which they had waited for centuries. And the simple reason is that we go on looking through the mind.

There is another way of looking at life, at people, at existence -- and that is by putting the mind aside. I call it meditation when you put the mind aside and you look without any interference from your thoughts. You simply look like a mirror, you simply reflect, with no desire to impose any idea, with no prejudice, no concept, with no philosophy, no religion. You come to know that which is. And after that whatsoever you do is just, it cannot be unjust.

[Osho speaks on love as the path to god because it is the heart that has a direct line to that experience. But we live in the head... ]

... And because we live in the head we have lost contact with god. And we never think that we have lost contact, on the contrary, we start thinking that there seems to be no god.

It is like a man sitting with closed eyes and thinking there is darkness, there is no light. Rather than thinking "I may be sitting with closed eyes," he is ready to deny the sun, the light, rather than trying to open his eyes.

God cannot be proved by any argumentation because it is not a question of logic, god can be known only through love. It is an experience of union, union with the whole. And the only way to be united with the whole is love.

My sannyasins have to live love. They need not bother about churches and temples and mosques and they need not bother about great philosophical and theological treatises, all kinds of esoteric nonsense, occult stupidities. They have to be very simple, in a single word "lovers", lovers of all that is. And then god is not far away.

[Anand Sargam means the seven notes of music.]

Indian music believes in seven notes: sa, re, ga, ma, pa, dha, nee, sa. This contains the whole spectrum of Indian music. This is just like the seven colors of the sunrays; when a sunray passes through a prism it becomes divided into seven colors. The sunray is white. It is really a miracle to see it becoming a rainbow. And if you mix those seven colors together again, it becomes white. White contains all the colors.

The same is the case with music. Silence contains all the seven notes; the moment you express it, it becomes seven notes. Silence contains the whole world of music, just like the color white; hence those who have known silence have known tremendous music. But it is a music which cannot be expressed, it is a music which cannot even be heard. It is only experienced, it is like a taste on the tongue.

Bliss also is a multi-splendored phenomenon; it also has seven notes to it. Those who have gone into the innermost world of man have discovered that man consists of seven centers. Each center gives its own kind of pleasure. Ordinarily we are acquainted with the lowest center, the sex center; hence in peoples' minds pleasure means something sexual. That is only the first dimension of bliss, the lowest. Nothing is wrong in it but one should not be confined to it. One should use it as a jumping board for something higher.

There are still six planes and the seventh is samadhi, the seventh is the ultimate of meditation. At the seventh you come to know the highest peak of bliss.

My approach is that a man should be capable of knowing all seven notes, the whole spectrum, the whole ladder from the lowest rung to the highest; only then is man whole and only then does he become holy. Hence I am not in favor of renouncing anything. Absorb everything, renounce nothing. Digest every experience, renounce nothing. Rejoice in everything, renounce nothing. And then one day that ultimate music explodes and fills you with bliss, benediction.

[Anand Utsavo means bliss and celebration.]

Religion has been dominated by ill and pathological people for centuries...

My approach to religion is totally different. It is rooted in celebration, in wholeness, in health. I am not against life, I am in absolute love with life because to me life is god. There is no god other than life. One need not bother about any god up above there, in the heavens. God is within you and god is all around you, within everything. God means existence, that which exists is divine; hence even death is divine because that too exists. It exists as much as life itself, it is the very culmination of life. Life comes to a crescendo in death.

And I teach my sannyasins to celebrate everything. Celebrate birth, celebrate life, celebrate death. Celebration has to be the most fundamental thing in my sannyasin's life. Accept everything with totality because nothing wrong can ever happen. And if anything happens it cannot be wrong because only god can happen, because only god is.

So I am against all those so-called saints who live a sad kind of life with long faces, very serious looking, as if they are doing something great. They are simply stupid and nothing else! To me, children are more saintly because they can dance so light-heartedly, they can sing and they can rejoice in small things. Just watch them running on the seashore, on the beach, collecting colored stones, seashells, as if they have found a mine of diamonds. Their joy is radiant, overflowing. And that is my vision of a real saint. A real saint becomes a child again.

Jesus says, "Unless you are like small children you will not enter into my kingdom of god," and I absolutely agree with him. Love and laughter are far more precious to me than these so-called prayers and the worship and rituals of religion. You will have to learn a totally

new dimension of life with me. You will have to unburden yourself, because I say if you can dance god is yours, if you can sing he sings within you. If you can love he is always present. Whenever there is love happening, god is happening. If you can cry joyously and laugh joyously, if you can laugh so deeply that you start crying, then know well that god is around you. God is always there whenever you are passionately, intensely into something.

A sannyasin has to learn to live life moment to moment with total intensity, as if there is going to be no other moment, as if this is the last moment -- the first and the last both, because he never bothers about the past -- that which is gone is gone -- and he never bothers about the future -- that which has not come yet has not come yet. He lives in the moment. And because there is only this moment to live all his energy is poured into this moment. His life starts having a flavor of totality. And that flavor is religion, that flavor is prayer.

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## The Miracle

### Chapter #2

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**2 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Osho talked about different facets of meditation to the new sannyasins. It's a process of death and resurrection he told the first.]

It is a paradoxical phenomenon: on the one hand you, as you were before disappear completely. Your whole identity evaporates as if it has only been a dream; not even a trace is left behind. And on the other hand there is a new upsurge of energy, a new beginning, a fresh beginning, as if you are the first man on earth, as if god has created Adam again.

It is absolutely discontinuous with your old idea of yourself. There is no continuity at all; hence it is a death and a resurrection, the death of the old and the birth of the new. It is the most strange phenomenon in the world -- death and life together -- the most mysterious experience.

A famous Zen master, Shido Bunan, used to say again and again to his disciples: "While living, be dead...\* thoroughly dead.' Whatever you then do, as you will, is always good."

He also used to say when you are both alive and dead, thoroughly dead to yourself, how superb the smallest pleasure!"

Man lives with a false idea about his being and it is that false notion that causes all the miseries, that creates hell. There is no way to get rid of miseries living within your world of the ego. You can change from one misery to another misery, you can divorce one misery but you will be immediately married to another. But you cannot get beyond misery within the world of the ego. To go beyond misery means to let the ego die.

Jesus says "Let the dead bury their dead." Whatsoever is gone is gone, whatsoever is dead is dead; don't go on carrying it because it kills your life. Carrying a corpse is dangerous. And we are all carrying not a single corpse but many corpses, hence our growth is nil. We cannot progress even a single inch -- the weight is too much, the weight of a past of thousands of years.

Sannyas means getting rid of the whole past, your past and the past of the collectivity you are born in: the Christian, the Hindu, the Mohammedan, the Indian, the Arabian, the German, the white man's past, the black man's past, man's past, woman's past -- the past as such. It has

to be completely burned so it cannot raise its head again. In a single blow one has to cut all connections with the past. That's what sannyas is, it is becoming thoroughly dead to the past.

The moment you are courageous enough to be thoroughly dead to the past, a miracle happens, the greatest miracle of life, *the* miracle, the only miracle -- that you are resurrected. And then you are resurrected you don't belong to time, you belong to eternity; you are no more mortal, you are immortal.

The whole art of sannyas is first learning the process of dying to the past and then, second, learning how to live in the present. Within these two steps the whole journey is complete.

And your name, Han, is also beautiful; it comes from a Hebrew root, John. It means God's gracious gift.

Meditation is the greatest gift one can long for, one can pray for, because every other treasure is just rubbish compared to it. And because John was the most beloved disciple of Jesus, it has also become associated symbolically with a new meaning: the beloved disciple.

Sannyas means discipleship. It means merging and melting into the master, forgetting your self, your separate entity. The master is only an opportunity to help you to get rid of the ego. Once you are free of the ego you have passed through the master, through the gate, you have entered into God. The master is only a gate, but without passing through the gate nobody enters into the temple of God.

[Then he talked about meditation as being like a fire because it burns away most of who you think you are and leaves behind only what's really essential, your intrinsic core.]

We cling to the circumference, so much so that we have completely forgotten about the centre. Unless the circumference disappears completely we are not going to be reminded of the centre. And the centre contains all, the very kingdom of God.

And the centre is capable of creating a thousand and one circumferences, so there is no fear; one can burn one's circumference and go to the centre, to the roots; they are capable -- their potential is infinite -- of bringing forth another tree. But when you are born you are unconscious. You are born as a centre but because you are unconscious you start creating a circumference -- society helps to create it -- but you are unconscious, so whatsoever people go on forcing upon you becomes your periphery. It is borrowed, and anything borrowed is ugly, anything borrowed is against your nature. It is others' imposition, their desires and ambitions.

Your father wanted you to be a doctor or an engineer. Nobody ever bothered about what your potential was; maybe you were born to be a poet. Now, forcing you to be an engineer is almost murdering you because engineering cannot be poetry, it is very unpoetic. You may be a born musician and forcing you to become a mathematician is violent, very violent. And for centuries we have been doing this to every child. The child is the most oppressed and exploited person in the whole world.

First we were thinking that the proletariat is the most oppressed class; then we became aware that even more than the proletariat, woman is the most exploited class. Now a third thing is going to happen, it is already happening; those who are pioneers, those who always go on exploring into the unknown, are becoming aware that the child is the most exploited and oppressed person and the most helpless. Even the proletariat are not so helpless. They can fight back, they have their unions and now they have great organisations, political parties and ideologies. The woman is also starting to fight back, asserting herself. But the child is the problem -- who will fight for the child?

Because he is so helpless he cannot have unions, he cannot be independent, he cannot earn his own livelihood. He is so utterly dependent that it is very easy to exploit him. And the people who have been exploiting him are not doing it consciously; in fact they intend to help the child in every possible way. They love the child, that's what they say, but their love is unconscious and anything unconscious, even love, becomes poisonous.

Unconsciousness is poison; it can be destructive to any beautiful thing. And just the opposite is the case with consciousness: a man with consciousness can use even poison in such a way that it becomes medicinal. The unconscious man, even if you give him elixir, ambrosia, is bound to kill himself or others with it. He cannot do otherwise.

Parents are not consciously exploiting their children; they are doing it for the child's sake. They think that if he is an engineer, a scientist, a mathematician, a professor, a politician, a president, a prime minister, that will be good for him; if he is rich, has great money and wealth and name and fame, he will be happy in his life. But they are completely unconscious because they know... but they know only in a very very vague way, it is not clear-cut. They see presidents, prime ministers; they know they are not happy. They see the rich people; they know they are not happy. They themselves may be rich and they know they are not happy. They may have succeeded in their life, in their profession, and they know that life has been just a stupid exercise of utter futility, nothing has been gained. But that's all they know, and that's all they can teach. With all good wishes they impose their ideas on the child. That becomes the circumference of everyone.

Sannyas means that we will have to destroy that circumference so that you can be brought back to your original centre. The Zen people call it the original face -- your face before anybody started painting it and putting masks on it to make it beautiful, to make it *look* beautiful -- just the original face as nature intended it to be. That already exists at the centre but the circumference has to disappear. And through the fire of meditation is the only way -- because the circumference means the mind and meditation means no-mind; hence I say the only way, because if mind has to be destroyed then you have to learn the ways of being a no-mind.

And once you have discovered your centre you can a totally new circumference, but it will be accordance with your nature. Then life has beauty, harmony, grace. And to live in harmony is to know god.

How long will you be staying?'

About one or two years' replied the new sannyasin.

That's very good! So the fire is going to do its work!

[Meditation is fire -- and rebellion, he went on to say to someone else.]

Meditation brings rebellion in life -- rebellion against all traditions, conventions, dogmas, creeds, rebellion against the whole past, because unless you are completely clean of the past you cannot be totally herenow. And unless you are totally herenow you will never know what the truth is.

Truth is never in the past, never in the future; truth is always here and now. Truth means that which is. You cannot use the word 'was' for truth or 'will be' for truth; truth is always 'is', isness is truth.

Our mind goes on moving from the past to the future. It is like a pendulum moving from one extreme to another extreme. It never stays in the middle, and the middle is the truth. From the past to the future, from the future to the past, we go on shuttling like a goods train. We never stay in the now, and the now is the nature of existence. Existence knows only one

tense, the present tense.

That is the greatest rebellion in life, to drop all the traditions and all conventions -- Christianity, Hinduism, Mohammedanism, the Koran, the Bible, the Gita -- to drop them all in toto. It needs guts, needs courage, it needs a man, not a child, It needs some integrity, some growth. And my whole work here is to help you to become more mature so that you can pass through this rebellion.

Once you have passed through this rebellion Christ is born in you, Buddha is born in you; they are different names for the same experience. But all this happens through meditation, hence sannyas revolves around the idea of meditation.

I don't give you any other thing, no character, no ordinary life style. I just tell you a simple and single thing: be meditative. In meditation is my whole philosophy of life. Out of it thousands of flowers bloom and blossom. Out of it everything that is needed comes by itself -- you need not search for it.'

Mind is an identification with the body. One feels 'I am the body'; this is the state of mind. Meditation is a disidentification with the body. One starts feeling 'I am in the body but I am not the body. The body is just like a house and I am residing in it. I have resided in many bodies, many houses -- there is no need to cling to this particular house. This house is going to collapse as all houses always collapse sooner or later. But my being is eternal, it cannot collapse. It is not made of collapsible material, it is not made of material at all; it is just pure consciousness.

As you move into meditation this feeling starts becoming stronger every day. That does not mean that you start neglecting the body, on the contrary, you start caring about the body more carefully because it is a beautiful house, a gift of god. You have to keep it clean and beautiful and young and vital, energetic, alive, because you have to live in it for many many years. There is no need to make it ugly, poor, starved. Make it a palace, make it a marble palace, make it a temple, but remember "I am not it," so when it dies you are not dying. The body is born, the body dies; you are never born and you never die.

And the method of meditation is very simple: just watching. Three things have to be watched. The first is the body and its actions. Walking, watch it; sitting, lying down, watch it, and as you watch you will be able to understand "I am the watcher and the body is the watched. It is separate from me." Then there is a deeper watchfulness, the second step. Watch your mind and its activities: thoughts, desires, memories, dreams. If you have succeeded in the first you are bound to succeed in the second too. And then suddenly you become aware "I am not the mind either." Then the subtlest watching begins, the third step. Watch your feelings, sentiments, emotions, moods -- which are very vague and subtle -- watch your heart.

Once a person has become able to watch all three he transcends them, he becomes aware of the fourth, his true being. That is the moment when the soul is born, really born. Before that you were only so-so alive, lukewarm, but not intensely alive, not passionately alive, not totally alive.

I believe in totality, intensity.

God isn't a person he told the next sannyasin, so if you imagine you are praying to god you're only paying homage to your own imagination.

... and people have created as many gods as they want. But godliness is a truth. Godliness means a quality, aliveness. The whole existence is full of aliveness. It is a dance a celebration. It is not just matter, it is consciousness.

The people who believe in god are believing in a superstition. The people who really want to find out the truth about god have not to believe but to meditate. Meditation requires no a priori belief; it simply means watching your mind and becoming silent. Slowly slowly mind starts disappearing and silence becomes more and more profound. When the mind completely disappears and there is only a peace pervading you, you become aware of godliness. Then the whole existence is transformed. It becomes luminous, with the tremendously beautiful presence of something mysterious. That mystery is god, that luminosity is god, that bliss is god, that benediction is god.

[This Osho followed by talking about the two kinds of silence that one can experience.]

One is a very superficial silence. Everybody experiences it once in a while -- the silence that you feel when you wake up in the morning just for a few seconds. There is no worry, no thought. Just for a few seconds there is a gap, night is over, the dreams are finished and the day with all its worries and troubles has not yet started. But it is a superficial silence; it is a by-product of sleep. Sleep is rest but it is not a deep rest, hence it cannot give you a deep silence.

Meditation is a deep deep rest, as deep as possible. And it goes on deepening every day. A moment comes in meditation when the depth is such, abysmal, that you cannot see any bottom anywhere; it is infinite. Then you go on falling and falling into that deep abyss; there is nowhere to stop. But the deeper you go, the more bliss arises.

Superficial silence can be disturbed very easily by any silly thing. If you get up out of your bed and you don't find your slippers where they should be, if the servant has forgotten to put them there, all silence is disturbed and you are mad and you start slamming doors and doing all kinds of things. This kind of silence is of not much use. This silence also comes after making love, but that too is very momentary; soon it is lost.

Sannyas is the search for a silence that remains like an undercurrent for twenty-four hours a day, so deep and so profound that there is no possibility of it getting disturbed. Nothing can disturb it, not even death.

It happened once: a Zen master was writing a letter -- it was the middle of the night -- and a thief entered his hut. Of course the door was not locked; there was nothing there, so there was no need for a lock. The thief came into the house just through a misunderstanding. If he had known that it was a Zen master's house he would not have entered, because what can you find in a Zen master's house?

But when he entered the Zen master looked at him and asked him 'What do you want?' The way he asked ... the thief could not lie. When you are encountering a man of truth it is very difficult to lie, it is almost impossible.

The thief said "I am sorry -- I am a thief -- I have come to steal something. But excuse me, I never know that I was entering a Zen master's house."

The master said "Don't feel embarrassed. Look into that box -- there are ten rupees. More I cannot offer because more I don't have. You can take those ten rupees, you deserve them. You have come so far and the night is so dark. And in fact I am feeling very happy: this is the first time a thief has given me the honour of being thought rich, otherwise I am a poor man. You have honoured me by coming to my house; now I can also brag that thieves have started coming to me, to my house. So take out those ten rupees.

The thief was in such a puzzled state he could not figure it out, what to do, what not to do, how to manage with this man. He wanted somehow to escape so he quickly took out the ten rupees and as he was leaving the master said "Wait. Leave at least one rupee in the box

because in the morning I will have to pay the milkman. Put it back"

So the thief followed the master just like a small child. He wanted somehow to escape this dangerous man. What kind of thing was this -- because he had been stealing his whole life and for the first time he had encountered a real man.

He rushed out of the room. The master said "Wait, learn a few manners -- thank me first and then close the door." So he had to thank the master and close the door.

After a few days he was caught -- there were some other cases against him -- and he confessed that he had stolen from the master also.

The judge said "This is too much, to steal from a man who is enlightened. Don't you have any heart? Are you completely dead or what?" And he said "I will call the master to court and if he says you have stolen from him, that's enough. Then I will not look into other cases, that's enough: I will send you at least for twenty years."

The master was called and the master said "This is a beautiful man. Release him immediately. He never stole from me." Now there was another surprise for the thief. The master said "Because he thanked me you cannot call it stealing. I gave him the money and he thanked me for it, he was perfectly grateful for it. And I asked him to close the door and he had. In fact I owe one rupee to him." He had brought one rupee for the thief saying "Please accept this one rupee because that night I had to tell you to leave one rupee. It was not good of me but you were so generous that you left one rupee for me for the morning milk. And remember, if you have to come again, at least inform me two days before. Then I will manage something. I will beg and I will find a few people and I will arrange some money for you."

Because the master said release him, the thief was released. He followed the master to his hut. The master says 'Why are you following me? I told you, if you want to steal anything you have to inform me two days before. Come in two days.' The thief said "Forget all about stealing, I am coming to be initiated by you, because this is the first time I have seen what profound silence is. Now there is only one longing in me, to be as silent as you are. I have seen the beauty and the grace of it and the bliss of it. You are my first encounter with god."

Meditation brings such a profound silence that cannot be disturbed at all.

How long will you be here?

Two more weeks, said Lalita, the Italian translator, but she's coming back in January for one year.

That's perfectly good. Come back! And one year always means forever. First come here, come here for one year -- I trust Italians

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## The Miracle

### Chapter #3

Chapter title: None

**3 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008035

ShortTitle: DDMIRA03

Audio: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Tonight Osho talked about different aspects of bliss. He began by saying that whereas misery is a state of absolute restlessness.]

People are aware only either of more misery or of less misery; what they can happiness is nothing but less misery. Compared to more misery it looks like happiness but if you observe deeply you will find an undercurrent. Even in your so-called most beautiful moments the restlessness remains.

It is like second nature to us because for been indoctrinated in the ways of misery. It is not a question of any particular individual, the collective consciousness has become restless because we are taught to be ambitious. How can you rest when there is ambition? Ambition means to run and to run with speed because there are other runners also, you are not alone; compete and compete by all possible means. It doesn't matter whether those means are good or bad, all that matters is success -- because we have been told again and again that nothing succeeds like success.

If you are successful whatsoever you have done will be thought good. If you fail even that which was good will be thought to be bad.

So we are being prepared for a political struggle -- for money, power, prestige, name, fame. Naturally all these things create a kind of feverishness, they don't allow you to rest; rest seems to be a waste of time. Again and again we are reminded from all nooks and corners, by the parents, by the priests, by the pedagogues, by the politicians, that it is better to do something than nothing. And rest means doing nothing...

They are even telling you that to do something stupid is good, but go on doing *something* so that you remain a doer, so you don't lose the quality of being a doer. They have condemned rest like anything. They say an empty mind is the devil's workshop.

Rest means emptiness. Rest means there is no thought, no desire, nowhere to go; one is simply relaxing within one's being. It is a tremendous contentment with the moment, in the moment, here, now. There is no future, no past, only this moment exists. There is no space to run anywhere, there is no space for a thought to even arise.

My whole teaching is just the opposite of all this nonsense that has been imposed on

humanity. It has poisoned human consciousness. I say to you nothing is better than anything. Howsoever good that thing may be it can never be better than nothing. I say to you emptiness is not the devil's workshop; it is god's shrine.

Drop all those ideas that disturb your rest -- ambitions, desires, competitiveness, jealousies. Drop the whole idea that life is a struggle. Life is something to be rejoiced in, something to be celebrated. It is not a struggle, it is not what Charles Darwin says that it is -- a constant struggle, a tooth-and-nail struggle with everybody at everybody else's neck, that only those who are fittest survive.

That is a basic misunderstanding, but if a misunderstanding remains there and is taught continuously it becomes a fact. Fiction becomes fact if you go on hypnotising people about it.

People know so much about Charles Darwin because every school, every college, every university teaches his theory, but people don't know much about Prince Kropotkin. They have not even heard the name of a beautiful man who fought his whole life against the idea of struggle.

He said life is a co-operation, not a conflict. And he says the whole of life is a harmony, not a struggle. It is not the fittest who survive, it is the most cunning, the most cruel, the most violent, who survive in this struggle. They are not the fittest. In fact the fittest person will find it very difficult, almost impossible, to survive.

Jesus could not survive, Buddha could not survive, Krishna could not survive, Socrates could not survive -- and these were the fittest people, the most beautiful people the earth has ever produced. Genghis Khan survived, Tamerlain survived, Adolf Hitler survived -- they became leaders of men.

Charles Darwin's whole idea supports something ugly.

Sannyas means dropping out of this rat-race. Sannyas is a totally different vision of life. It is so short -- don't waste it in struggling. And with *whom* are you struggling? They are the same people you can dance with, the same people you can sing with, the same people you can love -- and you are struggling with them.

My sannyasins have to learn rest, non-competitiveness, harmony, love, because life is so short, don't waste a moment in any stupid thing. Make it a joyous pilgrimage -- and it can be. When I say that I say it from my experience and through my experience of thousands of people who have entered into my world, my vision, who have become part of me.

Now you are also becoming part of me. Sannyas is falling into a deep love affair. But the word 'rest' is a key word, remember it!

[Misery has become second nature to us, he'd told the first sannyasin. But bliss is our essential nature he went on to say.]

Bliss is a flame at the very core of your being. It is already there, covered with many layers of thoughts, memories, desires, expectations, anger, hurts, wounds. The crowd of all these things is such that you cannot see the small flame. This crowd has to be dispersed -- that can be done very easily. That's what we are doing here: dispersing the crowd.

And once this crowd is gone, these clouds are gone, you will be surprised: you have an eternal light within you. And once clouds are no more there that light starts spreading inside you, it fills you totally -- not only that, it starts radiating outside you. Those who have eyes will be able to see it and those who have ears will be able to hear the music of it.

That's why all over the world in all ages we have always painted pictures of people like Jesus and Buddha with an aura. That aura is not anything physical but it has been seen by people who are deep in love with Christ or Buddha. Love opens their inner eyes, they have

seen it, they have seen Buddha surrounded by light.

In India you will come across many Shiva temples and you will see the Shivalinga. Ordinarily on the superficial level, it is thought to be a phallic symbol, but it has a double meaning! For the uninitiated it is a phallic symbol; for the initiated it is just the form of a flame, the inner flame, the inner light. It is exactly the form of the inner light.

And why...?

(Words missing) ... really deeply in love they will be surrounded by a subtle glow. It can be seen, it has even been photographed. Although their energies are moving downwards, it triggers the inner flame too because the source is the same. Hence sex has something sacred about it. The whole science of Tantra was born out of this understanding -- that it is the same energy, the only question is that if it goes downwards it generates children; if it goes upwards it generates you, it regenerates you, it resurrects you.

That is the meaning of Jyoti -- flame. It is there, we just have to discover it.'

[A flame, a forgotten language -- bliss only has to be rediscovered he reiterated.]

The child knows bliss in the mother's womb because in the mother's womb he is in complete rest. For nine months there is no worry, no fear, no anxiety, no question of security; he is in the most comfortable position he will ever be. He is floating in the mother's womb in what is almost sea water. It is warm and he is in a total rest. He has nothing to do, nourishment is supplied; and he is in complete darkness -- no disturbance of any kind, no noise.

For nine months he tastes something tremendously blissful. And then comes birth and the disruption of his world. Then his whole world is shattered. Then he has to become acquainted with strange things, strange people, strange situations. Slowly slowly he has to be responsible. He starts worrying, anxiety always a question of whether to do this or that. He is always in a state of either/or, and then on and on.... Then he forgets everything of those nine months. But somewhere deep down that memory remains. It cannot be eradicated. It becomes burdened by other things, covered by other things, but it can be easily claimed.

Sannyas does not give you anything new -- there is nothing new under the heaven. And nothing is old either because if anything is new it can become old; if there is nothing new nothing can ever become old. The whole question is how to remember a forgotten language.

To become a sannyasin means to enter the womb of the master again. It is a subtler womb than your mother could have provided you. Your mother can give you a physical birth -- the master can give you a spiritual birth.'

[Just in case anyone had latched on to the idea that bliss didn't have to be achieved, striven for, Osho promptly told the next sannyasin that it could only be ours through concerted effort!]

Man may know many things but if he has not known bliss all his knowledge is futile. He has been simply collecting seashells and coloured stones on the shore of life; he has not been able to find a single mine of diamonds. It is only bliss that makes you aware for the first time that now you have known something worth knowing. Before knowing bliss don't deceive yourself that anything else is knowledge. Bliss is the only true knowledge. Let it become the goal, let all your energies be focussed on this single goal, that bliss has to be achieved. And it can be achieved. All that is needed is a total, intense effort.

It can be achieved in a single moment if you are ready to risk all for it. And it is so

valuable that all can be risked for it. A single drop of bliss is enough because it transforms your whole being. You are no more part of time, you become part of eternity. You are no more a mortal, you become immortal. And that is the whole purpose of human life.

[And then he talked of innocence.]

Jesus says "Unless you are like small children you will not enter into the kingdom of god." He has asserted there something very fundamental. In fact nobody had ever said it so clearly before him. Nobody had ever raised the child to such a pinnacle.

In the past all the societies and all the civilisations have praised the old man because the old man seemed to them wise, knowledgeable, experienced. In the East the old man has been almost worshipped. The older more he is worshipped. Hence in India you will find people claiming old age -- they are not that old. Somebody will claim that he is one-hundred-and-fifty years old, and he will look only sixty or at the most seventy.

I have heard a famous story: a man in the Himalayas used to claim that he was seven hundred years old. And Indians are very gullible, they immediately believe. A visitor from the West was surprised because the man looked not more than seventy -- at the most seventy -- and he was claiming to be seven hundred years old? So he tried to find out in some way how

The old man had a small boy, for small errands, to bring milk and his food to him. The boy was not more than fourteen or at the most fifteen. The visitor bribed the boy. When they became very friendly the westerner asked him "Just tell me one thing what do you think about your master's age? Is he seven hundred years old?" The boy said "I cannot say anything because I have only been with him for three hundred years."

In the East old age has been praised so much for the simple reason because the old man gathers experience, knowledge, naturally -- he lives life. But to grow old does not necessarily mean to grow up. To have much knowledge does not necessarily mean wisdom.

You can find old fools. In fact if you are a fool the older you are, the greater fool you will be. Whatsoever you are your age is not going to change it; it is going to add something to it. So a young fool becomes an old fool. That does not mean that just by becoming old he becomes wise, otherwise things would have been very easy, every old man would have been enlightened.

I love Jesus for many reasons: he has many insights of tremendous value -- this is one of his great insights: "Unless you are like small children you will not enter into my kingdom of god." I agree absolutely. One has to become a child again, one has to drop all knowledge, all experience, because all knowledge, all experience, is nothing but dust collected on the mirror of your consciousness. If you are capable of cleaning your mirror and again becoming like a child, full of wonder and awe, knowing nothing but enquiring about everything, functioning out of a state of not-knowing, only then will you have your first glimpses of god, never before it. Only then will bliss start reaching you from all dimensions, from all planes of existence.

Innocence is the most significant religious quality. Become innocent and a child again -- that's what sannyas is all about.'

[From bliss he began talking of love -- and of wolves!]

The wolf is a very loyal animal, tremendously trustworthy; it can lose its life for the master. Its loyalty is unconditional and because of its loyalty it has a certain grace, a certain beauty. It is a wild animal but full of love and compassion.

All around the earth it has happened many times that wolves have raised human children. If they have found a human child abandoned somewhere, they have taken it to their caves and in every way they have helped the child to survive. These children have been found and these children have been studied. It is one of the strangest phenomena -- a wild animal like the wolf raising a human child whose parents were not compassionate enough, who abandoned him, who had thrown him away. They were more cruel.

The wolves provided milk for the child, protection for the child, shelter for the child and they have taken every care.

In 1920, near Calcutta two girls who had been raised by wolves were found. One was eleven, the other was thirteen. Just three years ago near Lucknow a child was found in a thick jungle living with wolves. He was fourteen years of age. He could not speak a single human word, he could not stand on two legs -- but what beauty and what strength! Nobody was capable of running like that child. Even our greatest runners would have been defeated by the child very easily. He was running on all fours and had tremendous energy, so powerful.

The wolf is a very compassionate and loving once it falls in love with a person it is a life-long love affair. Its remembrance is great even if it loses track of his master for ten or twelve years, it will immediately recognise him after twelve years. Even human friends will forget all about the man, they may not be able to recognise him, but the wolf will recognise him.

So this name will mean to you your whole philosophy of life a loving, trusting heart. Love and trust -- these two words are enough. One need not believe in god, one need not believe in any other dogma or creed; if there is love and trust you are bound to find god. And that god will not be the god of the Christians or the Hindus or the Mohammedans, it will simply be a quality: godliness.

These two words 'love' and 'trust', are not really two separate things but two aspects of the same energy. Love is always trusting. If it is not trusting then something is missing in it, then it is not love. And trust is always loving, without love there can be no trust.

So this is in fact a criterion: if your love cannot trust then know perfectly well you think that you love, but it is something else. If your trust cannot love then it is not trust; it is only belief, a very superficial thing, without any roots. It is a mind phenomenon, it does not reach to your heart, if has no connection with your centre. It is something plastic.

So one can judge whether the love is true by trust and whether the trust is true by love. They are always together, they are inseparably together.

[Unless silence is based in meditation it is superficial, Osho said last night. Silence, peace, love, humility -- any quality you care to name can't be cultivated, it has to be based in meditation he constantly reminds us. It was on peace that he spoke now.]

Man can manage to have a certain peace without any help from god, but that will be only superficial. It can be disturbed very easily. It will not be even skin deep; just scratch a little bit and you will find the animal coming out with all its violence.

That's what millions of people have done through morality, through cultivating character.

This is a human kind of peace. But there is a totally different kind of peace, god's peace, that comes only through meditation, not through cultivating a certain character.

Meditation means a state of no-mind. When your mind stops functioning you open up towards god. Mind is a barrier, it is not a bridge, it is a wall. And the whole art of religion is how to put the mind aside. It can be put aside -- it is a mechanism.

It is just as when you are walking you use your legs but when you are sitting there is no

need to go on moving your legs continuously, day in, day out. When you are walking you need them, when you are not walking you put them aside, you forget all about them.

Mind is also an inner mechanism; when you need it use it. For example, I am talking to you and I am using it, but when I am sitting in my room there is no need to use it. When I am alone the mind has to be put aside. Once the mind is put aside you are available to god, to the whole, and immediately a new quality of peace descends on you which goes to the very rock-bottom of your being, which is indestructible -- nothing can destroy it. You can be killed but your peace will not be disturbed.

That's why Jesus could pray on the cross, "Father, forgive these people because they know not what they do". This is divine peace, even crucifixion is not able to waver his inner centering.

Learn the art of meditation because that is the only thing in my sannyas to be learned -- everything else follows of its own accord.

[To the last initiate Osho spoke of prayer.]

Praise can happen in two ways, the right and the wrong. And ninety-nine per cent of people who are praising god in the churches, in temples, in the mosques, are doing it absolutely wrongly. It is not praise, rather it is a kind of bribe they are trying to persuade; to buttress god, to do something for them. They have certain desires, ambitions to be fulfilled and they are asking for his help. They are trying to exploit him.

These are not religious people, not at all. They want to use god -- that is one of the ugliest ideas. They want to use god as a means to their ends.

Real praise is totally different. It comes out of understanding how much existence has given to you. It comes out of the experience of the beauty that you are surrounded by -- the stars, the sun, the moon, the flowers, the rainbows, the clouds, the people. Your very own being, this whole miracle, this whole mysterious universe, has been given to you. You have not deserved pure gift, a sheer gift, but you have not even thanked god for it.

When you become aware of this tremendous gift a great praise arises in your heart. That praise asks nothing, in fact it is a thankfulness, a gratitude. It is prayer. Then it has tremendous beauty. Only such praise is religious, only such praise is prayer. You are in no way trying to use god, you are simply thanking him for all that he has already done. You are simply saying "I am not worthy of it. You have given me so much I cannot contain it. Your love is great!"

This praise arises in the heart like a perfume and starts rising towards the heavens. And this is the only prayer that is ever heard, no other prayer reaches god. And this is the miracle, that only such a man will be showered with more and more bliss -- although he had not asked for it. His gratitude makes him capable of receiving more. His openness makes him capable of absorbing more beauty, more joy, more music. His whole being becomes a garden full of flowers. And that's what I want my sannyasins to be, people of real prayer.

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## The Miracle

### Chapter #4

Chapter title: None

**4 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008045

ShortTitle: DDMIRA04

Audio: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Misery is rooted in our weakness. We are so weak, that's why we go on clinging, clinging to anything. We cannot remain without clinging for a single moment. We always need supports, props, and those supports and props keep us crippled.

Life becomes a bliss only when you are capable of dancing, when you are ready to climb the unknown peaks of consciousness, when you are courageous enough to go into the unknown, uncharted sea.

Sannyas gives this strength. The whole work of sannyas is slowly to withdraw all supports and props from you. Once all supports and props have been dropped, taken away from you, you suddenly discover your own strength. You discover the rock on which the temple of bliss can be built.

The master's work is very negative at first. It is a very thankless job. The disciple wants to escape because all that he has thought valuable is taken away and he is being thrown again and again back to his own loneliness. But unless you become capable of being absolutely alone you will never discover your innermost rock. And then there is no possibility of making a temple of bliss.

That is the second part of the master's work. First he takes away all that hinders you in discovering yourself and then he helps you to discover yourself. The second part is very easy; the first part is the most difficult part. The first part is like the elephant and the second part is just the tail of the elephant. And if the elephant has passed by, the tail cannot go on remaining behind for long. It has to follow the elephant, it is part of the elephant.

... How long will you be here?

"Ten days, fifteen days."

Come back again, mm? -- otherwise I will have to bring you out tail first, and that is a very difficult thing. And if the elephant is in, he pulls his tail in again and again. A little more time is needed, so come back again.

[Osho said to the next sannyasin that meditation is like a door, a door that opens onto god.]

The moment you are open the meeting instantly happens. God is always open, the problem is with us, *we* are closed. The sun has risen but we are sitting with closed eyes -- what can the poor sun do? The light is showering but we are living in darkness. And it is so easy to open your eyes, no effort, it is so natural. And the moment you open your eyes all darkness disappears.

The same is true about the inner worlds god is always present, open, available, ready to fill you with love, with joy, ready to bless you, but we are closed, we are not ready to receive a closed cell with no windows, no doors. We think this is more safe and secure. This is neither safety nor security, this is death. This is living in a grave.

To me that is the meaning of the story of Lazarus coming back to life. To me it is a metaphor, a parable, poetry. It is not history, it cannot be history. I don't believe in any stupid things.

Lazarus is dead and Jesus calls him back to life -- that's the function of all the masters of all the ages. When the disciple comes to the master he *is* dead because he is closed, he is in a grave. The master has to call to him, Lazarus, come out of the grave. And once the disciple trusts the master he will open his doors and windows; only out of trust will he open the doors and windows. Unless he feels secure with the master he cannot open up. But once you open, the joy of opening up is such that you can compare it with the misery of living in a dark cell -- now the whole sky is yours, all the stars are yours and all the mysteries are yours.

The master is simply an instrument of god, a vehicle. God cannot speak directly to you, he has to come through somebody. Once you have heard a master calling you and you trust him enough to open your windows, the function of the master is finished. Then you will fly out of the window, then you cannot remain in the dark cell any more.

[And to remind the next sannyasin of that promise Osho gave him the name Akash -- sky!]

Mind is a very small thing, it is like a prison cell. And everybody is imprisoned in his own mind: in his prejudices, creeds, dogmas, religions, philosophies -- political and spiritual. Everybody is living in a very small dark cell. The cell is made of conditionings.

Meditation means unconditioning the mind and never allowing it to be reconditioned. Otherwise it is very easy to move from one dark cell to another dark cell.

A Hindu can become a Christian; that is very easy, there is no conversion. Instead of worshipping Krishna he starts worshipping Christ. In fact linguists say that the word 'Christ' comes from the word 'Krishna'; they are not different words, their root is the same. So you have changed from one cell to another.

A Christian can become a Hindu. He will not go to the church now, he will go to the Hindu temple. He can become a Hare Krishna follower. First he was being cheated and deceived by the priests and the bishops and the popes; now he has found new priests, new bishops, new popes. They are exotic and because they are exotic they have a certain appeal. They are so new that it seems they may have something tremendously valuable. They have nothing.

Soon one feels frustrated again, so people go on from one teacher to another, from one philosophy to another, and they are wasting their lives.

The real thing is to find a place where your mind can be unconditioned, not reconditioned, just unconditioned and left there so that you can remain innocent, in childlike innocence, so that you can remain open, so that you never enter another grave again. Then the vast sky is yours, then the whole infinity of existence is yours. Then you are no more a mortal

because you are no more confined to the body and the mind. Free from the mind man becomes free from the body too -- remember it -- because mind is the source of our bondage.

The mind creates chains; once those chains are cut you are free from the body too. You can live in the body but you live as you live in a house, not as you live in a prison. You can come in freely, you can go out, you are not hindered. It is your house, you can use it; you are the master, it has to serve you.

The moment you know you are neither the mind nor the body, thousands of illusions disappear. The illusion of birth disappears immediately; you were never born, you were before birth. And simultaneously the illusion of death disappears; you will never die, you have died many times and yet you are. So birth and death happen to the body-mind mechanism, not to you. They are episodes in your eternal life, which is timeless.

This is what religion really wants to do. It does not want to create believers, slaves. It wants to create masters, people who are capable of living in freedom, people who are capable of living in God.

Meditation is like sunshine to the dark cell of the mind. It is the opening of the inner eye -- and that happens when you start practicing awareness, Osho went on.

Be aware of the body and its action. Walking, walk with alertness; don't walk like a robot, like a machine. When thinking, watch; what thoughts are moving, Just go on seeing; what desires are spinning and weaving their nets around you. Just go on watching. Go on watching how subtle dreams are moving like an undercurrent deep down in your unconscious. Watch your feelings, moods, how they suddenly arise as if from nowhere; just a moment before you were so full of joy and now you are so sad. Just watch how it happens, see the bridge ... how joy becomes sadness, how sadness becomes joy.

I am not saying to do anything. Meditation is not a doing at all, it is pure awareness. But a miracle happens, the greatest miracle in life. If you go on watching, tremendous and incredible things start happening. Your body becomes graceful, your body is no more restless, tense; your body starts becoming light, unburdened; you can see great weights, mountainous weights, falling from your body. Your body starts becoming pure of all kinds of toxins and poisons. You will see your mind is no more as active as before; its activity starts becoming less and less and gaps arise, gaps in which there are no thoughts. Those gaps are the most beautiful experiences because through those gaps you start seeing things as they are without any interference of the mind.

Slowly slowly your moods start disappearing. You are no more very joyous and no more very sad. The difference between joy and sadness starts becoming less. Soon a moment of equilibrium is reached when you are neither sad nor joyous. And that is the moment when bliss is felt. That tranquillity, that silence, that balance, is bliss.

There are no more peaks and no more valleys, no more dark nights and no more moon nights, all those polarities disappear. You start becoming settled exactly in the middle. And all these miracles go on becoming deeper and deeper, and ultimately when your body is in total balance, your mind is absolutely silent and your heart is no more full of desires, a quantum leap happens in you suddenly you become aware of the fourth -- of which you have never been aware before. And that is you, the fourth. You can call it the soul, the self, god or whatsoever you want to call it, that is up to you; any name will do because it has no name of its own.

Lao Tzu says "Because it has no name I have chosen to call it tao." You can choose anything -- X Y Z, but to attain it is the ultimate goal of life. And in that moment all is light --

your inner eye has opened. It is only through that inner eye and that light that one becomes aware of the truth of existence, and that truth liberates.

Expanding on the subject of awareness Osho said that a man who hasn't meditated isn't really alive; all he does is vegetate.

He is a cabbage, or, if you don't like the word "cabbage", you can call him a cauliflower. A cauliflower is a cabbage with college education, but basically it is the same. Educated, uneducated, cultured, uncultured, civilised, uncivilised -- it is the same. A cabbage after all is a cabbage. It may be a M.A. or a Ph.D. or a D.Lit. -- it doesn't matter. Only with meditation do you start transcending your cabbage-like life. You start living for the first time, your life energies are released.

Everybody is born with those energies, but they are like a seed, a potential and very few people up to now have been able to actualise that potential. And the people who have actualised it have always actualised it through the same process. Jesus or Buddha, Zarathustra or Lao Tzu, Krishna or Mahavira, Mohammed or Kabira -- they have followed the same process with different names.

Jesus called it "becoming aware"; he used the word "beware" -- that simply means be aware. It is a word made of two words "be", "aware". Buddha called it right mindfulness. Kabira called it surati, remembrance, remembering who you are. Gurdjieff called it self -- remembering -- it is the same. Krishnamurti calls it, choiceless awareness. This is a difference of words but they all indicate towards the same moon; different fingers pointing to the same moon.

I call it meditation. Become aware and you will know the taste of real life. And to know the of real life is to know god because there is no god other th an life.

Where the traditional religions have always regarded gold as being just dirt, Osho sees dust as being simply divine, because everything is a form or a facet of god, he told us.

I am not in search of another world, something that is beyond death; my effort is to transform this moment now and here into paradise. I am not for postponement. All those people who have been saying "If you are virtuous after death you will be rewarded," are being deceptive because who knows what happens after death? Nobody comes back to tell us. These people who are telling us have not known anything. They are just repeating like parrots.

I say to my sannyasins never postpone -- postponement is a very subtle trick of the mind. Live the moment in its totality. Always remember this is the only moment yon have got, there is no other moment, there is no other world. This world is god, there is no other god.

Once this vision settles in you it transforms your whole life. Then small things are so beautiful Then the mundane is sacred, then the ordinary is suddenly extraordinary.

[East is East and West is West, but the twain *can* meet. That's what his work is about, Osho concluded tonight.]

Dhyan Prachi: Meditation of the East.

The West has evolved great science but it has lost track of its own inner subjectivity; it has become too focussed on the objective world.

Science means being concerned with the object. Religion means being concerned with the subject, subjectivity. The East has developed great methodologies to bring a dawn into your

inner world. It is not accidental that in the East we have chosen all kinds of shades of the color red for sannyas -- because when the sun is rising the whole of the east becomes red, and all kinds of shades of red. Clouds become red, it is red all over -- that is the beginning of the morning. The color red represents the beginning of an inner revolution. And the way we can help the inner sun rise is meditation.

The West has lived a very unconscious life, so much so that it has started denying that there is any inner world, that there is any God; matter is all. Matter is not all. I don't deny matter and I don't deny science. They have their utility, but they are not all. Life is far more. If it is only matter, it is meaningless. Unless there is a possibility of consciousness there can be no celebration in life, no real growth, no radical transformation.

By becoming a sannyasin you are getting initiated into the Eastern way of looking at things. And my effort here is to create a synthesis between East and West. Western science has to be used -- without it humanity suffers, starves, but even more important than that is the inner starvation.

The East is suffering from an outer starvation -- the body is starved. And the West is suffering from another kind of starvation which is far deeper -- the soul is starved. As I look, I see the whole world hungry: in one way or other everybody is starving.

This is a very strange world that we have created. When everybody can be fully contented, both outwardly and inwardly, there is no reason. So I am not saying choose East against West. I am saying that East and West have to dissolve into each other, they have to forget their distinctions. The West has to contribute all its technology and science to the East, and the East has to contribute all its religious insight to the West. Then only will we be able to create the whole man on earth.

My sannyasin has to herald that whole man. It has not yet existed on the earth, but without it now there is no longer any future for man. It is now absolutely essential that the whole man arrives. And with that will start a totally new era, with that the whole past history will become primitive, prehistory. The real history will begin with the whole man coming on earth.

So we are engaged in a tremendously significant experiment. Much depends on its success; in fact, the whole future of humanity and the earth depends on it. So contribute whatsoever you can contribute to that great future. And each sannyasin, knowingly or unknowingly, is preparing a ground for the real man to arrive. But you can prepare the ground only by yourself becoming real and whole.

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## The Miracle

### Chapter #5

Chapter title: None

**5 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Experiencing bliss is a bit like baking a pie: we've got all the ingredients, we just have to learn how and when to use them, Osho explained. Or it's like creating an orchestra... ]

Misery is a state of noise -- many voices within you, in fact the whole marketplace, all kinds of people, a crowd, a mob, and each part of you trying to control other parts.

George Gurdjieff used to say that the man is made of millions of small I's. He used to draw a picture of man to show to his disciples made with small eyes -- just I's and I's and I's, millions of I's. Each I has the notion 'I am the centre of the whole, I am the suprememost self;' hence the great conflict and continuous struggle. Within a single hour you go on changing: one I comes on the top, then another, then another. It is like a rotating wheel -- a rotary club! So each Rotarian becomes the president in his turn. That's exactly the meaning of the Rotary Club; 'Don't be worried, you will have your chance! Just wait and you will be made the president. But each I is the president or the king or the queen only for a moment; others are pushing their way up. And this whole thing is a chaos.

That's how man is. It is really a miracle how we go on containing this chaos within such thin skin. The bag is full of such a noisy crowd -- politicians, they are all politicians, diplomats, and very cunning and clever. And the fight is constant; even while you are asleep the fight continues.

This is the state of the ordinary human man -- a very unmusical state, a state of discord. This is actually what hell is all about. People ask me "Where is hell?" I just look at them and feel sorry for them. They are carrying it within themselves and they are asking "Where is hell? Does hell exist?"

But this whole situation can be transformed. All that is needed is to find a technique which can bring all these discord and fragments into one unity, into one organic unity. Right now thousands of musicians are playing within you but each is playing solo, without any consideration for others.

A meditator learns the art of becoming an orchestra. The same players are used but now they are used with an organic vision. They all contribute; first they were contributing in

creating hell, now they start contributing in creating paradise.

When your inner being becomes a deep accord, that is the meaning of Nado, a deep harmony, no discordant note at all, all players playing in tune with each other, nothing is out of step. There is no conflict but only cooperation. In that cooperation, in that harmony, man is really born, reborn.

And that's what sannyas is all about. It is a death -- the death of the crowd -- and it is also a birth -- the birth of individuality, of organic unity. And then there is bliss. Bliss is a natural phenomenon when there is no conflict in you. Bliss is not something like a goal that has to be achieved, it is not something that is far away; it is just putting things right.

You can arrange your room in such a way that it can drive you crazy: all the sofas are upside down or hanging from the ceiling. They are the same sofas, but with them hanging from the ceiling nobody sitting there will feel any moment anything can fall. There are notices all over: "Beware!" And they are all hanging from thin threads. They could have been beautiful if placed rightly. All the paintings are put upside down; just to look at them, can drive anybody crazy. One can arrange the room in such a way that even the devil wouldn't be willing to enter -- he would escape! And With the same things the same room can be arranged in such a beautiful aesthetic way that even god would feel jealous of you.

This is the situation: we have all the ingredients to make us a paradise but we are not using them in the right way.

My whole work here consists in helping you to put everything into the right context, into the right perspective. And then there is bliss. It starts showering on you. It is the natural consequence of inner harmony.

[And once you've learned how to be blissful you get truth into the bargain as well, because bliss acts as a medium. That's what Osho told Angelika, another new sannyasin.]

When you are in a state of misery you are closed, closed to all that is. You live in your own dreams, in your own anxieties, in your own despair -- which are all false, which are lies invented by the mind. The whole nightmare is self-created. And you don't allow any light to enter. You don't open the windows and the doors, you don't look at the sky and the stars, you are not available to the wind, to the rain, to the sun. Enclosed in oneself one lives a life of lies. Open to existence truth starts coming from all dimensions; it starts penetrating you.

But to be open there is only one way, and that is to be cheerful, blissful, dancing, singing, rejoicing. Unless a man rejoices he remains closed to god.

The old so-called religions used to tell people "You will be blissful if you find god." Their condition for blissfulness was to first find god. It is because of that stupid condition humanity has remained without god, it has remained godless. Even those who believe in god are godless people. It is putting things upside down.

Bliss comes first. Bliss is something that a man is capable of because we create our misery; if you stop creating misery bliss is natural. But people liked the old idea because it helped their misery, it protected their misery. It gave them a certain rationalisation: "What can we do? We have to be miserable because we don't know god. Unless we experience god misery is misery is bound to continue." So they accepted misery, they rationalised it and they lived in it.

My effort here is to change the whole process of transformation, to put it right. Bliss is something very natural. If you stop creating misery you are blissful; it is not something that has to be invented by you. It is the same energy that becomes misery. Don't invest it in misery at all. Don't put your energy into jealousy, into hatred, into anger, into possessiveness.

Withdraw it from all those stupid things.

William Blake is right when he says "Energy is delight." If you withdraw your energy from all stupid investments you are so full of energy, throbbing with energy, dancing with energy, you cannot contain it. You have to dance, you have to rejoice! You have to love, you have to laugh. It starts overflowing.

And those are the moments when you open up, just like a bud opening its petals. Suddenly god is yours, truth is yours, and you become a vehicle for it. It can reach others also through you. The person who realises truth naturally becomes a messenger of truth.

That is another meaning of Angelika -- a messenger of god, a messenger of truth. It is a beautiful name, but to make it a reality is a great challenge. Accept that challenge, achieve that reality. It can be achieved, it is achievable -- difficult but not impossible.

[We have to slow down, we move too fast, Osho went on to say.]

Patience is the quality that the contemporary man has completely lost. We are living in the most impatient age. People are mad about speed, as if speed in itself has some intrinsic value. Nobody is bothered about where you are going, why you are going; these questions have become irrelevant. People ask with what speed you are going. That has become the most important question.

I have heard about a jet plane which lost its way and lost all contact with earth. The pilot informed the passengers "There are two things, one is good news, one is bad news. First the bad news: we have lost all contact with earth. We don't know where we are, we don't know where we are going, we don't know what is going to happen, where we are going to land. And now the second, the good news: you should be happy that we are going with great speed. In fact we have broken all past records!"

But this is actually the situation of man. We don't know from where we are coming, to where we are going, why we are going in the first place, but very concerned whether we are going with speed or not. Everybody is saving time and becomes very worried if you have to wait for two minutes for the bus or if the aeroplane is half an hour late. You start behaving as if you will die!

For twenty years I travelled all over this country and I watched people: the train is late just fifteen minutes and they are in such a panic! I was surprised: What are you going to do? -- even if you save fifteen minutes what you will do with them? You will fight with your wife or you will beat your child. What are you going to do? (laughter) It is good that the train is fifteen minutes late -- your wife is happy, your children are happy and everything is going perfectly well. Why are you so worried?

These same people are playing cards; you ask them and they say "We are killing time" -- the same people who can't wait for two minutes, who can't stand in the queue, who are trying to go ahead somehow to reach the window first, who have lost all patience. And then they are playing chess and then they are playing cards and looking at some silly movie, they are pondering over some stupid newspaper for hours. It is the same news, almost the same. It is very difficult if you don't know the date, it is very difficult to know whether the newspaper is today's or tomorrow's or the day after tomorrow's or yesterday's -- it makes no difference. It is the same Ayatollah Khomeini, Carter "Billygate" (laughter) or something or other. The same fools! Sometimes they change their faces -- sometimes it is Nixon and sometimes it is Carter and sometimes it is somebody else -- but they are the same fools trotting on the same stage and doing the same kinds of gimmicks, and keeping the audience enchanted!

But if you tell people to rest, to meditate, to sit in silence ... impossible! Resting or sitting

in silence for ten minutes it seems as if ten years have passed. When you sit in meditation then for the first time you understand Albert Einstein's Theory of Relativity: in that sitting in meditation for ten minutes it appears as if ten years have passed. So time is not something chronological, it has nothing to do with the clock, it is something psychological. It depends on your impatience. And people want everything like instant coffee or instant love -- everything has to be done immediately. That's why we are living in such misery; our misery is rooted in our impatience.

A sannyasin has to learn how to be patient, how to forget this constant hurry -- this constant hurry to nowhere. This is a state of craziness, insanity. We have to drop the idea of instant coffee completely. And once you drop the idea of hurrying, of worrying about time, you start settling, you start becoming calm and quiet. And in that calm and quiet state, when there is nowhere to go and you are not even thinking to go anywhere, when there is no tension in the mind to reach somewhere, when there is no goal, no desire, bliss happens. And the miracle is that it happens *instantly*!

[Dissolve the ego in bliss and make your life a little sweeter was the message to Anand Visarjana.]

Not to be is the only way of really being. So I cannot agree with Shakespeare that to be or not to be is the question. It is not the question at all, (laughter) because not to be is the only way to be! The moment you disappear as an ego you become vast; you start experiencing some oceanic, unbounded ecstasies.

But we are attached too much to the mind, which is a very tiny thing, a very small biocomputer. And we are attached to the body, identified too much with it. It is just a small hut live in it, keep it clean, keep it beautiful -- use your biocomputer, take care of it as one should take care of every mechanism, and it is a very subtle and delicate mechanism -- but don't become identified with these things. It is just like a driver becoming identified with his car. Of course he is in the car, inside the car, but he is not the car.

That's actually the case with us: We have become identified with the mechanism in which we are living. And this identification creates the idea of ego: "I am this body, I am this mind. I am Christian, I am Hindu, I am white, I am black, I am this, I am that.... All these things are nothing but identifications.

Meditation means becoming unidentified, just remembering "I am only consciousness, a watchfulness, an awareness, a witness." In that witnessing the ego dissolves; and the dissolution of the ego is the greatest revolution. You are suddenly transported from a small, ugly world into the vast and the beautiful, from time to eternity, from death to immortality.

[Find god and then you will be blissful -- that's how it was once put to us. But bliss is god's nickname according to Osho.]

There is no god other than bliss. To seek some other god is to seek in vain. All other gods are inventions of theologians. The only true god, the natural god, is bliss. One need not be a Christian or a Hindu or a Mohammedan; one has only to be natural, relaxed, in a state of let-go. And then one starts feeling the presence of tremendous bliss all around. The whole existence is full of bliss, we just have to become available to it, receptive to it.

The real seeker is not really a seeker -- because seeking seems to be a little aggressive. The real seeker is one who can wait in a deep let-go, and then things start happening on their own. Existence is made of the stuff called bliss, If we can just rest and relax, if we can go with the flow of things with no resistance; it is the easiest thing in existence. But that has

become the problem; because it is the easiest it does not appeal to the ego.

The ego is always attracted towards the hardest thing, the most impossible thing. It wants to go to the moon. Of course there is nothing on the moon. Standing on the moon you will simply feel silly. But everybody wants to go to the moon. For what? I can't see the point. What are you going to do there? You will only long for somebody else to give you some news about the earth, somebody who can bring some newspapers and magazines -- at least the latest "Playboy"! What else will you do there? You will need a radio or a television so that you can see what is happening on the earth. And you were here all the time! There is nothing on the moon but there is a great desire to reach the moon because it is so impossible. Now they are thinking to go to Mars and then they will start thinking of going to other stars.

Man is so stupid; his stupidity knows no limits. I have been searching for infinities. One that I have absolutely found is human stupidity -- it is infinite! I cannot be that certain about god's infinity but I am absolutely certain about human stupidity and its infinity. It is unbounded, knows no limits.

People waste their whole lives thinking about god, arguing about god, and never listening to their heart that the heart has no desire for god. The heart only wants to dance, sing, enjoy, live, love, be loved. The heart wants to be like a flower full of perfume, like a bird flying into the open sky. The heart wants to become a torch, a light in the darkness of life. There is no desire for god. Unless you were told by your parents and teachers and the priests you would never have thought about god.

Exactly that is happening in Soviet Russia. No child thinks about god because the priests have disappeared, parents have turned into communists; the state is controlled by the atheists so schools can't teach religious education. Churches have been converted into hospitals or schools or other utilitarian things. God has simply disappeared.

One of my friends visited Russia; he was a Buddhist monk. In those days Russia and China were very friendly so he could get permission to enter Russia. In a school the first thing he asked of a small child was "Do you believe in god?" The child laughed uproariously! He said "Do *you*? So old and you still believe in god?" The child said "In the past foolish people used to believe in god. God does not exist." Now they have been told god does not exist so they say god does not exist. Now there is no desire in them for god. You have been told god exists so there is great desire for god.

But whether you are in Russia or China or India or Germany it makes no difference. Everybody is interested in bliss. The atheist, the theist, the catholic, the protestant, the black, the white -- everybody is interested in bliss. And now scientists say even trees and plants are interested in bliss.

One of the great Indian scientists, Jagdish Chandra Baso proved that even metals are interested in blissful states. They get bored and tired. People laughed at him thinking that he was talking nonsense, but now, after forty or fifty years, his research is being proved by many people all over the world. He was the first to say that trees have life and sensitivity and intelligence. Now it is a proved fact that trees are immensely interested in being loved, in being needed; they desire bliss as much as anybody else. The whole existence has only one desire and that desire is for bliss.

Hence I say bliss is god and there is no other god. All other gods are man's inventions, and it is better we drop them so that we can look in the right direction.

[The last person for sannyas tonight was named Mumuksha. It's a very special word Osho began. But tricky to explain to a Westerner.]

It is difficult to translate it because in no Western language has anything parallel to it, equivalent to it, synonymous to it ever existed, for the simple reason that the very idea never arose in the Western consciousness; it is an Eastern contribution. So you will have to understand it I can describe it but I cannot translate it.

There are three steps for the seeker; in the Western mind there are only two. The first is that of the curious person who is simply curious. Curiosity is good but it is not very deep; it is shallow, it is childish. It is just like a small child who goes on asking about everything. If you don't answer he does not bother about it; he starts asking about something else. Even if you answer, he is not very interested in your answer; while you are answering he is asking another question. He is simply jumping from one subject to another. Everything seems interesting to him but his interest is shallow.

The second step is that of enquiry. That creates science. When you are not jumping from one subject to another, when you become concentratedly concerned with one subject and you start pouring all your intelligence into that direction, it is enquiry. Now there is a possibility you may come back with some treasure.

The third thing has never existed in the West. That third thing is called *mumuksha*. Enquiry is about something that is outside you; *mumuksha* is something about your own being. It is a longing to know "Who am I?" Just as the scientist is interested to know what matter is or what electricity is or what gravitation is, the mystic is interested in knowing what consciousness is. His enquiry is inner, introvert, his enquiry is subjective. The scientist will call it dreaming, unnecessarily wasting your time. "Think of something tangible, provable. Think of something which can be observed by others too." This subjective world cannot be observed by others, hence it cannot be proved, so for the scientist there is no subjective world at all. That is his accepted assumption, that the world means the objective. It is a very strange assumption. The scientist accepts everything except himself, the knower accepts everything that is known except the knower. This is patent stupidity, because how can there be knowing without the knower? How can there be an object without a subject? There is no possibility of there being anything outside if there is nothing inside. *Who* knows? *Who* observes? To know the knower is *mumuksha*, to be conscious of consciousness is *mumuksha*. *Mumuksha* literally means "freedom", because to be aware of awareness brings freedom -- freedom from all ignorance, bondage and misery. And then there is bliss, beauty and benediction -- in one word: "god".

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## The Miracle

### Chapter #6

Chapter title: None

**6 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

Prem means love, and Ulrich means wolf. And you *are* a German wolf -- no ordinary wolf! And your beard suits you perfectly well! But now, a little bit of love will also be good!

The wolf is a beautiful animal but dangerous too. It has certain tremendously valuable qualities.

The most important thing about a wolf is, it is wild -- so is love. Love cannot be tamed, and the moment you tame it you kill it. Humanity has lost love because of this whole process of taming. You can tame a wolf, but then it is no more the real thing; it is just a wolf in a circus. It only appears to be the wolf, but its inner soul is killed. It is alive only in its wildness, in its freedom.

So is love. We kill love through marriage. Marriage has been one of the greatest calamities that humanity has suffered from, and we are still suffering from it. And there is a danger that it will take still more time to get rid of it because it is the base of all our social institutions. Unless we are ready to get rid of nations we cannot get rid of family; they are interconnected. The family is the smallest unit, the brick out of which the whole edifice of the nation is built. Unless we are ready to get rid of the church we cannot get rid of marriage and the family, because the church depends on the family and marriage; these are great vested interests. No politician would like the nations to disappear from the world. No priest, no pope would like the churches to be gone because with them all their business is gone.

Hence all the politicians and all the priests are against me. They have understood what I am saying. They have smelled that there is real danger because I am hitting at the very roots. I am for love, against marriage -- because marriage is a poor substitute, a toy, not the real thing. But it has deceived people for millions of years so it has become almost part of our conditioned mind.

Why did society prefer marriage to love? -- because love is wild, untamable, and society wants obedient slaves. And you cannot find a more obedient slave than a husband; in fact he is the perfect slave. People always want married servants because a married servant knows how to obey; an unmarried person is a little bit rebellious. And hippies are right when they say that people die nearabout the age of thirty; it is the age when they get married. Marriage

means a funeral procession. Finished, the full stop has come -- now there is no more life.

Love is beautiful but wild. It is not like an English garden, it is like an African jungle -- dangerous, but wherever danger is there is life.

So be a wolf in the sense of being alive, wild, untamable, rebellious. Never compromise in your life, whatsoever the cost. Even if life has to be lost it is better to lose life than to compromise, because if you die for a certain cause that you loved you die joyously, you die a death of dignity. If you compromise you live a life of indignity.

The second thing to be remembered about the wolf is: once the wolf is in love with someone his trust is absolute, he never deceives. His commitment is categorical, he never looks back. Once he becomes friendly with anybody, any man, then you can trust him, you can rely on him; he will never deceive you. Hence in many countries the wolf has become the symbol of love and trust. He knows how to love.

Something of the wolf is in dogs too because dogs belong to the same species. They also know how to trust and how to be friendly and how to risk everything.

I have heard about a dog.... Somewhere in Japan on a railway station there is a statue of a dog. His master used to go to work every day by train and the dog would come to give him a send-off every day. And when the man would return by the evening train the dog would always be there waiting on the platform to receive him. This was a routine thing, year in, year out. Whether it was raining or it was hot or cold or snow was falling, there was no difference; the dog was there exactly on time.

One day the dog came to receive his master but the master didn't turn up. He had died in an accident. After that for two years the dog continued to come at exactly the same time, tears rolling down from his eyes, waiting at the same spot where he used to wait for the master. And he died waiting there.

So they have made a statue on that platform in memory of the dog. Such love, such trust, such an unwavering relationship! The same is true about wolves.

Love needs two things: it has to be rooted in freedom and it has to know the art of trust. If these two things are made available your life immediately starts blossoming as if suddenly spring has come.

And my sannyas means spring, that's why I have chosen this colour -- this is the colour of spring. It represents many things, but the most prominent thing that I love about this colour is that in the East it represents spring, it is the colour of the spring. In Hindi spring is called vasant and this colour (indicating Ulrich's robe) is called vasanti -- the colour of vasant.

[He doesn't tell us to love because it's moral or will earn us merit or to make someone else feel good. Love, says Osho, because it's going to do something for *you*.]

Love brings a natural nobleness. One need not practise nobleness, one need not cultivate it, because a cultivated nobleness is not true. It is just a facade, it is just a mask; it is not even skin-deep. Scratch any so-called noble person and immediately you will find a totally different person hidden behind him. All his beauty disappears and he appears in all his ugliness. So that was just social formality, etiquette, manner. Because it pays to be honest he was honest, because it pays to be smiling he was smiling. It is good salesmanship. So he was friendly but there was nothing in his heart. His heart was full of antagonism, negativity, hatred, jealousy, anger, violence. All those scorpions and snakes and animals and monsters were hidden behind a very thin facade of nobleness.

But love brings a totally new kind of nobleness. It changes your innermost core first and then slowly slowly it spreads towards the circumference. A cultivated nobleness begins with

the circumference and never reaches the centre.

This is one of the most fundamental things to remember: the circumference cannot transform the centre, but the centre can always change the circumference because the centre is the essential core. It is in the centre that your roots exist, on the circumference only leaves. You can prune them, you can colour them, you can cut them, but it is not a fundamental change. But once you have changed your roots then certainly you are a totally new being.

And love is the art of changing one's being. It has nothing to do with the so-called ordinary love in which the other is the focus, the object of love. When I talk about love I mean the quality of loving I am not concerned about the object of love. You may love a rock, a tree, a dog, a man, a woman, a book, you may love music; any object will do. It is almost irrelevant, it is only an excuse to hang your coat on. But the real thing is the quality of lovingness.

So don't miss any opportunity in which you can be loving. And remember, you are not obliging anybody. In fact, when somebody allows himself to be loved by you, be thankful because he has given you an impetus to grow, he has given you a situation in which to flow. He has made you available a certain opportunity in which your love can be enriched.

Love has to be something inner, and then one can go on loving -- the whole existence is there. And it is such a beautiful existence, it cannot be improved upon. It is the most perfect world that can ever be. If it does not look perfect to us that is only because we don't know how to love. To loving eyes the whole world changes, it becomes divine. To loving eyes even pebbles are diamonds. The mundane becomes sacred and the whole of life becomes holy. To me love is god, love is prayer, love is all in all.

[Her new name, Anand Navanito, means the very essence of bliss, Osho told a Dutch woman. And then he revealed to her how to go about discovering it.]

If you collect a thousand rose flowers and then make perfume out of them only a few drops, the very essence, will be left; all that is non-essential will be gone. That's what bliss is.

Man lives surrounded by too many non-essentials. In fact, ninety-nine point nine percent of his life is occupied by non-essentials. To become aware of what is essential and what is non-essential is the first step of every sannyasin. And the miracle is that when you know what is non-essential it starts dropping of its own accord because you can see the stupidity of carrying it, worrying about it, wasting your energy. And when only the essential is left, and that is very small, then you have enough time and enough energy to help the essential grow.

The seed is there, but we are occupied with other things and the seed remains neglected. We go on collecting seashells and coloured stones, and the seed of bliss is within us but it needs nourishment. It needs energy but our energies are not available. So one has to go on becoming more and more aware of the non-essential, and then automatically the essential becomes nourished and that very nourishment helps it to grow. Soon your whole being becomes a flowering, a fulfilment.

In that fulfilment is bliss, in that fulfilment is contentment. Another name of the fulfilment is god. God is not a person but the experience of coming home, of being at ease with existence.

[Osho interweaves the three meanings of Maria's name.]

The first meaning of Maria is bitterness, hence I am giving you the name Veet Maria -- go beyond bitterness. All kinds of bitterness have to be dropped, all grudges against life, all complaints against existence. And it is only a question of dropping them. They are not

clinging to you, we cling to them. Just let go of all grudges. It is very natural in life to collect many grudges, complaints, but all those grudges and complaints make you bitter and in bitterness there is no possibility of god happening. So the first thing is to drop all bitterness.

And then comes the second meaning of Maria, the second meaning is rebellion. When all bitterness is dropped you go through a revolution. It is real conversion. You are no more the same old person, you are reborn. That's exactly what rebellion means, a rebirth.

And the third meaning is fragrance. Maria is really a tremendously significant word with strange meanings, but they are all interconnected. Drop bitterness and you go through a revolution, and then the same energy that was bitterness in you becomes fragrance. Your life becomes a perfume, a joy, a celebration.

[We usually live in a state of endarkenment, not knowing who or why or where we are. Meditation throws some light on our lives Osho told Dhyhan Lukas.]

Man goes on doing a thousand and one things, but nothing ever brings contentment -- it cannot, because the most fundamental thing has been completely forgotten.

The real journey of life begins by knowing oneself, and then whatsoever you do is right because it becomes out of an understanding, a clarity; it is born out of light. Meditation is nothing but a deep understanding of one's own being.

And Lukas is a beautiful word; it can also mean the enlightened one. Meditation begins with a small light, just a small flame, but as it deepens the whole being becomes aflame. A moment comes when there is not a single nook or corner in your being which is dark. When you are full of light, so full that you are overflowing with light, that you have become light, then you are enlightened.

That is the state of Christ-consciousness, or Buddhahood, and that is the ultimate goal of sannyas. Sannyas begins in meditation and ends in Buddhahood.

[I don't believe in a person god, declared Osho to Dhyhan Ritam. And then he explained why not.]

That is a very childish idea, It is good for explaining to children but not good for grown-ups. To talk about a father in heaven is good if you are explaining to a child because he can only understand that kind of language. If you talk about ritam, tao, the child will not be able to understand it at all. But when an old man, a grown-up person, talks about a heavenly father he is talking nonsense.

There is no father -- that is a male chauvinist idea. Why not mother? Why father? And how can there be a father without a mother?

Two small boys, both Catholics, were playing on the street. It was evening and darkness was just descending. The priest passed by. One child said "Good evening, father."

The other child, who was a little older, told him "Stop that nonsense. He is no father -- he has a wife and children too. He is a Protestant. He is no father," he said, "because he has a wife and children too."

The Catholic idea of the father is one who has no wife, no children. What kind of a father is this Catholic father? But the whole idea is derived from the idea of god. God also has no wife, not even a concubine! (laughter) But he has a son. It is strange -- how did he make the son? Either he himself was pregnant or the Holy Ghost was He must have played some trick on the Holy Ghost, he must have deceived this holy ghost, because this whole company is gay, (laughter) all are male members. It is a gay club, the whole Christian trinity But this is all nonsense, there is no need to be worried about it.

The Eastern, the mystic approach is totally different; it is a very grown up approach, mature. It says the whole existence is certainly rooted in a cosmic law, in a logos, in a tao, in a ritam. Certainly it is not a chaos, it is a cosmos; and to be a fundamental law that keeps things together.

Meditation makes you aware of this fundamental law, ritam -- not only aware but it helps you to surrender to it. The moment you surrender yourself to the fundamental law of existence, the moment you are in a let-go and start flowing with the flow of existence, you know for the first time the beauty and the benediction of life, the bliss and the eternity of it. There is no need to fight, struggle, because the whole existence is one organic unity and we are part of it. And the part can never win against the whole, the part can win only with the whole. The whole's victory is the part's victory.

That's my message to my sannyasins: let go, surrender ... a relaxed relationship with existence.

[His work is to decipher the songs in the hearts of his sannyasins Osho disclosed towards the end of the evening.]

Every man is born with a song in his heart and unless it is sung one remains restless. Every person is born with a dance and unless it is danced you cannot feel any meaning and significance in your life. You can do a thousand and one things but all will be in vain. Unless you fulfil your inner potential nothing is going to make you blissful.

My work here consists in helping you to find your inner potential. Once it has been found the work is not difficult; then it can be actualised. We have enough energies, we have enough intelligence, but we go on putting our energies and intelligence in wrong directions, not knowing in what direction our destiny is.

The function of the master is to find your destiny. And it is possible only when there transpires a deep sympathy between the master and the disciple because it is a very delicate phenomenon to feel your potential. Unless you are totally available with no conditions, with no strings attached, It is not possible.

Hence discipleship, sannyas, means a total surrender. It is a love affair. You drop your ego and you simply become a part of the master's world. You start merging and melting and disappearing. And then things are very simple; things start happening of their own accord. Nothing is said, nothing is heard, but things start happening. Great miracles transpire between the master and the disciple. The master says not a single word, the disciple hears not a single word, but both know that something has happened, something which is inexpressible, for which there can only be a silent gratitude. Even to say thank you will look profane, will look very ordinary.

The song is there -- just a little bit of effort, a little bit of awareness, and it can explode. And when your inner song explodes not only do you feel blessed, you become capable of blessing the whole existence. That is the glory of man, the ultimate hidden splendour. But it has to be brought into the light.

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## The Miracle

### Chapter #7

Chapter title: None

**7 August 1980 pm in Chuang Tzu Auditorium**

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ShortTitle: DDMIRA07

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[You've got to be absolutely dying for sannyas, only then will you find life worth living was the gist of the message in Deva Parinito's name.]

Sannyas is a marriage to god -- and marriage in the real sense of a love affair, not the ordinary kind of marriage that we have become accustomed to. That is a plastic thing, a pseudo affair, a social institution. Sannyas is a mad, mad love affair with god. Unless it is a love affair and unless it is a *mad* love affair, there is no possibility of knowing god.

God cannot be known by thinking. There is no bridge between your head and god. God can only be known by intense, passionate feeling. It is far more a matter of the heart, a matter of the guts, rather than a heady affair. And man's whole energy has gone into the head.

The master has to bring the energy back to the right points, to your heart, to your guts, to your body. The head is a monster; it has exploited all the centres, it has left all the centres starving. It is a parasite; it has made the body almost dead. It has made you completely unaware of your heart, or if sometimes, in some moments, you become aware of the heart, the head is always there to condemn it. It condemns the body, it condemns the heart; it condemns everything except logical thinking. And logical thinking cannot give you joy or bliss or truth or freedom. Logical thinking is impotent; it never comes to any conclusion.

All its conclusions are hypothetical, they can change tomorrow; hence you cannot base your life on them.

Man needs something to live for and to die for, only then does his life have splendour. Unless you have something to die for you will not be able to live rightly.

And that's what sannyas is, something to die for. Then you can live, then you have something to live for. Hence I call it a marriage with god.

[Religion used to be a rationalisation for remaining miserable. To Osho it's synonymous with celebration. He said to Anand Abhishek:]

Religion attracted only the pathological people, obviously. No healthy person would have anything to do with such ideas. A healthy person loves life, a healthy person loves love; a healthy person wants to enjoy this tremendous existence in all its dimensions. It is the

unhealthy, the coward, who wants to escape because he is afraid that he may not be able to cope with such a complex universe. He escapes to the caves, to the monasteries. But to me he is just a coward.

But nobody wants to be called a coward, so these cowards started calling themselves saints, mahatmas, sannyasins, sages, monks, nuns, and they invented all kinds of beautiful words. But they were very uncreative, ungrateful to god. God gives you life to *live*, not to escape from. Otherwise what is the point of giving you life? What is the point of creating this great universe and all these immense opportunities? -- just to escape? That does not seem to be at all logical. Either god is mad or your saints are mad. And I cannot say that god is mad so I have decided that your saints *are* mad, they are insane people.

I initiate my sannyasins into bliss, into love, into life, because to me to live life totally, lovingly, is the only way to be religious. To live in the world and yet not be of the world, that's the essential core of sannyas.

[Meditation maketh monarchs. Otherwise people remain beggars, said Osho.]

There are rich beggars and there are poor beggars, but they are all beggars. Even our so-called kings are nothing but beggars because their constant desire is for more. That's what I mean when I say that they are beggars -- they are constantly begging.

The man of meditation starts celebrating. He forgets all about begging because he discovers an inexhaustible source within himself of ecstasy, of love, of joy, of god. And the moment you know god is within you, you may not have anything as far as worldly things are concerned but your very demeanour will be that of a king.

Jesus or Buddha, Zarathustra or Lao Tzu, they had nothing compared to Alexander the Great or Napoleon or Adolf Hitler, but one can see clearly who the king is. Meditation releases your kingliness because it makes you aware of the kingdom of god within you.

The only work consigned to my sannyasins is: concentrate all your energies on meditation, then everything else follows of its own accord.

Use love as your foundation and you're off to a flying start. But usually we try to build in the mud of misery, Osho said tonight.

People make their houses on shifting sands, hence they are in misery because their houses go on collapsing. Not even a single desire is fulfilled. They never come to any kind of flowering because unless the foundation is right nothing can be right. And we have been told to base our life on ambition, on competition, on ego trips -- and they are all anti-love phenomena.

The only true foundation is love, but for that one has to drop all that is anti-love. That's the whole process of sannyas: dropping anti-love elements from your life and choosing and absorbing more and more love. Soon one becomes capable of finding a rock on which the temple of a right life can be raised.

And love is no ordinary rock either. It is eternal; it knows no beginning, no end. We just have to discover it. And it is not far away either, it is just within our very being.

[Totality transports one from the mediocre to the miraculous. That was the message to Anand Samagro.]

Man ordinarily lives a very partial life, very halfhearted. He lives in a lukewarm way, neither cold nor hot, neither this nor that. His life is without passion, without intensity. And that's why it is dull, that's why it is mediocre.

Life takes on a totally new flavour when you live it totally, intensely, passionately. When

you risk then great intelligence arises in you. In risking you become sharp like a sword. But people who never risk, their swords go on collecting dust, their mirrors go on collecting dust. Their swords become rusty, useless. And that's what has happened to millions of people and their souls.

My effort here is to help you to clear the dust from the mirror of your consciousness, to clean the sword of your intelligence. And the only way is to live at one-hundred degrees, because it is at that point that evaporation happens. The ego disappears and you are part of the whole. And to be part of the whole is to be holy.

[To the next sannyasin Osho spoke about repression, comparing Freud's method of psychoanalysing his patients to Gurdjieff's getting his disciples sozzled!]

Bliss is always humble, always simple, always egoless. Misery is very eloquent, egoistic. It has to be, there is a certain reason for it Misery has to cover itself with something which at least can deceive others. The inferior person creates a facade of superiority around himself -- that's what an ego trip is. But whenever you see an egoist be absolutely certain that deep within him there is an inferiority complex. He is suffering very deeply because he feels that he is nothing, but he cannot confess it. He has to hide it from others, and not only from others but from himself too. He has to repress that feeling of inferiority so deeply in the unconscious that he becomes unaware of it.

That's why psychoanalysts have to go into your dreams -- because you cannot be believed. You may have repressed things so deeply that they are available only when you are fast asleep.

George Gurdjieff had a quicker method because a man like Gurdjieff has not much time to waste. Sigmund Freud's psychoanalysis can go from three years to ten years -- now a man like Gurdjieff cannot waste so much time on a single person -- and even then the psychoanalysis is not complete. In fact, on the whole of the earth there is not a single person whose psychoanalysis is complete; there is always something more hidden. You go on digging, you go on digging, you never come to the end. You cannot come to the end because it is not only a question of one life of repression, it is a question of millions of lives of repression.

'You have an unconscious; beneath it you have a collective unconscious -- Jung discovered that. Beneath that, Buddha says, you have an universal unconscious. Now if you go on digging, one single life is too small.

Gurdjieff had a quicker method. Whenever he would initiate anybody he would force him to drink as much alcohol as possible till the disciple fell on the floor and started shouting, mumbling, saying things. Then he would sit by his side and listen. What Gurdjieff was able to do within a single night Freud was not able to do within three years or even ten years, But Gurdjieff would force the disciple to drink so much alcohol that it would allow his deepest unconscious to be revealed.

When people are drunk they are far more true because they are not hiding anything. They cannot, they have no sense to hide. They are more naked.

The miserable person does not want to say that he is miserable. He smiles, he goes on pretending that everything is perfectly okay. And nothing is okay. When you ask people "How are you?" and they say "Fine!" nothing is fine. You know, they know, everybody knows, because when others ask you "How are you?" *You* say "Fine!" These are social mannerisms.

A really blissful person has nothing to hide. He is expressive, he is creative. And because

he has nothing to hide he does not have a double personality. That's why I say he is simple, he is not complicated; double personalities are complicated. And you cannot stop at having two personalities. Once you move in that direction soon you will need a third personality, then a fourth, then a fifth ... and it is that goes on ad infinitum. One lie needs another lie to protect it, and so on, so forth. Tell a single lie and you will have to tell a thousand and one lies to protect it, And in their own turn they will need another lie. You will completely forget why you started lying, what the first lie was!

But a man who is blissful has nothing to lie about, has nothing to hide, nothing to cover up. He does not need another personality -- he is simple. And he is never arrogant; he cannot be, there is no need. Why should he be arrogant? He is so blissful that he is grateful, he is not arrogant. He is not angry at the world, he is very thankful -- thankful to all.

My sannyasins have to learn how to be blissful because only through bliss will they be able to be humble, truly humble. And to be truly humble is one of the doors of god, one of the surest bridges.

[Our consciousness is a treasure chest if only we knew it, Osho told Deva Svarno.]

All that is needed is a one-hundred-and-eighty degree turn -- one has to look withinwards. We are focused on the outside, we are continuously looking at the objects. We have to learn to look withinwards.

It is not a difficult process because the process of looking is the same, just the object changes: you start turning your consciousness upon yourself. You may have seen many pictures of snakes swallowing their own tails. Those pictures are very ancient symbols of mystery schools; they represent this inner transformation. When your consciousness starts turning upon itself you become a circle, and the moment you are a circle you are no more the same old person. Your life starts having a new grace, a new beauty, a new beatitude. You become golden, you become precious. For the first time you have a contact with god, and that contact is a magical transformation. It is sheer magic and a miracle.

Enjoy the trip, don't be too fixated on the target, Osho said in conclusion.

Bliss is not a pond, it is a river. It is not static. Anything static starts stinking. Anything that forgets flowing starts dying.

Life means remaining always flowing, moving. Go on reaching for the farthest star. Enjoy the very journey -- don't be too worried about the goals. Goals are only excuses so that one can go on and on in the journey. In fact, there are no goals in life. Life is a pilgrimage, a pilgrimage to nothing, a pilgrimage to nowhere -- just a pure pilgrimage.

To understand this brings great freedom, brings great unburdening. All anxieties, all anguishes, drop; all worries disappear, evaporate, because when there is no goal you cannot fail. Failure is our idea because we believe in a goal.

For example, I can never fail because I have no goal. I can never feel frustrated because I never expect anything. If something happens, good; if nothing happens, far out! Either way it is always good.

And that is my fundamental teaching to my sannyasins: live each moment in its totality. It is not a means to some end. But in the beginning it is very difficult so I go on giving you false goals and aims. They are just toys. Sooner or later you will be able to understand that they are toys; you can go on without them. Once you start enjoying the journey itself then there is no reason for any goal. Then you don't ask for the meaning of life, life is its own meaning; it is an end unto itself.

And this is the state of total freedom.

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## The Miracle

### Chapter #8

Chapter title: None

**8 August 1980 pm in Chuang Tzu Auditorium**

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ShortTitle: DDMIRA08

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Meditation is getting out of the mind by knowing you are not it; bliss is simply knowing it. Osho talked about the two tonight.]

Man is disconnected from God because of his misery, because misery has a speciality of its own. It closes you, it closes all the doors, all the windows, all possibilities. It makes you encapsulated, it makes you an island, and one starts suffocating within oneself. One needs the wind, the rain, the sun. And just as the body needs all these things, the soul also needs God.

God is a nourishment for the soul. In bliss you become open, and the moment you are open, you are bridged. But this has been a calamity -- that religions have been teaching people to be sad, serious. To be a saint means to become incapable of laughter.

Christians say Jesus never laughed in his life -- now that is sheer stupidity! We have a better understanding about Christ than the Christians. Far more significant is the story of Zarathustra....

It is said that the first thing he did when he was born was to laugh. That's how a man of great consciousness starts his life: with laughter, with joy, with celebration. But the whole past has been dominated by sad people. Sad people very much enjoy dominating others; they have no other joy. Their only joy is in crushing other people and their freedom. Their only joy is in making more and more people joyless. They are very jealous and angry with people who are happy, who can sing and dance and rejoice.

These sad people have destroyed so much that it is almost inestimable. Nobody has done so much harm to humanity as these people -- and these are the popes, the shankaracharyas, the ayatollahs, the imams. The whole priesthood of all the religions has been against humanity.

My effort here is to create a new man, and a new man can be created only with a new vision. Only with a new vision of religiousness is the new man possible.

I teach a religion of love, laughter, celebration. This is my own experience - that you are bridged with God when you are blissful.

So I teach only bliss and bliss and nothing else.

Be blissed out and you are a sannyasin!

[Then Osho went on to point out the curious fact that it takes *courage* to be joyful.]

Misery is the way of the world. It needs no courage, it needs no rebellion, no intelligence. Simply follow the crowd and you will be miserable, simply listen to all kinds of advice that is given to you by all kinds of fools and you will be miserable. Listen to your parents and listen to your preachers and your priests and your politicians and your saints and you will be miserable. There is no doubt about it, it is guaranteed; it has never failed. Millions of people have experimented with it and inevitably misery follows. In fact you can see your own parents, they are miserable, your teachers, they are miserable, your saints, they are miserable, your politicians, they are miserable -- maybe in different ways, in different degrees, but they are *all* miserable.

The difference is only of quantity, not of quality. It is very rare to find a person who is not miserable because it is rare to find a person who has the guts to rebel against the traditional, the conventional, the social, because all the forces are in support of the conventional.

When you are rebelling against something you are alone, fighting against the whole world. But it is a tremendously beautiful adventure. Going to the moon is nothing compared to it, going to Everest is nothing compared to it. To rebel against all that is dead, unintelligent, is the greatest adventure, the greatest revolution. And it gives you a sharpness of the soul, of intelligence. In fact it creates an integrated individual in you and only in that integration do flowers of bliss blossom, bloom; you start growing. Otherwise people remain almost retarded.

The average psychological age of human beings, only twelve years. We are living in a retarded world. Even people who are eighty or ninety years old are only physically old, they have aged but psychologically they are somewhere near about twelve. Hence you can see that sometimes they forget their age and start behaving in a childish way. Give them a little more whiskey than they are accustomed to and immediately you will see they have started behaving like a stupid child. Whiskey cannot create stupidity, it has no chemical ingredients to create it. If it is already there it can expose it, that is true. It can only expose your reality, it cannot add anything to you, it cannot delete anything. It can simply help you to turn off your control, your repression.

Just insult somebody and within seconds he is no more eighty, he is twelve, and he goes through a tantrum. He forgets all about his wisdom and experience. He may repent later on, he may even ask for your forgiveness because now he comes to recapitulate the whole scene and he can see the disparity in his age, wisdom, education, and the way he behaved. That's why in all languages there is this expression 'in spite of myself'. Now I cannot see how it can happen -- how can you do anything in spite of yourself? Either you do it or you don't do it -- how can you do something which you never wanted to do? But people do and the expression *is* significant.

It says "For a moment I forgot my physical age, for a moment I slipped back into my psychological age. Later on recapitulating I thought it was not right for me to do it -- I did it in spite of myself." That is a way of saving your face.

My sannyasins have to be courageous, courageous in a passionate way, intense way, totally courageous, risking all, because unless you risk all you will not be able to know the hidden splendour of your life. When you risk all, your life for the first time opens up to its ultimate maximum.

People live at the minimum. My sannyasins have to live at the maximum. They have to live at the highest peaks of life, consciousness, love, joy.

[Happiness is the hum of being in harmony was the gist of his talk to the next sannyasin.]  
Man has three sources of energy in him.

One is the body, the other is the mind, the third is the heart. Where all these three rivers meet, merge, become one, the fourth arises. You cannot call the fourth the body, neither the mind nor the heart; hence it is simply called turiya, the fourth. It has not been given any name. And the arising of the fourth is the beginning of the sacred, the transformation, the beginning of a real life, of authentic life, of life eternal, of divine life.

These three rivers exist in everybody but they rarely meet. In fact, they oppose each other, they go in different directions. The mind pulls to one side, the heart to another, the body has its own way. They never agree.

If you watch your inner workings you will be surprised, they never agree. The body says "Stop. Don't eat any more, I am feeling too full," but the mind says, "The ice cream is so delicious -- just a little bit more..." The heart says, "This is beautiful," the mind says, "You are just stupid, you are a fool, you are mad." Whenever the heart falls in love, the mind says, "It is all blindness," and whenever the heart calculates, moves in any direction, the mind always finds faults with it. They have different worlds.

The heart's calculations are not logical, they are intuitive; it jumps from one point to another. And the mind goes through a detailed process, step by step. The mind thinks the heart is a fool and the people who live through the heart are thought by the mind to be fools. Jesus was called a fool in his life. Saint Francis was called a fool in his life, so much so that he started calling himself a fool! -- why bother others?

The heart always feels the mind is nothing but a Jew: always calculating, arithmetical, mathematical, calculating, cunning, clever; it knows nothing of simplicity, innocence, love; it is always counting money, always thinking in terms which are absolutely worldly. The heart has a deep condemnation for the mind; it looks at mind as mundane. And the mind has a deep condemnation for the heart; it looks at the heart as mad, insane, foolish, childish.

And the body has its own way, it consists on its own way. The mind thinks celibacy is good, it can prolong your life, it is religious. And the body laughs deep down, "Go on thinking that and I will show you when the time arises. I will see how long you can remain celibate. I will create so much trouble." It does create trouble and the mind has to bow down to the body. And this conflict continues, this is a triangle in which everybody is caught.

The whole process of meditation is to help all these conflicting forces meet, merge, become harmonious with each other. Then you are so full of energy, because all that energy that was wasted in unnecessary conflict becomes available to you. And it is that energy which becomes wings and takes you to the beyond.

[Then to Sarah, from Germany:]

Meditation is a jump out of the mind. It is leaving the mind behind, it is transcending the mind. And mind is all that we know. Mind is our identity; it is our ego, it is our past, our memories, it is our experiences, it is our future, our hopes, our desires, it is our religion, it is our politics. It is all that we are made of. To jump out of it is in fact to jump out of yourself.

In the beginning it almost looks impossible but it is not impossible. One can slip out of the mind just like a snake slips out of the old skin because mind is not in reality our identity. We have falsely become identified with the mind. If it were our identity then there would be no way to get out of it but it is not our identity. This is the experience of all the Buddhas, of all the awakened ones, of all those who have known, that it is just a false notion. It is as if we

are doing a mathematical problem and we are saying two plus two is five. Now this single, simple mistake will make the whole thing go wrong.

Once you know that two plus two is not five but four... Even when you were not aware, they made four; it was just that you were adding it wrongly. The identity with the mind is just like that, a mathematical error, a mistake. I don't call it a sin. You will not be punished for it in hell but you are already punished by the mistake; because of that mistake your whole life goes on going wrong. Everything goes wrong because somewhere in the foundation a mistake has been committed.

The whole purpose of sannyas is to put that fundamental mistake right: you are not the mind, you can slip out of it. And the way to slip out of it is awareness. Just watch the mind, desires, thoughts, memories, passing on the screen of the mind. It is just like a TV screen. You are an observer, a witness; you are not part of it, you are not a participant.

Keep aloof, detached. Just go on looking at it, don't get involved and slowly slowly you will be surprised that a distance is created between you and your own mind. And the mind goes on and on farther and farther away from you. One day suddenly it is not there; you are surrounded by infinite silence.

That is the moment of meditation, for the first time you have tasted meditation. And from that moment everything becomes golden, everything is a miracle. From that moment life takes on a totally new altitude. You become weightless, you become full of light, full of bliss, enriched in thousands of ways.

That is the meaning of Sarah -- a princess, and not only that but a god's princess.

It is through meditation that one achieves the kingdom of god, one becomes a prince or a princess. This treasure is inexhaustible and this treasure is such that nobody can take it away, not even death.

[Meditation is a mother; through it you are reborn. And that is the meaning of her original name, Renate, Osho told the next person.]

Meditation is synonymous with awareness. The English word 'meditation' gives a slightly wrong idea. The eastern word for it is "dhyana". Out of dhyana in China it became chana and in Japan it became Zen, but the root is dhyana. In English there is no real equivalent; the word that comes closest to it is meditation -- but something is missing in it because whenever you say meditation it gives you the idea of meditating *on* something. One immediately asks "On what to meditate?" Now that question cannot be asked about dhyana.

"Dhyana simply means a state of mind where there is nothing to meditate upon, a state of consciousness without content, a contentless consciousness. There is nothing to meditate on, nothing to contemplate, nothing to concentrate on; one simply is. One is alert, aware, but not alert and aware of something; aware of awareness, that's all, alert about alertness, that's all, alert about being. A very silent awareness -- that is the meaning of meditation. And through that silence one is reborn. That's the meaning of Renate.

"Renate" is a beautiful word.

Jesus says "Unless you are born again you shall not enter into my kingdom of god." That's exactly the meaning of Renate: born anew, reborn.

The only process needed to be reborn is awareness. Man lives in unconsciousness, that is his ordinary life. If he becomes conscious his life starts changing. When he becomes fully conscious he is no more the same person, he is reborn; he is a now person. And that's the whole purpose of sannyas, to help you to be born anew, so totally anew that there is no continuity with the past at all, a discontinuity happens.

The past disappears as if it never belonged to you or you had seen it in a dream or in a movie or you had heard somebody else telling his story to you. But you cannot relate it to yourself at all.

That moment is a moment of great freedom, of tremendous release. The past finished you are fresh, as fresh as the dewdrops in the early morning sun, as fresh as the newly-opening roses, as fresh as a child. And that freshness remains forever; it never becomes old and stale because awareness goes on giving birth every moment. It is not that you are born once and then the process is finished; awareness is a continuous process of rebirth. Each moment you die to the past then you are born anew, so each moment you remain fresh, young, alive, full of juice, full of dance, full of song.

{Society is afraid that when you drop into yourself you'll drop out of its grasp; that's why it is against meditation.,Osho explained in conclusion tonight.}

In this vast world, out of millions of people only very rarely does somebody become interested in meditation. It is not an ordinary pursuit, it is extraordinary. That it happens at all is a miracle because in fact all the vested interests are against it. Society does not want you to meditate because a meditator starts falling out of society. Because a meditator becomes capable of seeing all the stupidities of the society, all the superstitions of the society, he cannot be any more part of its nonsense.

All the religions are against meditation. Christ is not against it but Christ is not synonymous with Christianity, remember. Buddha is not against it. How can Buddha be against meditation? -- he is nothing but meditation. But Buddha is not synonymous with Buddhists. And the same is the case with all the religions. Mohammed is a meditator but not the Mohammedans. The priest will not like you to meditate; he will distract you because once a person meditates he becomes free of all priesthood. Now he has a direct line with god; he need not go after the mediators, he has no need of any mediator. He does not need the pope, he can address god directly. His letters need not go via the Vatican. And remember, any letters sent via the Vatican never reach god. No priest is capable of becoming a bridge between man and god.

Hence the real master is never a mediator between you and god. He simply shares his experience with you. At the most he is a friend. He makes you aware of what has happened to him, and then you can learn something out of it, but he is not a mediator. Hence the famous saying of Buddha to his disciples, "If you meet me on the way, kill me immediately because I should be the last person to stand between you and the truth. So if you come across me, kill me immediately, remove me immediately so that you can face the truth directly."

But a priest cannot say that, the priest has no guts to say that. He lives by his mediation; hence all mediators will be against meditation because meditation is enough. No priest is needed, no ritual is needed. Governments, states, politicians, all are against meditation because meditation makes you aware of a single humanity. Then there are no Indians, no Germans, no English, no Italians -- and the whole politics wants humanity to remain divided. That is the ancientmost rule of the politician: divide and rule.

The meditator knows no distinction between black and white. All that seems to be so childish; deciding by the colour of the skin is so foolish. An intelligent person cannot do that. Hence politicians will be against meditation, the state will be against meditation because a meditator becomes very strong in his soul; it is impossible to enslave him. He becomes an individual and he asserts his individuality. He is ready to sacrifice his life but he is never ready to compromise. No vested interest will like it.

That's why I say meditation is certainly a gift of god because the whole world is against it, yet once in a while a person becomes interested in meditation. There must be the hidden hand of god behind it. It has to be so because only god is in favour of meditation. And people who are in favour of meditation are people of god.

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## The Miracle

### Chapter #9

Chapter title: None

**9 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008095

ShortTitle: DDMIRA09

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Become like a child in the care of the cosmos. That's Osho's vision of the religious person. Tonight he spoke again on a theme recurring throughout this month: Unless you become like small children... ]

Every child in the mother's womb is blissful. Now he has nothing there -- he is not the president of the United States, he is not the richest man of the world, he possesses no palaces -- he has nothing at all but his bliss is infinite.

The psychologists say it is the bliss of the womb that haunts man his whole life: how to regain it? We have tasted something in the mother's womb and we cannot forget it. We make every effort to forget it but somehow it lingers. It has been such a deep experience it is impossible to erase it.

But it can be again attained very easily. One just has to become like a small child and one has to think of the whole universe as a mother's womb. That's what actually a religion is supposed to do: to help you to think of the universe as the mother so there is no conflict with you and the universe, so that you can trust the universe, so you know deeply that it cares about you, that you need not be worried and need not be continuously anxious, tense, that everything is taken care of. Then suddenly there is great bliss.

Meditation only helps you to fall back in the womb of the universe.

[And to someone else he said:]

Misery is complex because it depends on many lies. The greatest lie is the ego. Ego is like the leading lie, the engine that pulls the whole train. And then there are many compartments following it: greed, anger, possessiveness, jealousy, hatred, and so on, so forth. The train is almost infinite. And this whole thing is false. It exists only in your mind, it has no reality in it. And all misery comes out of it.

But bliss is very simple. Once you drop this whole train and you become simple like a child who knows nothing of the ego, who has no ideas to dominate the whole world, who is not ambitious, who is absolutely contented with small things, collecting sea shells on the beach, and is so joyous and shouting with joy as if he has found diamonds -- that kind of

simplicity brings bliss.

Jesus says "Unless you are like small children you will not enter into my kingdom of god." That's exactly what sannyas is, that's precisely the definition of sannyas: be simple and the whole existence is yours.

[Be childlike, but not childish, god is a presence not a person, Osho said tonight.]

Once god is thought to be a person, then the whole stupidity of all the religions follows out of necessity, as a logical consequence. Then the priest will come in and the church and the whole paraphernalia. If god is a person, then of course you can have mediators, mediums, through whom you can relate to him. If god is a person, then of course you can pray to him, persuade him to do things according to you. If god is a person, you will be afraid because if he is angry then he is going to take revenge -- and he is mighty, omnipotent.

With the idea of god as a person all kinds of exploitation becomes possible. People can be oppressed, exploited, made to fear, enslaved out of fear. But if you think of god as a quality then there is no need of a priest.

You have to grow that quality in you. It is not a question of prayer any more, but of meditation.

Prayer is addressed to god, meditation is simply a process of purification, inner purification; whether god exists or not is irrelevant. Hence religions that have believed in god as a person, have never risen to real heights. Christianity, Hinduism, Mohammedanism, Judaism, are not really peaks of religious consciousness. Buddhism touched that peak; particularly in Zen it reached the highest pinnacle possible, it almost touched the impossible, because Buddhism believes not in god but in godliness. And that's my approach too.

Start your journey into sannyas with the vision of god as godliness.

And your name, Susanne, is beautiful; it means a graceful white lily. The white lily has always been thought of as a symbol of grace for two reasons. The color white has a certain beauty about it. The beauty is that the color white is not a color at all but a transcendence of all colors. It is a meeting of all the colors and a transcendence. It contains all the colors, plus -- and that plus point is its grace, its beauty. Hence it has always represented purity, innocence, virtue.

And the lily flower is one of the most humble flowers, very poor but tremendously rich at the same time. It is not as rich as a rose, not as rich as a lotus. The rose and the lotus have a richness which is more on the outside and they are proud people, very proud people. Look at a rose flower, look at a lotus -- very proud, very egoistic! The lily is humble, very humble, almost afraid to come in front of you, wants to hide somewhere -- very shy.

Jesus loved the lily very much and he talked about the lily again and again. And I love his love for the lily. He said to his disciples, "Look at the lilies in the field -- even Solomon, the great king, attired in all his glorious garments, was not as beautiful as these poor flowers of lily..." because all that Solomon was, was extrovert. The lily has an inner radiance and that radiance is possible only when somebody is like a child. The lily has that quality of the child, unpretentious.

To become a flower, a lily, is to open up to the miracle of godliness. Be humble, simple, innocent -- that's what sannyas is all about -- and you will start growing something inside you which can only be called godliness, there is no other word for it, no other word can contain it. Even 'godliness' only indicates it.

[Possibly three-quarters of those taking sannyas each night are Germans. And among them is a fair percentage of Wolf and Wolfgangs and Ulrikes and Ulrichs. Tonight, to another Wolfgang, Osho spoke again of the wolf. First he talked about the difference between pleasure, happiness and bliss.]

Pleasure is of the body, the most superficial kind of bliss, very momentary, nothing of much value, just writing on the sand -- the wind will come and all will be gone.

The second thing is happiness. It is something deeper than pleasure. It is more psychological than physiological. For example, sex is pleasure, love is happiness. Love has a new dimension to it; it is more than sex. Sex may be a part of it, may not be a part of it -- it is not necessary. Love may be just pure friendship with no sexuality involved in it -- sensuous, very sensitive, but with no sexuality involved in it. Or sexuality may be a part of it, but when love is there it transforms even sexuality and its character; it gives it a psychological depth. It is a higher phenomenon than pleasure.

Animals know only pleasure, man is capable of knowing happiness -- any man, without any meditation, is capable of knowing happiness. But bliss is a still higher phenomenon, the highest. It happens only through meditation. Unless a man passes through meditation he cannot experience bliss.

If sex is pleasure, love happiness, then prayer is bliss.

In love there is a possibility of something of sex hanging around; in prayer there is no possibility at all. Prayer has no sexual dimension to it. It has completely gone beyond the body and beyond the mind. Because it happens only when you have gone beyond the mind, meditation is needed. Meditation is the science of going beyond the mind.

To know bliss is to know all -- all that is valuable, all that is beautiful, all that is meaningful, all that is really significant. Without knowing bliss a man is just accidental, a driftwood, moving from one event to another event unconsciously.

Meditation makes you conscious. Your life becomes intrinsic, no more accidental; you move consciously. A certain sense of clarity arises out of consciousness. You know where you are going, you know who you are, you know from where you are coming. Everything is clear. Life is no more zizag, now it is very straight.

Jesus says the bridge to god is very narrow but very straight. Certainly it is narrow because only you can pass through it. You cannot even take a friend with you, it is so narrow; each individual has to go alone. But it is very straight, no zigzaggness in it, because you are moving very consciously.

Attain to bliss, only then is sannyas fulfilled.

And Wolfgang means the walk of the wolf. Germans are really strange people! (laughter) I am really surprised how they find the names! (more laughter! They find such strange names... And they must be in deep love with the wolves because so many names contain 'wolf'. Nothing is wrong with the wolf -- something is wrong with the Germans! (much laughter) The wolf is perfectly beautiful and because I love the wolf, so I have to love the Germans!

The wolf is a simple animal, very courageous, and one of the greatest quality of the wolf is its loyalty. It is absolutely committed. If the wolf loves a man he is ready to sacrifice his life. He will never hesitate, he will never look back, he will never think twice. You can rely upon the wolf.

And of course, the walk of the wolf is also very graceful. All animals walk gracefully; only man has lost that grace. All animals, without exception -- even animals like camels who

cannot walk gracefully, who are not supposed to walk gracefully, who are not meant to walk gracefully -- walk gracefully. Even centipedes with a hundred legs... Anybody can get puzzled: which leg to put down first and which to put down second, and the whole counting goes up to one hundred and by the time you reach the hundredth you may have forgotten the other legs. (laughter) But even centipedes walk very gracefully, for the simple reason that animals are total, out of their totality is their grace.

Grace is a by-product of totality. Both the animals and the Buddhas walk gracefully. Man is somewhere in between; he is no more animal and he is not yet a Buddha. He has lost something -- the totality of the animal -- and he has not yet gained the totality of a Christ or a Krishna or a Buddha, so he is a little divided, he is schizophrenic, he is in a conflict. He is always thinking of either/or, to do this or to do that. He is never decisive, and the indecisiveness brings the whole problem. When you are total there is grace. Then each small moment and each small movement is full of grace.

Be blissful and be graceful! he chuckled, then asked How long will you be here?'  
Three weeks, replied Wolfgang.

Come back again -- that's not like a German -- and come for a longer period, Osho said warmly.

[Meditation brings you the gift of a new life: you start living in the present, Osho told Dhyani Marie.]

... and because all your energies become concentrated in the present life becomes an intensity, a passionate love affair.

Rosa Luxemburg used to say that a man should live like a torch burning from both ends simultaneously. But that is possible only if you live in the present moment, with no past, with no future -- then you are afire. Your very energy, its intensity, is such that it turns into light.

Just as at one hundred degrees water evaporates, there is a certain intensity of inner energies where you and your ego evaporate. And when you are no more, god is, godliness is.

[A riddle: What's neither cold nor hot and is when you're not? Why? bliss! said Osho.]

We know what is cold and we know what is hot, but we don't know what is cool -- that is not our experience.

Our mind moves like a pendulum from the hot to the cold, from the cold to the hot; it never stops in the middle. If it stops in the middle it will experience something totally new, the cool.

Lust is hot, it is a state of fever, it is feverish; it is almost a state of insanity. And just at the opposite polarity is hate which is cold, utterly cold. One is feverishly hot, the other is deadly cold -- and the mind goes on moving between the two. You can love a person or you can hate the person. That's why friends can easily turn into enemies and enemies can turn into friends; there is not much difference.

Machiavelli was very much aware of the fact. In his great book, *The Prince*, he advises politicians "Don't say anything to a friend which you would not like to tell an enemy because the friend can become your enemy any day." And he also says "Don't say anything against the enemy which you would not like to say against a friend because the enemy can turn out to be your friend any day, then you will have to repent unnecessarily, to apologize."

Machiavelli is cunning but his insight is clear. What he is saying is true and it is our experience, everybody's experience: we move from one extreme to the other.

There are worldly people who are madly after money, power, prestige, and there are

so-called monks -- the other-worldly people -- who are madly against the world. But the madness is the same, there is no difference in their madness; their insanity is the same. The object has changed -- they are no more for the world, they are against the world -- but they are the same people, they have not changed.

My whole effort here is to give you the exact point which is in the middle of the extremes. Buddha has called his path "majjhim nakaya"; majjhim nakaya means the middle way. He used to say if you are exactly in the middle you transcend the polar opposites, then you are neither in lust nor in hate. And that state of coolness where nothing disturbs you, neither love nor hate, is the state where bliss is found, god is found, truth is found.

And just as when the pendulum of the clock stops in the middle -- if you hold the pendulum in the middle the clock stops -- in exactly the same way: if you stop your mind in the middle, mind disappears and time disappears too. You suddenly enter into eternity. And that is the world of god, the world of the immortals.

[And who doesn't want to be part of *that*? We're all after bliss, whether we know it or not, Osho went on to say.]

Those who are not religious, they are seeking bliss; those who are atheists, they are also seeking bliss. Animals, birds, trees, all that is, is groping, trying to find something that can make life a rejoicing. Hence I call bliss the ultimate truth.

My sannyasins are not worried about god, not worried about heaven or hell, not worried about sin or virtue; their only concern is how to be more blissful. But once you are blissful many things start happening of their own accord. If you are blissful you become virtuous without any effort. A blissful person cannot harm anybody.

If you are blissful you cannot lie. A man who has reached to the ultimate truth, how can he lie for what? There is nothing for him to lie for. A man who has known truth is no more interested in ordinary worldly pursuits; he has known something higher than money can give, power can give, prestige can give. His whole life goes through a miraculous change.

Entering into sannyas is entering into that world of miracles. The secret key that opens the world of miracles is blissfulness. Be of great cheer, let your heart sing and let your body dance and let your life become more and more a celebration.

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## The Miracle

### Chapter #10

Chapter title: None

**10 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008105

ShortTitle: DDMIRA10

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Loving, murmured Hetal, an Indian woman, when Osho wanted to know the meaning of her name.

Loving he repeated. And from what language does it come?

Gujurati, she said shyly.

Gujurati? Mm mm. Then it is good. And he showed her the sheet of paper on which he'd written: Ma Anand Hetal.]

Anand means bliss. Hetal means loving. These are the two qualities which are like two aspects of the same coin. Sannyas has to be a meeting of these two. One has to be loving to others because love basically needs the other; it is a sharing, it is addressed to the other. The other may be a man, a woman, a tree, a star, a rock, but somewhere the other is bound to be present. Love is a relatedness.

Blissfulness is not a relatedness. It needs nobody, one can be blissful alone. In fact it is easier to be blissful alone than to be together.

My sannyasins have to be capable of both. When they are alone they have to be blissful and when they are together they have to be loving. The energy that becomes bliss when you are alone is the same energy that becomes love when you are together.

In the past people divided these two energies. The people who thought that they wanted to be blissful escaped from the world because the world was an opportunity for love. So they went to the Himalayas, to the monasteries; they renounced the world, afraid of love. That was not a very courageous bliss, that was very cowardly.

In the past sannyas was very cowardly. I am making sannyas courageous, life-affirming. My sannyas is not renunciation, it is rejoicing. Because in the past the people who wanted to be blissful and peaceful saw the difficulty -- that if they were with somebody else their peace was disturbed, their bliss was disturbed; they had to compromise with the other, they had to think of the other, they had to consider the others they couldn't be as free as they were when they escaped into solitude.

When you are alone you can be blissful but your bliss will have something very cold in it. It won't be really alive, it won't be breathing, it won't be warm. And a bliss which is cold, ice

cold, is not worthwhile. Hence *my* approach is to experience bliss but not at the cost of love because it is love that keeps your inner being warm. Experience love but not at the cost of bliss either because it is bliss that keeps your love cool. If love is not cool it becomes feverish, it becomes insane; if bliss is not warm it becomes dead. We have tried these two things in the past and we have utterly failed.

My sannyas is a new beginning, beginning from-ABC. I am trying to do the impossible, to do that which has never even been tried. And I am tremendously happy that it is succeeding, that I can see in thousands of peoples' lives both flowers blossoming together in a deep relatedness, in a deep co-existence.

And when love is blissful and bliss is loveful then there is nothing lacking in your life -- you have come home. You can call that home paradise, god, nirvana -- any word will do, but that is the ultimate goal.

[Henk from Holland became Dhyan Apurvo. Meditation is a unique experience, Osho explained to him.]

All other experiences in life are ordinary compared to it because millions of people go through the same experiences; there is nothing special in them. But meditation is the choice of very few intelligent people -- very few; they can be counted on one's fingers. It is the ultimate venture into the unknown, the unexplored, and it really brings unique experiences.

For example, it brings you the experience that not the body, so clearly, so solidly, so categorically, that even if the whole world denies it, it cannot make any difference: you know from your innermost core you are not the body. It brings you the experience that you are not the mind either. And the moment you know you are neither the body nor the mind, suddenly a door opens. You have never been born and you are never going to die because only that which is born can die.

The body was born, the mind was born -- they will die -- but you were before your birth and you will be after your death. Once this reality is revealed to you all fears and all miseries disappear. You become part of eternity. Only one thing remains and that is pure consciousness. And pure consciousness is nothing but godliness.

Hence I say meditation is the key to the world of the miraculous, to the world of the unbelievable. And it is a very simple key, it is not very complicated. Once you decide that you want to explore this world you can learn the art very easily. In a single word it is nothing but awareness of your body-mind activities, a watchfulness, keeping a constant watch on what your body is doing, what your mind is doing -- without any judgment, without any evaluation. Slowly slowly the body goes farther and farther away and the mind goes farther and farther away and soon you are left in absolute emptiness.

That emptiness is freedom, ultimate freedom -- and there is nothing more precious than that.

[His name, Kiyota, is a beautiful one, Osho told a Japanese sannyasin. It means emptiness -- which is exactly what meditation means too.]

Meditation is a state of no-mind. Mind is always full, full of what Chinese call ten thousand things -- thoughts, memories, imagination, dreams, desires, frustrations, angers, greeds, jealousies. There is no end to it; the mind is a great multitude, a crowd. And they are all shouting, they are all hankering for attention and they all want to dominate you. So there is great politics in the mind, mind is a very political phenomenon. All desires are fighting with each other because you cannot fulfil all desires; you have to choose.

If you want power you cannot want money; if you want money you may not be able to attain power. If you want fame then you cannot enjoy a relaxed life; if you want to enjoy a relaxed life then forget about fame. Each desire has its antagonistic desire and they are all there, altogether, simultaneously. And then there are memories, hangovers of the past...

Each thing that has remained incomplete in the past goes on hankering to be completed, it goes on goading you "Complete me!" It is something like a natural law that nothing wants to remain incomplete.

Try it. Just say half a statement and don't say the other half and you will be in trouble; the other half will insist "Say me too, let the statement be complete." Do half of anything and the other half will hang around you waiting for an opportunity to jump upon you, to force you to fulfil it.

The past follows you like a ghost and there are many ghosts. And as the past grows bigger every day you are followed by a long line of ghosts. And the future is there and you have great dreams to fulfil. Mind is full of all these things. In fact it is a miracle how such a small mind can contain so many people.

To take a jump out of the mind means to enter emptiness. Mind is a crowd, meditation is absolute solitude. It is pure emptiness, nothingness, as if there is nothing left, only a subtle sense of being. That too is not a thought, just a vague fragrance of being; one simply is. One knows not anything else -- who one is, what one wants to do, from where one comes. Nothing is there; this moment is all, now and here is all. One is tremendously contented in that emptiness, and because there is contentment the emptiness is not negative.

In western languages there is no positive idea of emptiness. They have never reached that peak of meditation. Their meditation was never really meditative, it remained more or less prayer. Prayer is a very childish form of meditation; meditation is a very mature form of prayer. And the ultimate maturity has been achieved in the East.

So in western languages particularly there is no positive word for emptiness. Emptiness means nothingness, nothingness also means nothingness -- there is no positive sense in it. But in eastern languages -- in Indian, Chinese, Japanese, Korean -- there is a totally different dimension of emptiness. It is emptiness in the sense that the crowd of the mind is dispersed. But it is not emptiness in a negative sense; it is full of joy, full of peace, full of silence, full of serenity, full of contentment. Empty in one sense, full in another sense. It is a very full emptiness.

It is a beautiful name... try to make it a reality!

[Man can be a sprouting seed or a useless weed. But without meditation he remains just a maybe. Osho said to the next sannyasin:]

Much is possible but it has to be *made* possible. All that is needed to make it possible is available but one has to work consciously on it. It is like you have plenty of land and plenty of seeds and plenty of water and sun, but you never sow the seeds in the field. Flowers won't come and your land will remain desert, Grass will grow, weeds will grow. That is one of the most important things to remember, that all that is useless grows on its own and that which is significant has to be worked out.

To achieve the significant is an uphill task. If you don't do anything weeds will grow; they will fill the whole ground, they will fill your whole being. But then you cannot hope for roses and that was the promise. Everybody comes as a great promise but very few people fulfil the promises. They come empty-handed and they go empty-handed. It is a shame.

But my sannyasins have to go totally fulfilled. They have to actualise the promise that

their life contains. They have to become that for which they are meant, they have to fulfil their destiny.

[But make the fulfilling a full-of-fun-thing, he added.]

Meditation is not a serious phenomenon. It is a song, a dance, a celebration. Don't take meditation religiously, take it playfully. To take it religiously is to miss the whole point. It is religion but don't take it religiously. It has to be taken as fun 0.. just like children making sandcastles, with no particular goal in view, just enjoying the very activity itself.

Meditation is not a means to any end, an end unto itself. Love it, enjoy it and don't ask for any results. Results come but don't ask for them, then they come sooner. Tremendous consequences are there, consequences that will transform your whole life, but you need not bother about them.

Meditation should not be done with any motive. In life there must be a few things which you do without any motive -- unless your life is just a marketplace, then everything is a commodity. Meditation is not a commodity.

And if one starts playfully a great song arises in the heart of its own accord and you start feeling a dance arise in you that you have never felt before. For the first time you feel a new heartbeat, a new wonder, a new awe. That wonder, that awe, gives you the first glimpse of god. And the song and the dance and the celebration -- that's what prayer is.

Prayer is the fragrance of meditation. Those who have not known meditation have not known prayer either. What they call prayer is a plastic phenomenon.

[God resides in love-filled eyes, Osho told Emanuele from Italy.]

Except for love, there is no proof for God. Those who have loved tremendously have known what God is all about. Only the lovers -- because the mysteries of life open up only to the lovers, not to the logicians.

Logicians go on running in circles, about and about. The meaning of the word 'about' is around; they think about God, they think about truth, they think about love, they think about life -- that means they go on around and around. They never live, they never love, they never experience reality. God never becomes a reality to them.

It is not surprising that all the logicians of the world sooner or later become convinced that God does not exist. In fact if a logician does not come to this conclusion he is dishonest. That is the natural outcome of logic; logic cannot come to any other conclusion. If it comes to any other conclusion that means the man has been insincere. He has not followed even his logic totally, he has deceived himself.

I respect logicians more than theologians because logicians are at least sincere people. Friedrich Nietzsche was a logician -- he said, "God is dead and man is free." Of course his own statement was such a shock to him that he went mad. But I respect that man; he risked madness but he was sincere.

Of course what he said is wrong -- God is and very alive because life itself is God -- but Nietzsche was sincere and he risked even his sanity for his sincerity. Hence I have tremendous respect for the man, pity and respect both. I feel sorry for the man -- such a sincere soul could not become a Buddha. He had all the potential of becoming a Buddha, of becoming a Christ, but he got entangled in the intricacies of logic and he lost the world of love.

Theologians are very insincere people. Thomas Aquinas is very insincere and dishonest because he tries to prove God through logic, he tries to give logical arguments for God. The

very effort shows the man is not honest; he is trying to befool others and is trying to befool himself too.

Logic can come to only one conclusion, that there is no God. And love can come to only one conclusion, that there is nothing but God. Now it is your choice: you can choose logic and a life without God... And remember, a life without God means a life without poetry, without music, without meaning, without bliss. A life without God is not really life; one only vegetates.

But the choice is everybody's. You can choose love, then God is with you; as you go deeper into love, you go deeper into God. Jesus says God is love. I would like to improve upon Jesus because two thousand years have passed and his statement can be improved. I don't say God is love, I say love is God.

When you make God the first thing the question arises: how to believe? If you say God is love then the first thing is to believe in God, and all beliefs are superstitious. No belief is possible for a real seeker of truth.

The man who wants to know cannot believe, he cannot afford to believe; he has to remain open. He cannot believe, he cannot disbelieve; he can simply say "I don't know. I will search, I will put all my energies into the search, I will go as far as it is humanly possible. Unless I know I cannot say whether God is or is not."

Hence I say it is better to change the statement now, the time has come: Love is God. Love need not be believed in -- you can experience it. It is humanly possible. You not go to any church, you need not believe in any theology, you need not go into great philosophical contemplation -- love is a natural phenomenon. But love becomes the jumping board into the unknown, into the unfathomable, into God.

[Love is natural, yet so few of us have got the hang of it, Osho told the last sannyasin.]

It is very difficult to find a man or a woman who is not desirous of love, but at the same time it is also difficult to find a person who has really loved. It is a very ironical situation: everybody wants to love, everybody wants to be loved, but love is a rare flower. It happens very rarely for the simple reason that love needs great courage. So people want love, they want to love and be loved but they don't have the essential courage to go into it.

It is like a coward who wants to swim in the ocean and remains sitting on the bank only thinking about it, dreaming about it, reading books about it, talking about it.

An old man went to the doctor and the doctor said "Your physical situation is not good. You will have to cut your sex life to half." The old man said "Which half? -- talking about it or thinking about it." That's what people are doing: talking, thinking...

About love more is written than about anything else. In fact more is written about love than about god. So much poetry, so many songs, so many fictions, novels, stories -- they all are concerned with the phenomenon of love. Why is humanity so much obsessed with love? Films, television, radio, magazines, literature -- all are concerned about love. It seems as if man is tremendously interested in love.

It is true, he is interested in love, but one is there: all those things are substitutes; he has not been able to experience it. He needs false substitutes. He goes to a movie, sees somebody else in the act of love, becomes in a vicarious way a participant in it, forgets that he is just a spectator, becomes part of the story and enjoys it, he becomes identified with certain characters. Reading a novel he becomes part of the novel; reciting beautiful poetry or song he thinks as if he is talking about his own experience. These are poor substitutes for the real experience.

If man really goes into love all this nonsense will disappear from the earth. Always remember, only hungry people think about food, naked people think about clothes, people who don't have any roofs think about houses, naturally. We only think about things which we don't have, we don't think about things we have.

If we look at the whole past love seems to be the one thing we have thought more about than anything else. That means something is missing. And the reason is that nobody has been able to figure out clearly that love needs courage. It is not just your desires and dreams that can make you a lover, it needs guts to be a lover. And why does it need guts? -- because love demands one of the greatest things in life and that is surrender of the ego.

Unless you surrender the ego love is not possible. And that is not only true about love, that is true about god too, that is true about sannyas too, about discipleship too. In fact all that is great in life happens only when you are courageous enough to put the ego aside, when you can stand in your total nakedness, hiding nothing, being nothing being nobody.

Then miracles start happening. Then love comes in, rushes in, fills you, and starts overflowing from you. And ultimately love itself becomes your experience of god, your experience of truth. Love contains the greatest truth there is.

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## The Miracle

### Chapter #11

Chapter title: None

**11 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008115

ShortTitle: DDMIRA11

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[ To be a lover or to be a meditator is easy enough; it's a little trickier when you try to combine the two. But that's what Osho envisages for us, he told Prem Dhyani tonight.]

It is the challenge and a challenge worth accepting because only through that challenge does one grow.

Growth is an uphill task and this is the greatest challenge, this is the Everest, the highest climb -- dangerous, hazardous, but the more dangerous it is the more enchanting, the more intriguing, the more interesting it is. The more dangerous it is, the more adventure it contains.

It is easy to love without meditation because then love is very ordinary, it is biological. Nothing is required from you as a conscious being -- just the chemistry of your body works and you follow the chemistry of the body. It is a chemical phenomenon, it is hormonal. All animals love and man can also love in the same way. Millions of people do love in the same way -- they reproduce. When one man falls in love with a woman it is nothing much. People think something great is happening -- it is all chemicals, nothing much. Just give him an injection of a few other hormones and the love will disappear. Just take away a few hormones from the woman and the whole story is finished!

But man does not want to see the truth so rather than seeing the truth he fabricates great poetry around it. He says this is something great, something from the beyond; I have not done it, it has happened. But it has happened because of chemistry, not because some god is behind it.

God cannot be so foolish as to manage so many stupid love affairs and marriages and divorces; I can't think of such a stupid god. But chemistry is stupid, chemistry has no intelligence in it.

Ordinary love is a chemical phenomenon. It is easy, very easy. And meditation alone is also very easy, in fact very safe, far safer than love, because in love the other gets involved and there is always trouble. Two persons, however attractive they are to each other, are bound to clash. In fact they are attracted to each other because they are opposite poles, just like negative and positive poles of electricity.

Their very attraction is based on opposition. The farther away they are, the more they feel

attracted. But to meet a woman, or a man once in a while, on the beach, in the mountains, in a moviehouse, is one thing; to live with the same man or woman for twenty -- four hours a day, year in, year out, is a totally different phenomenon.

Then the opposition erupts every moment. It starts even before breakfast, it doesn't even wait for breakfast; in fact breakfast is the right time for it to start. And then it continues to the very end. When you fall asleep, then too it lingers in your dreams: the wife goes on chasing you, the husband goes on chasing you... So people become fed up with such love sooner or later and they start thinking of enjoying their own space.

I receive letters here every day from people who want to enjoy their own space and then within a few days they say that they are fed up with being alone and they want some relationship.'

There is a ripple of laughter through the group.

It is like a wheel, it goes on and on. And people are so unconscious, they can't see that one day they want their own space, another day they feel empty and they want somebody else to share their space, and after a day, again the same game: they want their own space. And this goes on and on!

It is good that Christianity, Judaism and Mohammedanism believe in only one life. Just think of the Buddhists and the Jainas -- they believe in eighty -- four million lives! It needs some guts... even to think of eighty-four million lives. Then how many million love affairs...? And it is certainly a miracle that we have survived and still the wheel is moving. People go on calling it a merry -- go-round, I call it a sorry-go-round!

Both are easy: you become fed up with love, you start meditating; you become fed up with meditation you start moving with somebody -- both are easy. But the real thing is to have a synthesis, to be capable of being alone and at the same time to be capable of sharing your joy, your energies, with somebody.

This synthesis transforms the quality of both love and meditation: meditation becomes more alive, love becomes more conscious. Love becomes more and more free from chemistry, and meditation becomes more and more free from loneliness. Meditation becomes more and more aloneness, solitude -- a beautiful space, not negative, not empty, but very full, so full that you really don't need any love affair, so full that you can live alone for millions of lives -- no problem. And love becomes so conscious, so alert, that it can drop all the stupid things which make it miserable.

And this is my vision for my sannyasins: a meditative loving quality, a loving meditative quality. Be great lovers and be great meditators simultaneously. Don't choose between the two. Choose both and you will attain to a great enriched integrated being.

How long will you be here? he asks.

As long as possible, Dhyan Prem replies.

That's good. Then go through the sorry-go-round!

Bliss is the turn-on of turning in, Osho named Maria Anand Svabhav, bliss, self-nature, as a reminder of that. He said:

Bliss is not something which is outside you, not something there, far away, not something that you have to journey to. Bliss is something inside you, it is already the case. You have not to go anywhere, you have to stop going and suddenly you will find it. One finds it not by running but by stopping.

And sannyas means the art of stopping the constantly running mind, the constantly desiring mind. The mind is always occupied with many places except the one place where

you are, except for the now and the here the mind runs all over the world -- and that is the place, the space, where bliss is, so mind remains miserable. Mind means misery, it is synonymous with misery.

Bliss is a state of no-mind, it is synonymous with no-mind. You simply stop desiring, you stop thinking of the future, you stop being ambitious, you stop thinking of there, you relax here and now within yourself. You go on relaxing deep within yourself.

When you reach to the very center of your being beyond which there is nowhere to go, suddenly an explosion happens like a volcano erupting. You become a fully opened lotus.

(And until he flowers man feels like a misfit, Osho went on to say to Deva Barbara.)

Man is a stranger on the earth. He is here but he does not belong. He tries in every way to make a home, to create relationships, but everything fails. He remains homeless unless he starts looking inwards, because there is his real home. And the inner transcends the earth, the inner is not part of the earth. It is here and it is not here.

Once we know who we are in our inner world then this feeling of being a stranger disappears. You have found your home, your universe; you have found god.

Unless that happens every effort is bound to fail. All our love relationships fail, without exception; that there is any exception is just our hope. All power fails. One can have all the riches of the world and yet one remains poor. One can possess the whole world yet deep down one knows one is empty, hollow and there is no meaning in life.

It is impossible to throw away this feeling of meaninglessness, impossible to become attuned to the outside world unless you have become attuned to the inner. Once you are attuned to the inner a miracle happens: the outer is no more outer, it becomes just an extension of the inner.

Once you have seen your centre, your circumference becomes a part of it, an essential part of it. Then one lives in the world and yet the world is not in one, one lives in the world yet remains untouched by it. And that's the whole art of sannyas, to be in the world and yet not of it. I call it the greatest miracle.

[Prayer has a perfume that even others can catch a whiff of. But real prayer is scented in meditation, Osho ordained tonight.]

A prayer without meditation is false because it depends on beliefs; you have to believe in a god you know not. And how can you really pray to a god you know not? You can deceive others and yourself, but prayer cannot arise out of belief; that would be basically dishonest. And if even prayer is dishonest, what can be honest in life?

But there are millions of people in the world who know nothing of meditation and still go on praying. They are carrying plastic flowers believing that they are real roses. Hence they go on praying but their life has no fragrance of prayer. On the contrary their life stinks of all kinds of jealousies, hatreds, violence, greediness. There seems to be no fragrance at all.

My own observation is that a real religion begins in meditation. Meditation means a state of thoughtless silence. And when you are absolutely silent with no thought disturbing your silence, stirring it, the joy of such a silence is so tremendous that you are bound to thank the universe. It is impossible not to, it is impossible not to feel grateful. It is not a question of belief any more; you know the bliss, you have experienced the silence, the music of it, and out of that music your heart is full of prayerfulness: you bow down to existence.

You can call it god, you can call it truth, you may not call it by any name -- the real thing

is not the object, the real thing is the subjective feeling of gratefulness. That is prayer, and out of such prayer is the possibility of great fragrance happening in your life. It will not only be experienced by you, it will be experienced by others too.

When real blessing happens you become a blessing to the world. That's the only proof that it has happened. When you are joyous you cannot contain it; joy is uncontainable. Misery is containable because misery is always limited. Even the misery people call unbearable is not unbearable; they are already bearing it! They call it unbearable but that is sheer nonsense.

No misery is unbearable but every bliss is unbearable, it is too much! The dance is so much, the song is so much, the joy is so much, one wants to burst forth, one wants to shout from the housetops, one wants to share. That's how Buddha shared his joy for forty-two years. Jesus was prevented from sharing his joy very early on but still even in those three years... his work lasted only three years, from the thirtieth to the thirty-third year of his life, but even in those three years he shared something so tremendously valuable that without him we could not conceive of humanity.

Just delete the single name of Jesus and almost the whole edifice of humanity falls down. A single man who was allowed to share his joy for three years has made humanity tremendously rich.

Meditate so that prayer can happen. And the only proof that the prayer has happened is that you will experience the fragrance and others will experience the fragrance of it. You will radiate it. You will *be* it and whatsoever you touch will start dancing with joy. Even dust is transformed into gold by the touch of a man who knows what prayer is.

Prayer is sheer magic -- but it comes only out of meditation, never otherwise. Hence here my insistence is on meditation, not on prayer, because I know prayer is inevitable. If meditation happens prayer is inevitable; if prayer is there fragrance is a natural consequence.

So I don't teach prayer, I don't teach service to humanity, because I know that meditation is all that is needed. Once meditation is there everything follows in its own time, in the right time. Prayer comes and out of prayer service to humanity -- that's its fragrance.

[Name and fame are props for your ego but rocks on your essence. If you're bright you don't have to waste your life before you realise it, Osho told a Dutchman, Veet Ruud.]

We are taught from our very childhood to make a name in the world, to become famous, wellknown, successful, a prime minister or a president, a Nobel prize winner -- but somebody special, somebody. Every child is poisoned with the idea of being somebody and the reality is that we are nobodies. And the reality is tremendously beautiful! Just to be a nobody brings such joy and such ecstasy that one cannot even imagine it. Fame brings nothing. It is a very stupid game, very childish and immature.

I was reading a memoir about Somerset Maugham. He loved his nephew very much and they were very intimate friends. When Maugham had become very old his nephew came to see him. Maugham had purchased a very beautiful palace with a very big garden and lake and antique furniture and a big library. The old man had at least ten servants -- he was alone -- and he was rich and world-famous.

One day his nephew saw him sitting in the garden very sad and he asked "Why are you looking so sad?" Maugham said "I always feel sad when I look at the palace, the garden, the lake -- I always feel sad: all this I have attained, but for what? I wasted my whole life. Soon I will die. Death is not very far away -- I can hear the knock on the door. I am getting older, weaker, every day. It is only a question of days or, at the most, months." And in fact he died within two or three weeks.

He said "I am always worried -- I will not be able to take with me anything out of all my possessions and I wasted my whole life for them. So my life has gone down the drain. All these possessions and I cannot carry a single thing with me, so what is the point of it all? That makes me sad..."

All famous people have felt it. If they are intelligent they feel it sooner, if they are mediocre they feel it a little later, if they are utterly stupid they may not feel it at all -- it all depends on how much intelligence they have. A really intelligent person need not become famous to feel it; he can see the whole thing is stupid.

And that is the only requirement for being a sannyasin: be intelligent and see clearly -- because all the time that is wasted is wasted forever, you cannot reclaim it. So see clearly and put your energies in a certain direction in which you see that something can be really achieved. And my definition of real achievement is that which cannot be taken away by death. Anything else that can be taken away by death is not a real achievement but only a pseudo achievement, toys to play with

Become a nobody from this moment and enjoy your nobodiness and the freedom that it brings. Become anonymous and see the joy! -- there is no worry, no anxiety. Because there is no ego you don't feel hurt. Nothing can hurt you. Somebody can insult you and you can stand there watching and enjoying it because there is nobody inside you to feel the hurt, there is nobody to be wounded. You can enjoy and laugh.

The day a man can enjoy and laugh while he is being insulted he has really attained something, he has become part of eternity. He has entered into the world of the immortals.

[To another Wolfgang Osho talked man's state of disgrace.]

Man has become awkward for the simple reason that he has become self-conscious; self-consciousness is very destructive to grace. That's why if you are talking to a friend you talk gracefully, but if you are talking to a great audience, if thousands of people are listening to you, you lose all grace. You become awkward, you start perspiring, you start trembling, you forget everything.

In fact it is said that the mind starts working the moment you are born, up to the moment you die, except in those few rare moments when you face an audience. In those moments it stops working; suddenly a gap arises. And the more prepared you are, the more is the possibility of a gap, because the very preparation shows that you are afraid, that you are trying to cover up, pretend.

What happens to actors on stage? Why do they lose grace? The same person is so graceful talking to his friends. Nothing has changed, it is the same, he can talk in the same way. But now he starts forgetting, he starts saying things which are not supposed to be said and everything becomes clumsy.

Wild animals are graceful because they are not self-conscious. All animals are graceful because they are not performing, they are simply living their lives. They are not worried how they look. It is only man who is worried about how he looks, how he is appearing to others, whether they are appreciating him or not. All these worries destroy his grace. And bliss happens only in a state of grace.

The second thing that the wolf represents is loyalty. It is a loyal friend. You can trust it, you can rely upon it, it never deceives, never cheats. Its devotion is total, its commitment categorical. It will die but it will not deceive. And these are the qualities of a sannyasin too: gracefulness, loyalty, love, trust, commitment.

If these things are there bliss is not far away. Bliss is bound to happen, it is inevitable.

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## The Miracle

### Chapter #12

Chapter title: None

**12 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008125

ShortTitle: DDMIRA12

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

All you need is love, Osho told us tonight.

Love is the flower of consciousness. A consciousness without love is like a desert, a barren land where nothing grows, not even grass. The moment you sow the seeds of love your consciousness becomes a garden -- thousands of roses and great fragrance naturally arise out of it. And only that fragrance fulfils man's life. It makes one feel meaningful, significant, it makes one feel worthy of existence, it makes one feel worthy of being offered to god.

My whole message is love and love and all else follows of its own accord.'

[Then he turned to Bernd from Germany and told him why he named him Premhari.]

Jesus says god is love. It was a tremendous leap; he left Moses far behind. The god of Moses is very primitive. The god of Moses says "I am a very jealous god. Those who go against my will have to suffer eternally. He is very revengeful. He says "I am so jealous that he cannot tolerate any other gods, I am the only god. Worship me! If you worship somebody else you cannot be forgiven. The god of Moses is a very non-forgiving god. The idea is primitive, it is bound to be so. Moses was a pioneer. he was just breaking the ice.

Jesus took a quantum leap. Three thousand years after Moses he said god is love. He had to be crucified because he was sabotaging the whole Jewish religion. To make god love means to destroy the whole old idea, and the whole Judaic religion depended on it.

Through a single statement Jesus brought a transformation and since then the idea of god has never been the same. Now even Jews feel a little embarrassed to talk about their god; even they have started talking about the god of Jesus as if they had always believed god to be love, compassion.

If you read Martin Buber then whatsoever he says about god is not truly Jewish. It is Christian camouflaged in Jewish terminology. And he could not deceive the Jews; the Jews thought him a traitor. Christians praised him very much -- he was loved all over the world -- but by the Christians, remember, not by the Jews.

He remained a Jew his whole life but he wanted Jesus to be absorbed back, he should not

be rejected; that they should feel apologetic that they crucified him, that they should apologise and take him back. This looked like a very destructive idea to the Jews, and they condemned Martin Buber as a traitor. But I would agree with the Jews that Martin Buber was doing something non-Jewish. If he wanted to change the idea of god he should have done it openly rather than in an indirect way.

Now two thousand years have passed since Jesus and humanity needs a quantum leap again. It is just a slight change: Jesus says god is love, I say love is god. That miracle is possible. When you say god is love you make god more important than love. God may be many more things too, love may be only one aspect. God can be wise, god can be omnipotent, god can be omniscient, god can be omnipresent. God can be thousands of other things; out of those thousands of qualities. Love is only one quality.

But my experience is totally different -- love is god; god is secondary, love is primary. In fact godliness is only one of the aspects of love, not vice versa. We can even drop the idea of god and nothing is lost. If one loves, that's enough, because love automatically brings a quality of godliness to your being, something of the beyond and the divine. That is the meaning of your name: love is god.

And it is time that we took a step further than Jesus. Two thousand years is enough! And if Jesus can take a step ahead of Moses, we should take a step ahead of Jesus. In fact by taking that step we are respecting Jesus because we are doing the same thing that he did.

Of course Christians will be angry -- that is natural. Jews were angry with Jesus, Christians will be angry with me. Now there are articles and books written against me saying that my idea of Christ is not a Christian idea. But I have never said that it is a Christian idea. I don't belong to any religion, I am an absolutely free man. Whatsoever I say I say on my own authority, not on any traditional, conventional authority. What I say is my total responsibility; I don't shirk my responsibility. I will not say I say it because it is in the Bible or it is in the Old Testament or it is in the Koran or it is in the Gita; I say it because it is in my heart, and except for that nothing is decisive.

And this is my message to my sannyasins too: live according to your heart, live according to your love, let love be your light and you will never go wrong.

[Which is just the way Saint Augustine saw it too, Osho went on to point out.]

Saint Augustine was once asked "Can you tell us in a single word the whole essence of religion?" Augustine was at a loss, for a moment he could not find what to say in a single word. He closed his eyes and meditated, then he said "If you insist on a single word then except love there is no other word that can contain the whole essence of religion. Love and then whatsoever you do is right. Love and you will be surprised that you are loved by the whole existence, and a thousandfold."

The moment you start loving, love starts showering on you from all sides. Life becomes just an overflow of love. That should be the only religion. There is no need for Hindus, Christians, Mohammedans, Buddhists -- we need lovers on the earth.

I would like my sannyasins to be known as lovers; not as Christians, not as Buddhists, not as Hindus, simply lovers.

[Lovers ... and poets too, he told Anand Kavito.]

Life can be a calculation. Then it is 'rose' then it is mundane, then it is arithmetic, then it is logic. But everything is dry -- no flowers, no dances, no songs. One does not live but only drags. But life can also be lived as poetry, as love, as music, as celebration. And it is our

choice, how to live it. Both alternatives are always open.

Man is born as freedom. Man is not born with a fate. If there were a fate then there would be no freedom, if there were a fate then man would be a machine. A car cannot be an aeroplane, an aeroplane cannot be a computer, a computer cannot be an oven. They have their fates, everything is determined, predetermined; they have to follow a certain programme.

But man is not born like a machine, man is born as absolute freedom. At each step he has to choose. And this is the most fundamental choice: whether to live as prose or as poetry, as logic or as love, as mathematics or as music, as matter or as consciousness, to live a mundane life or to live a sacred blissfulness.

Become aware of it and choose diligently, choose intelligently. Let your life become poetry, only then do you know what god is. God is known only by the poets, mystics, painters, singers, dancers -- and only in those moments when the painter forgets that he is a painter, only in those moments when the musician forgets that he is a musician, only in those rare space, when the dancer disappears into his dance.

Poetry is the way of my sannyasins.

[Her name, Gerda, means garden, Osho told the Austrian woman who was next in line for sannyas. By prefixing it with "anand" it became paradise.]

Paradise comes from a Persian word "firdaus". In Persian mythology firdaus is the place where god lives. An enclosed garden -- that's the literal meaning of firdaus. From firdaus comes paradise; paradise means a garden.

The garden is very significant. The whole history of humanity begins with the garden of Eden: man has been expelled from the garden and since then man has been wandering in a desertlike life. He somehow remembers the glory of that garden, those days, those timeless days, before he was expelled.

The Biblical story is not just a story, it contains a great truth. Every man feels that something is missing, that he is not where he should be, that he is not what he should be. He may not be very clear about what is missing, but this much is felt by everyone, a vague feeling that something is wrong, that "I am in the wrong place, in the wrong situation," that "I am not supposed to be like this," that "I was not meant to be like this. Something has gone wrong."

Man was expelled from the garden of god. The reason for his expulsion was that he tried to be knowledgeable, he ate the fruits of knowledge from the "Tree of Knowledge".

The moment one starts becoming knowledgeable one loses contact with one's heart -- and that is the real garden. We are carrying it within ourselves. We are not really expelled, we have simply forgotten it, we have ignored it. We have become hung up in the head, we have become too attached to knowledge. Instead of growing in being, flowering in being, we are simply collecting information -- sheerly futile information. It may help you to be an egoist but it can't help you to be blissful.

Bliss has nothing to do with the head, it is not a function of the head. Bliss is the flowering of the heart. The heart is the garden of Eden, the paradise, the firdaus. And my whole effort here is to help you in some way to enter the garden again. Even if you have to be smuggled in, it's okay, I don't bother about that -- even from the backdoor.... But once you have reached the garden, once you have tasted it again, you will be transformed.

And this much I can assure you, that god will forgive you even if you enter from the backdoor, even if you are smuggled in or you jump the fence or you bribe the guards -- whatsoever you do... I allow my sannyasins freedom to enter god's garden. It is our garden!

[We can enter the garden -- we can *be* a garden, Osho said to the next sannyasin.]

Green represents life, aliveness, freshness. It is the colour of the trees. For thousands of years the so-called religions have destroyed all greenery in man's being. They have left man almost like a dead tree no foliage, no flowers, no juice flows any more. Hence humanity seems to be so sad and bored. I want to bring a dance back to humanity. I want human beings to be rooted in the earth again so that juices can start flowing again, so that great foliage, great greenery, can happen again.

Unless one blossoms, one remains discontented. A tree is fulfilled when there are flowers, and in the same way is man fulfilled. The flowers of love, of bliss, of freedom, of intelligence, of godliness -- only these flowers can give you the sense of fulfilment. And the fulfilled person is never sad.

To me only the fulfilled person is a saint; others are only pretenders. I want my sannyasins to be saints in the real senses alive, rejoicing, singing, dancing, making life a festival.

[It's a very strange name' Osho began, showing Marlies her new name, Anama, 'because it means the nameless one.]

We are born without any name. All names are arbitrary. The rose is not a rose and the lotus is not a lotus. They don't know their names, we have imposed names on them. It is a necessity, but we should not forget the truth, that our innermost being is nameless, and so is god, absolutely nameless. You can call him God, Jehovah, Allah, Ram; millions of names all over the world have been used for god but no name is true -- it is utilitarian.

We have to fall into an inner space which is nameless, we have to forget the identity that has been given to us -- that you are this, that you are that, that you are intelligent, that you are beautiful, that you are not intelligent. We have to forget all that others have said about us, only then is there a possibility of discovering who we are. And that discovery is the goal of sannyas.

Once you know who you are life has a totally different meaning; a different beauty, a different joy follows you like a shadow. But first you have to discover the nameless space within you. And the only way to discover it is to become conscious are not what others have said about you.

So all that has been said about you, good and bad, has to be eliminated. Meditation is a process of elimination -- neither this nor that. One goes on eliminating, eliminating, just as one peels an onion: you peel one layer, another layer is there; you peel that too, another layer is there. Go on peeling the onion of your mind and then one day suddenly there is emptiness in your hands, there is no more onion left.

That is the day of great celebration. One has arrived home, one has reached the nameless. And that is the world of god, the world of truth, the world of bliss, the real world.'

[The loveliest song is the singerless one, Osho began, and then went on to explain himself.]

The song is beautiful when you are not the singer, when god is the singer, when you are just a hollow bamboo, a flute, when you simply allow god to flow through you, when you don't obstruct -- that's all. On our part all that is needed to be done is not to obstruct, not to interfere. If we can allow god to flow through us then life is such a splendour, such a glory, that one cannot think it can be improved upon. One cannot even dream that there is any

possibility of making it more ecstatic. It is impossible to imagine anything better once you are no more in the way and god is allowed to flow.

But we come in the way in many ways. We have our likes and dislikes, we have our prejudices, opinions, ideologies. We impose our ideas even on god. If god comes to a Christian in the form of Krishna he will not recognise him. Or if god comes as Christ to a Hindu, he will not recognise him.

We have a certain idea of god; he has to fit with our idea. Look at the stupidity of man! Even god has to fit with your idea.

A sannyasin has to learn to fit with god, to be in a state of let-go, to allow him.

I love Jesus, last words on the cross, "Let thy kingdom come, let *thy* will be done. That precisely defines sannyas.

[Dying to live -- that's just what meditation is, Osho reiterated tonight. Then he continued:]

To live in the present is the only way to live at all. And when you live in the present with no past dragging you backwards and no future dragging you forwards, when your total energy is concentrated in the moment, life takes on a tremendous intensity; it becomes a passionate love affair. You become aflame with your own energy, you become full of light because at a certain intensity fire becomes life, intensity becomes light.

And that's the only way to be rich, to be prosperous. All others are poor. They may have all the money of the world but they are poor people.

There are two kinds of poor people in the world -- the poor poor and the rich poor. My sannyasins don't belong to either category; they are simply rich. Whether they have anything or not, that doesn't matter. Richness has nothing to do with possessions, it has something to do with how you live, the quality of your life, the music of your life, the poetry of your life. And all these things happen only through meditation. There has never been any other way, there is none and there will never be.

[Wolfs or Wolfgang, but a bear tonight! His name, Bernar, means bear which represents resurrection, Osho told the last sannyasin.]

... hence no coward can take the step, not even a single step towards it. He wants insurance, guarantees, security, he wants evidence, proofs -- and in a way he is logical. All cowards are always logical. It is only for the courageous ones to be illogical.

Logic is very protective. It always keeps you within the bounds of the known. It never gives you any support for any rebellion. It forces you, convinces you, to be with the crowd, to be with the mob, to be with tradition, to be with convention. It tries to convince you that this is the most comfortable way to be. It makes you a sheep, not a bear.

To *be* in the real sense first one has to die. In the unreal sense, that we have become accustomed to thinking, to believing, we assume logic to be the real way. One has to die as a personality, then only is one resurrected as an individual. Individuality is only for those who are ready to do it suicide as a person. But this is risky -- one never knows....

When Jesus was crucified there was no insurance that after three days he would be resurrected. If he would not be resurrected, then what? And who knows whether he was resurrected or not? just a story to convince the cowards "Don't be afraid -- after three days you will be resurrected."

But the courageous person does not care about what happens. He knows even *dying* to the past is of tremendous beauty; whether resurrection happens or not is besides the point. If it

happens -- good; if it doesn't happen -- so what. But it is bound to happen.

When the false is dropped the true is inevitably revealed. And meditation is the process of dropping the false. All "as if's" have to be dropped so that we can know that which is. And that is resurrection, that is the beginning of a new life, the life divine.

Meditation brings rebellion in life. Rebellion against all traditions, conventions, dogmas, creeds, rebellion against the whole past, because unless you are completely clean of the past you cannot be totally herenow. And unless you are totally herenow you will never know what the true is.

Truth is never in the past, never in the future; truth is always here and now. Truth means that which is. You cannot use the word 'was' for truth or 'will be' for truth; truth is always 'is', isness is truth.

Our mind goes on moving from the past to the future. It is like a pendulum moving from one extreme to another extreme. It never stays in the middle, and the middle is the truth. From the past to the future, from the future to the past, we go on shuttling like a goods train. We never stay in the now, and the now is the nature of the existence. Existence knows only one tense, the present tense.

That is the greatest rebellion in life, to drop all the traditions and all conventions -- Christianity, Hinduism, Mohammedanism, the Koran, the Bible, the Gita -- to drop them all in toto. It needs guts, needs courage, it needs a man, not a child, it needs some integrity, some growth. And my whole work here is to help you to become more mature so that you can pass through this rebellion.

Once you have passed through this rebellion Christ is born in you, Buddha is born in you; they are different names for the same experience. But all this happens through meditation, hence sannyas revolves around the idea of meditation.

I don't give you any other thing, no character, no ordinary life style. I just tell you a simple and single thing: be meditative. In meditation is my whole philosophy of life. Out of it thousands of flowers bloom and blossom. Out of it everything that is needed comes by itself -- you need not search for it.

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## The Miracle

### Chapter #13

Chapter title: None

**13 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Praying when you don't know how to meditate is like posting a letter to someone whose name and address you don't know. That was the gist of what Osho said a couple of nights ago. There is no need to even compose a letter because god only understands silence, was the line he took tonight.]

God does not understand Sanskrit, he does not understand Hebrew, he does not understand Latin or Greek -- he does not understand any language.

On the earth there are three thousand languages and scientists say there are at least fifty thousand populated earths, so you can think how many languages.... It would be enough to drive God crazy. It is good that he decided beforehand that he would understand only silence.

To say anything to God is meaningless, it is a monologue. Of course, people like Martin Buber think prayer is a dialogue -- it is not. It is a monologue, there is no other party. You are simply talking to yourself, talking loudly, believing that there is a God who is listening. But God is not a person in the first place, there is nobody to listen.

Hence all prayers which are said are childish, foolish. Meditation is the only real prayer because it is an unsaid prayer. You don't say anything, you simply become silent. You bow down to the whole with deep gratitude, with a great thankfulness, without any words. Your whole being is prayerful.

Prayer is a prayerfulness, and it is possible only through the art of meditation. Hence I am not teaching prayer here, I am teaching meditation because prayer comes out of it in its own time. Meditation is like a flower and prayer is like a fragrance. If the flower is there fragrance is bound to come, it is inevitable that it comes. But you cannot bring a fragrance without the flower. And that's what millions of people are doing in the churches and the temples: trying to bring the fragrance without growing roses.

I am trying to grow roses here. I have chosen the color of the roses for sannyas. These are my roses and this is my garden. And fragrance has started happening, a few buds are opening. The spring is not far away!

[The proof of god lies in your love for the life he has surrounded you with. Osho was

talking to Michael from Germany.]

The deeper you love, the deeper your roots enter into god, the more you become convinced of the existence of god.

God is not an argument. There is no philosophical way to prove god, god can be disproved philosophically. There are a thousand and one arguments against him but not a single argument for him. But love is enough. All those thousands of arguments against god simply fall away like dry leaves. Once you know love you have entered the door of the divine.

My whole message is nothing but love. Love men, women, trees, birds, animals, rocks, stars. It does not matter what you love -- love! Be in love with love. That's what sannyas is all about.

[It's a paradox, this mystery called love, Osho went on to say to another sannyasin.]

Love does not want to rule but it becomes wants to conquer but it becomes a conqueror. In fact love wants to be conquered, love wants to surrender, but through surrender the miracle happens; the miracle that surrender changes into victory.

Love does not win through violence, because a victory through violence is not much of a victory; it is a forced phenomenon. The victory that comes through love is natural, spontaneous. And the other is not insulted but dignified, the other is not humiliated but respected.

When two lovers are in deep surrender both become victorious, nobody is the defeated party. This is the miracle of love: both are victorious in love. In fact when they surrender they disappear as individuals. There are not two persons any more but only one being -- one being in two souls, one being in two bodies, one being in two manifestations. And the same happens with the ultimate love I call prayer.

When you fall in love with the whole existence you become victorious but the whole is not defeated. This is the beauty of love that it makes both parties victorious.

[Nobody is really interested in god said the mystic to his newest disciple.]

Even priests are not interested in god. The very word "god" does not create anything in your heart, it does not ring any bells; it is something arbitrary, artificial. But bliss is natural -- even trees are searching for it in their own way.

In African jungles the trees grow so high -- why? The same trees don't grow so high in India or anywhere else. In African jungles they have to grow high because they want to have sunlight and the jungles are so thick that if they don't grow high they will not have any meeting with the stars and the moon and the sun. And that is their bliss, their joys to dance in the wind with the clouds.

Scientists are puzzled about a strange fact, that somehow trees sense, where, in what direction to send the roots. For example, if at its right side, five hundred yards away, there is a pipeline of which the tree cannot in any way be aware, it's roots will start moving towards the pipeline; its roots won't move in any other direction. It has some subtle sense, as if it knows instinctively where the water is.

Animals are searching for bliss in their own way, man is searching in his own way. The theists, the atheists, the believers, the non-believers -- all are seeking bliss. Hence I say bliss is the ultimate truth. If you love the word "god" you can call it god, if you love the word "nirvana" you can call it nirvana, but "satyam", the ultimate truth, is the most beautiful word.

The ultimate truth is the centre of existence, it is bliss, and everybody is moving towards

it. Those who are intelligent move consciously so that they can avoid unnecessary things, unnecessary by-paths, cul-de-sacs, so they are not worried about non-essentials; they move directly. Those who are not so intelligent, not so conscious, go zigzag; they take a long time, millions of lives even.

To be a sannyasin means a deliberate, conscious search for truth, for bliss, for god. It is a commitment, an involvement, a conscious decision that 'from this moment my life will be devoted to that which can fulfil it, which can make me contented.'

[However diligently you work on a stone you can never make a pearl of it. That's what we try to do though, Osho said.]

We go on polishing the mind in schools, colleges, universities, with the hope that we will be able to create an intelligent humanity. Our stupidity is such that for five thousand years we have been doing this and yet we have not realised the fact that humanity has not become intelligent at all. On the contrary, human beings have become more unintelligent.

In fact the uneducated person seems to be more sharp, more intelligent, than the so-called professor, the scholar, the pundit. Of course the professor knows many words and he can quote scriptures, and the uneducated person knows no information, but put them in any real situation and you will immediately see that the uneducated behaves more intelligently than the educated.

It is said of Edison that he had two cats and sometimes he had to wait for the cats to come in at night. Somebody suggested "Why don't you make a hole in the door so you can go to sleep -- whenever the cats want to they can come in and they can also go to sleep. There is no need to wait for them." He liked the idea.

The man who had suggested it was his own servant, absolutely uneducated. Two poles: Edison, the man who invented one thousand scientific gadgets -- the gramophone, the radio, the electric bulb... In fact without Edison you would be in difficulty living because all gadgets are his. And the servant was utterly uneducated.

The next day, when the servant came, he was puzzled. He asked Edison "What have you done? Why have you made two holes?" He said "But I have got *two* cats and how can two cats pass through one hole?"

The servant could not believe him: what nonsense was this?

In any real situation you will be able to see who is intelligent. The challenge has to be new otherwise the scholar will win the race. If it is something old that he knows about then he will seem to be very intelligent, but if it is something absolutely new about which he has no information he will prove less intelligent than the uninformed person.

The uninformed person has to depend on his own consciousness and the informed person depends on his memory -- that's where the difference lies. The uninformed person has not much of a mind but he has some natural quality of meditateness~.

Each child is born with it, it is our natural ingredient. It is not something that has to be learned, meditation has only to be discovered. It is hidden behind layers of mind. And the whole process of meditation is to cut through all these layers so that you can rediscover your natural intelligence. And to be naturally intelligent is to be blissful, to be naturally intelligent is to know what life is all about. In being naturally intelligent one is bound to experience godliness all around.

Mind is mediocre, all minds are mediocre -- the great minds and the small minds. They differ only in degree, degrees of mediocrity. But intelligence means a glimpse of no-mind, and all original insights have arisen out of that state of no-mind.

I call that state meditation. Meditation is the art of slipping out of the grip of the mind so that you can see existence as it is without any prejudices. Then there is great light, clarity, understanding, and to live out of that clarity, understanding, out of that light, is to live a life of celebration. That is the goal of sannyas.

How long will you be here? he asked.

Only a month, was the reply.

Then come back again, Osho smiled. And finally you have to come forever -- this is your home!

[This is your name Osho told Marco from Italy, Swami Veet Marko. Veet means going beyond, Marko means warlike.]

In the past we have praised warlike qualities very much because the whole past of humanity is nothing but wars and wars. In three thousand years we have fought five thousand wars. It is rare to find a single day when somewhere on the earth war is not going on. It seems man lives only to fight.

They say that we fight to live, but the fact seems to be just the opposites we live to fight. If there is nothing to fight we simply feel empty, unoccupied, we have nothing to do. And everybody knows the fact that whenever two countries are at war, destroying each other, both countries become very alive. People have more liveliness; their faces are more shining, their eyes seem to be clean and clear as if some dust has fallen, some boredom has disappeared.

We have been trained for thousands of years for war and now a great problem has arisen in the World: because of that training we have come to a state where total war is possible. All other wars were partial -- a little bit of destruction used to happen -- but now we are capable of destroying the whole earth totally. And not only *this* earth, we are capable of destroying seven hundred earths of this size and shape.

This state was never conceived before, this is new. Now we have to learn something new to face it. We have to drop praising warlike qualities. Instead of the soldier the sannyasin has to be praised. The soldier moans hate and the sannyasin stands for love.

Unless we create a great movement around the earth of people who love, who enjoy loving, we will not be able to survive more than twenty years. These twenty years are going to be very decisive. It has never been such a decisive time *ever*, in the whole of history. For the first time we are coming close- to a point where either we will commit a global suicide or we will enter into a new phase of humanity -- a new quantum jump.

You can see this happening everywhere. In India, particularly, it is very apparent: if two persons are walking on the street holding hands or two lovers meet on the street and embrace each other or kiss each other, that is enough to enrage the whole Indian mind. It is as if love is something ugly. But if two persons are fighting on the same street, daggers in their hands, ready to kill each other, a crowd of a thousand people will gather to watch. Nobody is there to condemn it. This is

In Indian films kissing is not allowed but murder is allowed! There is no question about murder; it seems that is very cultural and religious. Rape is allowed but not kissing! Love seems to be very dangerous to the old idea of culture, religion and man, because the old idea is rooted in hate. have always been condemned and soldiers have been praised. All around the earth you will see statues of great soldiers, memorials to the unknown soldier , but have you ever heard of any memorial for the unknown lovers? (laughter) Or have you seen any statue of two lovers in deep embrace?

What kind of idea have we evolved about human beings? Something seems to be ill and

pathological. My effort here is to change the whole pattern.

Your name, Marko, means warlike and I am adding to it a word 'veet'; now it means go beyond warlikeness and become a sannyasin. Soldiers are no more needed in the world; in fact politics are not needed in the world. It is outdated, there is no future for politics. If we want humanity to survive there is no future for politics, no future for nations, no future for races, no future for wars.

[To another Mark, Osho added 'dhyān' so he became a warrior of the inner.]

There is no need to fight with others -- it is a sheer wastage of energy. There are many things inside we have to fight against: the ego, greed, violence, ambitiousness, possessiveness, and so on, so forth. These are the real enemies -- fight with them. And the art of fighting with them is meditation.

Watch them, be aware of them, because there are a few things which simply disappear by watching. If you can be aware of your anger the anger will disappear. Try it and you will be surprised. Just watch it arising, see the cloud surrounding you, trying to pull you in, making every effort to seduce you. Just remain aloof, a watcher on the hills, far away, just a witness and you will be surprised; within minutes the cloud is gone. And when the cloud of anger goes without affecting you, you fall into such a beautiful silence which you may not have known before at all. It is the silence that follows the storm. It is really penetrating, it goes to the deepest core of your being. It is a great nourishment for the soul.

So watch the inner enemies, meditate on the inner enemies, and slowly slowly they start dying of their own accord. A moment comes when you are there and there is nothing to watch. A contentless consciousness -- that is the ultimate peak of meditation. You have won, you are victorious.

In India we have called this state the state of a jina, one who has conquered. We have called Mahavira, the Jina; Jina means one who has conquered. And we have called Siddharth Gautama, the Buddha -- one who has become fully aware. But these are two aspects of the same coin: you become aware and you become a conqueror. You can become a conqueror only if you become aware!

[Her name, Julian, means youthful, Osho told a Dutchwoman. And he prefixed it with 'Dhyān', meditation.]

Mind is always old, never young. Even the youngest mind is not young. It cannot be young because mind means the accumulated past.

Your mind consists of your past experiences -- how can it be young? It can be one day old, it can be ten years old, it can be eighty years old, but it cannot be young. Even the child who is just born has a mind, a few seconds old. By its very nature mind is old. And meditation is young, always young; hence the meditator retains a certain inner youthfulness.

Of course the body will become old. If you go into Indian temples you will be surprised: you will not see a single statue of Rama as an old man -- not that he never became old. You will not find a single statue of Krishna as old, yet he died when he was eighty-five. You will not find a single statue of Buddha as old, yet he died when he was eighty-two -- very old. Mahavira was eighty when he died and he was very ill, he suffered for six months. But not a single statue of these people as old people exists in India. This is to represent their meditateness -- because we are not concerned with Buddha's body or Mahavira's body or Krishna's body; we are concerned with their inner consciousness, and that is young.

Meditation keeps you fresh, as fresh as the dewdrops in the morning, as fresh as the new

rays of the early morning sun, as fresh as the just-opening buds of a flower. And to know this youthfulness is to know something of eternity.

Mind is old, and mind is time. Meditation is always young and timeless. To know meditation is to know the world of timelessness, deathlessness, because when something never becomes old how can it die? And when something is always old, how can it live? The mind never lives; it only pretends to live. And meditation always lives. Even when dying, a meditator knows that he is not dying; a meditator can laugh at death.

A Zen master was dying. He suddenly asked his disciples, "Tell me how to die, in what posture? Should I be lying down or sitting or standing?" They were in a sad state, feeling the misery -- the master was dying and he was not giving up his old tricks yet! At the point of death he was asking, "In what posture...?" What does it matter?

The master asked, "Have you heard of anybody dying in a sitting posture?" One man said "Yes, we have -- a few Zen masters have died in a sitting posture." The master said, "Then that is not for me because I don't want to repeat. Have you heard of anybody standing and dying?" One man said "I cannot be absolutely certain but I have heard that once in China a Zen master died standing." The master said "Then that too is cancelled. Have you heard of anybody dying standing on his head?"

Nobody had heard of it. Nobody had even thought about it! How can you die standing on your head, doing *sirshasan*, a headstand? They said, "We have never heard of it -- and this is so ridiculous, the very idea..." The master said, "Then that is good, I shall do it." He stood on his head and the disciples simply watched, they could not do anything. Now they were at a loss as to what to do. Has he died or not? They had never heard of any convention about what you have to do when a man dies on his head.

Somebody reminded them that his elder sister was a Zen nun and she lived just nearby. It would be better to call her and leave it to her. She came -- she was an enlightened woman. She came and she shouted at her brother; she said "You stupid -- is this a way to die? And does it suit an enlightened person? Behave!" And of course as she was the elder sister the Zen master laughed and came down from his headstand. The sister said, "For the whole of your life you have been doing mischief. Now at least at the time of death, don't be mischievous: lie down on the bed and die as one is supposed to die!" So he lay himself down on the bed and died!

And the sister left immediately. When her brother died she said, "Now it is finished, now you can do whatsoever you want to do. Now I am no more needed."

When you know your inner eternity, your inner immortality, death is a laughing phenomenon; you can laugh at it. Meditation makes it possible to live a life of laughter and also to die a death laughingly, celebratingly. The whole of life and death become nothing but a cosmic joke. Hence my love for jokes!

How long will you be here?

Two weeks.

Then come back again because you will have to learn how to die.

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## The Miracle

### Chapter #14

Chapter title: None

**14 August 1980 pm in Chuang Tzu Auditorium**

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ShortTitle: DDMIRA14

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Last night Osho talked about prayer as being a wordless gratitude. Tonight he explained how this was misunderstood and formalised prayers used instead.]

Whenever somebody talked about his prayerfulness he had to use words. When he tried to explain his interior feeling of what prayer was he had to use words like gratitude, thankfulness, surrender, submissiveness, let-go -- and the people who heard these words were bound to misunderstand them. They started manufacturing prayers. Beautiful poetry happened through it but it was not prayer.

Prayer is nothing but silence, pure silence. You are not saying anything to anybody; the other is absolutely absent. There is no content in your consciousness, not even a small ripple in the lake of consciousness; all is still and silent. Nothing is said; but the heart, the beat of the heart, the flow of the blood, the very grace that surrounds that silence and a tremendous feeling to bow down to the whole existence for all that it has done for us, is prayer.

Hence I don't teach prayer here. I only teach silence, because prayer is a necessary outcome of silence. It is a flowering of silence. You work to create silence and when your work is complete prayer arrives.

It is just like spring comes and the trees are full of flowers. Create silence and you have created the spring; now the flowers are not far away, they are bound to come. It is part of the ultimate law -- Ais dhammo sanantano -- these are Buddha's words. This is the law, the ultimate law, that you create silence and you will be blessed by prayer.

[Prayer can only be known in silence -- the same goes for truth, Osho went on to say.]

Man cannot think anything about god and whatsoever one thinks about god is bound to be wrong. Thinking as such is irrelevant. God cannot be reduced to an object of thought because god is not a thing, god is not an object. And god is not anything known or knowable; hence it is beyond the comprehension of the mind. To know it you have to go beyond mind. to what Dionysius calls "agnosia"; you have to come to a state of not-knowing. That's what I call silence. When there are no thoughts moving in your head there is silence.

Thoughts are like ripples, waves. They keep your mind continuously wavering. And when

the mind is wavering it cannot reflect the moon. It is like a lake full of waves the moon is there but the lake is incapable of reflecting it. Once the wave is completely silent, as if it has become a mirror, the moon is reflected in all its glory. In fact the moon reflected in the lake is far more beautiful than the real moon because the lake adds something to it, beauty, to its splendour.

And the same is true about truth. When you are absolutely silent and the truth is reflected in you it gains something. Truth becomes richer when it is reflected in the consciousness of a Bud & a. When Jesus looks at truth, truth has far more splendour. It is not only that Jesus is liberated by truth; truth is also liberated by Jesus. It is not only that Buddhas are grateful to truth; truth is also grateful to Buddhas.

In the East it is a wellknown fact that whenever a single person becomes enlightened the whole universe celebrates the occasion. It has to be so, the universe *should* celebrate it because with a single man becoming enlightened the whole universe takes a quantum leap towards the unknown.

Each Buddha has been making the diamond of truth more and more beautiful. But the whole art is being in silence, in total silence. So that is going to be your work on yourself: sitting silently, doing nothing, not even meditating. Sitting silently doing nothing spring comes and the grass grows by itself.

Enlightenment comes just like grass growing -- by itself! No effort from your side is needed. All that is needed is a complete withdrawal of all efforts, as if you are not -- that's what is meant by silence.

Sannyas is a suicide, effacing yourself completely, totally, categorically, not leaving even a small trace behind. The moment you are completely gone truth arrives, and arrives with such splendour and beauty, with such bliss and benediction, with such ecstasy, that it is impossible to imagine it.

Then he talked of pleasure and of bliss, of how the former is what people know through relationships with others, while bliss needs the climate of aloneness.

People are acquainted only with pleasure. Pleasure happens in relationship. The other is needed, the other is an absolute necessity, without the other pleasure cannot happen. Hence there is a dependence in pleasure, and because of dependence there is conflict. Nobody likes to depend on anybody. Freedom is our deepest desire, nothing is deeper than that, but for each pleasure we have to lose some freedom.

That's why couples are continuously fighting, arguing, nagging, are continuously at each other's necks, for such stupid and trivial things that if you ask them, 'Why are you fighting?' even they feel embarrassed about telling you the cause of the fight. The cause may not be anything at all; in fact the cause is just an excuse. All lovers fight for the simple reason that everybody resists the loss of freedom. But pleasure depends on the other. The other can withhold it, so you have to depend on him.

Bliss happens in solitude, it is not a question of relationship at all. It happens when you are absolutely alone, rejoicing in your aloneness. And that's the whole art of sannyas: how to rejoice in your aloneness.

It is the greatest art and the subtlest art. Nobody is born with the art. It has to be evolved, learned. It is a knack. If you don't know how to be alone you will only feel loneliness, and loneliness is not aloneness. Loneliness means you are missing the other. So people move like a pendulum between loneliness and dependence and the dependence with the other. So when they are with the other they hate, and when they are not with the other they long for the other. They are in a constant tension, a strain.

It is a wellknown fact that you cannot live with your lover and you cannot live without him or without her -- both bring their own kind of difficulties. But this happens only because we don't know how to be alone.

The man who knows how to be alone can be together with someone without being dependent. His love also takes on a new quality. It is no more dependence, it is independence. In fact it enhances his freedom. His freedom enhances his love and his love in its turn enhances his freedom.

This is my whole effort here, to help my people to learn the art of being alone so that they can enjoy themselves and they can also enjoy the world that has been given to them. I am not against the world, I am not against relationship, I am all for it, but before you can enjoy the beauty of the other, the beauty of existence, first you have to become rooted in your own being.

Bliss arises out of that rootedness, that centering, that grounding.

[To Marianne, a goldsmith from Holland, Osho spoke on sannyas as being a chance to actualise the seeds of potential within us. Then to another sannyasin he spoke on the difference between adopting the belief that love is god, and through experimenting, *knowing* love to be god.]

I am not a theologian and I don't require of my sannyasins that they believe in anything. God, heaven, hell -- there is no need to believe in anything. Just experiment with love; and I am saying experiment, I am against belief because belief means repression, a repression of a doubt. But the repressed doubt will come up again and again. In fact you cannot repress a doubt forever; you will be sitting on a volcano. It is better to be finished with it and the only way to finish it is to experiment. Experiment with love in as many ways as possible.

Just today I was reading about an old man, ninety-five years old. He was asked what was the secret of his long life and his health. He said "I feel a little embarrassed to say the truth. The truth is that I have been getting life from the trees. I hug them and suddenly subtle flows of energies start entering my body. They have kept me alive and full of juice. And my own observation is that he is right. He may not be able to prove it scientifically but sooner or later it will be proved scientifically too: if you love a tree, the tree responds, if you love a rock even the rock responds.

Experiment with love in as many ways as possible and you will become richer every day. You will find new sources and new ways to love, new objects to love. And then ultimately a moment comes when one simply sits with no object of love, simply loving -- not loving to somebody, just loving, just full of love, overflowing with love. And that is the state of enlightenment. One is fulfilled, utterly contented, one has arrived.

The feeling, the constant feeling that something is missing is, for the first time, no more there.

And that is the greatest day in one's life, when you can feel nothing is missing, nothing at all. You search and you cannot find anything missing, all is fulfilled. That man has lived life truly. Others are simply wasting it, wasting a golden opportunity.

My sannyasins are not to waste this opportunity. It has to be used to the full. We have to squeeze the juice of each and every moment to the fullest.

[Earlier in the month he spoke of god as being tao, dhamma, a law, not a person. That's how he began his talk to the next sannyasin. Then he went on to explain:]

God is not to be worshipped but to be understood -- and that is the whole difference

between the eastern and the western approach. Judaism, Christianity, Mohammedanism -- they have all taught the worship of god. It is as stupid as worshipping the law of gravitation or worshipping the theory of relativity.

The East has risen very high from the anthropocentric standpoints. In the West god remains the father, the great father, or if you are not very religious, then the big brother! But it is a childish attitude, very childish. Even Jesus used to call god "abba". Abba cannot even be translated as father, it can be translated only as "dad" or "daddy". (laughter)

I don't think that he was not aware of it but that was the language that could have been understood by the people he was living with.

Buddha never used the word "god" in his whole life. Whenever he entered a town his disciples would go around the town declaring "Please don't ask any question about god because all that is nonsense. Ask questions which are really significant, significant your life."

But Buddha talked about dhamma, the law. His greatest book is called DHAMMAPADA -- Steps into the Ultimate Law.

Once you think of god as a law your whole perspective changes. Then it is not a question of worshipping or praying or kneeling down, then it is a question of understanding. And understanding comes through meditation -- not through prayer, not through worship, not through religious rituals.

And if you understand the law, naturally you follow it, because if you follow it you are healthy, if you go against it you become unhealthy. There is nobody to punish you or reward you -- it is only a law. If you go against the law of gravitation then you will have a few fractures. Not that the law of gravitation comes and hits you, saying that "You are not a right worshipper and you don't come to the church and I will break a few of your bones..." (laughter) Nobody comes, there is no need for anybody to come, there is nobody to come, but you certainly have real fractures.

Once you know how to move according to the law of gravitation you don't have fractures. You are rewarded or punished through your own understanding or through your own foolishness. This has to be your basic starting point in sannyas. Then religion becomes very scientific, then it is not something airy-fairy, it is very solid, substantial.

I would like science and religion to come to a deep understanding of each other. And this is the only way it can happen.

[Then he called forward Luca, a student from Italy. Prefixing his original name with Prem, Osho explained that now his name meant "love is the light." And it is eternal so there is no question of any gas shortage, he joked.]

Love is your connection with the infinite sources of life. The moment you love you disappear as an individual unit, you become part of the oceanic existence. And then infinite powers are yours. Love opens the door of the divine.

And Luca also has another meaning. Begin with the first, light, and end with the last. The other meaning is the enlightened one.

If you can fill your life with the light of love then enlightenment happens. Enlightenment is nothing except a life of absolute love, unconditional love. undemanding love. unmotivated love.

[Osho added 'deva' to Terry's name and then explained how certain English words came from the same root as deva.]

The English word "divine" comes from the same root as deva; they both come from the

Sanskrit root "div". The English word "day" also comes from the same root.

"Div" means light, "deva" means full of light -- and that is the meaning of divine too. In fact the English word for Satan, "devil", is a very strange word because that too comes from the same root -- it means divine. But in a way it is right because first he was a god and then he revolted, so he is a fallen god.

Terry means soft, tender, open, loving.

Man can live in two ways. He can live a life which is enclosed from all sides, encapsulated. There are reasons why millions of people choose this kind of life -- it is safe, secure, cosy, but they are missing something far more valuable because they will miss adventure and they will miss the exploration of the truth and they will miss god and they will miss love, they will miss light. In fact they will miss all and what they will get is just a comfortable death. Their life is the life of a grave. Of course in a grave there is no danger, you cannot die again. In a grave no disease can happen -- even in Poona. (laughter) If you are in a grave no hepatitis, no amoebas, nothing! It is the safest place, but even though it is safe you have lost life.

Friedrich Nietzsche used to keep a sentence written in gold on his table. It consisted of only two words: Live dangerously. Somebody asked him "Why do you keep it there?" He said "Because the mind always wants to slip into comfort, into the familiar, even though the familiar may be miserable. The mind always likes that which it knows well, with which it is acquainted. It may not be a joy but still, you are on familiar ground. And bliss happens only when you move into the unfamiliar, when you go into the uncharted sea.

God is possible only when one learns to live the second kind of life, the open life. The first is encapsulated. That is the choice of millions. That's why they are just walking graves -- alive only in the minimal sense of being alive, in fact vegetating. They don't have souls.

Gurdjieff used to say that very few people have souls, and he was right because a soul needs a certain opportunity to grow, it needs challenges, it needs a kind of vulnerability, all the windows and doors open to the wind, to the sun, to the rain and to all unknown forces.

When one starts living dangerously one lives for the first time. And to live dangerously is to live a divine life.

Jesus lived dangerously, Buddha lived dangerously, Socrates lived dangerously, Al Hilla Mansoor lived dangerously. But these were the people who reached to the highest peak of being individuals. They came to know the Everest of consciousness.

So be open, available, fearlessly open. There is nothing to lose and everything to gain. Karl Marx ends his Communist Manifesto with the words; Proletariats of the world unite, because you have nothing to lose but your chains and the whole world to gain.

I don't agree with his Communist Manifesto, I disagree on every point, but with the last statement I agree. But to me the word "proletariat" has a totally different meaning and my meaning is far closer to truth than Karl Marx's meaning. A proletariat means one who has lost everything, who has nothing, who possesses nothing.

According to Marx the proletariat is the labourer, the peasant, the poor person. According to me everybody is a proletariat except for a few people, a few Buddhas. Because what have you got? -- no bliss, no dance, no song, no celebration, no life, no experience of god. What have you got? You possess nothing. Unless you possess the kingdom of god you possess nothing. This is *my* meaning of the word "proletariat"; everybody is a proletariat, even the richest, even Alexander the Great is a proletariat. They are utterly empty, they are beggars.

But one can be very rich, immensely rich. And the only way to be rich is to become available to god's existence, to all his colours, to all his rainbows, to all the songs, to all the

trees and the flowers, because god is not to be found in churches -- churches are manufactured by man. God is to be found in nature.

You can find him in the stars, you can find him in the earth. When it rains for the first time and the beautiful fragrance arises out of the earth you can find god there. You can find god in the eyes of a cow or in the giggling of a child. You can find god everywhere except the place, that priests have invented. Churches, temples, mosques -- these are empty, as empty as people are.

Your name exactly defines my approach towards life: be vulnerable, be soft and open, don't create a hard shell around yourself as a protection. Remain unprotected, insecure -- and then the kingdom of god is yours.

The moment one is ready to accept life as it comes with no conditions, suddenly god rushes towards one from every nook and corner. To be full of god is the only possibility of having any meaning, any significance, in life. And the person who has known god has known immortality. Then only the body will die; the essential core of his being is going to remain forever and forever.

[His sannyasins are losing their heads, he told his newest initiate. He had given her the name Gyandevi -- goddess of wisdom.]

Knowledge is very ordinary, anybody can accumulate it. Just a little bit of intelligence is needed and a little bit of memory. But wisdom is tremendously vast. The mind is very small, it cannot contain wisdom. Knowledge is of the mind, wisdom is of the heart.

My sannyasins have to move from the head to the heart, so much so that in a metaphorical sense the head disappears completely. You will see many of my sannyasins here, running here and there and doing things without heads! If you look deeply you will not find any heads; their whole energy has moved to the heart. And the day it moves to the heart a totally new life begins; it is a rebirth. It can happen right this moment because nobody is preventing it. It is your energy; you can move it from the head to the heart.

It is a gamble but to be a sannyasin means to be a gambler. It means all kinds of bad things: a gambler, a drunkard, a rebel, a madman, and you can find many more things. But a sannyasin, when he is a gambler, raises gambling to an art and when he is a drunkard he makes sane people jealous of him. And when he is mad ... then people who are not mad will feel they have missed all.

But the whole transformation happens through the movement of the energy from the head to the heart. And all the meditations here are subtle processes of shifting the energy.

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## The Miracle

### Chapter #15

Chapter title: None

**15 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008155

ShortTitle: DDMIRA15

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[It seems curious but it's true, that the more deeply you fall inside yourself, the more you appreciate the outer when you turn your energy outwards. That's what Osho began with this evening, explaining how meditation makes you more open to life.]

Meditation makes one available to all the beauties that are always present around us. But we are so insensitive that we are not present to them. They are available to us but we are not available to them.

God is always present, just standing at your door, but we have become so insensitive, we have grown such a thick wall of thoughts, desires, memories, that even if he knocks we are not going to hear him.

The morning comes every day but there are very few people in the world who experience its beauty. Even those who say it is beautiful simply repeat a cliché; they are not experiencing it. They have heard, they have been told, that the morning is beautiful; they are simply repeating it like a gramophone record. It is not their own experience, they have not lived it. And it is not only the beauty of the *morning*...

Beauty is spread all over existence in millions of forms, but one has to become available in all possible ways, one has to drop all barriers and create bridges instead. That's the whole work of sannyas, destroying the walls, barriers, and creating bridges.

The more bridges you have with existence, the more rich you are. And when you are totally in tune with existence, when not even a single barrier remains, your richness is infinite.

Jesus calls it the kingdom of god.

[Osho continued the theme of man's mourning becoming a morning of bliss in his talk to another sannyasin.]

Man lives in a dark night of the soul. Morning happens on the outside but very rarely in the inside. The moment it happens inside you are a Christ, you are a Buddha. The whole of life is really an opportunity to achieve that inner morning. The inner sun has to rise, and it *can* rise; it is just waiting for us. Just a hint from our side and it starts rising, just a small

indication that "I am ready to receive," that "You are welcome," and the miracle starts happening.

We are born to be blissful, it is our birthright. But people are so foolish, they don't even claim their birthright. They become more interested in what others possess and they start running after those things. They never look within, they never search in their own house.

The intelligent person will begin his search from his inner being -- that will be his first exploration -- because unless I know what is within me how can I go on searching all over the world? -- it is such a vast world. And those who have looked within have found it instantly, immediately. It is not a question of gradual progress, it is a sudden phenomenon, a sudden enlightenment.

And my effort is to help you to achieve sudden enlightenment; it is not a gradual process.

[His name, Rudiger, means god's warrior, Osho told the musician from Germany. And then he added 'anand', bliss, to it.]

A sannyasin is god's warrior. But the moment one is god's warrior the whole quality of the war and warriorhood goes through a tremendous transformation. It cannot be understood in the old sense of the word. God's warrior means a lover, a peaceful, silent person, a man who is in such deep harmony with existence that there is no conflict at all.

A Hassid fakir, Zusya, was dying. His old aunt came to see him; the old woman had always been worried about Zusya because he was a little untraditional, unconventional. And she was worried because he was going astray, away from the path of the prophets. He was no more a Jew -- that was her fear. So she came to see him when he was dying. She whispered in his ear "Zusya, have you made your peace with god?" Zusya opened his eyes and even at the moment of death he laughed and he said "But I have never quarrelled with him." Those were his last words, "I have never quarrelled so there is no question of making my peace with him."

That's the meaning of becoming a warrior of god. One has to be absolutely blissful, unconditionally blissful, grateful, thankful for all that the universe has done for one and for all that continuously goes on showering on one. In that blissfulness you are *not* and when you are not only then are you a warrior of god. If you *are* then you may be a Christian, a Christian warrior going on a crusade, or you may be a Mohammedan, a Mohammedan warrior going on a *jihad*, a religious war, or you may be a Hindu -- but you are not god's warrior.

God's warrior cannot be Christian, Hindu, Mohammedan. He is simply a loving, blissful, peaceful person who is always in tune with existence, who is always in a state of let-go, who is so surrendered that he is no more, only god is.

That's my definition of the sannyasin.

[To a psychotherapist Osho talked of man's mad mania for fame.]

Man longs very much to be famous, wants to be wellknown, appreciated, attended upon, wants the attention of the whole world focussed on him. But the whole idea is egoistic.

One *can* become famous -- Alexander the Great was famous, Ivan the Terrible was famous, Adolf Hitler was famous. But this is not divine fame, this is very ugly fame because deep down there is the cancer of the ego. There is a totally different way of being famous -- like Jesus or Buddha or Krishna. For that one needs a loving heart, for that one needs an egoless state.

The ordinary fame is a projection of the ego. The divine fame is getting rid of the ego. In a way they are absolutely opposite. When you have dropped your ego your life starts

becoming beautiful in many ways, creative in many ways. All your potential starts turning into actuality. If there was a seed of a poet in you you will become a poet. But your poetry will have a different fragrance; it will not be ordinary poetry, it will be something like the Koran or the Gita or the Upanishad. You will be just a vehicle and god will be singing through you.

If there is a seed of being a painter in you, you will become a painter. But those paintings will have something totally different to those of Picasso. The Picasso paintings are reflections of his egoistic insane mind. You can see very clearly just looking at his paintings that something is crazy about the man, something is not right. Things are upside down, as if he is throwing out his madness on the canvas.

But go and see the Taj Mahal or the temples of Khajuraho, Konarak, Puri, or see the statues of Buddha or : Zen painting and just watching them you will feel a subtle silence descending on you, a peace surrounding you, a grace that you have never felt arising within you. Just sitting silently before a statue of Buddha one can go into deep meditation. Just looking at the Taj Mahal... because it is a Sufi creation. The real creators were the Sufi masters. Of course the money was provided by a great king so it is written in the books that *he* created the Taj Mahal, but that is not true. Money cannot create Taj Mahal. It is the work of great Sufi understanding.

The proportion, the symmetry, the whole idea is meditative. On a full-moon night at certain periods, if you sit by the side of Taj Mahal you will be surprised: you are transported into another world. This is a real work of art... as if this whole ugly world disappears and a door opens into the mysterious.

The man of meditation simply allows his potential to grow, to become a reality -- whatsoever it is. All are not going to become painters, all are not going to become dancers, all are not going to become poets, and there is no need that they be either. But everyone has got something, nobody comes empty-handed, and the reason is that we never transform the hidden potential into a manifest form.

Meditation makes it possible. It will make you so sensitive that you will see the beauty of existence, you will see the bliss of existence, you will see the silence of existence, you will see its music. You will see thousands of things of which you had never been aware. Meditation simply turns you on -- it is psychedelic.

[Osho returned to a subject he'd touched on on the third of the month, of bliss being not lost but forgotten. The child knows bliss in the womb, he had said that night. But grown-ups, who themselves no longer have it, rapidly ensure the child loses sight of it, he said tonight.]

In fact unless the child forgets the way +o bliss they go on thinking that he is not mature -- that is their criterion.

But it can be remembered although one has to shift much garbage aside, one has to take a spade in the hands and go on removing much rubbish. And it can be found again because it cannot be lost. You can forget, you can remember -- these are the only two possibilities. You cannot lose it, so there is no question of regaining it. It is always there whether you know it or you know it. So the whole question is of remembrance.

George Gurdjieff used to say his method of inward journey was nothing but a self-remembering. And he was right, it is only a question of remembrance. So keep it in your mind that we are not searching and seeking something far away. We are to discover something which is very close by, closer than you can imagine. In fact even to say it is close is not right because *you* are it. It is not even close, it is you, it is your very existence; hence it

is easy to remember. If it were far away then the journey is bound to be very difficult.

All methods of meditation that we use are negative in the sense that they only remove unnecessary things that have gathered in the way so that again we can find the way and we can see the inner light, the inner bliss, the inner reality. The moment one knows one's inner reality one has known all that is worth knowing and one has achieved all that is worth achieving. There is nothing more than that. But it is infinite, it is eternal.

[Doubt and trust are not just mind attitudes. Doubt is food for the ego, Osho pointed out in his words to Veet Sandeha.]

Man can live either in doubt or in trust. These are the only two alternatives available. And man is free to choose -- one just has to understand what are the implications of both the alternatives. If you choose doubt you will remain miserable. You will remain always in an inner state of trembling, you will remain fearful, you will remain unloving, you will remain always scared of everything.

Choosing doubt as your lifestyle is choosing insanity, but millions have chosen it. There must be something more in it and there is -- and that is, it fulfils your ego. It creates all kinds of hells for you but it fulfils your ego.

Before he died George Bernard Shaw was asked where he would like to go, to hell or to heaven. He said "Wherever I can be first. I don't want to be second. If I can be first in hell I will choose hell. Hell or heaven, that is not important; what is important is that I have to be the first." And he said "I know it will be difficult in heaven because god will be there; it will be difficult to be first. And Jesus will be there; it will be difficult to be even second. And who knows about these Buddhas and Zarathustras? I may have to stand in a long, long queue. I don't want that. I would rather suffer all the miseries of hell but I want to be first in the queue."

He was really saying something about the human mind. He had many beautiful insights.

Doubt fulfils your ego, doubt is like food for the ego. It takes everything else but it fulfils the ego. On the other hand, trust takes the ego and fulfils everything else. But ego is not possible. Trust means surrender, trust means love; there is no space for ego and all its stupidities and all its trips. Trust means humbleness, simplicity, innocence. Trust means "agnosia", a state of not-knowing, a childlike innocence. But it brings bliss, peace, silence, and ultimately god.

The choice is between you and god or doubt and trust. By becoming a sannyasin one starts choosing trust and starts dropping doubt. Sannyas really means nothing else than surrendering the ego. And if one can surrender the ego then even the impossible is possible.

[Then he spoke to the successive three sannyasins on the nature of the mind.]

Mind is argumentative. It goes on arguing and arguing, ad infinitum. It keeps you engaged but it never gives you any conclusion. It is inconclusive -- that is its nature. That's why philosophy has not been able to give a single conclusion to humanity. It has been an absolute and utterly futile exercise, and for thousands of years, thousands of the most brilliant people have remained engaged in that stupid work.

Becoming a sannyasin means dropping out of the whole mind trip. The mind argues but never reaches any conclusion; the heart argues never and knows the conclusion. This is how it is, this is one of the mysteries of life. The mind is very noisy but all noise is useless; the heart is silent but delivers the goods.

Move from the head to the heart, from argument to no-argument and life suddenly

becomes a new phenomenon, full of significance and meaning, beauty and fragrance, full of light and love. And all these combined together is the meaning of god.

Mind means the world. All the desires for power, prestige, money, the whole past of memories, hurts, wounds, the whole future of desires, expectations, hopes -- all these make the mind, and this is the world we live in.

I don't want my sannyasins to renounce the world of the trees and the people and the animals and the stars, but I certainly want my sannyasins to leave the world of the mind because that is our true imprisonment. And once you go beyond the mind you enter god, you enter eternal bliss.

In India we have called that reality "satchitanand." Sat means truth, chit means consciousness, anand means bliss -- these are the three faces of god, the real trinity. So make every effort to go out of the mind.

[And to the last sannyasin:]

We are continuously thinking; twenty-four hours a day, day in, day out. It is a very insane state. The mind goes on fabricating all kinds of desires and dreams and we remain clouded by these desires and thoughts. There is no other barrier between us and truth except these continuous thoughts. This thinking has to cease, and it can cease because it is not a natural state at all; it is a very diseased state, unnatural. We have been taught to be this way. Our colleges, schools, universities, they all teach us how to think, they all teach us how to turn the mind on and nobody tells us how to turn it off.

My work here is to teach you how to put it off. It is good when it is needed -- use it -- but when it is not needed turn it off and fall into a deep silence, because only in those silent spaces god visit you and only in those silent spaces you become aware of the tremendous splendour of existence. Life suddenly becomes so significant, so meaningful, that you could not have imagined it before. Each moment becomes so precious that one cannot be thankful enough to god.

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## The Miracle

### Chapter #16

Chapter title: None

**16 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008165

ShortTitle: DDMIRA16

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Love can be the prelude to enlightenment, Osho said tonight.]

Enlightenment is not something that can be made a goal, it cannot be made an achievement, it cannot be an object of ambition because it is our intrinsic nature; we are already it. It has to be discovered and the way to discover it is love, because the thing that keeps it covered is the ego and love absolutely kills the ego and leaves no trace behind. Love means absence of ego.

If A happens between two persons, that means between those two persons ego is no more present, that they commune without the ego. If it happens between a person and the whole universe that means prayer, the highest form of love. Now there is no ego in the part against the whole.

The moment ego drops the tremendous energy of love is released and in that very release one realises, recognises, one's true nature. That true nature is what is known in the West as Christ consciousness, in the East as Buddha consciousness. That true nature is always enlightened because it is light and nothing else -- pure light, eternal light.

[Then to Liesbeth, a Dutch woman, he expanded on the relationship between the part and the whole.]

The greatest bliss in life is to become part of the whole. Ordinarily we try in every possible way to remain separate, we try to keep our identity, we try to remain an island -- and that is the whole cause of our misery.

Religion is nothing but the simple art of dissolving yourself in the whole. The whole is called god. That's why the man who has attained to god is called holy -- because he has become whole, he is no more separate, he has dropped that stupid idea of being separate. He is no longer like an ice cube, he has melted and merged into the ocean.

That moment is the moment of great bliss. And after that one can never fall from bliss. way to fall. Even if one wants to be miserable one cannot be.

The ordinary person who lives like an ego tries hard to be blissful but he cannot be; he remains miserable. And the surrendered person, even if he tries to be miserable he cannot be.

Bliss is the consequence of surrender and misery the consequence of resistance.

[And then turning to Roberto, a teacher from Italy, Osho said:]

A man without love is dull. A man without love is not really alive, he is yet unborn. Physically he is out of the womb of the mother but psychologically he still lives in an encapsulated way -- closed to the wind, to the rain, to the sun, to all that is. He remains in fear.

These two words, "fear" and "love" are very important because these are the only two styles of living: either you live out of fear or you live out of love. The energy that becomes fear is the same that becomes love. It depends on you, in what direction you help the energy to move.

If you remain closed the energy starts moving within yourself. It loses contact with the whole. And whenever you lose contact with the whole you create misery, your flow stops, you start dying, you become uprooted. You are no more a river, you become a small muddy pond. Soon you will stink.

Fear can bring only death; it has no life-giving sources in it. But the same energy, if you are open, all the doors, all the windows open, becomes love. The same energy, when it starts moving, flowing... the same water of the muddy pond becomes pure when it moves in a river. The very movement of the river is towards the ocean. The very direction is purifying because one is moving towards the bigger, the higher, the infinite.

Live life as love, never live life as fear. And if you live life as love you will come to know eternal life and the fragrance of a Buddha, of a Jesus, of a Mohammed and the whole poetry that follows such a loving heart, the whole grace, the whole benediction. Not only is such a person blissful, he becomes a blessing to the whole existence.

[The man who has never known anything of meditation lives a barren life, just like a desert, Osho told someone else. Then he recounted a joke.]

I have heard about an American tourist dressed in his swimming suit, running towards the ocean, perspiring. He met a man and he asked, "How far is the ocean?" The man looked at the American, felt very sorry for him and said "It will be difficult to reach it -- this is the Sahara and the ocean is at least eight hundred miles away from here." The American said "Then I will have to rest here on the beach!"

You can believe your desert to be a beach. That's how people are living, believing their desert is a beach. It is simply desert. At least in the Sahara after eight hundred miles you will find the ocean, but in a life without meditation the Sahara is unending -- not even after eight hundred miles...

Meditation brings a totally new perspective to life, a new vision. It opens doors to new potentials and possibilities. Meditation comes like spring and suddenly things start growing. Meditation does not do a thing, it is just a catalytic agent. The seeds are already in you; meditation is only a catalytic agent. Meditation means a silent state of consciousness; no more noise of the mind, no more chattering of the mind. The mind is put aside and you are simply silent.

That silence has tremendous power. It becomes a catalytic agent and all the seeds that you have been carrying for lives start sprouting. Your life becomes green with trees. All the green, all the gold, all the red of the trees, suddenly starts happening to you. The birds start singing in your heart. Only then does one know god is, not before that. One can believe but belief is just belief, more belief. The real thing happens only when you have transformed

your being into a flowering garden. Then only do you know god is. Before that you are Christian, Hindu, Mohammedan -- these are all conditionings, these don't make anybody religious. The truly religious person is neither Christian nor Hindu nor Mohammedan, he is simply religious.

That's my work here, to help you to become simply religious without any adjective to it. I want you to become a garden so that you have intrinsic proof for the existence of god. I don't argue for god; I only create situations in which you become aware that god is, that not only god is, but *only* god is. Nothing else exists. Existence is synonymous with god.

[To Cornelia, an occupational therapist from Germany, Osho spoke about awareness as being the essence of meditation.]

Man lives unconsciously; he goes on doing many things because others are doing them. He goes on following and imitating. He is not exactly aware of why he is doing these things, he is not even aware of who he is. What else can you expect when a man is not aware of who he is, from where he is coming, to where he is going and why?

These are the basic questions which can be solved only through meditation. No philosophy can help you to solve them. They will supply many many answers but all answers will be hypothetical and if you ponder over them you can always find many flaws, many faults. Meditation is existential, not philosophical. It helps you to become aware so much so that you encounter yourself.

That is the meaning of Cornelia vigilant spirit. Meditation makes you a vigilant spirit. You full of consciousness. As unconsciousness starts receding and consciousness starts claiming more and more ground, your life becomes more and more centred, more and more fulfilled, more and more joyous, more and more significant. And when the whole darkness of the unconscious has disappeared and you are full of light, just pure awareness and nothing else, all the mysteries are revealed to you.

Truth is a revelation, not a conclusion of thought -- a revelation in meditation, not a conclusion through mentation.

[To Aline from Belgium he spoke of the transformation that happens to the meditator.]

We live in the mind and we have completely forgotten that we can also live as a no-mind, because everything has its opposite. If there is day there is night, if there is life there is death, if there is love there is hate. Nothing can exist without its opposite -- this is an absolutely established fact.

So if mind exists then there must be a space within us which we can call no-mind. And that is the whole search of meditation. It is not far away, it is just by the side of the mind. They are like twins just a little effort and you can enter a state of no-mind. And to enter the spirit of no-mind is to be reborn. It is a resurrection.

That is the meaning of Aline: noble. One who is born out of meditation, I call him noble. By noble I don't mean the ordinary meaning of being an aristocrat, because the ordinary birth is the same -- whether you are born in the royal family or in the poor man's family, it doesn't matter.

The real birth happens through meditation. Buddha is noble, Zarathustra is noble, Lao Tzu is noble, but their nobility, their aristocracy, is authentic, true. It has nothing to do with their ordinary birth. They have attained to a new life, they have given birth to themselves. That's what Jesus means when he says to Nicodemus: Unless you are born again you shall not enter into my kingdom of god.

[Michele's name, with "prem" prefixing it, means god is love, Osho explained.]

I am not teaching my sannyasins to believe in god. My teaching is simple: Love life, be in love with love itself. And one day you are in for a great surprise. Suddenly god walks in and says "Hello! Michele, what are you doing?" Because love is the door, you can enter into god from the door, god can enter from the door into you!  
And why bother, when god himself is ready to enter you?

[Life is in flow, in liquidity, so it's truer to use verbs and not nouns, Osho began in his address to the next sannyasin.]

Knowledge is a dead thing, knowing is alive and flowing. In fact some day in the future we will have to evolve a totally new language because all our old languages are out of date. They were evolved by different people, for different purposes, in different situations. Now that whole thing has disappeared but the language is a hangover.

Now we know both religiously and scientifically that in existence there is nothing static. Everything is always in a movement.

Sir Eddington is reported to have said "The word 'rest' is absolute nonsense because I have never come across anything like it in existence. Nothing is ever in a state of rest. Everything is changing, moving, it is a dynamic existence."

So instead of saying knowledge I say knowing, instead of saying love I would prefer loving, instead of being, I would prefer loving. But we have become so accustomed to nouns that we even call a river a river; it is just a rivering. It is never the same even for two consecutive moments. We call trees, trees; they are all treeing, growing each moment: some old leaves falling, some new leaves coming up. Except for change, nothing is permanent in existence.

This is the way a sannyasin has to start looking at life and not only looking, but living also. A sannyasin has to become liquid, flowing, dynamic, always ready to move into the unknown. And then knowing goes on and on. It is a pilgrimage which never ends. And the beauty is the wonder remains, the mystery remains. We go on knowing yet there is so much to know. Inexhaustible is existence and one can always remain like a child, full of wonder and awe.

I don't teach my sannyasins to become knowledgeable, I teach them how to remain in wonder and awe because god is a mystery, not an object of knowledge. If god is an object of knowledge, sooner or later he will end up in a scientific laboratory.

God is a mystery and is available only to those whose hearts are dancing with wonder, whole being is thrilled with awe -- that is the way of my sannyasins.

[Meditation isn't concentration; in fact it's the ultimate in relaxation, Osho told a Japanese sannyasin.]

When you are totally relaxed, doing nothing, thinking nothing, simply enjoying the moment for the sheer sake of enjoying it, with no other motive, for no purpose, you are in meditation. And those are the rarest moments in life because only in those relaxed moments do windows open into the temple of god, glimpses start coming to you.

And once you have tasted the joy of relaxing, you can relax even while working. Action remains on the surface and relaxation goes on like an undercurrent. That is the ultimate in meditation. Then one goes on doing the ordinary things of life and still one remains centred in god.

[He gave the name Veet Asmito to a German woman. Asmito" meant subtle ego, he explained.]

In English there is only one word for the ego. In Sanskrit there are two words: "ahankar" -- that is exactly equivalent to the ego -- and "asmita" -- for which there is no equivalent in English.

Asmita means such a subtle ego that it can even look like humbleness, it can even pretend to be egolessness.

The sannyasin has to be aware of both. The gross ego is not much of a problem -- we are all aware of it. We can see it in others, we can see it in ourselves. The person who brags about his money or his house or his power, we know; these are gross expressions. But the saint who brags about his purity, who brags about his humbleness, who brags about his devotion, who brags about his austerities... it is very difficult to find out whether this is ego or something else. It is ego, and my sannyasins have to be aware of it. It is ego coming in from the back door.

The front-door ego is not much of a problem because it gives you so much suffering that sooner or later everybody becomes fed up with it. But the subtle ego that comes in from the backdoor is very dangerous. In the first place you cannot see it, it is very invisible. In the second place it does not give you any trouble because it never comes in conflict with other egos. All other people have subtle egos, but undeveloped. Their gross egos are developed.

So if you have a gross ego you are always in conflict with everybody's ego; if you have a subtle ego you are very rarely in competition with somebody. Of course, if two saints are there they will fight, but ordinarily a saint will not find anybody else to compete with. Hence two saints are very much unwilling even to meet each other because even the meeting is enough to bring their egos up. They are perfectly humble with the gross-ego people, but when it comes to the subtle-ego people they start trying to be greater than you, bigger than you, higher than you, more superior than you, holier than you.

I have heard of three Christian monks meeting at a crossroad coming back from the town to their monasteries. One of them was a Trappist. He said "Our monks are the most disciplined people in the whole Christian world, the most austere. Their work is hard, they have risked all.

The second monk said "That is true, but our monks are the most knowledgeable people in the whole Christian world. Their whole life is devoted to knowledge, to scholarship. Your people cannot compete with our people as far as scholarship is concerned -- and scholarship is a far greater thing than fasting. And stupid person can fast. In fact only stupid people fast, otherwise why should they fast? Either fat people fast or stupid people fast -- and fat people are stupid, otherwise why should they be fat in the first place? But knowledge is a great achievement."

The third was listening silently. He said "It is true that nobody can compete with the Trappists as far as austerities are concerned and nobody can compete with you as far as knowledge is concerned, but as far as humbleness is concerned we are at the top!"

Humbleness "at the top" ...! Now this is the most subtle ego. "We are the most humble people, at the top. Nobody can compete with us."

Asmita means subtle ego. We have to drop both the gross and the subtle. We have to become nobodies, just nobodies -- not even religious, holy, spiritual people, just nobodies. And the moment you are a nobody something exquisite happens to you, something tremendously significant, because in those moments when you are nobody god knocks on your door -- and only in those moments, never otherwise.'

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## The Miracle

### Chapter #17

Chapter title: None

**17 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[He was listed as being a drummer from Denmark and sported the name of Pygge. But you pronounce it Pooga.

I have given thousands of names to people, Osho began, but 'Pygge' is rare!]

In the first place it means nothing. In the second place it is a word of endearment used for addressing small children. And I quote Jesus often, "Unless you are like small children you will not enter into my kingdom of god."

One has to be an innocent as a child, then and only then do the doors open. The doors of the divine remain closed for the knowledgeable people; for pandits, scholars, priests, the doors are completely closed. They already know, they don't need anything more. They have repressed their ignorance by accumulating borrowed knowledge. They have lost the quality of wonder, which is the most essential thing to know god.

The child has tremendous wonder. His heart is continuously feeling the mysterious, the miraculous. His eyes are full of awe -- at small things: pebbles on the seashore, seashells... he goes on accumulating them as if he has found diamonds. And he is intrigued by such small things -- a butterfly, just a flower, an ordinary flower, and he is enchanted, almost hypnotised.

These are the qualities which help you to open to god, to bliss, to truth, to the mystery of existence. My sannyasins have to be just like small children.

[Prayer is blissfulness Osho told us.]

To be cheerful is to be religious, to be sad is to be irreligious. Hence the so-called saints in my evaluation are not saints at all. They look so sad, so dull, so dead -- how can they be experiencing god? If the experience of god brings such sadness then it is not worth experiencing. If the experience of god makes people so dull, with such long faces, then it is better to avoid god. Even if by chance you meet him, run away!

That is not *my* vision of god. It must be the devil masquerading as god before these saints; he must have deceived these people. God can only mean celebration, god can only mean festivity. God to me is nothing but the festive dimension. So be blissful and let blissfulness be

your prayer.

[Prayer is blissfulness... and bliss is god, he went on to say.]

In fact nobody needs god, everybody needs bliss. Nobody is searching for god, everybody is searching bliss. Even the people who say they are seeking and searching god, if you ask them why, for what, immediately you will see their motive. They will say because without knowing god one cannot be blissful. So really they are not seeking god but blissfulness. They have been told for centuries that bliss is possible only when you attain to god, hence they are seeking god. But their goal is bliss.

If the road goes via god they have to go via god, otherwise they would by-pass him. I have never seen a single person who is really interested in god. In fact nobody can really be interested in god. It is a very arbitrary word. Bliss is something natural, it is intrinsic. Our very heart beats for it, our very life longs for it. Hence I say bliss is god. God is another name for bliss and nothing else. And if you want to find bliss or god, start by being blissful.

In the beginning it may not be so much, but brick by brick you can make the whole temple.

The story about Daniel is very beautiful. Mind you, I call it a story, not history, because to me parables, stories, are far more significant than history. History records only facts; parables record truths.

Facts are ordinary. This is a parable; it cannot be historical.

Daniel was cast into a den of lions for refusing to deny his faith, but he emerged unharmed. Now, I don't believe that lions are so religious or so vegetarian. Even in old days they were the same people -- a little worse maybe...

Just the other day I was reading about a woman who applied for a job in a circus. The manager told her that her work was to go into the cage of the lion and just to sit by the side of the lion hugging him and kissing him. The woman started trembling and she said "I don't want this job." The manager said "Don't be worried. The lion has been brought up only on milk, so there is no need to worry." the woman said "I was also brought up on milk but now I am non-vegetarian. So it does not prove anything -- that he has been brought up on milk -- he may turn non-vegetarian any day, any moment."

But the parable that Daniel came out of the den of lions unharmed is beautiful. It says only one thing, that love for truth is greater than life itself, that one can sacrifice one's life for truth, but not vice versa.

It also says that although man has evolved so much still the basic instincts in man remain the same. Still people of trust are bound to suffer like Daniel, because society lives on untruths and it cannot tolerate a man of truth.

Secondly, it says that the man of truth need not be afraid; he cannot be harmed by anything, not even by lions, because the man of truth knows something which is eternal in him, indestructible. Even death cannot take it away.

My own feeling is that if it is really a historical fact that Daniel was thrown into the den of lions he must have been killed but not harmed. He must have died blissfully, joyously, ecstatically, because he was dying for truth.

To live for lies is worthless, to die for truth is one of the greatest blessings in life.

[The inner trek consists of three steps, Osho told Hannelore.]

The journey begins in love and ends in light or in enlightenment and the bridge is prayer.

The whole pilgrimage from ignorance to wisdom is nothing but a pilgrimage of prayer.

Prayer means "I am so small that nothing is possible through me unless the whole helps me." Prayer is a surrender of the ego to the whole -- surrender not in despair but in deep understanding. How can the small wave go against the ocean? -- the very effort is absurd. But that's what the whole of humanity goes on doing. We are all small waves in the vast ocean of consciousness. Call that ocean of consciousness god, truth, enlightenment, nirvana, tao, dhamma -- they all mean the same thing, that we are part of an infinite ocean. But we are very small waves -- we cannot have our own will and we cannot have our own destiny. The very desire to have our own will and to achieve something out of our own desires is the whole cause of misery.

Prayer means that in understanding the futility of human will, one surrenders to the divine will. One says "Thy will be done, thy kingdom come."

It is possible only if there is great love for existence. Hence I say the journey begins in love and ends in enlightenment. And the middle of the journey consists only of prayer, of deep let-go.

How long will you be here?

I'm leaving in one week.

Then come back again for a longer period. This is not like a German. Next time come like a German!

[But before even the first step is taken you need some provisions. Trust is a must, he told Prem Martyn.]

Love is possible only for those few fortunate people who have the capacity to trust. People live in doubts; not in one, but in millions of doubts. And it is because of their doubts they cannot love, they cannot trust, they cannot be loyal, they cannot be committed, they cannot get involved in anything totally. But then they miss their whole life. And life is a great opportunity because here we can discover god, and god can only be discovered here.

That's why in the East we have this idea, the very significant idea, that unless you realize god you will have to be sent back to life again and again. The Judaic religions -- Mohammedanism, Christianity, and Judaism -- have missed this beautiful idea; they believe only in one life. Because of the idea of one life they have missed many things.

First, they have created a great hurry in people -- that's why the West is in so much of a hurry. The roots go deep into the religions that have dominated the western mind. If there is only one life, only this life and then you will be in the grave, who knows for how long... who knows when the last Judgement Day will come? For almost an eternity you will be in the grave, so make as much as you can make of your small life -- it is not much.

If you are going to live sixty years, twenty years will be wasted in sleep. Of the remaining forty years, for twenty years you will be working as a clerk or as a teacher or as a D.T. collector or as an engineer. There are thousands of kinds of stupid professions in which one can waste one's life.

For the last twenty years you will be rushing from the office to the home and from the home to the office, from this woman to that woman, from that woman to another woman, looking at that idiot box, television, watching a movie -- the same story, the same triangle, the same love affair repeated again and again. And then one needs time to shave and time to wash and clean and take a bath and go to church and listen to some religious discourse, some Pollack pope! And in only sixty years of life!

Naturally, one goes into a panic, and goes fast, so one cannot do anything totally; one is

always running, rushing, and one is always thinking of how to do things more speedily.

The East has a totally different idea. The East says don't be so worried -- you cannot get rid of life so easily. You will be sent back. Life is a school; unless you learn the lesson you will be sent back again and again.

I have heard about a classical musician who was doing his first public performance. Now, classical music in India is a difficult phenomenon, very difficult; it needs tremendous effort, almost eight hours, ten hours per day practise and then too, to become a master of it is a rare phenomenon, very rare. The man had worked hard, particularly for this performance, and then he started.

He played one melody and the whole audience shouted "Once more!", so he played it again and they shouted "Once more!", so he played it again and they shouted "Once more!" So he said "Sirs, I have to play something else too."

Then one man stood up; he said, "Unless you play it rightly... we are going to say 'Once more, once more.' There is the whole night, we are here, you are here; you have to play it right!"

So one has to come into life again and again. If one misses the opportunity god says "Once more, go back -- see you again!" But there is every possibility to realize the potential. And that's what sannyas is all about, the whole science of realizing the potential of your being.

How long will you be here?

I don't know.

Be here as long as possible. See you again!

[Meditation needs your love, your whole love and nothing but your love. Osho pointed out that we dissipate our love energy.]

People love many kinds of things. There are lovers of money, lovers of power, lovers of fame -- All kinds of things have been turned into objects of love. But my whole concern is that all your love should become concentrated only on one thing and that is meditation.

Unless we pour our whole energy into meditation it only remains a dream, it never becomes a reality. Meditation needs our totality. You cannot do it partially; you cannot do it only once in a while, for one hour every day or for fifteen minutes in the morning and fifteen minutes in the evening. I am not talking about the transcendental meditation type of thing. Those things are only meant for fools. Who would not like to enjoy both worlds if it is so easy, if just by sitting for fifteen minutes in the morning and fifteen minutes in the evening with closed eyes, repeating some stupid mantra: Coca Cola, coca-cola... If you can attain the kingdom of god it is worth attaining!

And people are doing transcendental meditations in all kinds of places -- in bathrooms, sitting on their toilets because they can find no other place in the home. At least in the bathroom you are left alone for ten minutes, nobody will disturb you. It may give you a certain consolation, a certain happiness that you are doing something for the other world too. But it cannot transform you.

Transformation is possible only when the twenty-four hours of your day become a constant meditation, a continuum. So whatsoever you are doing -- walking you are meditating, eating you are meditating, listening, talking you are meditating... because to me meditation simply means awareness, not repeating a mantra. Because how can you repeat a mantra? -- if you are doing some work and you repeat a mantra your work will be disturbed. If you are doing something significant then it can be dangerous to you; you will be divided.

By meditation I simply mean an awareness. Whatsoever one is doing one is fully aware of each act -- physical, mental, emotional. Walking, you are aware of walking, running, you are aware of running, swimming you are aware of swimming. Eating, you are not simply stuffing yourself unconsciously and thinking of thousands of other things; you are simply eating and doing nothing else at that moment, totally in the act, alert aware. And then meditation becomes a twenty-four-hour-a-day phenomenon.

One day a miracle happens, and that miracle is that one can sleep with a meditative awareness. The body sleeps but somewhere deep down a current of awareness continues; you are aware that you are asleep. A very paradoxical phenomenon, but it happens. On that day meditation has come to its completion, is known in its entirety. Unless that happens something is still missing.

That is the ultimate goal for the sannyasin, to achieve a state of meditation which cannot be lost even while you are asleep. Only then can a person die meditatively. If you cannot sleep meditatively, how can you die meditatively? And the man who dies meditatively is never born again. He becomes part of the eternal cosmos, he lives in eternity, in god. He is never thrown back again into the bodily imprisonment.

[Then he talked about love and meditation, about how people have tended to divide themselves into two schools of thought -- the worldly and the other-worldly, the lovers and the meditators. Osho's idea is to create a synthesis of the two. But in his effort to do so he is misunderstood and put down by both parties.]

I will be condemned by religious people because I will be going against their whole tradition -- Christian, Hindu, Mohammedan, Buddhist, Jaina -- all religious religions, because I am introducing love into the life of the sannyasin. And I will be opposed by the materialist, by the worldly, because they will be saying that I am introducing meditation into people's lives -- which can become a danger to their ordinary world, to their ordinary concerns. And that's actually happening.

I may be the only person in the whole history who is condemned by all unanimously. It is a rare privilege. But this is what I want to do and those who want to be with me have to be capable of both, while alone meditate, while with others love.

Your name, Premraj, will mean kingdom of love. But the kingdom can be total only when you are capable of both, because love will make available to you only half of the kingdom -- the outside, the peripheral -- and meditation will make you the master of the other half, the more substantial, the inner.

If the two words are fulfilled in life nothing else is needed.

[His name, Dhyranraj, means kingdom of meditation -- which is another way of saying kingdom of god, Osho explained.]

To be in meditation is to be in god, to be silent is all that is needed. Once the noisy mind stops suddenly you become aware that all that you have been seeking all along is already within you; you contain the treasure.

Jesus says the kingdom of god is within you... But we are running everywhere else. We are going everywhere else except in. Meditation is simply a strategy to turn your outgoing consciousness into an ingoing consciousness. It is a way of turning in. All my efforts here are to turn you on and to turn you in.

[Live in the mind and you inhabit a madhouse Osho told his newest swami.]

The mind goes on driving you crazy for the simple reason that it has many contradictory desires. In fact each desire in the mind is always balanced by its opposite.

Mind lives in a constant struggle, conflict. For example you want to be with someone, you love someone, and at the same time you want to have your own space, you want to be alone. The desires are of the same strength, so it is not possible that one will ever be able to win over the other. All that we can manage is sometimes to have one on top, sometimes the other on top, but whatsoever the case you will be miserable. If you are with the loved one, the desire to be alone is frustrated; if you are alone the desire to be with the loved one is frustrated. You are in misery any way. Mind leaves no choice for you.

One wants to be famous and when one *is* famous one wants to be anonymous, because the moment you are famous you lose all your privacy. You cannot even walk silently by the road.

Ask the public figures how much they feel it, the misery of always being in the public eye. And they have achieved it through their whole life's effort.

It happened in Voltaire's life -- he became so famous... He had tried to be his whole life, ultimately he succeeded. That is one of the greatest things to understand: before you start trying something, remember, you may succeed! (laughter) He worked hard for his whole life and then he succeeded. And then he started feeling that he had lost all his privacy. He could not sit under a tree alone even for a few moments, he could not go for a morning walk, he could not go to the pub without being noticed and reported about in the newspapers. Wherever he went people followed him.

His fame became such that the police had to take him home from the railway station if he had come from somewhere, and from the home to the railway station -- because in those days there was a superstition in France that if you could get a little piece of the clothes of a very famous man it helped you to succeed in becoming famous.

So it happened many times that his clothes would be torn; he would come home almost naked. Then he started praying to god, "I want to be left alone, I don't want this face. What has it given to me? -- it is driving me crazy! He would get scratched, bruised, because the mob would be mad for his clothes.

And finally his prayer succeeded again; people forgot all about him. For ten years more he went on living and people came to know that he had still been alive when he died. And only four persons followed him to the cemetery; not really four, only three, because the fourth was his dog.

And in the last moments of his life he was suffering from privacy, from being nobody. He was hankering for the crowd but nobody even came to see him. For his whole life he suffered. Sometimes he suffered because he was nobody, sometimes because he had become somebody, but the suffering continued. And this is so with the mind.

But there is a totally different way of life: living out of the mind; not in the mind but beyond the mind. That's what meditation helps you to do. It helps you to transcend mind, then you are the master, then your awareness is such that mind cannot control you.

Once mind has no control over you all conflict ceases, all dualism disappears, there is great peace, and out of that peace, millions of flowers.

[Meditation is deserting the mind... and mining the desert of aloneness, Osho went on to say to the next sannyasin.]

... only you are in your absolute simplicity, just a pure being, just a moment of sheer existence uncontaminated by anything, unpolluted by anything.

This is the greatest experience a man is capable of because it brings him to his own truth,

and that is the truth of the universe too. But for it great courage is needed.

Bernhard means as brave as a bear. One has to be really brave, really courageous, to go inwards. It is easy to be a warrior, it is far more difficult to be a sannyasin, because the warrior fights with others, the sannyasin fights with his own stupidity -- and that is the greatest enemy in the world. And at least the warrior is always surrounded by people, the sannyasin moves into his absolute aloneness. Nobody else can go with you. You have to go alone because the truth of your being can be experienced only by you and by nobody else -- hence courage is needed.

Be courageous and move into the innermost core of your being and you will be rewarded tremendously.

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## The Miracle

### Chapter #18

Chapter title: None

**18 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Even if we catch a glimpse of bliss we've been conditioned not to recognise it -- that's the state the majority of us is in, Osho told Anand Mary.]

The crowd of humanity, the mass mind, lives in misery. There are vested interests behind it. The politician cannot exist without people being miserable. The priest cannot exist; for his profession it is a must that people should be miserable. Social workers, social servants, missionaries, philanthropists -- all cannot exist, they all need a miserable humanity. And they are powerful people. For centuries they have been creating situations in which a man rarely finds a moment of bliss.

The misery is so thick and so deep that even if by chance a moment of bliss happens you will tend not to believe in it, you will think it is imagination. You will think it is not the think that should be. You will reject it. You will be afraid to talk about it because nobody is going to believe you. And your mind will not take any note of it, it will not keep memory of it.

The mind accumulates all kinds of wounds; it never accumulates flowers. It also lives on misery. Whenever you are blissful the mind disappears. In a state of blissfulness you are utterly herenow. The mind is either past or future, the mind cannot the present. So not only are there outer vested interests for misery, inside you also they have implanted a mind which lives on your misery. It is a parasite and unless one rebels against all these forces there is no possibility of bliss. Only very few people have attained bliss.

For the millions it is only a word without any meaning and whatsoever they think about it is not bliss. At the most they think of pleasure, or if they are very sophisticated, cultured intellectuals, they think of happiness. But it is neither pleasure nor happiness, it is something far beyond them; in fact it is incomprehensible to the mind.

Pleasure is physiological, happiness is psychological, bliss is spiritual. It is a totally different dimension.

To be a sannyasin means to be a rebel. From this moment you have to fight against all the forces that impose misery on you and you have to assert your blissfulness, your cheerfulness. It is our birthright and it is our nature too. Once we start asserting it, it starts growing. Once we reject the imposed misery and its pattern, a tremendous surprise awaits you. You become

aware for the first time in your life that bliss is a man-created phenomenon, so is misery; it is our decision. If we decide to be miserable -- as all the forces want us to decide -- then we are miserable. If we decide to be blissful -- as nobody wants us to be -- even against the whole world one can be blissful. It is purely an individual decision.

Sannyas means a decision, a commitment, that "I am going to transform my life into a blissful existence."

[Bliss is love's soil; love is bliss in blossom. Love and bliss are two tremendously important words that need to be constantly remembered, Osho told us.]

Be blissful when you are alone and be loving when you are with someone, even with a tree or a rock. Love is the expression of your bliss the sharing of your bliss with the other, and bliss is creating love energy within your being. They are not two things but two aspects.

Unless you are blissful you cannot be loving. That's why a strange experience happens to people even love exhausts them. You cannot be loving for long. After a few hours you feel tired, you want to escape somewhere else, you want to be alone.

Why does one feel so exhausted? Love should release more energy in you, it should rejuvenate you. But it exhausts you because you don't know how to create love energy -- you are not blissful within.

Bliss functions like a dynamo and it creates more and more energy within you -- so much so that you have to share it. Then you forget all about with whom to share, you *have* to share it. There are moments when you have to sing a song whether anybody listens or not. There are moments when you have to dance a dance whether there is any audience or not -- that is irrelevant. There are moments when energy starts overflowing you, but that is possible only if you live in bliss.

Bliss helps love and love helps bliss. It is like if you go on drawing water from a well, fresh water goes on coming into the well. If you don't draw the water, if you are miserly and you put a lock on the well and you say "I will have the water for sometimes when there is scarcity of water; when the summer comes and the water is not so easily available, I will keep it for those times, I cannot allow anybody to draw water from it, and then your well will become poisoned. Its water will die, because new sources new springs, will not be allowed to bring more water to it; they will all close up.

So just as drawing water from the well helps the well-water to remain continuously new and young and fresh, love helps your bliss. Love goes on drawing water from your well and your springs of bliss go on bringing new energy to you. Soon one finds that bliss is inexhaustible.

The day you discover bliss is inexhaustible, you know love is also inexhaustible. Then one is a lover twenty-four hours a day and one is blissful twenty-four hours a day. That's the ultimate peak. Before that is reached one's life is not fulfilled, one has lived in vain.

[He named Albertus from Holland Prem Samarpan -- love and surrender -- and then said:]

Love is a very simple phenomenon. It is very strange that very few people have ever tasted it -- and it is just around the corner and it is everybody's right to experience it. Love is nothing but the goal of your whole life. Life is an opportunity to experience love because to experience love is to know god. Without love there is no god.

Nietzsche could say god is dead because he never experienced love. He had fallen in love with a woman, but the triangle was very difficult. He had fallen in love with the great musician Wagner's wife. But she loved her husband so much that she was not interested in

Nietzsche at all. The frustration went very deep; he became closed, he started avoiding women.

And then a second accident happened. Because he started avoiding women the only woman with whom he allowed any intimacy was his own sister; he fell in love with that woman. Now that created guilt. To fall in love with your own sister in a Christian society, with the Victorian morality predominant all over the West... He could not express it, he could not drop it; he was crushed between love and guilt. It was these experiences that finally made him declare that god is dead -- because love was dead for him.

Rather than saying "Love is dead for me" he said "God is dead -- for all"! That is one of the fallacies of all philosophers they tend to project their own personal experiences as if those experiences were universal. Whatever happens to them they start believing it is happening to everybody else, as if they are the representatives, the examples -- they are not. Nobody is, everybody is unique.

If he had spoken just for himself then he would have said love is dead, because he never experienced it. And the reason why he could not experience it was his ego.

When he fell in love with Wagner's wife it was out of his ego, because he appreciated Wagner's music very much, he knew he was a master. But there was a subtle jealousy also. He was also a master of his philosophy, and they were great friends and he respected Wagner very much. Falling in love with Wagner's wife was really an effort to show Wagner "I am far superior to you; I can snatch away your wife." It was an ego trip.

Ego is the only barrier in love; hence "samarpan", surrender. If ego is the only barrier in love then surrendering the ego opens the door to all the mysteries of love.

Learn only one thing because that is the most important thing to learn: surrender the ego, be just a nobody, and you will experience great love -- and the experience of love ultimately becomes the experience of god.

[Love's eye beautifies -- that was the meaning of Prem Ruth, Osho explained to a teacher from Germany.]

People think that they fall in love because somebody is beautiful or something is beautiful. The truth is just the opposites something appears beautiful because you have fallen in love with it, not vice versa. It is love that makes everything beautiful.

The moment you are in love with somebody or something suddenly its beauty is revealed to you.

It is only later on that the mind starts calculating "Why did I fall in love?" Retrospectively it starts thinking. Of course, that is the way of the mind. So it comes to a wrong conclusion; it puts the horse behind the cart. It goes on saying "I love you because you are so beautiful; the real thing is "You are so beautiful because I love you. You may not be beautiful to other people." If you love roses they are beautiful to you. Somebody else may not love roses at all; he may have an allergy to roses, he may love marigolds.

Very few people love the poor marigolds... Marigolds are proletariats, poor people, but really joyous people, very joyful and they don't care at all whether anybody loves them or not. They dance in the wind the same way, they sing their song the same way, as if the whole world is in love with them. And that should be the way of the sannyasin too. Live as if the whole world loves you, dance and sing as if the whole world loves you. Love the whole world and you will be surprised how beautiful it is.

As your love grows and deepens, everything becomes more and more beautiful. When your love is absolute, you discover god. God means the discovery of the ultimate beauty of

existence.

[The heart of the matter is the matter of the heart. Hardly anyone knows they even *have* a heart, Osho told Dhyana Klaus.]

The physiological organism that breathes in and out and purifies your blood is not the heart; it is just the physiological counterpart of the spiritual thing that is hidden behind it. Just as the brain is not the mind so the so-called physical heart is not the heart. The brain is a mechanism; the mind is the spirit of the brain. And the heart, physiological heart, is the mechanism; the spiritual heart is behind it.

Very few people become aware of it and the reason why they don't become aware of it is that our whole society -- eastern, western, Hindu, Christian, Mohammedan, it doesn't matter what society it is -- all societies hitherto have been creating a detour of energy in every child. They don't allow the child to move through the heart. The whole system of education is managed in such a way that the child has to by-pass the heart, he has to take a detour. He goes directly to the head and from the head he connects with the world, not from the heart. This is for the simple reason that the heart makes you victorious and the head makes others victorious.

If you live in the head you will be dominated by others, exploited by others, oppressed by others. If you live in the heart then nobody can exploit you, nobody can oppress you. If you live through the heart then you live as freedom, then you have integrity. Then you exist like an individual, and individuality has beauty, it has grace.

The head can only give you a personality. That is a poor substitute for individuality, very poor and very dead; it breathes not. But one feels something is better than nothing so one clings to the personality. And because our whole educational system never gives you any idea of your heart you don't know how to get to the heart. You listen to the poets and the mystics and you also become inspired by the idea of discovering the heart. But what to do, how to do it?

Meditation is the way to do it. There is no other method to do it. But educational systems are not going to educate people in meditation. They can easily be ready to teach something like Maharishi Mahesh Yogi's transcendental meditation -- which is neither transcendental nor meditation, which is just hocus pocus. Educational systems can be ready for it very easily because it is not going to create a revolution in you; on the contrary, it is anti-revolutionary. It will destroy the very possibility of revolution in you because it is a big thing, it has nothing of the heart in it. You repeat a mantra in the head.

Of course by repeating a certain mantra continuously -- and it can be any mantra, you can invent your own... The only problem is, when you invent your own you can't believe in it too much -- that's the only trouble, otherwise there is no problem. If somebody else gives you a mantra and if he comes from the East and from the Himalayas, then of course he has authority, he knows what he is doing and he can give you any nonsense -- a word or just a sound and you will think you are doing something immensely valuable.

All that you are doing is repeating a certain word again and again and falling into a deliberate kind of sleep. That's exactly the meaning of hypnosis, a deliberately created sleep. And because it is deliberately created you are not totally asleep; you will go on listening to the music, to the sound around, so you will feel that you were not asleep at all.

In English the only word that comes close to the Sanskrit word "tandra" is "hypnosis". But it has got very wrong associations; because of Mesmer and other people who worked on hypnosis it has become something of a black art, black magic. It is nothing like that. It is

simply a deliberate way of creating sleep. But when you create sleep it can't be a natural sleep. You are somewhere in between, half asleep, half awake, so you can go on listening to the sounds outside -- the birds chirping -- and still you are very tranquil; and after it you will feel refreshed.

It is good for the head. It gives the head a little rest, a little sleep, and you come out of it a little refreshed. I am not saying that it is useless, it has its use. But it is not meditation, it is simply hypnosis. And one should call things by their proper names, otherwise confusion is created.

Meditation means dropping from the head to the heart. It is the greatest drop. You cannot conceive a bigger drop.

The meditations that we are doing here are devices to help your energy move towards the heart. What the educational systems have done to you I am trying to undo. You have to be brought back to the heart. Once you have known your heart you are a victorious individual. Then you can use the head but then you are using it as a master. You are the master and the head becomes the servant. And the head is very good as a servant, very good, obedient, but as a master it is very stupid. It is not meant to be the master.

So sannyas is not an ordinary kind of religion. It is a scientific phenomenon of transforming your energies from the head to the heart. And once your heart starts pulsating -- I mean the spiritual heart -- it pulsates exactly as the physical heart. There is a rhythm between the beats and you can hear both beats together when you reach to your heart. It is like a dance, a deep melody, a harmony.

So remember, in sannyas there is nothing to believe in -- no God to believe in, no heaven and hell to believe in, no punishment, no reward. It is not a church, it is not a theology, it is pure science. Use it as a scientific method and you can be born new.

[Most of us don't keep our promise -- the one we made with our maker. The exceptions are the meditators, Osho said.]

One of the greatest Indian poets, Rabindranath Tagore, in one of his poems says "The moment I see a new child born on earth I am again and again convinced that god still hopes, otherwise why should he create new children. He has not yet become convinced of the hopelessness of man, he still hopes. He thinks maybe up to now things have not been good, but tomorrow something is bound to happen.

And once in a while, even in the past, it has happened! Buddha fulfilled the promise, Lao Tzu fulfilled the promise, Kabir fulfilled the promise, Farid fulfilled the promise -- a few people have fulfilled the promise.

On the day Kabir died he sat in his deathbed, looked upwards and said to god "Are you satisfied? Have I done the work I had been sent for? If you say yes then I can leave this body." Then he smiled and told his disciples, "He says yes, and I am going to leave the body," and immediately he left the body -- sitting!

He was asking "Have I fulfilled the promise that I gave to you? Are you satisfied? If you are not satisfied then I can still go on working. But if you are satisfied then enough is enough; let me come home!"

Only in meditation can one fulfil the promise given to god. Only in silence the communion with god happens, only in silence one remembers who one is, only in silence your potential becomes actual. The need becomes the flower and there is great fragrance. The promise fulfilled, the work done, one of course feels tremendously ecstatic, happy, contented, blissful, because now one is ready to face one's god.

How long will you be here? Osho asked her, but her reply was so soft it was audible only to him.

That's good -- come back again! Then as she rose to leave he added, Don't forget the promise!

[The mind is to be renounced, not refined, Osho pointed out to Dhyana Kiyoko.]

Mind is always impure because it is full of desires, thoughts, memories, dreams. It is a junkyard. It goes on accumulating; whatsoever it comes upon it accumulates. It is infinitely greedy and a miser.

The ultimate result is that it fills one with rubbish. That's what I call impurity. And mind cannot be made pure; whatsoever you do it will remain impure. It is its nature. It is like you cannot purify poison. In fact a purified poison will be more poisonous.

That's what happens to your so-called great intellectuals, they become purified poison. They go on sharpening their intellect but they are not intelligent, just intellectuals, not wise, just knowledgeable.

It is only through meditation that purity comes. Meditation means jumping out of the mind. There is no need to purify the mind, it can be put aside. One can become disidentified with the mind. To know "I am not the mind," is real purity because then you are only consciousness, awareness, a witnessing.

To live twenty-four hours a day as a witness is the way of the sannyasin.

[We'd rather buy from somebody else that which we've been given for free, Osho talked to Satyam Tom about this curious state of affairs.]

Truth cannot be purchased. There is no way to get it from others, it is untransferrable. One has to discover it oneself. No money can purchase it, no power can purchase it, but if one enters oneself one finds it. In fact it is already given, there is no need to purchase it.

The irony is that everybody has purchased it. Somebody has purchased it from the Christian marketplace, somebody from the Hindu marketplace, somebody from the Jewish marketplace, somebody from the Gita and somebody from the Bible and somebody from the Koran. But remember, whatsoever you have purchased from others is only something *about* truth, it is not truth. You have purchased only words -- empty, contentless.

Truth *is* truth only when it is your own experience. Jesus cannot give it, Buddha cannot give it, I cannot give it to you, nobody can give it to you for the simple reason that you have already got it. All that is needed is an inner search, an inner penetration to the core of your being -- and you will find it!

It is good that it is not a commodity. It is good that nobody can give it to you, otherwise it would have been worthless. People would inherit it from their parents, people would write in their wills, "Half of my truth will go to my wife and half to my girlfriend and it has to be divided equally amongst my sons..." It would be a thing. It is not, and it is good that it is not a thing.

There is one experience in life which is absolutely individual. That's why truth is even higher than love, because love can be shared with the other but truth cannot be shared even with the beloved. It is utterly individual; you know it in your absolute aloneness. And that's what sannyas is all about: entering into your aloneness, into the sanctum of sanctums, your innermost shrine, the real temple where truth is always waiting for you.

How long will you be here? asked Osho.

I'm leaving tomorrow, replied Satyam Ton.

Then come back again ... the day after tomorrow!

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## The Miracle

### Chapter #19

Chapter title: None

**19 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008195

ShortTitle: DDMIRA19

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Man is miserable because of his mother, your psychoanalyst will explain. It's because he hasn't found god, your priest will insist. No, the crux of it, as Osho sees it, is this: that man is simply stupid.]

Man has got the potential to be intelligent, bright, but he never uses it. Rather than digging into his own sources of intelligence, he borrows from other people, from the society, from the parents, from the teachers, from everywhere. And they have done the same in their own turn, so we inherit stupidity.

Our nature is bright, our nature is intelligence, but our inheritance is stupid and that's why we are miserable, otherwise there is no need to be miserable. An intelligent person can always find ways and means to be blissful. That's the whole purpose of intelligence, that's why intelligence has been given to man. But unless you use it, it is as if it does not exist.

My religion is not that of belief but that of intelligence. I teach my sannyasins to behave more consciously, more intelligently, so that their life slowly slowly can become a beautiful experience. It is not difficult, it is very easy. All that we need is to put aside all the superstitions that have been given to us by people who loved us and who thought they were doing good to us but who were unconscious; they knew nothing about what they were doing.

Sannyas means a rebellion against the conventional, the traditional, the social, the collective and the assertion of individual freedom. With it comes intelligence, with it comes bliss, with it comes many many blessings of which you have not even dreamt. When they come only then does one know what an ecstasy life.

[A giggle is godly. That was the gist of Osho's explanation of the meaning of Deva Yizchak's name.]

Laughter is one of the most divine experiences, but very few people really laugh. Their laughter is shallow. Either it is just intellectual or just a facade, or just a formality or just a mannerism, but it is never total.

If a man can laugh totally, whole-heartedly, not holding anything back at all, in that very moment something tremendous can happen -- because laughter, when it is total, is absolutely

egoless -- and that is the only condition to know god, to be egoless.

There are many ways to be egoless but laughter is the most beautiful way. A dancer can be egoless if he loses himself totally in the dance -- then. But dancing is an art, it takes a long time to learn and not everybody has the intrinsic quality of dance. The singer can have it but he has to become the song; that too needs long practice. The musician, the painter, the poet, in fact all kinds of creative people can have the same experience. The condition is the same: the ego has to be lost.

If while painting the painter forgets himself completely and only painting remains and there is no painter, the miracle happens. But all these things are talents. Not everybody can be a painter, not everybody can be a poet, not everybody can be a dancer, but everybody can be a laughing Buddha, everybody can laugh. It is not an art, it is intrinsic. That's where it is far more significant than any other device that can be used to attain to god, because they depend on talents.

Laughter needs no talent. In fact children laugh more beautifully, more totally. As they grow up, their laughter becomes shallow; they start holding back, they start thinking whether to laugh or not to laugh, or whether it is right in this situation to laugh.

One of my teachers died. The shape of the man was such that anybody would laugh just looking at him -- he was a cartoon. And the way he dressed and the way he walked... he was a teacher of Sanskrit -- very tradition, old-fashioned. Any small thing was enough to irritate him, and it was a joy to irritate him, because then he would almost go crazy. He would throw his chair and he would jump all over the class, he would run after the boys who had teased him or irritated him and it would be a chaos; his class was always a chaos. But he was a very simple man too, very innocent. Although we irritated him, we all loved him.

In Hindi there is a word "bholanath"; it means a very simple person, almost a simpleton. So that was the name we had given to him and he *hated* the name -- it was not his real name. So whenever he would come into the classroom, we would write on the blackboard "Welcome, Bholanath" -- and that was enough! Then the whole period was finished, then it was going to be an entertainment.

The day he died, of course we all went to his house. And an incident happened. When his body was just about to be removed from the house, his wife came out of the house, fell on his chest and said "Oh, my Bholanath!"

I could not contain myself! (laughter) I was the only person who laughed. Everybody was stunned that I should laugh in such a situation. My father took me home immediately and said "You are not to go to any social gatherings of any kind. What nonsense is this? -- the man is dead, his wife is crying and you laugh?"

I said you don't know the whole story. If you had known the whole story you also would have laughed. And when I told him the whole story he also laughed! (laughter) He said "I can understand you, but still it is not right; you should have controlled yourself. Learn a little bit of control. There were at least five hundred people -- nobody laughed; and all the students were there -- nobody laughed. Only you laughed."

They all... least the students who knew that that was his nickname given by us, must have felt....

It was just coincidental that the wife said "Oh, my Bholanath, Oh my simpleton -- you have left me alone. Where have you gone?"

As children grow we force them to manage many things, to control many things. Laughter is one of them. By the time they are grown-ups they forget the spontaneity of laughter. They laugh almost as a duty, as if it has to be done.

My sannyasins have to learn the laughter of small children again; they have to laugh consciously and totally -- and not only at others, at themselves too. One should never miss an opportunity to laugh. Laughter is prayer.

Love -- it's sweet on the heart but bitter on the palate of the ego. Osho was talking to Prem Marion.

Love is bitter because you have to drop your ego, it is bitter because you have to drop your possessiveness, your jealousies, your trips of domination. It is bitter because you have to change yourself totally. It is bitter because in fact you have to die to your past and you have to be reborn -- it is a rebirth. But then there is great grace, great beauty, then there is godliness.

If one can love then nothing else is needed. Love is the ultimate religion, there is nothing higher than it. God is only another name for love. But one has to accept the bitterness and one has to pass through that pain. That pain is a birth process so one should joyfully accept it.

It is like drinking a bitter medicine -- but you know that it is going to give you health, it is going to help you to be healthy again, so you take it joyfully although it is bitter.

Love is the bitterest meditation but it brings the greatest health possible too.

[Tonight he reiterated that on the spiritual voyage one has to launch off from love.]

As your love becomes more and more refined... and by "refined love" I mean the love that demands nothing, the love that simply gives for the sheer joy of giving, the love that has no conditions attached to it.

As this love grows in you, you start feeling a new experience: that is prayer. Prayer is the highest form of love, the peak. And once prayer has entered your life, then love is not something that you do or you don't do, it becomes your very presence; you are simply loving. Then it is just like breathing. A man of prayer even while asleep is loving. He is love. Love is not an act for him but his being. When love becomes being it is prayer.

And at that point great fragrance is released. Your flower has blossomed. In the East we call it a one-thousand-petalled lotus. One-thousand-petalled because in the East we have given god one thousand names. Each petal of the lotus represents one quality of god. The opening of the one-thousand-petalled lotus means you have attained to all the qualities of god.

This was the moment when Jesus said "I and my father are one," or Al-Hillaj Mansoor declared "Ana'l haq -- I am God," or the seers of the Upanishads sing "Aham Brahmasmi -- I am the ultimate truth."

[Then to Anand Nityam, Osho explained]

Man knows only momentary pleasures, momentary happiness -- so momentary that they are not of any worth. Before you can recognize them they are already gone. The moment you think, "This is beautiful!" in fact it is no more there; it is already a past experience, it is already part of memory.

Bliss is the search for something that remains, and remains forever. Sannyas is a pilgrimage from the momentary to the eternal. Nothing is wrong in the momentary -- I am not against it -- but one should remain aware that there is more than that in life. Don't stop there. Enjoy it -- while it is there enjoy it. Live it, but remember that there is much more and that you have to go beyond it. Use it as a stepping stone towards the beyond.

The momentary pleasures are not against the eternal bliss; they can be used as hindrances if you are foolish. That's what millions of people in the past have done. All the religions of

the world have been teaching people that momentary pleasures are against the eternal bliss. I say, that is not so. That is so only if you are stupid. If you are intelligent you can use the stones on the road as stepping stones; there is no need to think of them as hindrances. And that is the whole art of intelligence: to transform hindrances into stepping stones.

That's my whole work here: to help you to transform each hindrance into a stepping stone. All momentary joys can become windows into the eternal, can give you a glimpse, just a lightning glimpse. But that makes you aware that something more is there. That gives you the courage and the hope to inquire, to go on the long pilgrimage for the unknown and the unknowable.

How long will you be here? (Her reply was so soft, only he caught the answer.)

Be here forever! That is the meaning of your name, Nityam -- for ever and for ever!

[Man can live out of mentation or meditation -- the choice is his, Osho pointed out to Dhyani Ida.]

If one decides to be a mind only, as millions have decided, because mind is useful, utilitarian. It earns money, it brings power, it enhances your ego, it is cunning, clever, it is a politician. It will win you fame, name, prestige, maybe it will manage to insert your name at least in the footnotes of history books. If one decides to remain a mind all these things will be possible, but there will be no blessing in life, no bliss, no benediction. One will not know the real meaning, the real significance, one will not be able to know the hidden splendour. One will miss all. One will be collecting ordinary pebbles while there is a possibility of collecting real diamonds.

Mind means thinking, meditation means awareness. It is a state of no-thought, it is a state of silence. And when you are silent, god speaks; when you speak, god is silent. Mind continuously speaks; for twenty-four hours a day it goes on and on. Even while you are asleep it goes on chattering. That's why you cannot hear the still small voice of god.

Be silent, and suddenly you will hear that which was heard by Buddha, by Jesus, by Mohammed. And just a word heard in that silence is enough. Just a single word is enough to transform the whole of your life. In that silence, in that state of no-mind, in that "agnosia", blessings go on showering.

There is a beautiful parable in Buddhist scriptures. One of the greatest disciples of Buddha, Manjushri, was sitting under a tree silently, just in a state of meditation, not even meditating -- because when you are meditating you are using your mind, trying, making efforts, chanting, using some strategy, some technique. So, he was not meditating in that way, he was just in a state of meditation. He was just silent, sitting doing nothing. And flowers started showering on him. He was puzzled: "What has happened?"

He looked around and he saw angels showering flowers, and he asked them "What is the matter? Why are you showering flowers on me? You must have mistaken me for the Buddha. I am not the Buddha! The master is there, sitting under that tree. I am just a disciple -- you must have made a mistake."

They said, "No, we have not made a mistake. We are showering these flowers as an offering to you for your great sermon on silence."

He said "Sermon on silence? I have not spoken a single word!"

And they said "That's precisely what we mean -- the sermon on silence because you have not spoken, we have not heard, and the sermon is over! Neither you spoke nor we heard; hence these flowers -- just accept them from us. We are grateful that another man has become enlightened. We know your master -- we have been showering flowers on him for years. Now

we have got another person also."

And when Manjushri went to see Buddha, the first thing Buddha asked was "How was the sermon on silence? Did you love those flowers? Have you understood the significance of it all? You have become enlightened!"

Manjushri was the first disciples of Buddha to become enlightened. But nothing more is known about him because he loved that sermon on silence so much that he remained silent. Even Buddha could not persuade him ... thousands of times he tried, saying "Now, Manjushri, you should start speaking. Go to the people." Manjushri would simply laugh and sit under the tree and wait for the flowers.

That's exactly the meaning of your name, Ida -- blessings. It is a beautiful name. Create the situation in which the blessings are possible.

[Choose mentation and you live a mummified life, he went on to say.]

The more you are in the mind, the more you are surrounded by a subtle dullness, because you are enclosed. No windows, no doors are open; no fresh air comes in, no sun reaches you. You are cut off from existence. You live in an encapsulated world, just a small prison cell; nothing radiates from it, no fragrance. In fact, the mind stinks -- stinks of violence, competition, ego, greed, and a thousand and one other poisons.

When you start moving out of the mind -- that is meditation -- your life starts having a radiance, there of light around you, a subtle grace, a beauty that comes from the beyond.

Unless It happens life is not fulfilled -- and it can happen any moment. All that is needed is to become disidentified with the mind.

[Unlocking our fetters and showering us with flowers -- that's what he is doing here, Osho told Anand Kranti.]

My effort here is to undo it all, to give you a revolution, to help you to become individual, intelligent, alert, so that nobody can make a slave out of you, so that nobody can reduce you to a thing, to a commodity.

Then life has a totally different meaning. Then it has many flowers and many stars. Then it is ecstatic just to be and one can feel grateful to god. Only in that ecstasy is prayer possible.

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## The Miracle

### Chapter #20

Chapter title: None

**20 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008205

ShortTitle: DDMIRA20

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Osho talked about the meaning of Daniel earlier this month; tonight he approached it from quite a different angle. First he pointed out that meditation is essentially a state of balance.]

It is easy to be thoughtless but then one falls asleep. It is easy not to fall asleep but then one remains thought-full. Meditation teaches you a totally new art of being aware and yet as peaceful as one is in deep, deep sleep, as if one is asleep and yet not asleep. It is a very paradoxical phenomenon but it opens doors to all the mysteries. Without it one knows nothing. One may accumulate the whole knowledge of the world yet one knows nothing.

And 'Daniel' is a beautiful word. It means god is my judge -- that is one meaning. There is another meaning which is even more appropriate; the second meaning is god has judged. "God is my judge" will create a subtle fear that you have to be judged, that sooner or later you will have to face god, that sooner or later you will be answerable for everything that you have done and you have thought. And that creates great trembling, great anxiety.

The modern man has denied god, not because we have found that god does not exist but because we are in such anguish already that we don't want any more added to it. To accept god means you are responsible, answerable; you will be judged.

In past ages people could accept god more easily because their life was not so much of an anxiety and an anguish. In fact they needed something to be anxious about, otherwise life was calm and quiet. They were tired really of the calmness and the quietness; they needed hell and heaven and god, because this life was not enough to keep them occupied. They created other lives -- past lives, future lives, lives after this life. That was just a way to remain engaged. But the situation has changed totally: modern man has too much anxiety, no more is needed. Hence the denial of god.

It is not that the modern man has become more irreligious than the people who preceded us; it is just the situation has changed. Neither they were religious nor are we religious. To be religious is a rare phenomenon, it has nothing to do with the common masses.

But the second meaning seems to be more beautiful: god has already judged -- so there is no need to fear, no need to be worried. In creating you he has already judged that he needs

you, that you are an enrichment to existence, that without you there will be something missing in existence; there will be a gap, a link will not be there. Hence the second meaning is preferable to me .

This is my own experience too, that by giving birth to Us existence has already accepted us. There is no question of the Last Judgement Day; I believe in the first judgement day -- it has already passed, it is finished. The day god decided to create the world, *that* was the judgement day. That day he must have pondered, worried about whether to create the world or not, but he decided to create it. He judged that it was better to create than not to create. He liked something more than nothing. And whatsoever he has created, he is responsible for. I am not responsible, you are not responsible; nobody else is responsible. The whole responsibility is god's or existence's; whatsoever good belongs to it, whatsoever bad belongs to it.

We can close the chapter, we need not worry about it. One thing I can say to you: as one goes deeper into meditation one realises that there is no question of any future judgement and no question of ever being worried. As you become silent you start feeling the love of god pouring from all sides. You suddenly become aware that you are being taken care of, that you are not ignored, that you are not something accidental, you are intrinsic to existence. God needed you, that's why he created you.

That was the judgement -- but it is over. But the priests would prefer the first meaning: god is your judge -- remember it! Don't do this, don't do that, because god is the judge and he is a very harsh judge, a very harsh task master, and you will be punished and you will be rewarded. These are all tricks and strategies of priests to dominate people, to exploit people. And I am here to destroy all these strategies.

My whole effort consists of one thing: to make you free of all the stupidities that priests have imposed upon you, to make you so free that you can dance again like a child, sing again like a child. That's the way of my sannyas.

[It's a miracle that anyone survives their childhood with any notion of what it is to be natural when you consider how we categorically repress everything in a child that is simply dying to be expressed. Osho talked about the two ways in which one can be peaceful.]

One is to cultivate peace. That is very superficial. That is what is being taught to every child, "Be peaceful, and if you are peaceful you will be rewarded; if you disturb the peace you will be punished." And the same story goes on in the school, in the colleges, in the universities, in the churches. The whole of life is a cultivation of peacefulness. But a cultivated peace cannot go very deep; it remains just something painted on from the outside. Deep down you are boiling.

Mm? -- you can see it: you can tell a child to sit silently in the corner, otherwise there will be no food for him. He will sit there but you will see that he is boiling, just sitting on a volcano. He will be very tense, in deep anguish, fidgety, ready to jump, ready to fight, ready to run, to do something. But because he does not want to remain hungry for the whole day, he sits there peacefully.

This peace is what religions have been creating in the world. Because it is only a thin layer it can be destroyed very easily. Just scratch a little and all kinds of turmoil; all kinds of poisons, all kinds of animal attitudes -- violence, hatred, anger. You will find inside nothing but fire. This is not true peace.

True peace comes only through meditation. Meditation is not a cultivation of peace. It has nothing to do with peace at all; meditation is a totally different dimension. It is the art of

becoming aware of your own thoughts, just a simple awareness of your own thoughts. And then the miracle starts happening: as you become aware of your own thoughts, a distance is created between you and your thoughts -- obviously, because one who is aware is separate from that of which he is aware.

A thought comes on the screen of the mind and passes by -- you are just a watcher. Whether it is good or bad one need not be worried. It has nothing to do with you; you are just a pure witness. Slowly slowly as this pure witnessing arises, less and less thoughts come. And one day when your witnessing is entire, complete, the screen of the mind suddenly becomes empty, white; there are no thoughts at all.

Out of this experience of no-thought, out of this witnessing, a fragrance arises in you which is peace. Your whole being is peaceful; every nook and corner is peaceful, every cell, every fibre is peaceful. This is true peace, but this is a by-product of meditation. You cannot attain it directly, you have to go via meditation. And via meditation many other things also happen: peace happens, love happens, compassion happens, bliss happens, creativity happens, sensitivity happens. Thousands of flowers suddenly bloom as if spring has come to you.

[It takes a lion's heart to be a lover. This was the message to Prem Leonidle, a painter from Italy.]

My own observation is this, that the world is so full of hatred because it is so full of cowards. The world is so loveless because we don't create the spirit of courage in people. And whatsoever we call courage is not real courage.

We create the soldier, the warrior, but theirs is a false courage, it is only a training. We reduce a human being to a machine. His spirit does not become courageous, just his body-mind becomes conditioned. The whole training of the soldier is ugly. For years he is being told to do stupid things and he has to follow orders. An order is an order, it has to be done; there is no question of why. So slowly slowly he forgets the why, slowly slowly he becomes conditioned and functions like a machine.

"Right turn"... and it is not that he consciously decides to turn right; the moment the order "Right turn" is given, he turns mechanically.

William James, one of the greatest psychologists of America, was sitting in a restaurant with a friend talking about something like this. Just then he saw outside a retired soldier walking along carrying a bucket of eggs.

From inside the restaurant he shouted "Attention" The soldier stood at attention and dropped the bucket and the whole street was full of broken eggs. The soldier was very angry and he said "Who is this fool who called me to attention?" But William James said "We are free to say any word we want. We are not telling you to follow it." The soldier said "It is no more a question of following. Although I have been retired- for twenty years the training has gone so deep that even if in the night somebody says 'Attention', I will jump!"

This is not creating the courageous spirit. It is really destroying the whole spirit of the man and instead programming his mind in such a way that he starts functioning automatically: you simply trigger him and he starts. It is like turning the light on or off. The bulb does not have to decide; if you turn the light on it is on, if you turn the light off it is off.

These soldiers, these warriors, these great generals, have been called courageous people, brave people -- I don't agree. To me Jesus is courageous because even on the cross he could pray to god "Forgive these people because they know not what they are doing." This is love!

If we had created a real courageous spirit then the world would be full of love -- but it is

not full of love, not at all. People only talk about love but it doesn't happen because the basic requirement is not fulfilled. We make people cowards, we make them afraid of everything -- of tradition, of religion, of the church, of god. We even call religious people god-fearing. We create fear in the child from the very beginning to the very end. When a man is dying he is dying in fear. The priests are chanting and praying for him and creating more and more fear. They don't leave him even at the time of death. The priests take hold of the child till they give him the last send-off. They leave him only at the grave. Through his whole life they create cowardice, fear.

A sannyasin has to drop all fears -- the fear of hell and heaven. There is no hell, no heaven. He has to drop all fears of morality, immorality, because they are all man-made ideas. He has to drop all fear of the society and the ( ) and the collective mind because that is the lowest mind, the lowest state of intelligence. Only out of this rebellion is there a possibility that your heart will open up into a loving flower.

And when the heart opens as a loving flower you know god is. Then it is knowing, not believing. Love is the only proof of god.

[Osho gave Jorn the name Prem Ananda, and although he has spoken a lot on bliss and love this month, he magically managed to inject the them with new energy and insight.]

These two words, bliss and love, are the most important in any language. If these two words can become realities in your life then nothing else is needed. Then life is fulfilled.

One has come home, the search is over. There is tremendous contentment. is a sharing of that state with people, with animals, with birds, with trees, with stars -- because we are not separate, we belong to one universe, to one family. And whatsoever we have gained inside has to be given, for two reasons. One: If you don't give it away, it goes sour, it becomes bitter. Even nectar turns into poison if you don't give it. It has to be given, it has to be shared. In sharing it remains flowing and alive, otherwise it goes dead and dormant.

And secondly: the more you give, the more you get from the unknown sources of existence; so it is wise to give. To hold back from giving means you will not be getting any more. It is a totally different economics.

The ordinary economics says if you want things in your possession, hoard, don't go on giving them away. If you want to be a beggar that is another matter -- then you can go on giving. In the inner world the economics is just the opposite: if you want to be a beggar, hoard; if you want to be an emperor, give.

And this is the whole of my message for sannyasins; be blissful and be loving, and everything else -- god, truth, freedom -- will come of their own accord. Only fulfil these two conditions.

How long will you be here? Osho asked.

Till the third of September, Anando replied.

And then where will you be going?

I go back to Germany.

You cannot escape from here -- it is not so easy!

[Then it was Mareile's turn. Osho malaed her, touched her forehead and then told her that her new name, Prem Pragit, meant a song of love -- and that was what she was to become.]

Sing, dance, celebrate. Forget those churches that you must have seen in Germany! (laughter) In the first place churches everywhere are sad and in Germany more so!

The German church must be representative of the church in hell. I have been visiting

these places: the church in hell looks like a German church! (laughter) Here you can laugh and dance and sing because this is what we call prayer, service.

And how long will you be here?

She doesn't know.

That's good -- nobody really knows. Still people go on saying this date and that date -- nobody really knows! (much laughter) But people are fools -- what to do?

[Her name meant aloneness, Osho told Monika -- which wasn't loneliness. The two states are worlds apart.]

Loneliness is a negative state. You are lonely when you feel miserable in it and you really want to get rid of it; you want somebody to fill the gap, the emptiness. You are waiting for somebody and he has not turned up and you are feeling lonely. Your lover has left and you are feeling lonely, a friend has died and you are feeling lonely.

Loneliness simply means the other was filling a certain space in you and he is no more present, so that place is empty and that empty place hurts like a wound. Loneliness is a wound, aloneness is a flower. Aloneness means you are enjoying it, you are tremendously happy that there is nobody to disturb it, that you need not compromise, otherwise even the presence of the other in the room... He may not be a lover, he may not be a friend, he may not even be an acquaintance, but even the presence of the other person is enough: you have to make a few compromises.

You have to sit in a certain way, you have to behave in a certain way, although nobody is telling you to. But you know when somebody is present then you have to take care, you are not alone. And everybody knows that he is a different person in his bathroom for the simple reason that nobody is there; so you can make faces in the mirror and you can dance or you can sing. Almost everybody sings -- except me! (laughter) I have never done that in the bathroom because I am always alone, it is always the same -- bathroom or no bathroom, it makes no difference. I don't compromise even outside the bathroom, so why...? It makes no difference. If I want to sing I will sing anywhere.

But otherwise, if you leave out a few crazy people like me then all people are different in their bathrooms. (laughter) And if you become aware that somebody is looking in from the keyhole... there is an immediate change, *immediate*, instantaneous; you are a different person.

What happens? You become conscious, you are no more alone, the society is there; that somebody represents society. He will tell others what Monika was doing in the bathroom!

Aloneness is enjoying a state where you need not compromise for anything. It is one of the most beautiful spaces. It is really the goal of all meditation, of all religion as such. And the moment you can enjoy your aloneness you have gone through a revolution. After that your togetherness will also have a totally different quality to it. It will not be dependent on the other, it will be sharing, it will be friendship, it will not be a relationship. You will not be a wife or a husband; all those words are ugly -- you will just be a friend. You have more, so much to give that you need somebody to share it with. It is just a question of sharing.

And if the other shares you are grateful. And if one day he feels that enough is enough, that we have shared enough, you don't feel hurt, you don't feel lonely. You enjoy your aloneness. In fact one should enjoy one's aloneness more than one's love, then there is freedom.

If you enjoy your love more than your aloneness then you are not free and your love will be a kind of bondage.

When you are nourished by your aloneness and you cherish that space, then your love is

not a bondage; it brings you more and more freedom, more and more fragrance.

[Meditation lends the meditator a beauty which, although it is not of the body nor of the mind, affects both, Osho explained to Dhyana Rupama.]

It starts radiating so forcibly that it changes the body-mind; it becomes luminous because of it. The beauty becomes like an aura surrounding you.

It is a well-known fact that even ugly people have become beautiful through meditation. About Jesus the story is... there are historical records saying that he was one of the ugliest men and there are also records saying that he was the most beautiful man in the world. And I can understand -- both records are true, although nobody has ever said that both the records saying that he was the most beautiful man in the world. And I can understand -- both records are true, although nobody has ever said that both the records are true... People decide: if they are Christians they decide that he was beautiful -- blond, tall, like our Vimal Kirti.

But the people who are against Jesus, decide that he was an ugly person; not only ugly but hunchback and a height of only four feet, five inches.

Every day when I enter the house Vimal Kirti and Siddhartha are standing outside receiving me. This morning also Siddhartha and Vimal Kirti were standing there and I thought Siddhartha looks like the Jesus of the enemies, Vimal Kirti like the Jesus... Both Jesuses standing together! But my feeling is both records are right.

The people who wrote against him must have known him before he became enlightened and the people who wrote about his beauty must have known him after he became enlightened.

Meditation brings tremendous transformation.

[Indians have a much more fun-loving god than Christians.... Osho was talking to Gandharvo, formerly Yumiko, a yoga teacher from Japan.]

The Indian idea of god is festive. He has musicians and he has dancers, singers, poets -- he is surrounded by all these beautiful people. The Christian god looks very poor -- just these three fellows, not much of a family: god the father and Jesus the son and the Holy Ghost. Even if you want to play chess... only three persons. What kind of a family is this? -- I don't know. And then there is nothing else?

But the Indian concept of god is totally different. You see my musicians sitting there? -- Chaitanya Hari and his company -- these are my gandharvas. And you see my mediums, my dancers. This is a miniature representation.

You also have to become a silent musician, a dancer, a singer.

To another yoga teacher from Japan Osho gave the name Anand Pravaha to remind him that bliss was in flow.

Bliss is not a thing, it is not static, it is a movement. It is flow, it is dynamic. Everything alive is bound to be dynamic, everything alive is never a noun but always a verb. So remember this, that life should be allowed to flow. One should always remain in a let-go. Don't fight with the river, don't push the river and don't try to go upstream -- that is an unnecessary wastage of energy.

Flow with the river, go with the river, abandon yourself totally to the river. It is already going to the ocean, it will take you to the ocean too; you need not even swim. And that's what I am trying to create here: a great river of orange dancers, singers, lovers, people who are capable of laughter, rejoicing, celebration -- a river that is constantly moving towards the ocean.

The ocean represents god, and unless we find the ocean we cannot be contented -- because of the limitations, boundaries. All boundaries are bondages. The moment the river falls into the ocean it becomes infinite, it becomes eternal. And that is the goal of sannyas: to help you reach the infinite, the eternal, the vast, the unlimited, the indefinable, the ineffable.

Buddha used to call his sannyasins "srotaapanna". The word "srotaapanna" means one who has entered the river. Today you are becoming a srotaapanna -- you have entered the orange river.

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## The Miracle

### Chapter #21

Chapter title: None

**21 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[To bee or not to bee -- to drop our limitations or remain in misery. Osho spoke first tonight to a German woman.]

Misery consists in our limitations and we impose those limitations on ourselves, otherwise there is misery at all, life is pure bliss.

One should be like a honey bee. The honey bee loves flowers but without any attachment. From one flower to another it moves. It believes in no limitations, it does not become confined to one flower. It does not destroy its love for the flowers but its love is vast; hence it is capable of collecting honey.

Man's love should also be vast, unconfined, then there is a possibility of collecting spiritual honey, great fragrance, great sweetness. Life can be immensely rich if we keep all our doors and windows open.

The only thing to be remembered by my sannyasins is: don't try ever to possess anybody and don't allow anybody to possess you. Respect freedom above all -- even above god, above truth, above love, above everything -- because it is through freedom that everything else becomes possible. God, truth, love, bliss -- everything becomes possible through freedom. The spirit of freedom is the spirit of sannyas.

[A blissless life is a listless life was the message for Vito, a student from Italy.]

Bliss is life. Those who have not tasted of bliss are dead, they only vegetate. Their life is not worth calling life. They are not likely. There is nothing for them to live for. They simply drag themselves from the cradle to the grave. It is with reluctance that they go through life -- all the way resisting, all the way grumbling, complaining -- and the reason is: they do not know that there is a possibility of great bliss in life. They do not know their own flowers, they remain seeds.

My effort here is to create a garden where your seeds can be helped to reach to the ultimate expression of being flowers. This is what sannyas is all about: creating more and more opportunities for you to be blissful because that's what makes you more and more lively.

When one knows the uttermost in bliss one has known god, because god is nothing but the highest peak of life.

[Meditation is the door to god; he who hesitates is lost. Osho addressed a German woman, a musician, next.]

It is very unfortunate that very few people have been able to know bliss, very few people have known what it is to be a blessed one, for the simple reason that very few people have ever tried to move into meditation. Meditation is the door of god. Without it life remains a constant misery, a sadness, a despair, a frustration, a long long nightmare, an unending nightmare.

Mind cannot give you anything of blessedness; that is not mind's nature. You have to slip out of the mind -- and that's what meditation is all about.

[Astrid is a beautiful name, with a very significant meaning, Osho began, addressing a teacher from Germany. It has two meanings: one is, impulse of love, and the other is, strength of god.]

Apparently they aren't connected at all, but to me, to my way of looking at things, they are two aspects of the same coin. The impulse of love and the strength of god are not two things: the moment love arises in you god arises in you, the moment love dies in you god dies in you.

In fact all the religions have been against god because they have been against love, they have taught people a very life-negative attitude. They thought that if people can renounce their love for life then they will more easily be able to concentrate their whole energy on god. They were wrong because god and love are not two things. If you are life-negative, if you don't love life, god becomes just a word without any meaning, without any content.

[Astrid actually means just what sannyas means, Osho went on to say, and reminded Astrid that loving the creation is loving the creator. There is no other god somewhere else -- he is here. There is no other god, in some other time, he is now, Osho continued.]

Once this becomes your understanding and your experience then you are on the right path. Problems start evaporating like dewdrops in the morning sun and life becomes a thrill, an adventure, a great ecstasy.

[Meditation is a self-love affair. It needs a lot of courage, Osho warned Dhyana Gesa.]

... for the simple reason that you will be moving into a dimension where nobody can accompany you, you will be moving into your aloneness because at the deepest core of your being only you can exist; nobody else can go with you.

All relationships are on the periphery, even the greatest love affairs are always on the periphery. Relationship as such cannot be more than that; it is something outside you. You can touch the other, you can love the other, but you cannot BE the other and neither can the other be you. And we are very much afraid of aloneness, hence a courageous spirit is needed. We always want people around. We are brought up in a family -- that is one of the reasons. From the very beginning we are surrounded by people -- brothers, sisters, father, mother -- and then the school and the society, and the college and the university and the clubs.... We are always part of some crowd somewhere; we never leave even a few moments for our own selves.

Meditation begins with this, that you start leaving a little space for yourself, a few moments JUST for yourself. In the beginning it is hard but that hardness soon melts and a

great transformation happens: you start enjoying those few moments so tremendously that the greatest love affair is nothing compared to it, the deepest love orgasm is nothing compared to it. And we are carrying this immense possibility within us without making it a reality.

[Sannyas is a commitment, a decision, that we will make it a reality, that we will do everything to make it a reality. In his address to Anand Dhyano Osho told us a story about his father. First he instructed Dhyano to meditate on bliss and find ways to be blissful.]

Avoid everything that makes you miserable. It is only a question of a little intelligence.

There are people who have become experts in finding causes to be miserable. They cannot be happy unless they are miserable. They know only one happiness and that is that of misery. And when such people talk about their misery you can see in their eyes, in their face, in the way they are talking about it -- everything shows -- that they are enjoying it, they are bragging about it. They must be magnifying their misery, making it look as big as possible. Now how can these people ever be blissful?

And each moment always has both alternatives; you can choose to be miserable or to be blissful. Start looking in this way: in each situation, first try to find out what will make you miserable and what will make you happy.

When I was a small child, my father, made a beautiful house. But the architect deceived him -- he was a simple man -- so the house collapsed in the first rains. We were just going to move into the house; just two or three days more and we would have been in the house and the house collapsed. My father was far away; I telegraphed him, "Come immediately -- the house has collapsed!" He never came, he never answered. He came when he was expected to come and the first thing that he told me was "You are a fool! That house is gone -- why did you waste ten rupees in giving me such a long telegram? Those ten rupees could have been saved! And thank god that the house collapsed at the right time. If it had waited just four or five then it would have killed the whole family!"

He invited the whole village for a feast. I LOVED that idea! The whole town laughed saying "This is sheer nonsense: your house has collapsed, everything is feeling miserable about it!" And he called all the people of the town -- it was a small town -- for a big feast, to thank god for helping us. Just four days more and the whole family would have died! This is what I call choosing, in every situation, the blissful part.

One of my sisters died. I loved that sister the most and I was very miserable because of that sister's death, although I had ten other brothers and sisters. My father told me "You are unnecessarily getting disturbed about it. Thank god that you have ten brothers and sisters still alive! He could have taken all -- what can we do? Just as he has taken one he could have taken ALL. He has taken only one out of eleven. That is nothing, that much we can afford. We can give one child to god; if he needs her let him have the child. But you have ten brothers and sisters -- be happy that ten are still alive, rather than being unhappy for the one who has died."

This has to be the approach of every religious person, then your life naturally becomes a blessed phenomenon.

Meditate on bliss and go on finding the blissful part of every situation. Soon you will have so many flowers that you will be surprised it is the same life and where has all the sadness and all the despair gone?

One can create hell, one can create heaven -- it is our own decision, it is our own responsibility.

[All the good things in life -- in fact life itself -- is a gift of god. Osho began in his talk to Prasado.]

So the problem isn't how to seek them but how to receive them. Take bliss, or receive bliss, for example:

It is not somewhere else far away in Tibet, in the Himalayas. It is not a question of travelling to it, the simple question is how to become more receptive. The gift goes on coming but finds our doors closed. The sun rises but we go on sitting in darkness because our eyes are closed. The gift is there -- it is only a question of opening our eyes and all is light. But by keeping our eyes closed we remain in darkness.

I don't teach my people how to achieve bliss; I only teach that it is already there -- just open up. Don't remain closed to life and existence, become more vulnerable. That's all there is to religion -- vulnerability, openness, trust. No need to be afraid of life, become available to it in all possible ways and you will be surprised that not even for a single moment was there any need to be miserable, one could have been blissful all along.

I don't say that bliss is a goal. It is not a goal -- it is already the case. We have forgotten the language, forgotten how to read it, how to decipher it, how to decode it. And that's what the whole discipline of sannyas is, learning to remember a forgotten language.

Each child knows how to be open, that's why all children are so beautiful and so blissful. Look into their eyes -- so silent -- and look at their joy -- so overflowing. Each child knows how to be blissful but forgets sooner or later. He forgets or we make him forget.

It can be relearned. And this is going to be your work: relearn the art, remember the art of opening up. And nothing is missing, nothing is imperfect -- this is the most perfect world that can be.

[Love's eyes see god's graffiti inscribed in stone and scrawled across skies. Osho next addressed Pujari, a chauffeur from France.]

Love is prayer, love is worship, love is religion -- all else is bullshit! (laughter) All else is just invented by the crafty priests to exploit humanity, otherwise it is a very simple phenomenon. The priest is not needed at all, these great rituals in churches and temples are not needed at all, but millions of people are exploiting others.

There is a certain need in man to seek and search for the truth. Because of that longing man is available for exploitation; otherwise religion is a very simple phenomenon, no complexity.

Make yourself a lover of existence in all its manifestations, then you are neither a Hindu, nor a Christian nor a Mohammedan. Then you will find sermons in stones. You will be surprised that there is really no need to look into the religious scriptures because the whole universe is the real scripture. Everywhere there is god's signature on it and all those so-called religious scriptures are man-made.

[And he spoke on the holiness of humour again tonight. He began:]

Bliss is the path. Be cheerful -- that is my definition of being religious. To be sad is to be a sinner, to be cheerful is to be a saint. If you can laugh wholeheartedly your life starts becoming holy.

A wholehearted laugh is something unique. Nothing can make your life more holy than a wholehearted laugh. And when you laugh, let all the cells of your body laugh with you. From the head to the toe let the laughter spread. Let it reach to the deepest, innermost recess of your being. And you will be surprised that one comes closer to god more easily through

laughter than through prayer. Prayer is something formal, superficial. Love is not formal, love is of the heart.

Bliss has to be your path -- that is the path of all of my sannyasins. Laugh all along the way.

In the old days the saints believed that the whole journey had to be sad and that when finally, at the very end, you reached the doors of god there would be joy. Bliss would be at the end but the journey had to be very sad, very serious. It is absolutely illogical.

If a person has been sad and serious for millions of lives, even if he finds god he will not be able to laugh, he would have completely forgotten how to.

My own feeling is that if your so-called saints ever enter paradise... I don't think that they ever do, but suppose, if they ever enter paradise they will not be able to sing hallelujah, they will not be able to dance. Even if harps are supplied to them...

But my sannyasins, even in hell, will make a celebration of it. If we reach hell we are going to initiate the devil! We are going to turn hell orange!

[Listen rightly and you hear god plop in rain drops... Osho turned to the last sannyasin and explained the meaning of Prem Simone.]

Everybody, except a few totally deaf people, thinks he is capable of hearing. Everybody, except those few who are blind thinks he is capable of seeing. But this is not true.

Jesus says again and again to his disciples, "If you can hear, hear, if you can see, see." Certainly he is not always talking to the blind and to the deaf; he is talking to people such as we are.

Buddha used to start his sermon by telling the people how to listen. J. Krishnamurti emphasises very much that one should prepare oneself for the great art of listening, right-listening. Mahavira has gone a step further than all these people -- Jesus, Buddha, Krishnamurti. He says there are only two ways to reach the truth: one is to hear rightly and the second is to strive rightly.

The first is enough, then there is no need to strive for truth. If you are capable of hearing rightly then there is no need to strive. The second is only for those who cannot hear; then they have to strive, then they have to struggle.

Right listening means listening with deep love and sympathy. One can listen in an antagonistic way, one can listen with a priori conclusions, one can listen with all the prejudices, with all the conditionings of the mind -- then it is not right listening. But love is capable of putting all aside, love is capable Or listening in silence, in total silence. And then anything can trigger the process of enlightenment.

It is not only a question of listening rightly to the master; that is only one of the aspects of it. This sound of rain falling on the roof.... If one can listen rightly -- pure listening with no idea, with no desire to interpret, with no effort to understand -- then this is enough. Then certainly you will find it is not rain falling on the roof, it is god himself.

Then the wind passing through the pine trees is god passing through the pine trees, and the sound of running water, then anything, it is not a question of what you listen to, the basic question is how you listen. One should listen with no-mind, then the master can help immediately. Much time is wasted only because people are so full of knowledge. They already believe in many things, they have already accumulated much information, they have already given superstitions. They are all borrowed, nothing is their own, but they brag as if all this knowledge is their own. It helps the ego, it puffs up the ego. So people are always listening through great barriers and they go on hearing whatsoever THEY want which is said.

But the whole art of being a sannyasin is how to listen to the master, how to be with the master in deep silence, in total love and trust. And then anything, just a small gesture, just a look of the master is enough to transplant you into a totally different world.

Let your name become a reality. Listen through love and then truth is not far away.

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## The Miracle

### Chapter #22

Chapter title: None

**22 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Meditation doesn't mean in the East what it means in the West, Osho began tonight.]

In the West meditation has always been thought to be synonymous with concentration. In the West meditating upon something means concentrating, focussing on something to know about it. One has to exclude all other thoughts so they don't disturb you, so there is no distraction; your full energy becomes available to the particular object you are investigating. That is the scientific meaning of meditation.

But in the East meditation means no-thought, not focussing but relaxing, not concentrating but resting. Concentration is tension and if you concentrate for a time you will feel tired, exhausted. Meditation in the eastern sense is just the opposite of the western sense.

Here it means a silent, relaxed, restful state. Nothing is excluded, all is included. The meditator simply sits, open, available. The birds sing and the wind passes through the trees and a dog starts barking -- everything is included. There is no problem because we are not trying to focus on any object; hence the question of distraction does not arise. We are simply enjoying the moment in all its multiplicity, in all its directions and dimensions, in all its simultaneity. It is a totally different vision and of tremendous importance, because the western meaning of meditation cannot go beyond science; only the eastern meaning of meditation can go beyond science

Man take you into the world of mysticism, into the world of what Dionysius calls agnosia. (Osho has been speaking on the sutras of Dionysius in the morning discourse.) You know nothing, you are simply aware of millions of things. But there is no effort to know either, there is no effort at all for anything. There is no goal, no achievement; one is simply being whatsoever one is.

In these moments of total relaxation you encounter for the first time the multi-dimensional life.

Life is experienced only through meditation, through a state of no-mind, through not-knowing.

[Meditation is awareness, when you are, with no effort to become anything other than what you are, he reiterated to Iris, the next sannyasin.]

All becoming has disappeared; you are just a being -- not knowing who you are, because knowing brings thoughts back, not knowing what, because the what brings thoughts back, not knowing why, because "why" is the door for the mind to come in -- that is an invitation for the mind.

Meditation is a state with no what, no why, no how, no questions -- a questionless state. And when there are no questions the answer is there. It does not come as a thought, it is a feeling. You feel it in the blood.

And "Iris" is a beautiful word. Literally it means the rainbow, but its mythological meaning is very significant. In Greek mythology Iris is the personification of the rainbow who carried messages across the many-coloured bridge from gods to man.

The rainbow is a bridge between the earth and heaven, between man and that which is beyond. Meditation is a bridge. Meditation connects you with the whole.

Mind is a barrier, meditation is a bridge. Mind disconnects you; it makes you an ego. Hesitation connects and the ego dissolves; the part disappears in the whole like a dewdrop slipping from the lotus leaf into the lake. It loses nothing, it gains all. It loses only its smallness, it loses being a dewdrop but it becomes the lake. It becomes infinite, it becomes the whole.

Sannyas means the dewdrop gathering the courage to slip into the lake, not clinging to the lotus leaf.

Non-clinging is sannyas, and the moment you are not clinging your small boundaries disappear, you become unbounded. And only in those moments of an unbounded state of awareness does one come to know that which is. But remember, by knowing I don't mean knowledge, by knowing I mean an intuitive feel. It is more a knowing through love than a knowing as knowledge.

[But even meditation has to be dropped one day, Osho went on to say to Veetyoga.]

One cannot attain to bliss through any method, for the simple reason that bliss is not something which can be made a goal. It is already the case, it is your intrinsic nature. Methods are useful when you are trying to create something, invent something, but methods are absolutely unnecessary when you are just trying to discover your intrinsic nature.

If you use some method the method itself will be the barrier. One has to drop all methods. That is the ultimate yoga, the ultimate method: dropping all methods, dropping all effort and just relaxing in the moment, not doing anything, allowing things to be whatsoever they are, going wherever life takes you.

Lao Tzu says, "If you can become just like a dry leaf which has fallen from the tree you will attain to the ultimate, you will know tao." "Tao" is his word for god.

What is the secret of the dead leaf? The secret is that it has no desire of its own. The wind goes to the south, the leaf goes to the south. If suddenly the wind turns to the north the leaf does not say "This is contradictory, this is inconsistent; we were going to the south, now why... all that effort is wasted. Then why in the first place didn't we start going towards the north?" It simply moves towards the north -- no question, no problem, arises.

If the wind takes it high into the clouds it does not feel superior. If it falls, if the wind leaves it on the ground, it does not feel inferior; on the ground it rests as beautifully as it sits on the cloud. North or south, east or west -- all is the same. It has no will of its own, it has dropped its will. It has become will-less. And to be totally will-less means to be surrendered

to god.

Method means will, method means a certain technique to attain something. There is a goal, there is will, technique, knowledge.

My approach is that these are good things to play with -- for the beginners. One needs a few toys, but slowly slowly all those toys have to be dropped.

So keep it in mind: do all the meditations, go through all the groups, but remember that it is just preparing you for the ultimate thing where you can drop all methods and you can just relax, you can just be yourself. And then allow the whole to take you wherever it wills.

The greatest joy arises in that moment when you don't have any desire, any goal, any intention, when whatsoever happens is good. Then you are showered with thousands of blessings.

[Osho added 'veet' to Detlef's name to remind him to transcend himself.]

Detlef means a son of the people. The whole past of humanity has worshipped tradition, convention. We have worshipped the mass mind; hence the name Detlef. Names like that exist in almost all the languages. To be a son of the people was thought to be something honourable, but in fact it is not so.

To be the son of the people means to be conventional, to be traditional, to be bound to the past, to remain confined to the collective mind, never to attain individuality. One has to go beyond the past and beyond the mob, the mass, the people, only then can one attain to individuality, to freedom, only then can one *be* in one's own right. Otherwise one is just a number, a number among millions of numbers. One person is a Hindu, and there are millions of Hindus. He is replaceable; he will die, another Hindu will replace him. Another is a Christian -- he is replaceable; somebody is a communist -- he is replaceable. These are all numbers. But individuals cannot be replaced.

You cannot replace Jesus Christ. Christians can be replaced, remember; they are part of the mob psychology. Jesus Christ cannot be replaced; he is not the son of the people. In fact he revolted against the whole traditional mind. Without that revolt how can you understand his crucifixion.

Nobody is crucified anywhere unless the masses feel that the very ground on which they are standing is in danger. Jesus must have created so much of a stir that the people became afraid that if this man lived he would destroy the whole past. And in a way the people were right. The man was trying to destroy the whole past; he was trying to bring a new man into the world. And it is not just an accident of history that Jesus has become the dividing line between the past... That which preceded Jesus we call B.C., before Christ, and after Christ....

Jesus became the drawing line on the map of human history. Whatsoever was before Christ became irrelevant; whatsoever was after Christ became relevant. History begins with Christ in a way, before Christ is prehistory. But this remained only a symbol. He failed -- as all other Buddhas have always failed. Up to now that has been the fate of all the Buddhas.

They succeeded as far as they themselves were concerned -- they became enlightened, they attained the ultimate bliss, they realised god, -- but they failed as far as humanity is concerned. They could not give birth to the new man, it has not happened yet. But there is no need to lose hope; that which has not happened yet can happen any day. It is really going to happen some day because without its happening man will remain miserable.

And now I feel the misery is coming to such a peak, to such a culmination, that either man will commit suicide, a global suicide in a third world war, or if he wants to survive he will have to decide to bring a new birth. In fact in Jesus' time the misery was not so much.

Jesus was a little earlier than his time, so was Buddha, so was Lao Tzu.

I feel that I am very close to the point where it can happen because man has never been in such despair, in such deep emptiness, as he is now. This crisis is something totally new, its intensity is new. And alternatives are very clear-cut.

In Jesus' time or Buddha's time people could survive without having a new birth, without transforming themselves and becoming totally anew; they could survive. But now they cannot survive. That is the new factor which gives me great hope.

My sannyasins can create the ground from where the ultimate jump can be possible, for which all the Buddhas have paved the way up to now. But it has not happened yet. Many times the ship was launched, but it sank. I am trying to make another effort. And this is the time when something like Noah's Ark is needed.

So remember, go beyond the people. The people are blind, the people are living in unconsciousness. Be a son of god, I am saying that only so you are not too shocked -- otherwise my feeling is be a god; why be a son? When one can be the father, why be the son? What is the need to be a son? But the West has not been able to absorb that shock.

Even Jesus used to dilute it, even this statement "I am the son of god," he had to dilute again and again by reminding people "I am also the son of man." Then people must have felt relieved: "That's okay -- once in a while he goes crazy and starts talking about being the son of god; otherwise, he is a nice fellow!"

And I am telling you don't be the son of man; no more Detlef, no more son of the people. The midway position is to be a son of god. If one is ready for that then sooner or later one can be persuaded to be yourself, god -- no need to be the son. In fact there is no question of being the son of god. Either one is unconscious -- then one is part of an unconscious humanity -- or one is conscious, then one is part of god, one *is* god.

[The last sannyasin Osho named Prem Samagro -- total love.]

Sannyas needs total love and nothing else. But total love includes all. Really nothing is left, all is included in it. And remember, I am not saying perfect love, I am saying total love -- and these two things are very different.

For centuries we have been taught how to perfect our love and we have failed because the whole idea was nonsense. Love cannot be perfected. To perfect it is to kill it.

And love cannot be killed because love is life, love is eternal, timeless. Love knows no death; love is the only phenomenon in human experience which transcends death. But total love is a totally different phenomenon than perfect love.

Perfect love has a certain idea and that idea has to be fulfilled. One has to go according to a certain pattern, one has many shoulds and should-not's, many commandments, and one has to slowly slowly cultivate a certain quality of perfection. But total love is non-ideological, there is no idea. All that is needed is each moment, whatsoever you are doing, do it whole-heartedly, don't hold back -- that's all. That's what I mean by totality: don't hold back.

If you are looking at a rose flower then become the look. Then just be eyes and eyes and eyes. Then look at the rose flower from your hands and your legs and your eyes and your ears and your nose. Then let your whole body, your whole being, participate in the look; don't let it be a partial phenomenon. When one hundred per cent of you becomes involved in it then it is total.

While eating, be total; while sleeping, be total -- and this is what I call loving life totally. So whatsoever you are doing or not doing... If you are not doing then be total in no -doing, because there are people who in doing nothing will feel guilty, that this is not right. They

cannot even be total in non-doing. They will feel fidgety, they will feel "It is not good. I should be doing something. I should not waste time. Time is money and the empty mind the devil's worship. What am I doing? I should be doing something." And they will start doing something. Whether it is needed or not is not the point.

You can see people on their holidays -- they will start doing any kind of thing. A holiday is one of the most difficult days for the housewife because the husband is at home, he has to be looked to, to see what he is doing. The children are at home; every child has to be looked to to see what he is doing -- because everybody will be doing something or other. And the most dangerous is the husband because he may open the clock which was running perfectly well, he may open the engine of the car which was going perfectly well -- just to make it a little more perfect. And the whole thing is that he cannot sit still.

You see how ridiculous it is: for six days in the office he continuously desires and dreams of the holiday that is coming and then "I am going to rest and relax in the sun, in the wind, and forget all about the world and all the worries of it." And on the seventh day you will find him the most engaged: he is never as engaged on the six other days.

People are sleeping in their offices. In the offices there is so much work to be done but nobody is interested in doing it. Files go on piling up, files go on moving from one desk to another desk.

I have heard about one office: a man's table was always clean with no files. Everybody was puzzled how he managed it. He finished everything every day. One day a man asked "What is your secret? Look at my table -- hundreds of files. They are so many that I don't think that it will be possible to finish them all this life. How do you manage? -- every day your table is clean."

The man laughed, he said "I have a strategy: on whatsoever comes to me, on whatsoever files come to me I simply write 'Refer to Mr John.'" He said "My god! -- I am John! Why do you write 'Refer to Mr John'?" He said "I think that in this big office there is bound to be somebody of the name of John, so I simply write 'refer'; then the file moves; then I don't know where it goes and what happens to it."

In the offices people are just reading newspapers, smoking, and then there are so many coffee breaks and tea breaks. In fact there is no work break at all. Amidst all other breaks the whole day is broken. And a dream for the coming day of... And on that day you will see how crazy they go.

That's why I always wonder what happened to god on the seventh day when he didn't work. I cannot believe that a god who worked for six days and really worked hard and created so much mess would have rested on the seventh day -- unless he had taken a few strong doses of Valium. The man who is responsible for this whole mess, the universe, cannot rest on the seventh day -- that is impossible. That's why Hindus don't have that idea at all; they don't say that god created the world in six days and on the seventh day he rested.

In India before Christians came there was no Sunday holiday -- no. India has never known it because the very idea never existed. God is continuously working, even today. In fact the work goes on becoming bigger and bigger, there are more complications. But the western idea is that god worked six days and then on the seventh day he rested. I cannot believe it. A person who worked for six days cannot rest on the seventh.

Only a person like me who rests on six days can also rest on the seventh day. One needs certain practice. (much laughter) And I am total in my rest.

So if you are not doing anything, be total; if you are doing something, be total. The only question is of totality, and then you will find a tremendous love arising in you, overflowing

you from all directions. And that is the most beautiful space one can be in. That is the goal of sannyas.

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## The Miracle

### Chapter #23

Chapter title: None

**23 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[The most ordinary thing in the world is to think "I am extraordinary." Drop the ego and lop off the last word; go beyond the self and you've deleted the "I" transcend even "am" and you run smack into god. Osho spoke first tonight to Veet Alma.]

The highest peak, the ultimate experience, is that of no-self, but just a step below it is the experience of the self. The experience of the self in itself is a great growth. Very few people experience their self; they live in the ego. The ego is the lowest and the most false thing. It is a pseudo self, a pretender, a cheat, a deceiver. Millions of people never go beyond the ego.

The sannyasin has to start moving beyond the ego. First the ego has to be dropped. The idea that "I am special," that "I am extraordinary," that "I am superior," persists in everybody. The idea is of being extraordinary but in itself it is very ordinary because everybody has it. It is one of the most ordinary things, it is just like the common cold; still we go on believing in our extraordinariness.

There is an Arabic proverb that says when god makes anybody he whispers in his ear "You are the most extraordinary person I have ever made but please don't tell others -- they will not believe it." So everybody keeps it inside, nobody says it clearly, but everybody wants others to know that it is so. By political power, by money, by physical health, by beauty, by some talent -- everybody is trying to prove that which cannot be said directly but can only be hinted at indirectly; "See who I am: I am not an ordinary human being, I am extraordinary."

The sannyasin has to drop it because it is stupid. In this life everything is extraordinary; hence the question does not arise. There is nothing ordinary or extraordinary, the whole is one. The moment the ego is dropped -- the ego is synonymous with "I am -- when the I is dropped the am remains. That is the shadow of the I, a very subtle phenomenon.

I is gross. The politician has it, the rich man has it, particularly the newly-rich man has a very gross I. Those who have been rich for hundreds of years, the aristocrats, they are not so egoistic. There is no need to show their extraordinariness, everybody knows it already; hence they seem to be more humble.

Kings are more humble than their servants for the simple reason that a king need not

prove his extraordinariness, it is already proved. But the servant *has* to prove it. And you can see, if you go to the lowest person in any hierarchy he will be the most difficult person. The higher the person in the hierarchy, the nicer he is. The highest person is almost always nice, because he need not say he is extraordinary; it is so clearly known.

But the saint has a subtle ego called the self, atma. The politician is gross, the saint is subtle. He has no I but great am-ness: of spirituality, of austerity, of simplicity, of humbleness, even of egolessness there is a subtle shadow left...

The sannyasin has to transcend that too. Then comes the moment when there is neither I nor am. One is -- very transparent, very silent. There is no turmoil of "I am", no noise; everything has stopped. In that ultimate state of no-self, anatta, one comes to know god. That state is god.

It is better to move from the ego to the soul. And many religions have stopped there; only one religion, the religion created by Gautam the Buddha, has not stopped there, otherwise all other religions have stopped at the second step. It seems to be the end. What more is there? You have dropped the ego, you have become humble, a servant of god -- the journey is over!

Gautam Buddha's contribution to the world is that he said the journey is not over, now the real journey starts. To drop the ego was not much, it was ordinary. Now you have something so subtle and so delicate, so non-substantial, that it can be dropped only through tremendous intelligence. Hence he is the first man in the history of humanity to declare anatta, no-self. And that's why he was misunderstood in India and his religion completely uprooted from the country -- because this country has believed in atma, the soul, for thousands of years. He was against the whole tradition but he broke into new ground.

And there is nothing more beyond it. When you have come to no-self you have come to the ultimate boundary of things. One evaporates and disappears. But in that disappearance is the appearance of god. The moment you are not, god is.

[The meaning of his name, Wolfango, gave Osho another opportunity to speak about the grace that animals are endowed with and which man has lost sight of.]

Wild animals really have grace because they have never been to any school, college or university. Their parents have not imposed any rules of behaviour on them. They don't have priests and politicians; they don't belong to any culture, to any civilisation, to any church. Because of all this they have a natural grace.

Man's natural grace is destroyed. We start imposing patterns on it; it becomes patterned and limited. Man is the most unnatural animal on the earth, and all his misery arises because of his unnaturalness. If one wants to be blissful one has to be natural. That's the meaning of your name: be as natural as a wolf. Drop all that has been imposed upon you, drop all the conditionings, don't be a Christian, a Hindu, a Mohammedan, don't be Indian, German, Italian -- just be! Just be as a child when he is born. He knows nothing about Italy, Germany, France; he is utterly innocent of all this nonsense.

"The sannyasin has to attain to that innocence again, he has to become a child. But this second childhood is of immense importance. The first childhood is bound to disappear one day, sooner or later; the second childhood is your achievement. Through the second childhood one becomes sacred, holy. To me that is resurrection. And then there is great grace and great bliss and great love. And all that is valuable starts flowing through you naturally, spontaneously.

[Man has lost innocence -- and his ability to celebrate, Osho continued the sorry story.]

Man has become a spectator, somehow he has become only an observer. He does not participate in the celebration. That is because of the mind. The mind is an observer, a spectator, it avoids participation. It would like to see a movie on love but it would not like to fall in love itself because that is dangerous. It would love to read a book like SIDDHARTHA or THE PROPHET, but it would not like to become Siddhartha -- that is dangerous. It always keeps aloof. It wants to see everything on the TV screen -- there is no danger.

Meditation means participation in the celebration of existence. Don't be just a spectator, participate in the mystery of life. Dance it, sing it, feel it, be it -- that's the message in your name.

[Again tonight Osho imbued the words 'love' and 'bliss' with fresh insight in his address to a student from Germany.]

Bliss is subjective; it is of your inner world, it is your interiority. As you move inwards you become more and more blissful. When you reach to the very centre of your being bliss is perfect, without any flaw, nothing is missing. One is utterly contented.

Love is extroversion, a journey towards the other. Bliss is a journey towards oneself; love is a journey towards the other, it is a dialogue. Bliss happens in aloneness, love happens in togetherness. And both are essential because we are both. We have these two aspects of our life, the interior and the exterior.

As you move towards the other in deeper intimacy love starts moving to new heights, to new depths. When you have reached the very innermost core of the other person, love is perfect, without any flaw. The perfect man is one who can reach both centres, who can touch the very being of the other and who can touch his own being. Then he has both wings. And they are big, wide wings. There is no journey which is impossible for him: he can go to the ultimate, then the whole sky is his.

[He talked about those who have tried to live just one aspect, bliss -- the monks and nuns who tried to renounce the world. Then there are those who have tried to live the other aspect: relationship is all.]

That is the whole standpoint of the most important school of psychology, the behaviourists. They say man is nothing but his behaviour, man is how he behaves. There is no interiority at all in man according to them, there is nothing inside; all is his behaviour and the behaviour can be programmed.

So man is only a machine. You can programme the machine. He has a memory system -- you can feed certain things into the memory system, just as you do to a computer. And that's what educationists have been doing for centuries: programming people, programming them for a certain behaviour.

That too has not succeeded because a man who knows only how to relate -- maybe he knows the right way to relate -- is still half because he does not know who he is. He knows much more about the other than about himself. It is very lopsided, and then there are many complexities because of this halfness.

The monk suffers because he has no love, he is afraid of love. And love is a healing energy, it is nourishment, it gives warmth, it is life. Aloneness is beautiful, but if it is cold then it is dead. If it is full of love then it is full of flowers, then it is a garden. Then birds are singing and bees are humming and there is great life.

The monk suffers from lack of love and becomes cold, as cold as his cold cell in the Himalayas, icy cold. He loses all compassion -- because compassion is part of love.

Many people from the West are puzzled when they come to the East: for thousands of years the East has been religious, there have been so many great religious people -- how have they tolerated so much starvation, misery, illness? How? There are so many beggars and nobody takes any note of it, nobody is disturbed.

The reason is that the East has been trying to live one half, the cold aloneness. It is not concerned, it has no compassion, it has no love, it does not bother about the other. The whole eastern approach makes you selfish, unconcerned about the other's misery. It gives you the right kind of explanations and rationalisations which can satisfy you logically, intellectually, that this is the right way.

It says everybody is suffering his own karma. If he is a beggar he is a beggar because of his past lives -- you cannot help, you cannot do anything about it. In fact doing anything will be a kind of interference in the smooth movement of a particular direction that he has been taking for lives together. Don't interfere, leave him alone; be alone and leave him alone. If somebody is poor it is because of past lives, karma. Nothing can be done about its everything has to be as it is.

No revolution has ever happened in the East. The very idea is alien, it is not acceptable to the East. Things are always as they are and they will always remain as they are. The East says there is nothing new under the sun and nothing can ever be new.

The West has also suffered because of the other problem. If you are loving but you don't know how to be alone, you will be tired of love because you will not know how to rest in yourself. That's why in the West marriage has become a very superficial phenomenon. People are tired, very soon tired of each other. Three years is the average limit in America. If a marriage lasts more than three years it is a miracle, it is something extraordinary.

The average is three years; if you are an average person then within three years you have to change your house, your job, your wife, your husband. And those who are a little further advanced, they do it more quickly: every year just as they change the model of their car, they change the model of their woman. And new models are always coming -- why go on in a T-model Ford? The whole problem is that love is there but there is no inner centering.

The East and the West, the worldly and the other-worldly -- both have suffered.

My emphasis is that one should grow both wings together. And they can be grown, not only can they be grown, they enhance each other. The more blissful you become, the more loving, because only a blissful person can be loving. And the more loving you are, the more blissful you become, because only a loving person can be blissful.

This old dichotomy between love and bliss has to be destroyed. That has to be the work of my sannyasins: all over the world we have to destroy this duality and we have to create a new kind of humanity in which love and bliss are in deep harmony, enhancing, enriching each other. is the perfect man possible. And the perfect man is needed very much.

[A feud or a fugue... yes, love can be music, Osho told Prem Sangit.]

Love is a state of harmony, accord, attunement, at-onement; it is music. Just as a musician plays on his instrument, two lovers play on each other's hearts and slowly a harmony arises between the two and it goes on reaching to higher peaks. There is no limit, even the sky is not the limit. There cannot be any limit to love; it is infinite in all directions. It is the most mysterious phenomenon in life, but music comes closest to it, music is its very heartbeat. In fact scientists say that music was discovered through the heartbeat.

Whenever you listen to music, if it goes with your heartbeat you will feel very blessed, you will feel very heavenly. But if it goes against your heartbeat then you will feel nauseous.

And the same is true about love: love can be a nausea, it can be a sickness unto death.

If two persons are continuously quarrelling, fighting, nagging, are continuously at each other's necks, if they don't know anything amore about love than fighting, as if it is a kind of wrestling, then it creates nausea -- and the worst kind of nausea. It destroys your life, your joy, your enthusiasm. All great qualities in you -- adventure, courage, meaning -- they all start disappearing. You start becoming settled in a very mundane life. You start thinking that this is all, there is no more to it, nothing more is possible.

But when love is really music, a harmony, it gives you a longing for more, it gives you desires to reach to higher peaks. As it becomes deeper and profounder, you become aware in a vague way that there are higher peaks still. And there is no limit really: whenever you reach a high peak, you will see another, higher peak -- just there, waiting for you, calling you, challenging you. And the ultimate peak of love is god.

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## The Miracle

### Chapter #24

Chapter title: None

**24 August 1980 pm in Chuang Tzu Auditorium**

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Strength of god, and 'impulse of love' -- they are the two meanings of Astrid, Osho had told a woman several evenings ago. Using the name again as a basis for his address to another Astrid, Osho wove them together in the context not of bliss this time, but of meditation.]

Meditation is the art of slipping out of the mind. Mind is almost like a prison cell, but there is nobody preventing you from getting out, there is no guard on the gate. Except for your own fear of the unknown nothing prevents you. People are prevented only by their own fear and slowly slowly they become almost hypnotized by their fear.

In his memoirs George Gurdjieff relates that when he was a child, in his village there was a small tribe of vagabonds, wanderers, gypsies. They had a beautiful arrangement for the children. The mother would draw a circle with white chalk around the child and she would say, "You cannot get out of it" -- and that was that; the child would remain sitting there. Even if it had to be for the whole day, he would cry and weep, but he would not move out of the circle. From the very beginning he was hypnotized for that. And this hypnosis went so far that even if you drew the line around a grown-up person, he would not be able to get out of it.

Gurdjieff tried it with a few of the friends of that tribe, saying "Why don't you try to get out? What prevents you?" They tried to get out, and Gurdjieff was puzzled; it was as if they were prevented by an invisible wall; they could not get out. Nothing was there; Gurdjieff went in and out and there was no problem. They saw that if this man could go out and come in, if nothing was preventing him, then what was preventing them? It was their whole life's hypnosis.

It has become a deep-rooted idea that we are minds. For centuries we have been told that we are minds. If we are minds then there is nobody to get out and nothing to get out of; naturally, we live within the boundary of the mind -- and that is one of the most stupid ideas that has tortured the whole of humanity. Man can slip out of it. Hence meditation is really the art of de-hypnotisation.

We are hypnotized by many things. For example, when you enter a church you suddenly feel as if the place is sacred. No Mohammedan will feel that, no Hindu will feel that. When

the Hindu sees a cow he feels this is something holy, divine. Nobody else in the whole world feels that the cow is divine or something sacred, but the Hindu is convinced of it. It is a far bigger sin to kill a cow than to kill a man.

Once the idea settles it goes deep into us and starts influencing our behavior. Otherwise there is nothing sacred in a church and nothing sacred in a cow and nothing sacred in a mosque or in a temple and all the statues of gods are just made of stone, just man-made things. But the greatest hypnosis is that you are the mind; then you are imprisoned.

All other hypnoses, all other conditionings, have to be destroyed, but the basic has to be destroyed first because that is the root of all. Once you know that you are awareness, not mind -- mind is just the process of thoughts, memories, desires, you are not it, you are the witness and witnessing is not part of the mind, it is transcendental -- you are suddenly out! In fact you don't slip out, you have always been out; you simply slip out of a deep-rooted hypnosis.

The moment you know you are awareness -- not because I say it, but when you experience it -- all misery drops. And then two things which are the meaning of Astrid become possible. One is strength of god -- that is one meaning of Astrid. The moment you are out of the mind you are in god, part of god. In mind you are separate from the whole; the moment you are out of the mind you are again united with the whole, the whole strength of god is yours.

And the second thing which is also a meaning of Astrid is the impulse of love; when you are one with the whole, your total energy turns into a loving flowering, a lotus of love. You become love -- that is the ultimate outcome of meditation, the fragrance of meditation. You get rooted into god and you start flowering into new flowers that you never imagined, that you never thought were possible to you.

Man contains infinities but he is completely unaware of them. To be a sannyasin means a commitment to meditation, that "I decide to get out of the mind," that "I will create the distance between me and the mind so I can know, that I am only pure consciousness." That is the greatest miracle, there is no other miracle greater than this, because after this miracle, millions of miracles happen in your life; it triggers the process of miracles.

[We've been trained to be afraid, Osho has said before tonight, or as Soren Kierkegaard put it, 'Man is a trembling.' But that's not true of everyone, Osho pointed out.]

A Buddha is not a trembling, a Jesus is not a trembling -- but Soren Kierkegaard is right about the greater mass of people. He himself was a deep trembling, he was continuously afraid. He was so afraid that he was unable to decide about even small things, essential things -- and not once but every day.

For example, he used to go from his house to the bank once every month; on the first day of the month he would go to the bank to withdraw a little money. His father had deposited money for him knowing perfectly well that he would never be able to do anything because he could not decide anything -- how could he do anything? Add he never did do anything.

Two roads used to go to the bank and he would always stand on the crossroad thinking whether he should go from this road or from that. For the whole of his life there was the same problem. He wrote a great book, EITHER/OR, and his name became famous; in the whole of Copenhagen he was known as "Either/or". Children would shout when he passed by, urchins would follow him shouting "Either/or, Either/or!" because he was always thinking whether to do this or to do that.

One woman fell in love with him but he could not decide whether to marry or not. Years

passed; the woman finally decided to marry somebody else because this man was not going to decide; the whole of her life would be wasted. He was in so much fear that on the day the account in the bank was finished, the day he withdrew the last part of the money, he could not reach home. He died on the street from a heart attack, because now there was nothing left in the bank, what was going to happen?

Even if death asked him "What disease would you like to die of?", he would have never died. Death just came without asking, otherwise he would have wavered, trembled.

He says man is a trembling; he is saying something about himself and about the greater humanity. And this trembling is created by the society, it is not natural. Each child is born brave. A child can play with a snake, but we make him afraid of everything. We make him afraid of the dark, we make him afraid of animals, we make him afraid of people. We make him afraid because that is a subtle boundary that we create around him so he never goes beyond it. We impose our fear on the child; and this goes on from generation to generation -- that's why there is so much misery.

Soren Kierkegaard lived a very miserable life. Just misery and nothing else -- his whole life was one of misery. He never tasted a single moment of bliss, because bliss needs a little courage, one needs to go beyond the known, one needs to be a little adventurous, one needs to be a little courageous to gamble, one needs guts to risk. Then only do you know that thrill called bliss, otherwise no, there is no bliss. And once you have learned that bliss comes by moving into the unknown, into the insecure, then slowly slowly you start exploring the beyond.

God is another name for the beyond, for the unexplored. One can never exhaust it; hence more and more bliss goes on showering on the courageous person. And once you have learned that courage and bliss are joined together, that they help each other, that the more courageous you are, the more blissful, the more blissful you are the more courageous... they go on strengthening each other, they make a tremendous peak of bliss, reaching to the very skies.

[If it's not in one of your pockets it might have fallen inside your lining -- but everything we will ever need we have been supplied with from our birth, Osho said, and went on to illustrate the point.]

I have heard about a small scout. The small boys had gone for a picnic and also for a little training. The teacher had told them what to bring and what not to bring and he discovered an umbrella in a small boy's bag. So he said "Why this umbrella? And I have told you what to bring and what not to bring." The boy started crying and he said "You know mothers. I told her that I would be in trouble because of this umbrella, but mothers are mothers: she insisted on the umbrella."

Before sending people into existence god prepares them in every way. Even things which may not be needed at all -- umbrellas -- are also given. You know how mothers are!

Everything is already given. This is the starting point of sannyas. Then the only need is to discover where it is inside our being and to help it to come to a manifested state. It is unmanifest like a seed. It is hidden -- it has to be brought to the surface. And life becomes such a splendour, such a bliss, such a beauty, that mind is not capable of comprehending it.

The whole imprisoned splendour is released and each individual becomes a miniature universe, with all the stars and all the flowers and all the mountains and all the rivers...

Just the other day I was reading an Urdu poet. He says; Flowers, stars, rivers, mountains, the spring, laughter, love, life, the green, the red and the gold of the trees, the humming of the bees, the colours of the butterflies -- -- and he goes on saying many more things -- have all

been used in making my beloved; nothing is left. When I look-at my beloved, when I look into her eyes I can see mountains, Himalayas, I can see rivers, oceans, I can see clouds, I can see stars. Although she is just a small woman she contains all.

It is a truth. Through meditation you discover it within yourself, through love you start discovering it in others too. And then naturally one feels grateful towards god, then there arises a natural prayer, a thankfulness.

Religion begins in that thankfulness and ends in that thankfulness.

[A social worker from Belgium, Fred's new name was Prem Yogi, Osho told him.]

Prem means love. Yogi means the path that leads to god, the path that leads to union. The word "yoga" means union and the word "yogi" means the person who is on the path of union.

Bridge, path, method, technique -- you can call it anything, but the essential thing is love. Love is the bridge, love is the path, love is the way. It is love that gives you the insight into god, it is love that makes you capable of the reunion. And everybody is hankering for it because we have fallen apart from the whole. The part wants to merge and melt with the whole, because remaining apart from the whole is remaining starved, undernourished, uprooted.

I teach only one thing: love. Love as much as you can. The bigger your love, the greater will be your experience of god. When your love is infinite you have discovered the infinite god too. Except for love nothing helps to be united. And everybody in the world feels in some way or other that something is missing: the poor, the rich, the easterner, the westerner, the Christian, the Mohammedan, man, woman -- everybody. It is something natural, it is bound to be felt that something is missing because something *is* really missing.

We have lost track of our own source, we have forgotten the language to speak with the whole. But love helps you to relearn it, to remember it.

[Lilian was given a fancy name -- Amrita Anurago. The first bit means eternal, and the second, love for god, Osho said.]

And by "god" I don't mean a person, because to think of god as a person makes your love confined; not only confined, but in many ways difficult and almost impossible. It is like putting the whole sky into a small space. It is not possible. God has to be impersonal. God has to contain the whole. So the Christian god, the Jewish god, the Hindu god, won't do; they are too small. We need something vaster, more oceanic.

All the religions have created a false idea of god in people -- a very small god. And because the god is small, the religion becomes in the same way very small, mean, mediocre. And then all these religions go on fighting, almost like dogs fighting, continuously quarrelling with each other for the simple reason that their god is so small that it cannot contain the other's idea of god.

I teach vastness. The Christian god can be absorbed in it, the Hindu god can be absorbed in it, the Buddhist, the Jaina, the Jewish -- all the gods that have ever been conceived and will ever be conceived can be absorbed in it. To me god simply means infinity, vastness, the whole.

And to love the whole is a totally different affair than going to the church, than going to a temple, than doing a certain ritual, than praying or chanting or bowing down to a statue. All that becomes stupid.

Loving the whole means loving the stars and the trees and the people and the animals and the earth. In fact because all the religions have been teaching a very tiny god they have all

decided to be life-negative They are afraid: if you love life too much then how will you love your god? Or only very little love will remain for god. That too is foolish. It is as if love is something quantitative -- it is not.

Love is not a quantity. It is not that if I love one person then I cannot love the other because I am finished. But this idea persists in peoples' minds; that's why people are so jealous. If somebody loves you and also loves somebody else, immediately there is a problem, great jealousy arises because you start feeling "Now, my love is divided, now I will not be getting the whole of it."

This is the beauty of love, that you can have the whole of it and others also can have the whole of it; it is not a quantity, it is a quality. And the miracle is that the more a person loves, the more he becomes capable of loving. Hence if a person loves many people he will be able to love you *more*, because he has been opening many dimensions to love. All those dimensions will be available to you too.

Jealousy is stupidity, it is destructive to love. But it is not only in ordinary love; the so-called religious people are also very jealous. They are afraid. I have heard about a Sufi -- I cannot believe that man has been known in Sufi literature as a master -- that he was sitting with his grandchild in his lap, just gossiping with the child, and suddenly the idea arose in him that loving the child too much meant that much love was taken away from god. He pushed the child away and he said "Get away from me"

Sufis go on repeating this story with great appreciation that he was a religious man; he saved all his love for god. That's why all the religions are against the world, against all beauty, against all poetry, against all music for the simple reason that if you get your love involved in so many places then god will not be getting the whole of it.

And they say even Jehovah in the Old Testament declared "I am a very jealous god, I cannot tolerate you loving anybody else. Your love has to be totally for me, absolute." These words are very human, they are not divine. Some priest has spoken from behind in the name of Jehovah. Or if they are Jehovah's words then Jehovah is not worth calling a god.

My approach is to love life more because god comes as life to you -- there is no other way, god never comes in any other form. All these forms are god's manifestation. Love more and love intensely and love passionately, and slowly slowly you will start discovering god in every person you love. Even if you love a rock you will discover god hidden there.

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## The Miracle

### Chapter #25

Chapter title: None

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[First to receive sannyas tonight was Gery, a physical education teacher from Holland. Anand means bliss. Gery means brave and loyal, Osho began, and set the tears rolling down Gery's cheeks.]

Bliss needs both qualities, they are absolute requirements: one has to be brave and one has to be loyal.

Misery exists in the world because people don't have any of the qualities which are basic requirements for bliss to happen. Everybody seeks bliss and almost everybody fails. Millions of people go through life just hoping that something will happen, but the ultimate things that comes to their hands is only frustration, failure. And it is not only so with those who have failed, it is also so with those who seem to have succeeded.

Even Alexander the Great died with a deep sorrow seeing that his whole life had been a wastage although he conquered the world. But what can you do with the world if you have not conquered yourself?

Albert Einstein died in deep frustration although he came to know the secret of matter, the very heart of matter. But what can you do with it if you don't know even your own heart?

Unless one knows oneself and the secret of one's being, life remains miserable. But to know one's own secret, a few basic requirements are needed. The first is courage.

We are born in a society, in a family, and automatically the family, the society, the state, the church, go on giving century-old stupidities, superstitions, they condition every child And because they are all miserable and they have lived in misery, they condition the child to be miserable.

It is something to be understood -- because every parent wants the child to be happy. Still every parent creates difficulties in being happy. That is bound to happen because the parents wish, intend, everything good for the child, but because they themselves have lived in misery they can only impart what they have known. They will give all the conditions to the child in which he will simply repeat the whole story again.

Very few people in this world live their own lives; others only repeat others' lives. And to

live one's life is what sannyas is all about. It needs courage; you need such courage that you can put aside all that has been imposed upon you -- Christianity, Hinduism, Mohammedanism. One has to put aside all without any discrimination. It is not a question of keeping the right thing, and putting aside the wrong things. Who is going to decide?

You are not in a state of consciousness where you can know what is right and what is wrong. If you decide what is right, what is wrong, you'll be deciding according to the same conditions which have to be put aside. This is a basic dilemma.

So my suggestion to my people is to put everything aside. Don't be bothered with discrimination, don't choose -- because *who* will choose and how will you choose? It will be the same mind choosing.

To put everything aside great courage is needed. It is jumping out of your mind, it is getting rid of the whole past. And I am not saying all is wrong in it, but when you have put everything aside and you start from ABC, as if you are born anew, then slowly slowly you will be able to see what is right and what is wrong. And then of course you will find much that is beautiful in the Koran and the Gita and the Bible. But only a meditator can find it.

To put everything aside needs tremendous courage. It is easy to renounce the family, it is easy to renounce wealth, it is easy to renounce society and escape to the Himalayas; the most difficult renunciation is of the mind.

The people who renounce society, wealth, family, and go into the caves or into the monasteries carry their minds within themselves -- and that was the real problem. The world is not the problem, *you* are the problem. The mind is the problem and the mind will be with you.

I have come across Jaina monks who have renounced everything, even clothes -- naked they live -- but they are still Jainas. And when I say to them, "This is something! If you have renounced society why have you not renounced the knowledge that society, the same society, gave you? If you have renounced the family why have you not renounced all the conditionings that the same family imposed upon you? Why are you still a Jaina? That means nothing has been renounced; deep down you are the same person.

The Christian becomes a monk, he leaves the home and goes to the monastery; somebody becomes a Buddhist, somebody takes the path of a Hindu or a Mohammedan -- but they remain the same people.

By changing outer circumstances nothing is changed; the change has to happen inside. And the first step is to put the mind aside. Once you put the mind aside, once you gather enough courage to put the mind aside, your heart starts speaking for the first time. And the voice of the heart is trust, is love. It knows no doubt. The heart knows only loyalty, it knows only surrender: surrender to the whole, surrender to the universe, surrender to existence itself.

When these two things are fulfilled bliss is a natural, spontaneous phenomenon. You become full of bliss, overflowing with it. And unless this happens one can never feel at home, one can never feel at ease. One can never know what god is because god is another name for bliss.

Bliss is a better name because there is less controversy about bliss. The atheist, the theist, both agree that bliss is the goal. But the moment you know bliss you know god too; they are the same phenomenon, described by different names.

[It seems a paradox but Osho says only the person who can be alone can be happy in relationship. He explained the whys and hows of it to Dhyana Smadar from Israel.]

Love is possible only if you become centered in your being, rooted, grounded; otherwise

you cannot love. You can dream about love. In fact people who talk about love are always talking as if love is something that you get from others. They are always complaining that "My wife does not love me," that "My husband does not love me," that "My father does not love me," that "My children do not love me." Everybody all over the world is complaining. The complaint is that nobody loves them. Nobody ever thinks that the basic question is not whether others love you or not. The basic question is, do you love?

Others can love only as a response. Others are just like mirrors. If you bring an ugly face to the mirror, what can the mirror do? If a monkey looks into a mirror, then a buddha cannot look out of the mirror. It is not the mirror's fault! But when a buddha looks into the mirror, of course there is a buddha in the mirror too.

The world is full of hatred, violence, anger, and completely lacks love, for the simple reason that we have not gone into the heart of the matter. The heart of the matter is that only a meditator can be a lover. Why do I say that? Because a meditator knows how to be blissful alone. And one who knows how to be blissful alone can be blissful with anybody. If he can be blissful alone then there is no problem: he can be blissful with his wife, with his children, with his parents, with his friends. He has solved the problem by being a meditator.

Ordinarily people are not happy when they are alone. They feel very empty, they feel something is missing. They can't live alone for long periods; even an hour looks like many hours. They escape into a relationship. The relationship is just an escape from oneself. It is not a true relationship, it is negative: a man falls in love with a woman just to avoid his loneliness, a woman falls in love with a man just to avoid her loneliness. Their relationship is negative, and out of a negative relationship what can you expect? Misery, quarrelling, nagging, fighting, jealousy, possessiveness, domination -- all kinds of ugly things.

The positive relationship is a totally different one. You are not trying to escape from yourself. You love to be yourself, you love your aloneness, you rejoice in it, and whenever you find time you move into it. But in aloneness so much bliss is created that you have to share it. It becomes a burden, like a cloud full of rainwater -- it has to shower. It doesn't matter whether the earth needs it or not, it does not matter whether the trees are receptive or not; it has to shower, it has to unburden itself.

Remember, the greatest burden in life is experienced when you are overflowing with bliss. Everything else can be carried, but bliss has to be shared. It is the greatest burden -- sweet, but a mountainous burden. You cannot carry it alone, you need friends to share it with. Then a relationship is positive. Then you don't fall in love, you rise in love. Then a man rises in love with a woman.

I don't care much about language. It may be wrong language, but I know that it is existentially true: when one shares one's bliss, one rises in love. And if the woman is also a meditator, then there is a miracle. Then both help each other to rise higher and higher and higher. And there is no limit to it -- even the sky is not the limit!

And it is a totally different kind of relationship; I call it relatedness, not relationship. Nothing dead and static, but something flowing, something alive and dynamic. And then great songs arise.

When two people are sharing their bliss, what else can there be except songs? What else can there be except flowers? And there is another meaning of Smadar -- it is really a beautiful word. The second meaning is, blossom of grapes.

"Song of love" and "blossom of grapes"... flowers, songs, stars. But first one has to learn how to be blissful alone, then one can be blissful with others. If you will be unhappy alone you will be more unhappy in your togetherness, because two unhappy persons joining

together in a relationship not only double the misery, they multiply it.

And the same is true about bliss. Two blissful persons coming closer don't double the bliss, they multiply it. And this is my whole teaching here:

First meditate, and secondly, love.

"How long will you be here?"

"I don't know."

"Be here forever!" Osho beams. "Good."

[Meditation is essentially a state of stillness, just like a calm sea or a lake, Osho told Dhyana Kaye.]

Truth is always there, we are surrounded by it, but we are so perturbed inside that we cannot reflect it. The full-moon is there, the stars are there, but disturbed, there are so many waves, that it cannot reflect the full-moon. It cannot rejoice in the full-moon, it cannot rejoice in the stars. It remains blind to the sky which is just there. All that is needed is that the lake should become a little silent.

My whole effort here is to help you to make a silent lake of your consciousness. And it is possible. If it can happen to me, it can happen to you. I don't claim any extraordinariness.

Religions have done a great harm to humanity by claiming extraordinariness for their founders -- because if Jesus is the son of god, then of course, he can be silent. But we are ordinary human beings; how can *we* attain to that height? That is his special privilege. All that we can do is worship him. We can be Christians, we cannot be Christs. That is the conclusion of the whole of human history.

Krishna is god's incarnation, so perhaps he can make it possible to be a no-mind. But how can *we* make it? -- we are just ordinary mortals, we are not incarnations of god.

These foolish ideas, that their founder is special, have been promulgated by all religions, propagated by all theologies. Once you make the founder of a religion special then he becomes absolutely useless and disconnected from humanity.

I am a very ordinary person, *just* like you no son of god, no incarnation of god -- all that is bullshit. I know only one thing, that it has happened to me, it can happen to you. It can happen to everybody -- just a little effort is needed, nothing else. No special privilege of birth, just a little effort, a little intelligence which is provided to everybody.

And the moment you attain to inner silence, a radical change happens.

Your name, Kaye, is of great importance. It simply means I rejoice. If you can attain to silence you will be fulfilling the meaning of your name. Then you can say "I rejoice!"

Jesus says again and again to his disciples, "Rejoice, rejoice, I say to you, rejoice!" But I don't think that his disciples understood him; I don't think that they were able to rejoice. In fact the Christian church says that Christ never laughed. That is simply ridiculous, saying that about a man like Jesus who continuously says to people "Rejoice!", and who rejoices in every small thing; who rejoices in eating, in drinking, who rejoices in meeting people, who rejoices in ordinary humanity -- the carpenters, the farmers, the gardeners, even the gamblers, the prostitutes, even the tax collectors. He rejoices in everybody! He was a feast, a festival -- and for two thousand years these fools have been telling the world that he never laughed!

You will not see a single picture of Christ laughing, or even smiling -- laughter is far away. They have created the image of Christ so miserable, so sad, that sometimes I wonder whether they are more interested in Christ or in the cross.

The cross does not laugh, that is true. And my feeling is that it is wrong to call these people Christians, to call this religion Christianity. It would be better to call it Crossianity. It

is so sad -- there is no dance, no music, no love, all is serious and sombre. And this is happening in the name of a man who was one of the men who must have rejoiced the most. Buddha never says rejoice so much, Lao Tzu never says rejoice, Zarathustra never says rejoice; it is only Jesus who says it again and again.

I love him for the simple fact that he loved ordinary humanity, that he lived like an ordinary human being and that his whole effort was to make people cheerful, blissful. But he failed in his mission for the simple reason that in the Jewish tradition there was no place for meditation.

So he told people to rejoice, to smile, but he could not manage to create the foundation for it. Meditation is almost a foreign concept to the Judaic tradition, it knows nothing of it.

Prayer is okay. Prayer is very ordinary compared to meditation. In prayer you are not silent, you are still talking, if not to your husband then to your god -- the same nagging. Sometimes you nag your husband and sometimes you nag your god. What is prayer? -- nagging! "Do this, do that! look how miserable I am! you don't care for me, love me more, give me more..."

It is a nagging, it is nothing very important. It is again talk, again chattering, again words, again language.

Meditation means language disappears, words disappear, there is nothing to say; one is simply silent. And in that silence a great rejoicing arises. In that silence is song, in that silence is dance and in that silence is god.

[The only temple that isn't man-made is the one god chooses to reside in, Osho told Prem Mandir. And the name of that temple is love.]

The Bible says god made man in his own image, but the truth is that all the images of god are made by man in his own image. The Chinese god looks like a Chinese and the Negro god looks like a Negro -- with the same kind of hair, with the same colour, with the same type of lips the Chinese god has the same kind of hair, just a few hairs sticking out from his beard -- you can count them easily -- the same kind of nose, the eyes. The Hindu has his god, he looks like a Hindu.

If donkeys were religious they would make a god in the image of donkeys -- obviously! They would not make a god in the image of man. What has man done for them? -- tortured them in every possible way. They would make their devil look like man. Their god would be a donkey just like themselves. It is a projection.

All our temples, all our churches and mosques, are our projections. If you want to see good architecture go and see them, if you want to see good sculpture go and see them, but don't think that these are the places where you will find god.

God can be found only in the temple of love, and that temple exists within your heart. God has created it already, it is a given fact -- you just have to discover it within yourself. And the moment you have discovered your heart you have found the key that unlocks all the doors, the master key that unlocks all the doors of the divine.

Love unconditionally, love non-possessively, love non-demandingly; simply love for the sheer joy of love. And you will be surprised that as your love deepens, your insight into god deepens. Ultimately love becomes god.

Jesus says god is love; I say love is god. Jesus still makes god more important than love; I make love more important than god.

If somebody says to me "I don't believe in god," I say "Then there is no problem, -you can still be a sannyasin. If you can love, that's enough." Jesus would not have been able to say

that; if you don't believe in god then you cannot be a follower of Jesus. And asking someone to believe in god is asking something impossible. You don't know anything about god -- how can you believe in god?

But you know something about love -- just a little bit. Everybody knows something of it. Once in a while the breeze has come to everybody, once in a while the window has opened, once in a while one has experienced love.

Hence love need not be believed in, it is our experience. Of course we don't know the whole possibility and the whole potential of it. The day we know the whole possibility and the whole potential of it we will know love is god.'

[Then he pointed out to Veet Gyan the difference between knowledge and wisdom.]

Knowledge is one of the greatest barriers. Knowledge means all that you know but you know only from others, all that is borrowed. It is not your experience. If it is your experience it is not knowledge, it is wisdom. Wisdom is a bridge; knowledge is a barrier for the simple reason that it deceives you. It gives you the false idea that you know while you know not. It is like a man who is ill but believes he is healthy -- he is in great danger. It is better he knows that he is ill so that he can find a physician. But he believes that he is not ill at all -- why should he find a physician?

That is the situation of knowledgeable people. And as man has evolved more and more educational institutions, schools, colleges, universities -- now thousands of universities exist on earth -- naturally everybody is becoming more and more knowledgeable.

This is one of the causes why now it is so difficult to find a wise man like a Buddha or Lao Tzu or Jesus or Moses or Mohammed. It has become very difficult to find a man like that for the simple reason that everybody has become knowledgeable. And with the toy which is not the real thing, with the plastic flower which is not a real rose, they are satisfied.

My first work on sannnyasins is to destroy their knowledge so that they can know their ignorance. Ignorance is beautiful; at least it is not borrowed from anybody, it is your own. It has a beauty; it is innocent, it is non-egoistic. And once you know you are ignorant then doors can open. Then you become humble, you become simple; you don't brag. You don't believe in the scriptures, you start enquiring for the first time. Then your enquiry is sincere, your questions are authentic.

And whenever there is a man with a sincere enquiry the answer is not very far. In fact the answer is always hidden in the question itself; all that is needed is a sincere heart to enquire. When the question is authentic... Our questions also are not authentic, they come out of borrowed knowledge.

For example if a Christian comes he will ask a question that no Hindu is ever going to ask. If a Hindu comes he will ask a question that no Mohammedan is ever going to ask. A Mohammedan asks a question which no Buddhist would ever ask.

I have known all these people -- they come with different questions. I was puzzled, puzzled because if the question is real then it can't be that a Christian will not ask something and only a Hindu will ask it. If the question is real it is everybody's question. But their questions are also false.

The Christian can ask a question about the trinity -- god the father, the holy ghost, god the son. He can ask "Who is this holy ghost?" Now no Hindu will ever ask that. This is not a real question. The knowledge is borrowed; out of that borrowed knowledge the question has arisen.

Once you put aside your knowledge your unreal questions will be gone. And you will be

surprised: real questions are not many. In fact the real question is only one: Who am I? -- that is neither Hindu nor Mohammedan nor Christian. It is human, it is existential. And the moment all knowledge is dropped and you know nothing and the question arises "Who am I?"... in the very question the answer is hidden.

One of the greatest enlightened men of this age, Maharshi Ramana, used to say to his disciples that if you meditate over this single question, "Who am I?", that is enough -- you will find the answer. No need to do anything else; just sit silently and ponder over this question "Who am I?" And don't accept any borrowed answers, go on rejecting them: "This is not my answer. This is the Bible, this is the Koran, this is the Upanishad, this is the Gita -- this is not my answer." Eliminate all others! answers and then you will be surprised: the day your question is pure, your own, suddenly it bursts forth. The question disappears and the answer is there in the very core of the question. That is wisdom.

By going beyond knowledge one can enter into the world of wisdom. And wisdom liberates. Knowledge is a bondage, wisdom is freedom.

[Some evenings ago Osho outlined the journey of a sannyasin as being the passage from the ego to the self to the no-self. Tonight he expanded on the nature of the ego.]

The ego is a false phenomenon. It does not really exist, it is only a belief. It is a belief like the name. Each child is born without a name, each child brings a nameless reality into the world. But it would be very difficult to live namelessly. For utilitarian purposes we have to give him a name, we have to call him something -- ABC or maybe in the future when names also become scientific, then Z-700... but he will have to be called something. It is all the same; whether you call him this name or that name or a number, it doesn't matter, but something has to be given to him so that he can be addressed.

But slowly slowly he tends to forget that this is only a given thing, a label put on him from the outside. He starts believing in his name, he becomes autohypnotized by the name. If you say something against that name he will feel offended, insulted. He cannot laugh about it and say that it is nothing for him to worry about, that he doesn't have any name, it is just a word, a mere word. And you can change the word very easily.

That is the purpose of changing your name in sannyas, so that you know that it is only a utilitarian thing. You can change it as many times as you want -- it is nothing that really exists, it is not part of reality; it is a fiction. The name is for others to address you by.

But one thing more is needed: you have sometimes to address yourself. For that purpose the ego has invented -- I. Somebody can say to you, "Asmi, where are you going?" But if you are thirsty and you say "Asmi is thirsty" and you are hungry and you say, "Asmi is hungry," it will look a little awkward. If somebody asks, "Asmi, where are you going?" and you say, "Asmi is going to the marketplace," it will look a little awkward. For that purpose I is invented, so you can say, "I am thirsty." But again the problem arises: one becomes identified with the concept of I, as if I is separate from the whole universe.

We are not separate, we are not like islands. No man is an island. We are all part of the vast continent, of one universe. And the moment you know it, the moment you experience it, great benediction happens.

That's why I define sannyas as the dropping of the ego. It means dropping the idea of being separate from the whole. It is like a dewdrop slipping from the lotus leaf into the lake and becoming the lake again. The moment you slip out of the ego you become divine, you become part of godliness.

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## The Miracle

### Chapter #26

Chapter title: None

**26 August 1980 pm in Chuang Tzu Auditorium**

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ShortTitle: DDMIRA26

Audio: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[The very people who want to be loved are those most unlikely to be -- because they are usually miserable, Osho pointed out to Anand Ratus.]

Everybody wants to be loved -- that is one of the most fundamental desires. It is the deepest longing in the heart, to be loved.

Unless you are loved you can't see any meaning in life. The moment love showers on you it brings a transformation. You start feeling you are needed, you are not just accidental, that you are fulfilling some essential part in the great drama of the universe, that you are not just dirt -- there is some poetry in you, some stars in you, something valuable, otherwise love would not have showered on you.

Hence everybody desires love but very few people create the situation in which they can become a beloved. Only a blissful person can be loved but there is a great problem: people are miserable. They want to be loved, in fact the more miserable they are, the more they want to be loved, but misery cannot be loved. At the most one can sympathise -- and sympathy is not love. Sympathy is an insult, it is not respect. It is pity.

Nobody really likes to be in a situation where others feel pity for him, but that is the only possibility if you are miserable. People can feel pity, they can even pretend love, but a pretended love hurts very much, it creates wounds, because you can see it is a pretence. The heart cannot be deceived. The mind can be deceived but the heart cannot be deceived. Its vision is clear. It can immediately see the difference between a pretended love and an authentic love.

My sannyasins have to learn how to be blissful -- and that is not difficult. That is the most simple thing in existence, to be blissful. Trees know it, children know it, animals know it; it is only that our whole upbringing is so stupid that it destroys it. Rather than bringing our essential core to the surface it represses it. It is not education in the real sense of the word.

The word "education" means to draw out that which is already in you. But our whole education is something else, just the opposite; it forces something upon you. I don't think that anybody has geography in him which you can draw out, or history in him which you can draw it out. These things have to be imposed on you, forcibly, through punishment, through

reward, through fear and greed. And slowly slowly you forget something which you already know in the mother's womb. Those nine months are the most blissful as far as ordinary humanity is concerned.

Only once in a while does a Buddha come who knows deeper bliss than that which was known in the mother's womb -- because that bliss was unconscious; is conscious. That was in darkness, this is in full light.

It is our natural instinct to be blissful. Just a little effort is needed to drop all the nonsense that the society has imposed on you and you can start growing in bliss. And simultaneously, love starts coming towards you from all directions.

A really blissful person becomes a beloved of the whole existence. And that is the greatest experience in life. That is *the* experience, *the* miracle.

[Christ says god is love; his priests say god is your judge. But love never judges, Osho pointed out.]

Love accepts the way the other is. It has no plans to change the other, to better the other, to drop a few chunks and to add something. The other is not a thing, the other is a spiritual person.

Nobody has the right to judge. Judgement means condemnation. Love never judges, never compares. That is the meaning of Daniela: god is my judge.

It says many things. One: that I am not to be afraid of god, because god is love and love knows no judgement, so no need to be afraid of that day, the ultimate way of judgement. There is never going to be such a day. The whole idea is an invention of the priests -- that there will be a way of judgement when everybody will have to answer "Why did you do this? Why did you do that?" ... god asking you "Why did you smoke cigarettes?" -- just see the whole stupidity of it, of god asking you "Why did you once lie?" -- and that too after an eternity.

The whole idea makes god look very mean.

"God is my judge" simply says something which is very paradoxical. Because god is love there is no need to be afraid of any judgement. God is forgiveness. But the priest cannot say that, that god is forgiveness; he depends on his being the ultimate supreme judge, only then can he make you afraid and scared. Between you and god he becomes the judge. And all the moralists, the puritans, the so-called social reformers, they all go on judging about everybody, that this is right and that is wrong and this should be done and this should not be done.

God is total acceptance because love is total acceptance. So there is no need to be afraid of god.

And the second thing to remember is: don't judge anybody, because if god is the judge, then who are we to bother? Leave it all to god. Don't condemn a sinner and don't worship a saint.

The saint is beautiful, the sinner is also beautiful; in their own ways they are fulfilling something mysterious, which neither they nor others are aware of. Perhaps the sinner is an absolute necessity; without him there would be no saints. The saint should be obliged to the sinner because without the sinner all the saints would disappear. The more sinners there are, the more saints there are.

I have been asked many times why there are not so many saints now as there used to be in the past. I say because now there are no more sinners! People are people -- slowly slowly the distinction is disappearing. And it is good that we start looking at people as unique

individuals rather than labelling them -- because the saint has his own moments of weakness and the sinner. also has his own moments of strength. If we compare them a really great surprise is there: they are of equal weight, they compensate each other.

I have known saints and I know their sin; their greatest sin is their ego. I have know the sinners and I have known their humbleness, their simplicity, their innocence.

I used to go to the prisons to meet the prisoners and I was surprised -- I have never seen so many innocent people forced to live together in one small place. And I was also puzzled that they are the condemned ones. In fact they could commit something which the society thinks is wrong because they are very simple people, non-calculative. They are not cunning, otherwise they would have escaped, they would not have been caught.

The cunning people are never caught. They become great politicians, they become presidents and prime ministers. Alexander the Great and Adolf Hitler and Joseph Stalin and Mao Tse Tung -- these are the really cunning people, but they become great leaders of humanity. And for such simple acts of no real consequence people are condemned. The sinner has a silver lining around him just as the saint has a dark lining around him.

There is no need to judge -- leave everything to god and start loving. Judgement prevents love, judgement kills love.

And as your love grows, judgement evaporates. And when you are capable of loving the sinner and the saint equally, without any discrimination, you have attained to a certain spiritual growth; a certain integrity has come to your being. For the first time you are close to god.

[The only rebellion through which any real change can be wrought is that which Osho calls meditation. It transforms your very centre, he told Dhyana Maria.]

... And once the centre is transformed your circumference automatically follows it But vice versa is not true. You can go on changing your circumference but the centre will not be changed by that because the centre is like roots and circumference is nothing but foliage, leaves. You can go on pruning the leaves but new leaves will come; in fact the foliage will become thicker. You cut one leaf and three leaves will come to replace it. But if you cut the root then the whole tree is gone.

Our roots are in our centre. If we are weeds the roots are in the centre, and if we want to become roses we have to grow the roots of the rose bushes in the centre; the circumference will come to know the foliage and the flowers and the fragrance. But you cannot move from circumference to the centre; the movement is always from the centre towards the circumference. The circumference is just a shadow.

And it is because for thousands of years religious people, moralists, and all kinds of reformists have been trying to change the circumference that they have created a mess of humanity; the centre remains the same. The roots are of the weeds and on the circumference we are hoping roses will come -- they never come. Or, if we are very cunning, then we can purchase plastic roses and decorate the circumference. We can deceive others and finally we can deceive ourselves too. But plastic flowers are not real flowers. That's what the so-called moral character is: just plastic, synthetic. The REAL character has not to be cultivated, it is not to be practised; it comes as a natural consequence of meditation.

By "meditation" I mean slipping out of the mind, slowly slowly, without any fight, just getting out of the mind. And the simplest key is to witness the mind. That has been the greatest secret down the ages. It is very simple, just like a small key, but it can unlock a very complex lock and it can open the doors of the divine. Just witness your mind, sit and aside and

look at it. That's enough. Slowly slowly the distance will be bigger. You will become more and more a witness and you will see your thoughts and desires and memories coming and going like the traffic on the road -- nothing to do with you. You are completely detached from it, unconcerned.

The moment that unconcerned detachment, that coolness, arises, the whole mind disappears, the whole traffic disappears. There is great silence of infinite depth and out of that silence is the rebellion. Out of that silence one becomes a Buddha, a Christ, a Krishna, a Lao Tzu.

[Osho talked on the difference between knowledge and wisdom last night. Tonight he expanded on that.]

Become ignorant if you want to know. Two things are needed: become ignorant and become loving -- ignorance plus love and you go through the door. Then nothing can debar you from knowing the ultimate truth. And to know the truth is liberating, it is liberation. Liberation from all misery, liberation from all anguish, liberation from birth and death, liberation from all limitations. It makes you one with the whole.

But one has to change from knowledge to knowing, from logic to love, from mathematics to meditation.

[Osho renamed Waltraud Prem Anugito, love, song, and explained that the song inside each of us can express itself only in the right climate. And love is the name of the season.]

Unless your heart sings and dances you are not really living, you are only dragging -- fulfilling certain duties, going through certain rituals, somehow in an aging and maintaining a facade. But deep inside there is emptiness and a great trembling because one knows in the deepest part of the heart that life is not yet fulfilled, that one has not been able yet to sing one's song. Everybody is born with a song, *his* song, and unless he sings it he remains unfulfilled.

Just look at a tree when it blossoms and you will see great contentment surrounding it, great rejoicing. It is dancing because it has come home, it has fulfilled the task given to it. It is no more empty, it is overflowing. Flowers come only when the tree is overflowing, only when one is overflowing.

My sannyasins are a totally different kind of religious people. They have nothing to do with the past idea of a religious monk and nun. In fact they are the opposite because those people were sad and sombre and they were trying to kill themselves slowly. Their whole life their practice, was nothing but slow suicide.

My sannyasins have to live life totally, intensely, passionately, because life is god. And when you live your life totally and intensely the song is bound to burst forth.

[Man -- animal or angel? Both are within us. Man is a ladder, Osho began in his address to Deva Anurup, a farmer from Germany.]

A sannyasin has to always remember that my ultimate goal is for him to be godlike. Less than that is not going to give you contentment because you are not supposed to be less than that. Your nature wants to attain *that* goal, only then will it feel fulfilled, only then will it feel "I have arrived" -- and with that arrival is rejoicing, is ecstasy.

It is difficult to believe right now that one is godlike. I am not telling you to believe it, I am simply telling you that it is a possibility. You need not believe it, but even if one hypothetically accepts a possibility then one can enquire into it.

Hypothesis is different from belief. In belief you have to blindly support a certain thing; in a hypothesis you have simply accepted it so that you can enquire into it. You have not become dogmatic about it. It is just accepted so that an experiment becomes possible.

So whatsoever I say here has to be hypothetical, nobody is required to believe anything, because I know that there is no need to believe, you can experience it. The people who emphasise belief are the people who are afraid that if people don't believe then they may become godless. In fact they themselves are suspicious of the existence of god; there is great doubt in them. They have not experienced god.

My experience is that it is possible for every human being. Anybody who puts a little intelligence and a little effort into it is capable of becoming godlike. Right now it is like a seed so you cannot see the flowers, but I can. Still I say don't do it because belief is dangerous. Once a person stops enquiring; he thinks "Now I believe -- there is no need to enquire."

In hypothesis enquiry begins, in belief enquiry dies. And without enquiry you will never reach the goal.

Sannyas is an enquiry into the ultimate truth, an enquiry into the very ground of our being -- and that is godlike. But when I say it is godlike, experience, and I don't want it to become your belief; I would like it to become your experience too.

[Unless he is a meditator man is simply a desire for more. Osho told a story to illustrate the point.]

A beggar went to the palace of the king and he said to the king "I have come to beg something from you but I have a condition, and my condition is such that unless one accepts the condition I don't accept any gift."

The king had seen many beggars but he had never seen such a beggar: he was so beautiful, so graceful, almost unearthly. He said "Whatsoever you say... What is your condition? I will be happy, very happy, to give something to you. What do you want?"

The beggar said, "This is my begging bowl. My condition is, whatsoever you give is okay, just fill my begging bowl totally. I will not leave if the begging bowl is not totally full."

The king laughed; he said "Such an intelligent person talking nonsense! I can fill it with gold, with diamonds or whatsoever you want," and he asked his vizier to fill the begging bowl with diamonds -- "Let this man know that I am not an ordinary king, I have immense, immeasurable wealth."

But soon he realised that he had got into unnecessary trouble: as soon as those diamonds were put into the begging bowl they disappeared. Then more and more... and by the afternoon the immeasurable treasures were disappearing. The whole capital had gathered and there was great excitement: what was going to happen? The king was also very egoistic. Now he knew that it was impossible to win this battle, but he was going to try to the very last.

By the evening when the sun was just setting, all his treasure chests were empty and the begging bowl was as empty as ever; there was nothing in it. The king fell at the feet of the beggar and said "You have defeated me. You have destroyed my ego, you have destroyed my whole idea that I am a great king, a great emperor, a great conqueror. Now all that nonsense is finished. It is good that you shattered it all by such a simple strategy. But what is the magic of this begging bowl? This is a magical begging bowl because it is so small and all my treasures are gone."

The beggar laughed and he said "There is nothing special about it. I made it out of a human skull. It functions just like a human skull: put anything in and it disappears. Your mind says 'Ten thousand rupees' and one day you achieve them and again the mind asks for

ten lakhs. You give it ten lakhs; you waste your whole life in fulfilling that desire -- by the time it is fulfilled the mind is again asking for more. It is never full.

Even people like Rockefeller, Morgan, Ford all die beggars. They were still hankering for more, for more. Mind means more and more and more, ad infinitum, ad nauseum.

It is only through meditation that mind disappears, this begging bowl disappears, and for the first time you discover hidden behind it the kingdom of god.

Meditation makes you an emperor in the real sense.

[If you are wise you are necessarily blissful; if you are blissful, you're automatically wise, Osho revealed to Anand Gyanesh, a painter from Sweden.]

... And when both bliss and wisdom are there nothing is lacking. All that is needed to rejoice is there; bliss is there, wisdom is there. You are no more in darkness, no more in ignorance, no more groping, no more blind, and you are no more in anxiety, anguish, frustration.

Gautam the Buddha has said that meditation brings both things: on one hand it brings bliss, on the other hand it brings wisdom. And the secret is simple: silence.

We have to learn how to make this constantly chattering mind inside cease, not to function, for few moments at least. And if you can manage it for a few moments, you can manage it for a few hours, you can manage it for a few days. In fact all the meditators in the East have calculated -- and I agree with the calculation -- that if a man is capable of remaining absolutely silent for forty-eight minutes he becomes enlightened.

But ordinarily even to be silent for three seconds is very difficult. Forty-eight minutes looks almost like infinity -- just to be silent, nothing else is required. That forty-eight minute's time is just like water evaporates at one-hundred-degrees heat. It is just a natural law; this too is a natural law. Because very few people have meditated it is not so well-known in the world, otherwise forty -- eight minutes, exactly forty -- eight minutes is enough and you are transported into another world -- the world of bliss and wisdom, the world of eternity, of no time, no death. Call it the world of nirvana, god, liberation, tao -- they all indicate, the same experience. The experience itself is nameless.

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## The Miracle

### Chapter #27

Chapter title: None

**27 August 1980 pm in Chuang Tzu Auditorium**

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ShortTitle: DDMIRA27

Audio: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Turn in -- that's where the turning on happens. Osho talked first tonight to Dhyana Gail from Canada.]

Man lives in misery only for one single reason, that he goes on desiring joy but never searches for its source, from where exactly it arises. And the problem becomes more complex because all our senses open outwards.

When you see a beautiful sunset and you feel joyous you naturally think that the joy is arising out of the beautiful sunset. That is not true. The beautiful sunset has simply triggered a process of meditation in you; it is so beautiful that your thinking has stopped. You are in a state of awe; it has possessed you. And the moment thinking stops you fall into deep meditation and you touch the source of joy within. But the logical mind infers that it was the beautiful sunset that caused the joy.

It has not caused the joy, it has simply triggered a process. Or even better is the word used by Carl Gustav Jung, "synchronicity". It has not caused it -- because so many people may remain absolutely unaffected by it.

Fire burns ; nobody can remain unaffected by it -- it is a cause. Water evaporates at one -- hundred degree heat -- all water, in all countries, in all cultures, whether a Hindu boils it or a Christian, it doesn't make any difference. And the water cannot say "I am not in the mood to evaporate. " Hence a one -- hundred-degree heat is the cause. When something is a cause there is no exception.

Synchronicity is not a cause, because millions may remain absolutely unaffected by the beauty of the sunset. Or there may be a few people who even become sad looking at it -- it depends on them, their state of mind, their mood. It is not inevitable that one feels joyous.

When two lovers are looking at the moon it is a different moon. The same moon is being looked at by somebody who has lost his lover or beloved. But it is not the same moon now. For the lovers it creates great joy, to the person whose beloved has died it may cause great sorrow. Hence it is not a cause; it only triggers something in you. Now what happens to you is not dependent on it, it depends on you.

So in a certain mood it can trigger meditation and then you feel joyous. But the logical

mind infers it is the cause, so you start seeking beautiful sunsets again and again. And the problem is that you have missed the whole point; looking at the sunset every day is not going to help meditation. That's why next time you see it -- the same, sunset -- you are not so joyous; the third time, even less.

You can have a picture of the same sunset in your bedroom; slowly slowly you stop looking at it, you forget all about it for the simple reason that it becomes boring. It loses something and what it loses is the impact. You are no more in awe, you know what it is. It does not cause, help, trigger, synchronise anything in you in any way; you have become indifferent, you are disconnected.

The same man, the same woman, who used to bring so much joy one day brings no joy any more; still we go on thinking that the other was the cause of joy. The other was not the cause of joy. The woman used to trigger something in you, the man used to trigger something in you. It was always happening in *you*. Everything that happens to you happens within you -- there is the source.

Once this is understood then in each joyful moment you can immediately catch hold of a natural state of meditation. That's how meditation was discovered in the beginning. And it is always the same state; no -- thought, mind stops and suddenly there is joy.

Once you have understood the secret then there is no need for the outer event to trigger it ; you can simply close your eyes and fall into a state of silence. That's what meditation is all about. Rather than going via a long route -- the sunset, the stars, the flowers, the people, lovers -- the meditator simply takes the most short-cut: he closes his eyes and starts dispersing the thoughts, starts getting out of the thoughts.

The same happens while making love. In a deep orgasmic state thinking stops. But people infer that it is through sex that they have attained the joy. It is not so, sex has nothing to do with it.

You can see two animals making love but you will not see any joy on their faces because they don't have any mind so they can't experience meditation. They are below mind; meditation needs to go beyond mind. Even mind has not happened to them. Hence a strange observation: animals don't look happy while making love or after making love they don't seem to be happy. It seems almost a chemical force within them, instinctive, that they have to make it.

But man can find... You can watch, when you are coming closer to the orgasmic release suddenly the mind disappears. For a moment the window opens, there is meditation. That's how Tantra was discovered.

Yoga was discovered by watching the sunset, the moon, the sunrise, the flowers -- the outside world. And yoga came to the same conclusion: meditation. Tantra was discovered through sexual orgasm, but the conclusion was the same. Tantra also concluded that meditation is the thing that causes it, the real thing happens within you.

Meditation brings you to the source of joy. That is the meaning of the name, Gail, it comes from a root which is also beautiful," means to dance. And that's my only message to my sannyasins: Dance god, much as possible, dance so that you can disappear into it. When one disappears then only does the ultimate bliss happen.

[And to a student from Mexico Osho talked of bliss as being the scent of the self-realised.]

A man without bliss is a flower without fragrance, and a flower without fragrance is not much of a flower. Only the appearance is that of a flower, but it is very poor. It has no

richness, it does not contribute any fragrance to existence, it does not share; it is empty.

When the flower is full of fragrance there is sharing, it enriches existence; it is creative because it shares. The same is true about man: a man without bliss is just a so-called man. He has not yet arrived. He is like a man but the real man has not yet happened.

Human beings are different from other animals, but they are animals of different forms. But the moment bliss happens man transcends animality, he is no more a species of other animals, he is no more an animal. He is part of the divine, he is part of godhood.

Hence the search for bliss is there in every heart, but if we don't try to find it in the right direction we can go on trying and we will go on failing. And then slowly slowly one becomes so frustrated with so many failures that one stops even searching. One starts accepting the way life is.

It is not the acceptance that happens through bliss, through meditation, through love, through understanding, but a reluctant acceptance, a negative acceptance -- what to do? Somehow one has to console oneself, one has to say this is the way life is. The grapes are sour because you cannot reach them. There are even people who start saying there are no grapes at all. At least in the Aesop's fable the fox was not so philosophical; it simply said the grapes are sour. It was not as cunning as are the many philosophers who say there is no god, no soul, no bliss, for the simple reason that they have not been able to achieve it.

Now this is a consolation, this is trying to console oneself. What can I do if the thing itself does not exist? -- nothing can be done about it. So one has to live in misery. And once out of frustration this kind of acceptance happens one is almost dead, one has stopped enquiring.

Before it happens one should make a whole-hearted effort to seek bliss in the right direction. We are always seeking it somewhere outside. That is the wrong direction, it is not there; it is within you. The sought is in the seeker ; that which we are searching for is really hidden in our own being, it is our very being.

Sannyas means a turning in, a one -- hundred-and -- eighty -- degree turn. And the moment you look within you are surprised that this is what you have been seeking and searching for and how ridiculous it was that you were searching for something that you already had. It is a gift of god!

Look within, feel cheerful, blissful, and your life will become full of fragrance. And the moment life has fragrance many things follows. One becomes creative, one becomes a giver, one becomes a lover. Then whatsoever one does has a magical touch to it.

The man of bliss can transform dust into gold. Just by his touch he can impart his bliss. He can help others also to find bliss -- he can help others also to go inwards.

[Man is in such a mess that a happy person feels like a misfit Osho told Barbara.]

That's why Socrates is not accepted by the people; he is not one of them. Jesus is not accepted by the masses; he seems to be of some other planet. Whatsoever he is saying seems to be nonsense to people. To the worldly, to the so-called clever and cunning, his statements seem to be absurd.

Jesus says, "Blessed are the meek for theirs is the kingdom of God." Now, no politician can agree with that because the whole effort of the politician is to be at the top -- and Jesus says, "Blessed are the meek"? Jesus says, "Blessed are the poor in spirit."

Now nobody who is greedy and is trying to become richer in every possible way can accept this. Whatsoever Jesus is saying is being felt by the masses as strange and a little bit dangerous too, because this stranger can contaminate one.

That's what they go on saying against me, that I contaminate people's mind, that I destroy people's religion, their culture, their tradition, their heritage. Even in India I am a stranger. Even the foreigners who are in India are not so foreign as I am, because you may be speaking a different language, the color of your skin may be different, the color of your hair may be different, but these are not great differences. What I am saying and doing is very fundamental, very essential.

It has always been so, and in many ways people have tried to explain away Jesus, Buddha, Socrates, Krishna.

If the people were a very primitive type then they killed: Jesus was crucified, Mansoor was murdered. If the people were a little bit sophisticated they did not physically kill. For example, in India, Buddha was not killed, Mahavira was not killed, Patanjali was not killed, but people tried to explain them away... and in beautiful ways.

The Hindus have a story about Buddha... It is a far better way than the Jews chose, because to crucify Jesus proved dangerous; that's how Christianity was born. But from India Buddhism completely disappeared, absolutely disappeared; for centuries there has not been a single Buddhist. The Hindus proved to be more cunning and clever than the Jews; at least in this matter they defeated the Jews.

They invented a story. The story is that when God made the world he made hell and heaven too -- to punish people and to reward people. Then millions of years passed but nobody committed any sin so nobody was sent to hell and the devil became tired -- just sitting there, doing nothing.

He approached God and he said, "This is ridiculous -- why have you created hell? The whole place is empty and we are unnecessarily sitting there with the whole staff doing nothing because not a single person has entered.

So God said "Wait. Now I will come into the world as Gautam the Buddha and I will destroy people's religion, their virtue, their morality."

A very cunning story! So God himself comes in the form of Gautam the Buddha -- so they accept that Buddha is a god -- but the purpose of his coming is to fill hell, so beware of this god.

And the story ends: since then hell is overfull. Now if you commit a sin and you go to hell you will have to wait in the queue for thousands of years because the people who reached before you are still outside, at the gate.

The Hindus tried a more cunning way: they did not crucify Buddha but they crucified him philosophically. And of course people became afraid; if this man is so dangerous -- first he is a god so he has infinite power, secondly he has come to fill hell -- beware, escape from him, don't get trapped by him.

If people were primitive they killed, if people were a little philosophical, then they killed in subtle ways. But one thing has always been done: these strangers have been avoided. And my effort here is to create strangers, blissful strangers.

My sannyasins have to be aware of the fact that wherever they go they will be strangers -- in their own country, in their own home they will be strangers. They have to gather enough courage to live as strangers.

If you want to live as part of the larger humanity you have to be miserable because that is the way of ordinary mankind. Misery is their style of life. To be blissful here means to be a stranger.

Become a stranger, because bliss is the goal of life.

The goal of life is not to conform with the masses and with the collective mind.

The goal is to attain individuality, to become your own true self. That's what sannyas is all about.

[Johan means god's gracious gift, Osho told the psychotherapist from Holland. And meditation is the most gracious gift god could possibly give you.]

Without it life is not life, love is not love, creativity is not creativity. You see yet you don't see, you hear yet you don't hear. Without meditation you may have everything and still you will remain utterly empty, you will never know the feeling of fullness, the feeling of overflowing joy.

Life is a great gift but nothing compared to meditation. In fact, life becomes life only when meditation becomes its center, otherwise people only exist, they don't live. To just exist is one thing, to live is totally another. To just exist is nothing of any worth -- animals exist, trees exist, rocks exist. Only man has the privilege of being totally alive, fully aware and alive.

Without meditation love is not love. Everybody loves and still love brings only misery and hell. What kind of love is this? Something essential is missing. It is not love, it is possessiveness, it is sexuality. It is not love, it is an ego trip. Each lover is trying to reduce the lover to a thing. That is the conflict between the lovers, the continuous conflict: who is the master, who is the boss? Said or not said, direct or indirect, gross or subtle, but there is a continuous fight -- who is the master?

I have heard, a salesman knocked on a door and exactly at the same time as he knocked, somebody threw a man out of the window. The man fell on the ground by the side of the salesman and the salesman said, "You can knock on the door -- it has just been decided who the master of the house is!"

It is a continuous fight...

A woman was chasing her husband and he went under the bed and sat there. The woman was big and fat and she could not...(the rest of the sentence is absorbed in laughter).

Just then a few visitors knocked on the door.

The woman said..."Come out, come out -- somebody has come!"

The man said, "Let them come and see who the master of the house is. I am the master of the house; wherever I want to sit I will sit!"

In every possible way people are trying to prove who the master of the house is. Now, the woman is on her knees begging, "Come out. Okay, you are the master, but please come out. What will they think?"

But it is never proved conclusively, it cannot be proved because nobody is the master. The very idea of mastering the other is absurd. It is not the nature of things.

Everybody is a master of himself, herself, but nobody is a master of somebody else. But this is what we call love.

Unless meditation grows in you you will not know real love. Meditation takes away all poison, jealousy, possessiveness, ego. Then love is a pure perfume. Life is life then, love is love then and your eyes are so clear you can see what is right and what is wrong. And your ears are so silent, they can hear the still, small voice of god.

Hence I say meditation is the most gracious gift of god. There is nothing compared to it. And it is available -- one just has to be open to receive it.

[Osho talked about how one can know through love and through logic ; but while logic is useful to know about the objective world, it's not a valid way to know anything about the

inner, about consciousness, being, love, truth, beauty, god. That's where love comes into its own.]

Religion, music, poetry, aesthetics -- all kinds of art, the whole world of creativity, is based on love.

Logic is good in its own sphere but the moment it starts interfering with the world of love it is an enemy. Love has its own way of knowing; it does not need any help from logic. Logic utterly fails. For example, logic cannot understand beauty. There is nothing like beauty as far as logic is concerned because beauty cannot be proved.

You can dissect a flower, you can find all the chemicals in it but you will not find any beauty. You can dissect a man, you will find all the chemicals in the man too, but you will not find his being. You will only find the circumference, you will not find his centre, you will not find his soul.

I Love is a higher way of knowing. All that is valuable is known through love. Science is mundane, love is sacred. And one should be capable of knowing the higher world of values, otherwise life remains very superficial, meaningless, insignificant. One can go on dragging but one cannot dance. And unless you dance out of the sheer joy of being here and now you will remain blind to the truth that existence is, to the truth of your own being and of the being of others.

And you will remain blind about your eternity; you will know only your birth and death.

In India, for centuries, we have only celebrated the birthdays of the Buddhas, and for very strange reasons -- because these were the people who knew that there is no birth and no death; hence we have celebrated their birth, we have celebrated their death. But as far as ordinary human beings are concerned, nobody in India even remembers his birthday.

The idea that everybody celebrates his birthday has come from the West. There is nothing worth celebrating because nothing has happened yet ! Unless you know that you were before your birth, your birthday is not of any value. Unless you know you will remain after your death, your death also has no value.

We celebrate Krishna's birthday and Buddha's birthday, and of course, the day they disappeared from the world, we have celebrated that too, but ordinarily nobody bothers to celebrate his birthday. The has come from the West. Now many rich Indians, educated Indians, have started celebrating their birthday. It is sheer stupidity!

Only when you come to know something beyond time do you have meaning -- and that happens through love.

[We sit here, the extra lucky ones evening, and still are bowled over by the beauty of his words. This is what Osho said last thing tonight:]

The greatest music in life is experienced when you surrender to the whole, when you drop your identity, when you forget that you are separate, when the union happens, union with the whole.

I Sannyas means surrender. It means a deep deep let-go. You are no more but the whole is. And when you are no more all your problems naturally disappear. They linger with *you*, they exist with *you*; without you they cannot exist, not even for a single moment. It would be impossible to have anxiety if you were not. Who would be anxious? It would be impossible to feel anguish if you were not. These are all branches of the ego.

Ego is the very root cause of our hell. The moment we drop the ego, the moment we feel "I am nobody, just a pure nothingness, a hollow bamboo," immediately the miracle happens, the miracle of miracles: the hollow bamboo is no more a hollow bamboo, a flute. Suddenly

some unknown lips are felt: you are being kissed and music starts flowing through you.

It is not your music because you are no more. It is divine, it is god's. And to experience the music of god, the music of ultimate harmony with existence, is to experience all that is worth experiencing. After that life is a celebration, a constant celebration, a festival, a feast.

I don't teach fasting, I teach feasting. All the religions of the world have talked too much about fasting, I talk about feasting. They have taught how to renounce life; I teach how to live it totally and festively, because the moment you are utterly lost in life you have found god. To be utterly lost is samarpan, is let-go.

It looks paradoxical but that's how it is the moment you lose yourself you find yourself -- there is no other way.

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## The Miracle

### Chapter #28

Chapter title: None

**28 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008285

ShortTitle: DDMIRA28

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[Osho gave a very special interpretation of the word 'anand', bliss, tonight. Not only does it mean bliss, it means bliss that is not dependent on any cause. In fact that is the nature of true bliss -- joy for no reason at all. If your joy is triggered off by something external to you it creates a subtle bondage, Osho pointed out to Gianpiero, an architect from Italy.]

The very spirit of man is against dependence; it longs for freedom. And the greatest freedom is freedom from motive .

So simply rejoice for no reason, for no motive -- joy for joy's sake. That's exactly the meaning of anand. That has to be the meaning of my sannyasin's lives.

Your name, Gianpiero, is tremendously meaningful. The first part comes from Hebrew, John; John means god's gracious gift. The second part comes from Peter. It is from the Greek; it means strong in spirit. And between these two is the third, most significant meaning. Because John was one of the most beloved disciples of Jesus the third meaning is the beloved disciple.

One can only be a disciple if one starts feeling all the gifts of god. Disciplehood begins in gratitude and it ends in the birth of a strong spirit, of an integrated soul.

If one can rejoice for no reason at all then many more gifts will be coming of their own accord because god loves those who are cheerful, who are always in a spirit of dance.

In almost all the mythologies of the world the angels in heaven do nothing ,! but dance and sing with their harps. So that is all that goes on in heaven -- dance and song. If you start rejoicing something of heaven starts penetrating you. Soon you will hear the harp of the angels, soon you will hear the inner music. And with that hearing one begins the journey. Then the direction of that music becomes your direction; then you start moving towards the source of that music. That's how one reaches god.

All that is needed is a blissful heart.

[And a blissful heart is a prayerful heart, Osho went on to say.]

The sad person is incapable of praying. He can complain but he cannot pray. From where will he find prayer? Prayer means gratitude. For what will he feel gratitude? -- he is so sad.

He can pray for something but to pray for something is to miss the whole point. Prayer has to be desireless.

Prayer is not asking for something, for some favour; prayer is just to give thanks for all the favours that have already come your way, for all the blessings that have been showered on you. Prayer is just bowing down to existence in deep gratitude, gratefulness. There is no need even to say thank you, because words cannot contain that gratitude. All words are so mundane.

In fact, in the East, particularly in India, no child can say thank you to his mother, or thank you to his father. To the western mind it looks a little unmannerly; the children should be taught to say thank you. But in India it would be very unmannerly for the child to say thank you to the mother because the gratitude is so much and the word is so mundane. It is there, that gratitude is there, but unexpressed.

When love is really great you cannot even say I love you, because in that very saying you will feel you have profaned something sacred; you have brought something heavenly into the muddy world of words, the clumsy world of words. You will feel a certain sense of doing a basic wrong. One can only be silent. Whenever there are things bigger than words, greater than words, higher than words, one can only be silent.

Ludwig Wittgenstein is right when he says "That which cannot be said should not be said." is one of the most intelligent persons of this age.

Yes there are things which cannot be said and should not be said. Prayer is one of those things. But your blissfulness will show it; there is no need to say anything.

One who is surrendered to god need not say anything, the very surrender will transform his life. All that is needed on the part of the seeker is to drop the ego because ego is the only cause of all our misery and sadness.

Ego is the only wall between us and god. And it is not made of very substantial bricks either; it is just an idea, just hot air. Just a pinprick and the balloon can burst. It does not need much work; it only needs intelligence, a little understanding, and seeing the whole stupidity of it one can put aside the ego -- because it has never brought you anything except hell.

Just watch and see what the ego brings misery and misery and misery... Then simply stop going on ego trips, drop the whole game, root and all, and immediately one is surrendered and great joy arises.

It is not that one is joyous, but one is joy. And that is the ultimate goal of sannyas, not just to be joyous but to be joy itself.

[Then Osho told the third sannyasin that her way too, was via the bridge of bliss.]

Life has many divine aspects: love, meditation, bliss, freedom and many more. But bliss is the most important of all for the simple reason that if you can enter the world of bliss -- which is easier than entering the world of love because love needs the other, and if you cannot manage it alone it will be more difficult to manage it with somebody else. Where there are two persons there are not only two persons -- it is already a crowd, because each person brings his own crowd, his own problems, his own ego. If one cannot be blissful alone one cannot be blissful together with someone else. So love is a little more complex than bliss.

Bliss is more simple, obviously, because in bliss only you are involved, alone; in love the other party is there. And the two wheels of the cart don't always fit, there is no necessity that they do. In fact sometimes it happens that one wheel is of a cart, another is of a motorbike. And wheels are wheels: the cart wheel falls in love with a motorbike and wants to (laughter) ... and then the whole journey is always on the rocks. It is as if the boat is being dragged from

one rock to another rock. The boat is never launched, it cannot be launched.

It is very rare to find two persons who fit with each other; something remains conflicting. Hence love is more difficult way to enter, it is a more complex phenomenon. One can enter into god from love, but why unnecessarily choose the hard way?

Truth is even more difficult because it is more abstract. When the word "truth" is heard no bell rings in your heart. But when you hear the word "bliss" many bells start ringing in your heart. Even with the words "rejoice", "joy", the heart starts feeling something. It is more natural, more spontaneous to human beings to seek bliss rather than truth; truth is so abstract.

Maybe once in a while a person is really interested in truth. My own experience is that the people who are interested in truth are interested only because for thousands of years it has been said that if you attain truth you will attain bliss Their real interest is bliss, not truth.

Just think: if it was said for thousands of years that if you attain to truth you will be miserable, then I don't think there would be anybody who would try to attain to truth. Maybe, once in a while a crazy person, just trying to do the outlandish...

Bliss is a natural longing. Truth may be a longing in a few people of philosophical bent, otherwise it is a far-away thing.

My suggestion to my sannyasins is that when it is possible to enter from the natural, the spontaneous, from that for which a longing already exists, it is better. So let bliss be your door. It leads to the divine, all doors lead to the divine. They all lead to the same experience, the only question is from which door to enter. And remember, doors are not important; what is important is the experience that happens when you have entered. And the temple of god has many doors because there are many kinds of people in the world. And each person needs a door that fits his nature.

There are people who are interested in freedom. If they are interested in freedom they cannot enter from the door of love because love immediately brings a kind of bondage. The person who is in love with freedom cannot be in love with love because then he will have to compromise.

For you my suggestion is to choose the door of bliss. Although it is the most easy very few people have ever managed to enter it for the simple reason that they cannot drop their habit of being miserable.

People cling to misery as if that is the very kingdom of god. My own experience of working with thousands of people is that people cling to misery as they cling to nothing else. They will not cling to money, they will not cling to power, they will not even cling to their very life, but to the very last they will cling to all kinds of habits which bring misery and nothing else. Somehow they can't see the relationship between their clinging to misery and the existence of misery.

Your very clinging helps the misery to exist; the moment you uncling the misery disappears. There must be some deep investment for people to cling to misery. Many things are there. One is that through misery they have been able to dominate people. When you are miserable you become powerful in a certain way.

The miserable wife reduces the husband to a henpecked husband because the husband, seeing the whole nonsense, starts compromising. In living with a miserable woman it is better to compromise and listen to her and follow her. And the woman is learning one lesson, a great lesson, to cling to the misery, that is your very source of power.

Misery brings sympathy and people are in so much need of being loved that they forget sympathy is not love. They think something is better than nothing. It looks at least a little bit like love, a little bit like caring -- the other cares for you. They are ready to be miserable if

people care and sympathise with them.

And this world is a very strange world if you are blissful nobody will sympathise with you; in fact everybody will be antagonistic to you, jealous of you. You will start turning people into enemies for the simple reason that you are blissful -- they cannot tolerate it. But if you are miserable they are perfectly happy with you because they also can show their sympathy. And you are lower than them; the person who sympathises is higher and the person who gets the sympathy is lower. They enjoy sympathising, you enjoy being sympathised with, and misery persists.

And then slowly slowly habits become deep-rooted and uprooting them is like dying; it is as if your whole identity disappears. Hence the door of bliss is the easiest door yet very few people have entered from that door. They will avoid it.

I always feel both things together whenever I see a miserable person I feel compassion for the person and I also feel that the person is a little ridiculous. I want to laugh at the person because he is clinging to the misery. I feel sorry that he is miserable but I don't feel like sympathising because that's how his misery has been strengthened.

So watch how you go on helping anything that creates misery. Withdraw all your energies from misery and the same energies will start flowering into many many roses of bliss. And once you know the secret art of bliss you know the very secret that transforms life, you know the key to the world of miracles.

But *meditation* is the bridge for Brigitte, Osho said to the student from Germany who followed next.

Meditation is the bridge between earth and heaven, between the human and the divine. Mind is a wall that divides you from the whole and meditation is a bridge that connects you; hence meditation simply means a state of no-mind, what Dionysius calls agnosia -- a state of not-knowing.

Mind means knowledge, meditation means not-knowing. It is not ignorance. Ignorance is also part of mind; the less informed person is called ignorant, the more informed person is called knowledgeable. The difference is of degree, because you cannot find an ignorant person who really knows nothing; even the most ignorant knows something. He is not a great scholar but he knows something and sometimes what he knows may not be known to the great scholar at all.

I have heard about a great scholar, a rabbi. He went into a garden and he was standing by the side of a tree and he said "What a beautiful apple tree. If the tree could say something, I wonder what it would say." The gardener was listening; he said "It would have said 'Sir, I am not an apple tree, I am a mango tree!'"

Now, the rabbi may be a great scholar, he may know everything about the Judaic law and religion and everything and he may be able to sermonise on the Ten Commandments and the Old Testament. The gardener knows very little, but he knows that this is not an apple tree, this is a mango tree -- don't be foolish! He is ignorant in the sense that he knows less. The degree between the ignorant and the knowledgeable can be many, the distance can be big, but qualitatively there is no change. Hence agnosia is not ignorance, no-mind is not ignorance -- it is innocence.

One simply knows that one knows nothing. One has simply put all ignorance and knowledge aside, by the road, one is looking at existence without any kind of knowledge, less or more. One is neither ignorant nor knowledgeable; one is simply not either of them. That is meditation.

The ignorant person has to renounce his ignorance and the knowledgeable person has to

renounce his knowledge then both come to agnosia, then both reach a different dimension, the dimension of no-mind. And that becomes the bridge. Suddenly you are not a separate entity, you are part of the whole. And to be part of the whole is to know ecstasy for the first time, to know love for the first time. It is to really know what it is all about for the first time.'

[Then turning to Marc from Switzerland, Osho began, This is your name: Swami Antar Marco. Antar means inner. Marco means a great warrior. Don't fight with anybody else. I will teach you how to fight with yourself. It is just boxing in the air, (laughter) it is a joy, because nobody is defeated, nobody is ever victorious and the game continues!]

The real thing is not victory over others, the real thing is victory over oneself. And there are many enemies inside. The greatest of them is the ego. And then there are many disciples of the egos greed, ambition, the desire to dominate, to possess, to be famous, to leave some imprint on the pages of history. There are thousands of desires. They are all branches of the ego, leaves of the ego. If you cut the ego then the whole tree falls down.

Many people try to get free of anger, free of greed, free of this and free of that, but they are all bound to fail because they are not getting to the very source of it all.

Unless one completely cuts the ego from the roots all these things are bound to continue, they cannot be dropped. They are shadows of the ego; if you kill the ego then all the shadows disappear automatically.

And that's who is called the great warrior -- one who has been able to kill the ego completely, totally, mercilessly. It is not a murder, there is no bloodshed, because the ego is just an idea, and a false idea at that, something pseudo that does not exist at all. But we believe in it and our belief gives it life, gives it existence, nourishes it. The moment we withdraw our belief the ego disappears -- and that is the moment of victory, inner victory.

Once the greatest enlightened master in India was Mahavira. Mahavira means the great warrior; it means exactly what Marco means. It was not his real name, his real name was Vardhaman. Vardhaman means prosperity, growing prosperity every day.

The day he was born -- his parents were kings and they had conquered a new kingdom -- just that day his father had conquered a new kingdom, he had a new victory; hence he gave the name Vardhaman to the child -- one who brings more prosperity to you, more richness, more power. But the day Mahavira became enlightened his disciples decided to call him Mahavira, the great warrior; they dropped his old name.

And what was his inner victory? -- he was no more, he was just a pure silence, infinite silence, abysmal silence. He disappeared! And in that very moment when one disappears, the ultimate happens: you become divine.

So be a warrior of the inner world. And there is something to conquer, something worth conquering -- the kingdom of god.

How long will you be here?

Four days.

That will not be enough! For four days you can fight with others, for four days you can try fighting with others -- that will do! Next time come for a longer period. Good.

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## The Miracle

### Chapter #29

Chapter title: None

**29 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008295

ShortTitle: DDMIRA29

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[What is too costly to be sold and yet is given away for free? Love, said Osho to Prem Anthony.]

Love is not a commodity, hence it cannot be purchased or sold. That is one of the most difficult problems human beings have to face. They all need love, but it is not a commodity, it is not a thing. It has to be deserved -- one has to be worthy of it. One has to create the right state of mind within oneself, only then does love start showering on you.

It would be far easier if it were a commodity, if it were something which money could purchase. But whatsoever money can purchase remains only a toy. You can play with it, it can keep you occupied but it cannot fulfill you. It can make your life comfortable, but it cannot give you any joy, any bliss, any truth. It can certainly help you to live in luxury but it will not give you any of the real thrill of being alive. In fact it can kill you in many ways, because the more you become burdened with things, the less alive you are.

In fact that's how money creates comfort. It makes you more and more insensitive, more and more closed, it helps you to live in a cozy grave. Hence the paradox: the richest are the most poor people in the world. Sometimes poor people are far richer. If they know how to use their poverty they can be immensely rich. But people don't know how to use their poverty, people don't know how to use their richness. They don't really know how to be here on the earth.

Sannyas is the art of living life in its totality, with intensity and passion, with all that is possible. All that is potential has to be made actual. And it can happen only through love.

By love I mean a state of deep silence in you, of no turmoil, of calmness and quietness. Then suddenly the whole existence starts flowing towards you. And the moment existence starts flowing towards you, rushes towards you, you feel for the first time significant, meaningful. That meaning is inestimable, immeasurable, in fact incomprehensible. The mind is left far behind -- it is something of the heart. Hence I talk about love, not about logic.

Logic remains of the mind. It is useful, but remember, only useful. It can create commodities in the world, it can create things, gadgets, technology. It can make you

comfortable but it cannot give you the ecstasy for which the heart longs. And unless that ecstasy happens, one has lived in vain.

Be silent, be alert, and you will be surprised that something that was not available to you becomes abundantly available; you cannot exhaust it. You could not have purchased it and now you cannot exhaust it, you can go on sharing it with people. The more you share it, the more you have it.

[On the twenty-first of the month Osho talked to Prem Simone about right hearing. To Dhyhan Simone who took sannyas tonight he talked about listening to not the voice of the outer master but one's own inner guide.]

Meditation is the art of hearing your own inner voice. It is there, it is always there. Your being always wants to talk to you. It has many messages to give to you; in each situation it immediately gives you a message. And it is always right; there is no question of right and wrong, there is no question of choice. The being simply shows you what to do, where to move, in what direction. It is clear-cut; there are no ifs and buts. And the clarity is so profound that you cannot miss it; you will be able to see the light.

And then, not to follow it is impossible. It is impossible. Knowing perfectly well where the door is, seeing perfectly well where the door is, and still trying to get out through the wall is impossible. Yes, a blindman can grope, but the man with eyes simply moves out by the door. He never even gives a thought to it, he never decides whether to move out by the door or by the wall -- it is not a question at all. He simply moves out by the door because the door, not the wall is meant for moving out by. He never gropes, he never asks anybody.

At the innermost centre of our being is immense light, immense clarity. But we live on the periphery where everything is noisy. We live on the periphery because our mind is nothing but the periphery. It is a peripheral phenomenon. It is useful because that is the only place from where we can connect to the world, from where we can communicate with people; it is the only place from where we can talk to the neighbours. When you want to talk to your neighbour you go to the periphery of your house; just standing by the side of your fence you can talk to your neighbour.

Slowly slowly we have become so accustomed of talking to others that we have forgotten that there is somebody inside us also who wants to talk to us, who has tremendously significant messages.

The guide exists within us, but to hear it we have to move inwards a little bit so that the traffic noise is no more there, so that the neighbours are no more there, so the whole world disappears.

That is the whole process of meditation: moving inwards, getting away, far away from the periphery. Rather than looking out, looking in; rather than listening outside, listening inside. It is only a question of changing the gestalt. Once you have got the knack even standing in the very marketplace you can turn in. Amidst the noise of the world you can still remain in contact with your being.

To be in contact with your being is to be going the right way, always going the right way. So I don't give any detailed instructions to my sannyasins about how to live, what to do, what not to do. They would very much like to be given detailed instructions because that's how they have lived their whole life: somebody was always saying that this is right and this is wrong. Left alone they feel very much afraid -- nobody to guide them, nobody to tell them what is right; hence they have invented god the father. It is nothing but a projection of the child for a father, the feeling that "A father is absolutely needed, otherwise I am lost."

Hence all the religions which talk about god as father have remained primitive, they are childish. And Sigmund Freud is right as far as Christianity is concerned, Judaism is concerned, Mohammedanism is concerned. He is perfectly right -- that god the father or god the mother are nothing but projections of a childish mind, a mind which has remained retarded, which cannot depend on its own insight, which always needs some outward authority.

But the projected god is just a projection, so he cannot speak to you. That's why the priest becomes a must, the priest becomes the mediator. You need the Pope, the Shankaracharya, the Ayatollah. They become agents; they speak in the name of god, on his behalf. Then the whole game of religion begins: you project because you are childish, but the god which is projected has no voice -- he cannot say anything to you, in fact he does not exist at all; it is just an idea in your mind, nothing else -- but the priest can speak.

The priest is the most cunning person in the world. His is the most cunning profession because he exploits your childish mind and he wants you to remain childish. He becomes the mediator. He says "I know what god's voice is. I can hear it and I will tell you and I will guide you."

The whole of religion is nonsense, this type of religion is nonsense. We have to get rid of this whole idea.

God is your inner voice. No priest is needed, you need not have any instructions from anybody about your life. But one thing has to be done, you have to move inwards so that you can hear the still, small voice. Once it is heard, once you know how it can be heard, your whole life is transformed. Then whatsoever you do is right.

Socrates says knowledge is virtue. By knowledge he does not mean knowledgeability, by knowledge he means intuitive insight, knowing. His statement is tremendously significant. Intuitive knowing is virtue. He does not say what is virtue and what is sin; intuitive knowing is virtue, because the man who knows intuitively, the man who can hear his own innermost core, is bound to be virtuous, he cannot be otherwise. It is inevitable. Once heard you cannot go against it because nobody can be so foolish, it is unimaginable.

So my whole effort here is -- and this has been the effort of all the masters; Buddha, Jesus, Zarathustra -- to help the disciple to listen to his own centre. I am not giving you a discipline, I just have to help you to listen to your own centre and then to follow your own heart. That will be virtue, and that is real character, that is real morality. But it comes from your own innermost recesses; it is nothing imposed from the outside.

"Simone" is a beautiful word: gracious hearing. And one who can hear his own innermost core becomes capable of hearing many things. He can hear the song of the birds -- for the first time -- he can hear the wind passing through the pine trees -- for the first time -- he can hear the whispering of the trees -- for the first time. He has learned a new language: hearing his own being he has become capable of hearing the being of the whole existence itself, because it is the same language.

But one has to begin with oneself. The sannyasin begins with his own centre and ends with the centre of the world. And the ultimate miracle is to know that these two centres are not two, they are one. We are different as far as circumferences are concerned, we are not different as far as the centre is concerned.

The day it happens that you come to know that your centre and the centre of the world are not two separate centres but one is the day of enlightenment, is the day when one is liberated. That is the ultimate fulfilment of life and everything that life contains. It is the most blissful event. It is the most perennial experience. And without experiencing it nobody really has the

right to die.

One should make it a commitment that "I will put my whole energy into experiencing this phenomenon called god, tao, dhamma, truth. I will not leave any stone unturned." This commitment is sannyas

[Meditation is the whetstone for intelligence, Osho told Dhyani Lenie, a housewife from Holland.]

Without meditation there is so much dust and so much rust inside that one is bound to remain dull. Even the so-called very talented people are dull. They may have become experts in a particular field, but as far as the totality of life is concerned they are very stupid. You can depend on them if the situation is within the scope of their knowledge, but if the situation is new you cannot depend on them. They are as foolish as anybody else, or sometimes even more foolish because they cannot accept their ignorance; hence they will pretend that they know the answer even in an absolutely new situation. But they know only that which has been fed into their minds.

Intelligence is the art of facing the new, the art of encountering the unknown. Only in encountering the unknown does one come to know whether there's intelligence or not. Expertise does not prove intelligence, it only proves efficiency.

Children are far more intelligent than grown-ups. It is a very strange world. Grown-ups should be more intelligent but that is not the case. The more experienced they become, the more unintelligent they become. Rather than looking into the situation and finding the answer, they start looking in their memory. If the answer comes from the memory, good, otherwise they are at a loss. And this world today depends on experts for almost everything. So we force every child to become an expert in some way rather than helping him to become more intelligent.

Society is really in need not of intelligence but of efficient workers, slaves. It is afraid of intelligent people because intelligent people are bound to be rebellious, are bound to be disobedient. They cannot be easily manipulated and they cannot be reduced to things. They would rather die than be enslaved. They would like to live their life according to their light because they *have* a light.

Hence the whole effort of the vested interest is to put your light out so you have to depend on some foolish politician or the priest or the professor.

Lenie also has another meaning: light. But they are just the same; intelligence, brilliance and light are not different things. The intelligent person has a flame inside him. He is full of light, so full that you can even see a certain aura surrounding him. And whatsoever he says and does has a grace and a beauty about it.

And he encounters the unknown and even the unknowable with tremendous courage, with great calm, with absolute trust, because he knows there is light in him and that is enough to guide him in every kind of situation.

Knowledge can give you expertise in a particular direction; meditation simply makes you intelligent. You can use it in any direction, in any dimension; it includes all, it is not exclusive, it is inclusive. And that gives totality to a person.

This is what is called wisdom in the scriptures. A wise man may not be so knowledgeable but he is always

Whatsoever he does has the imprint of intelligence in it. It is immaterial what he is doing, but one thing is absolutely certain, that there will be intelligence in it.

My effort here is to give you as much sharpening as possible so your consciousness

becomes like a sharp sword. And when that sharp sword is in your hands you can cut all the problems from their very roots in a single blow. That brings revolution in life, that transforms you and your vision. It gives you a totally new world because now you have a totally new consciousness.

[The logical or the lyrical -- man can choose either as his orientation in life. Osho outlined the difference.]

If one lives a prose-life then one lives in a very mundane and worldly way. Then one can succeed in having much money, power, prestige but inside one will remain empty and miserable and insane. One will only vegetate -- there will be no dance in life.

And you can see it: millions of people are living a prose-style of life simply for one reason, that all the others are living in the same way. It is easier to be part of the collective. To choose a poetic style means you are trying to be an individual, you will be living your life in your own way. And a life lived in one's own way is dangerous, it is insecure. For many reasons the masses will condemn it, because. poetry is not going to bring you power, money, prestige; it cannot fulfil any kind of ambition. But it will give you tremendous joy, it will make you radiant; you will start opening like a lotus, you will become a flower. You will enjoy life to the fullest, but it will be a life of interiority, of inwardness, of love, of music, of dance -- things which are not valued by the world.

The world values diamonds, the world values presidents, the world values Adolf Hitlers -- all kinds of maniacs. The world is not interested in poets, in - painters, in musicians, in dancers, in meditators. The world has all kinds of condemnatory names for these people. They seem to the worldly, vagabonds, hobos, useless, good for nothing.

One has to accept all this condemnation. If one wants to live a life of beauty and bliss one has to be ready to accept all these condemnations. One should not care at all. It does not matter what people think about you, what really matters is what is your own inner experience.

My sannyasins have to live like poets, poets of life -- non-ambitious, utterly egoless, non-political, non-worldly, but always in a kind of celebration that goes on. The sannyasin has to live his life as celebration and he has to die his death as celebration.

The day you have fulfilled these two conditions you have done the greatest miracle in the world.

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## The Miracle

### Chapter #30

Chapter title: None

**30 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008305

ShortTitle: DDMIRA30

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[One man's meat is another man's poison -- or, one man's truth is another man's lie. Truth does liberate, but only if it is your very own.]

Jesus' truth cannot liberate you, my truth cannot liberate you. If the bondage is yours, liberation cannot come from anyone else. If you are creating the chains for yourself, nobody can make you free even if freedom is imposed upon you.

In the first place, an imposed freedom is no freedom at all. Secondly, what will you do with that freedom? You will create more chains out of it. You will use your freedom to create new prisons -- that's all you can do.

Jesus' truth liberated him but it has imprisoned millions of so-called Christians. And the same is true about every religion. Gautam the Buddha is liberated by his experience. Now twenty-five centuries have passed; millions of people are simply creating chains, prison cells, out of the truth of Buddha.

It is true that truth liberates, but the truth has to be yours. Somebody else's truth is a lie -- a lie for you. So the question is not what is truth and what is untruth, basically the question is what is yours and what is not yours.

Now Christians are imprisoned in the church, Buddhists are imprisoned in their own philosophy, Hindus, Mohammedans, Jainas -- they are still imprisoned. Of course they have different kinds of prisons -- the architecture differs -- but it is immaterial whether the building is made with a different material, is of a different shape and size; the question is, are the people who live in it free or unfree?

How can a Christian be free? -- the first freedom will be freedom from Christianity. And the same is true about other religious and also about non-religious ideologies -- Communism, Socialism, Fascism, Nazism. It does not matter what kind of ideology you live in, every ideology creates a slavery.

Hence remember: truth is not something anybody can teach you, you have to discover it. And it is already there in the innermost core of your being.

Gunther means courageous spirit. The truth is there, but courage is needed to discover it.

The coward is always hankering to be imprisoned because in a prison he feels protected, he feels secure. If you are a Hindu you are secure with millions of Hindus, you are not alone. If you are a communist you are secure, your ideology gives you a certain security. It is basically false because it is not your truth, but people live in lies.

Friedrich Nietzsche said, "Don't take lies away from people, because if you take all their lies away, how will they live? They will not be able to stand on their own. They need beautiful lies, they need great systems of philosophy -- which are all false but they give you the feeling that you have understood, that you know."

To discover truth courage is needed because you will have to renounce the lies: the lies with which you have lived for so long, the lies with which you are very much acquainted, the lies that you have taken up to now as being truth, the lies that have gone deep into your blood, into your bones, into your marrow. To reject and uproot all those certainly needs a courageous spirit.

Sannyas is only for the courageous. Religion is experienced only by very few brave people. Cowards only live in pseudo religious. They cannot live without a religion, and the pseudo religion comes cheap. But with me you have to gather your courage and you have to start destroying all your illusions, however beautiful. Once all the illusions are destroyed, once you are disillusioned, truth reveals itself.

[To try and comprehend anything through the mind is like trying to collect spilt mercury. Osho talked next to Dhyani William, a psychiatric technician from America.]

The mind is always wavering -- that's its intrinsic quality. You cannot make it unwavering. It is just as a river flows; the very flow makes it a river. If you stop the flow it is no more a river, it becomes a pond, a lake; its quality immediately changes. It is a river only when it is moving.

Movement is mind's nature; hence you cannot come to any conclusion with the mind, you cannot resolve anything because by the time you resolve it the mind has moved. You were just thinking that you were coming closer to a conclusion, that now the decision is very close and suddenly you see the ground underneath you has slipped away.

Mind cannot be decisive; hence the system that depends on mind -- religion, theology, philosophy -- any system that depends on mind is bound to be wavering, hesitant. It is always a question of either-or, to be or not to be, and you cannot decide. Even if you decide -- and one has to decide because situations in life demand decision -- a part of you has to be repressed.

If you decide to marry a certain woman, a part that was saying marry somebody else has to be repressed and that repressed part will take revenge sooner or later.

The moment you are bored with this woman the other part will start laughing at you and will say "Now look, I have been telling you again and again not to be foolish, but you never listen -- now you are trapped." If you had married the other woman the same would have been the case, there would have been no difference: you would have become bored with the other woman and the repressed part would have said the same thing.

So through the mind there is no conclusion. Life sometimes needs decisions, so you have to decide, but those decisions are half-hearted, hence there is always guilt and always repentance. And one always goes on thinking "Why did I not do the other thing? Why did I choose this? For what?" And because you have not experienced the other path it remains just a fantasy, it remains beautiful. It becomes more and more beautiful as time passes by.

The only way to resolve this, the only way to drop this constant either-or, the only way to

be whole-heartedly in something is meditation, because meditation takes you beyond the mind. Living in the mind you will always remain wavering; the moment you go beyond the mind all wavering disappears. Then there is simply resolution. Then there are no alternatives; you are absolutely free to choose but there is no question of choosing -- you can simply see what is right. Two plus two are four. Now what is the alternative?

As you go beyond the mind things become very simple: right is right and wrong is wrong. There is no hesitation; you have a clear insight. It is not a question of thinking, because transcending the mind means reaching a state of no-thought.

No-thought is clarity and thinking is always cloudy, muddy. You see only a little bit in fragments, and the scene is constantly changing so quickly, so fast, that it is impossible to decide.

Only meditators are capable of commitment, of resolution, of involvement. And those who can get totally involved in anything, they are the few blessed ones because they come to know the truth, the very secret of life. They come to know the joy, the eternal joy of existence. It is only to them that the miracle happens. Others only go on living in a very smoke-filled, cloudy world, groping in the dark, trying to find a way and never finding it. Their whole life remains a constant frustration. Ultimately they achieve only failure; they live in misery and they die in misery.

But the person who has been able to know something of meditateness lives in bliss and dies in bliss. The moment your life and death both become a celebration to you, you have arrived home. That is the goal of sannyas.

[On the eighteenth of the month Osho spoke about how when you are in love everything appears beautiful, that love *makes* everything beautiful. He talked on that theme again tonight, and recounted a story to illustrate the point.]

The Sufis have a very beautiful story about a mad lover, Majnu. He fell in love with a woman called Laila. He was poor and the girl belonged to the richest family -- it was not possible that they would ever be able to be together. And in a Mohammedan country, even to see the face of a woman was difficult. It was impossible to meet her, to talk to her, to sit with her -- there was no question of marriage. But Majnu was so much in love that he became mad. For the whole day and night he was singing songs in praise of Laila and the whole town felt sympathetic because he was a very nice young man -- all loved him.

The strangest thing was that Laila was not a beautiful woman -- very ordinary, homely. Even the king of the country became very concerned because he heard this man crying and weeping. Sometimes he would pass by the side of the palace and he was always shouting "Laila, Laila, where are you?" -- asking the trees and the stars "Where is my Laila?"

The king called him one day and he said "I feel really sorry for you. And I know that girl -- you are far more beautiful than she is. She is just ordinary, very ordinary. He called twelve girls from his palace; he had many wives and so he told Majnu "You can choose any one."

In those days, in Mohammedan countries particularly, the woman was almost a commodity. In fact even today the same is the case.

Majnu looked into each woman's eyes and rejected everyone. He said "This is not Laila, this is not Laila, this is not Laila..." And the king said "You must be absolutely mad -- all these woman are far more beautiful than your Laila. I have seen her and I know her. I know her parents, I know her family. Forget all about that ordinary woman; choose any one from these. Or if you are not satisfied I will call many other women. In my palace there are the most beautiful women of the country. I have the first right to get hold of a beautiful woman

wherever she is in my country, so you cannot find more beautiful women anywhere."

Majnu said "You don't understand. You cannot see Laila; unless you have the eyes of Majnu you cannot see Laila. You have not seen her, only I have seen her. And I tell you, even her parents have not seen her. Only I have seen her because only I have loved her."

This statement is beautiful, tremendously significant. He says "I have seen her because I have loved her. And I love her -- not because she is beautiful; I fell in love first and then the beauty was revealed to me."

If you love, the whole existence becomes beautiful. To the lover all is beautiful; to the unlover nothing is beautiful. And if one settles for an unloving life then there are only dark clouds with no silver linings.

There are people who have changed the proverb; they say every silver lining has a dark cloud. Their whole approach becomes negative, and these negative people have been very dominant in the world for the simple reason that "no" is very ego-fulfilling. If somebody says "look at the beautiful moon," you can immediately say "Prove that the moon is beautiful," and he cannot. You can defeat him very easily because beauty cannot be proved. Somebody says "Look at the rose -- how beautiful," and you can immediately argue against its being beautiful and you will win the case!

"No" has one thing in its support, it can always win against "yes". But its victory is empty because the people who can say yes to life, who can love life, experience it, and the people who say no close their doors. They may feel very good that they have won the argument, but they have lost their life. And the person who has said yes may have lost the argument but he has won his life -- and that is real victory.

I teach my people to love because I know of no other magic. Once you know how to love you have the secret key, the master key with you; it can open all the doors of all the mysteries of existence.

Bliss is the easiest way to get to know god, Osho said some nights ago. And he said it again tonight to Anand Devam, pointing out that there are lots of ways to get high

Bliss may come through love, it may come through creativity, it may come through meditation -- there are thousands of ways for bliss to come to you -- but whatsoever the source and whatsoever the way, the quality of bliss is always the same, the fragrance is always the same. It is the fragrance we call god. It is far better to call it godliness -- that is the meaning of Devam, godliness.

In a blissful moment one does not need any proof that god exists, one does not even ask the question whether god exists or not. One simply knows, one feels it And the feeling is so total that it leaves no space for doubt. It is only the miserable who ask whether god exists or not. It is the most depressed person who denies existence to god.

My own observation is that the atheists deny god only because they have never experienced anything of bliss -- and they never will because now that they have denied it they will cling to their denial.

They have not seen the sunrise and they have also closed their doors and closed their eyes. With closed doors and closed eyes they are sitting in darkness and they ask "First prove that light is, then we will open our eyes, then we will open our doors, otherwise why should we open our doors, for what? First prove that light exists." How can it be proved?

The only way to prove it is to open your eyes. Bliss is nothing but the opening of the inner eye, the opening of the heart. It is just like a lotus opens and suddenly there is great beauty, great fragrance and from miles away bees start moving, queuing towards the lotus. Some intuitive force gives them the feel.

As your heart opens not only will you feel the presence of god, even others who are not stubborn, who are not stupid, who have not already decided without knowing anything that there is no god -- they will immediately feel something miraculous around you.

P.D. Ouspensky said, when he first saw Gurdjieff he saw him in a restaurant; Gurdjieff was sitting with few friends -- that was his usual habit, to sit in a restaurant and watch people. He would just sit in a corner for hours and watch people. He learned many things through that watching. It was a tremendous help for him later on when he started working on people, because he had watched all kinds of people.

He was sitting in the corner with a few friends when first Ouspensky saw him. Immediately something hit Ouspensky deep in the heart like an arrow. Very strange -- there was something around the man. And Ouspensky was not a gullible person; he was a great mathematician, a logician, a philosopher -- world -- famous, well-known. His greatest book TERTIUM ORGANUM was already published and translated in almost all the languages of the world. Gurdjieff was absolutely unknown, nobody had yet heard of him; people heard about Gurdjieff through Ouspensky. But something was there.

Ouspensky waited there for somebody who could introduce him to Gurdjieff. Then he saw a person who was going towards Gurdjieff's table and later on he caught hold of the man, because he knew him, and he asked "Can you introduce me?" The man said "It will be a difficult thing, very difficult, but I will try my best, because Gurdjieff meets people only when he feels that they have some great potential for growth in *this* life. He does not intend to work on people who will grow in some life in the future, then some other master will take care. He is in a hurry, so he is very choosy -- but I will present your case."

For months Ouspensky didn't hear anything but what he felt -- something very mysterious that had never happened to him, something like love, like when for the first time one falls in love, a strange experience -- remained with him. But it was of a totally different dimension of love -- as if one has fallen in love with the soul of the other person... and not an ordinary soul; there was something luminous.

Ouspensky persisted, tried again and again. After six months he was able to meet Gurdjieff. And just a look into Gurdjieff's eyes was enough and the miracle happened! He forget all his fame, all his philosophy; he surrendered to Gurdjieff.

Gurdjieff said "Why are you surrendering to me? -- you are a famous man, well-known, I have heard your name, I have even seen your book. Why should you surrender to me?"

Ouspensky said "I am surrendering to the miracle of you, to the miraculous that surrounds you." Hence when Ouspensky wrote his first book on Gurdjieff he called it IN SEARCH OF THE MIRACULOUS.

He had travelled all over the world, he had even come to India. And the strangest thing was that he had gone around the world in search of somebody who had the secret and back home in his own hometown in Russia he met the person.

Sometimes it happens that you may miss just because the person is available. He must have seen Gurdjieff many times before but he had not taken any note of him. Going around the world, meeting many people, Ouspensky also became capable of seeing; some quality developed in him, some kind of intuitive understanding.

He met many beautiful people but nobody was absolutely satisfying to him, something was missing. Yes, there was a height, there was some understanding, there was wisdom, there was some power, but the miracle was missing: he could not feel the presence of godliness. He remained an atheist till he met Gurdjieff; the moment he met him all his atheism melted away, simply melted away. There was no argument against it -- the presence of Gurdjieff was

enough.

That's what happens in the presence of a master. To be with a master is an art -- to be silent, to be available, to be loving, to be open, to be blissful, to be meditative -- and then suddenly one day it transpires.

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## The Miracle

### Chapter #31

Chapter title: None

**31 August 1980 pm in Chuang Tzu Auditorium**

Archive code: 8008315

ShortTitle: DDMIRA31

Audio: No

Video: No

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[NOTE: This is an unedited tape transcript of an unpublished darshan diary, which has been scanned and cleaned up. It is for reference purposes only.]

[You can only perceive bliss when your vision is clear of the blinkers of the mind -- this was the message in Anand Karin's name.]

Pleasure is of the body, happiness is of the mind, bliss is of the soul. And the soul means your whole being. It contains pleasure, it contains happiness and it contains far more. It is not that pleasure is denied, that happiness is rejected; they are part of it but very small parts. It is like a vast sky which contains all nuances of joy, from the body to the soul

And Karin means purity, cleanness, clarity, spotless clarity, crystal-clear. Bliss is possible only when one has such a clarity that nothing comes between one's vision and existence -- no cloud, no smoke around... and the mind is just smoke. It is nothing but clouds.

Mind keeps you unaware of the sun, unaware of the source of light. It is like a rainy day: the whole sky is covered with clouds. And remember, the clouds are momentary -- they come and go -- but they can cover the eternal. The sky is always there, forever. The clouds come and go, the sky never comes and never goes, but the momentary has the quality of covering the eternal.

All thoughts are momentary, they come and go. No thought remains forever, no emotion remains forever, no mood remains forever, but they have the quality of covering the eternal.

It is because of thoughts, desires, memories, that one remains unclear. The very essential core of sannyas is to attain to such a deep clarity that no thought hinders you, no idea comes between you and existence. When you meet existence face to face, with nothing interfering, there is bliss. One suddenly feels one has come home. Nothing is missing, nothing is lacking, all is fulfilled.

That is the moment when one touches the highest peak of being, of bliss, of benediction.

[Misery exists because of man's many-mindedness, Osho told us.]

Man is never one organic unity, he is almost like a crowd. He is multi-psyhic -- many minds, many desires, and all those minds are fighting with each other for domination, all those desires are competing with each other. And the crowd is constantly in a turmoil.

Gurdjieff used to say that man has many selves, small selves, but no real self, no real

centre. And all these fragments, these small selves, these tiny egos, go on rushing in different directions; hence the whole of life is wasted in just keeping oneself together. Otherwise one would start falling apart like Humpty-Dumpty.

Bliss happens when you become integrated, when you become like a garland. When a thread, a hidden thread, runs through all the flowers they become a garland. Otherwise you can heap the flowers together but they are all separate, they have no integration, they are not part of one whole. The garland is a beautiful symbol for integration.

We have all that is necessary to become a real man, an authentic individual. All that is missing is a thread that can join them all together. Sannyas is that thread. Any commitment to transform oneself becomes the thread. The moment you really and totally commit yourself, the moment that you decide to become a new being... that very decision starts changing you. In that very moment a miracle has already happened. Suddenly you have a sense of direction and all those tiny selves, small egos, are no more quarrelsome, no more in conflict; they all stand in a queue. Once a great decision has settled in you they all fall in line.

It is just like a small school where the master is not present and all the children are doing all kinds of things -- shouting, jumping, beating each other, fighting; it is a mess. But the moment the master enters suddenly a silence falls over the place. All the children are sitting in their places, at least *pretending* to read and write; all of the noise has disappeared.

The same happens when a great decision is taken. All these small conflicting selves suddenly realise that now the creator self has arrived, the beginning has happened, the first flower of spring is there. Spring is not far away, it is on the way; the first indication has come.

Sannyas is the beginning of a great journey of immense experiences -- in fact a non-ending journey because every day you will see new doors opening. And they go on opening, it is inexhaustible. Existence is infinite, so we can go on exploring it. We never come to a point where we can say now the journey is finished. Every day the journey becomes more and more rich, every day it starts taking on new dimensions, new altitudes, new heights, new depths -- but it never ends.

That is the beauty of it, it begins but it never ends.

The Buddha is reported to have said that the world never begins but it ends. Nirvana -- his word for god -- begins but never ends. And both together become the circle. The world never begins, it has always been there, beginninglessly there, but it ends. It ends the moment you enter into meditation. It ends, it is finished for you; that chapter is closed. Then god begins but god never ends. Both together make the whole of existence.

Hence I am for both. One need not renounce the world. One simply needs to enter into meditateness and the world ends by itself. And when it ends by itself there is great beauty, there is grace. It simply disappears like dewdrops evaporating in the early morning sun. And then what is left is a totally different phenomenon. One has not even dreamt about it.

So become a garland, become a meditator, because I don't teach anything else. My sannyas is synonymous with meditation. Everything else is non-essential; the essential is meditation, silence, thoughtlessness, awareness. And all these things are possible if your decision is total.

[Much of what Osho said to Dhyhanprem about meditation and love he has said earlier this month. He did bring up one point which I've not heard him talk of before:]

The synthesis brings something new into existence for which there is not yet any name; hence I have to use two words "dhyhan", "prem" -- meditation and love. There is no way, not a

single word in any language, which can express that ultimate unity because in fact it has never been tried.

There have been meditators but they were sad. You can look at Christian saints and pictures of such long faces that one would not like their company at all.

Bertrand Russell is right when he says that if these Christian saints are in heaven then he would prefer hell. Any intelligent person would prefer hell. If I am also convinced that these Christian saints are there in heaven then I will take my sannyasins to hell. That is far better. At least we will have good company!

Meditators have failed -- the world has not been transformed -- and lovers have never been able to take off from the ground. Our love is like an aeroplane which is being used as a bullock cart. It can rise -- of course you can use it as a bullock cart, but it can rise high into the sky. They cannot rise by themselves, neither meditation nor love, but when both are together, so deeply together, that they become one entity. That brings god to your door -- you need not go anywhere in search of him.

[Meditation and love together can be the womb that will birth the new man, Osho went on to say, and outlined what our part in the conception could be. First he talked about love, about how we think we so we don't bother to seek to learn it.]

One of the very fundamental illusions of humanity is that everybody thinks that he knows what love is; hence nobody discovers it. Everybody assumes that they know what love is, hence there is no need to learn, no need to seek, no need to experience. And because of this, love is missing from the world.

There are lovers and no love. Parents pretend they love their children, children pretend they love their parents, husbands pretend, wives pretend -- pretensions and pretensions... And it is not that they are doing it knowingly, they may be completely unaware of the fact. But the root cause is... If everybody was told from the very beginning that love is the greatest art in life because it is the greatest magic, the most miraculous phenomenon.... You cannot take it for granted, you have to explore it, you have to go deeply into it, you have to learn its ways. It is an art.

People learn painting for years; then too, only in thousands of painters does one become a Picasso. People learn music for years and then only once in a while is there a Yehudi Menuhin or Ravi Shankar. If people start exploring love then there will be a few great lovers. Their very presence will enhance the whole existence and everybody will become at least a little bit loving.

And my observation is that painting is a talent so all cannot be great painters. Music is a talent, inborn, so all cannot be great musicians. The majority of painters are bound to remain only technicians not real creators. And the same is the case with music and poetry and literature and all dimensions of creativity. The majority are bound to remain only technical; they know the technique but they have no creative vision.

About love things can be different because love is not a talent but everybody's potential. Hence ultimately it is possible that the whole of humanity can come to a height of love. In fact on that day only will the real humanity be born. We are still living before the real event. It has not yet happened.

Somebody asked Bernard Shaw "What's your opinion about civilisation?" He said "It is a good idea but somebody has to do it -- it has not happened yet."

My sannyasins have to begin a new era. It is not only a question of individual transformation because when thousands of people become meditators and lovers it is bound

to affect the whole energy pattern of humanity. Down the centuries it has been experienced again and again that if in a village of one thousand people even one person is a real meditator, the whole quality of the people changes.

Man has come to this state not because of the greater majority but because of a few people like Jesus, Buddha, Zarathustra, Krishna -- just because of these few people. With each Buddha, with each Christ, with each awakened soul, humanity takes a step higher.

But if it can happen -- and it can happen -- that thousands of people become awakened, then the whole humanity will have a quantum leap. That's what I call the beginning of the new man.

My effort here is not just to help individuals -- obviously that's what I am doing -- but deep down it is an effort to create the situation, the background the essential context in which a new man can arise with love in his heart, with light in his soul, with intelligence, with awareness, and can transform the whole earth into a paradise. That miracle is possible. In fact it is only possible now -- it was never possible before -- because we have come to a certain stage of growth. Man is no more childish, he has come of age.

But great effort is needed. One needs to put one's total energy into it Put your total energy into giving yourself a rebirth. And it will not only be a rebirth for you, it will be helping the whole humanity. To me that is true service.

[Then Osho proceeded to describe the situation of most of us regarding love. It seems we have a long way to go; on the other hand, we couldn't be in better hands than his!]  
Love can be animal, human or divine.

Animal love does not care about the other at all. It is absolutely selfish; one uses the other only as a means. If you see animals loving each other you can observe it -- it is a well-known fact -- that once they have made love, they part without even saying a thank-you, without even looking at each other. There is foreplay but there is no afterplay. Before making love there is foreplay because you have to persuade the other, seduce the other, but after making love all is finished.

And the same is true about the majority of human beings, there is no afterplay. You are very polite and loving to the woman before making love; once you have made love, you turn over and go to sleep. This is animal love; the other is being used. And the woman also knows it, so she uses you. She will say that she has a headache today, that she is not feeling well. But on payday she never has a headache -- never, it never happens!

When you come home on payday she is as beautiful as she has never been -- so young, so fresh -- and she gives you such a hug. You know the hug is not given to you, it is given to your money. Your heart is breaking but what to do? The first thing she will do is to take the salary envelope and then she is finished with you!

When she needs you she is very loving, when you need her, you are very loving -- but nobody seems to care for the other. This is animal love. The other is used as a means.

The moment you start respecting the other and you don't use the other as a means -- rather than using the other as a means you start sharing your energies together, meeting on equal terms and being respectful because the other is a person not a thing -- love takes on a new height; it becomes human.

Very rarely, only once in a while, can you see human love. And unless there is human love, human beings are not human beings; they only appear to be human beings. They are still in the jungle, still monkeys.

Charles Darwin is very much deceived in thinking that man has evolved. Who says so?

Look... just make a small window in the head of a man and look inside; the monkey is there, jumping from one branch to another and doing all kinds of acrobatics. It is just that the body is erect; man is no more jumping from one branch to another physically, but psychologically he is still a monkey.

And I have heard monkeys chatter among themselves, they think man has fallen -- of course, he has fallen from the tree! And they seem to be far more right than Charles Darwin -- what kind of evolution is this? Can you fight with a monkey? Impossible. You will find yourself very weak.

If suddenly in a lonely jungle a monkey comes, then you will know who is evolved. The monkey is in every way stronger; you have lost strength. His agility, his dynamism -- you have lost some skill that he knows. Jumping from one tree to another is not an easy job. Try it... and you will have a million fractures!

So monkeys don't think it is evolution; it is involution, man has fallen. But just because we have got a human form we feel very happy that we are human beings and that god has made man in his own image.

This man... if this man represents god's image, then even god is not worth anything, then he has no value. If this is the image of god then it is better to be finished with god.

Only when human love arises in your heart is the real human being born. What to say about divine love? Even human love is not easy, but the ultimate goal for sannyasins is to go even beyond the human love.

In human love you respect the other, but the other remains the other. There is a gap, there is a distance. In divine love there is no distance, no gap. Two persons melt and merge into each other; they become one organic unity, two bodies, one soul. Then love is divine.

And that is the experience that gives you the proof of god's existence; when you have experienced it with one person you know that now you can melt with the whole. You know the art, you have learned it; you can now melt with the whole universe and become one with it.

That is prayer. Not the Christians and Hindus praying in their temples -- that is not prayer. Prayer is the ultimate state of love, the fragrance of that ultimate state, the fragrance of the flower of divine love.

[Then more on love to Satprem. Her name means true love, Osho told her. Our love is only so-called love, he began.]

It has many other things in it which are far more predominant: jealousy, possessiveness, domination -- all kinds of ego numbers. And ego is the most poisonous thing for love. Love is very delicate. Ego is like a rock and love is like a rose flower. If you hit a rose flower with a rock nothing will happen to the rock but the rose flower will be gone.

Remember it as something fundamental, that the higher, is always fragile, the lower is stronger. The higher is bound to be delicate.

Now, if there were a wrestling match between Gautam Buddha and Mohammed Ali, everybody knows who would win. Mohammed Ali is just a rock, Buddha is a rose flower. The higher can easily be destroyed by the lower, very easily; hence the higher has to be protected.

Love is the highest flowering of human consciousness; it is the lotus of your inner being. We in the East have called it the one-thousand-petalled lotus. One thousand represents its multi-dimensionality; it contains the whole universe. That's what Jesus moans when he says god is love.

The old Jewish concept of god was of a very demanding, dictatorial type of god who demanded your total allegiance, or regarded you as being inimical to him.

Now this is the way fascists speak, communists speak. This is a very chauvinistic way of speaking: "If you are not with me then you are against me... as if there is no third alternative. One can simply be neither for you nor against. But no fanatic leaves a third alternative; every fanatic says either you are with him or you are against him. He lives in an either-or world. He does not believe that there can be many more possibilities, that life can be a spectrum. That is beyond his vision.

Jesus changes the whole idea of god, he makes him love. But love has to be authentic. Once love is authentic you have entered the shrine of god. And for love to be authentic one has to be very alert not to let it be destroyed by the lower instincts -- jealousy, possessiveness, domination. These are very low phenomena, rocklike. So unless one is continuously aware, cautious, one will not be able to grow the rose.

But if one is cautious none of these rocks can do anything. In fact they can be arranged in such a way that they can give a beautiful context to the rose.

There are Zen gardens where rocks are used with flowers, arranged in such a way that the rock enhances the beauty of the flower, the flower enhances the beauty of the rock. They are in an attunement, they are no more enemies.

When love is protected from the lower instincts and the flower opens up you can even use those lower, rejected things in a beautiful way. And that is the greatest art. Nothing really has to be thrown out, everything can be used; but first there must be the higher value. Only with the higher value can you use the lower in a meaningful way, in a new symphony.

If the higher is missing then the lower cannot be used in any symphony; with the higher even the lower becomes higher. But first and foremost is the high value.

My sannyasins have to learn the ways of authentic love. Don't demand anything, don't desire anything out of love, don't ask anything in return of love -- let it be unconditional. And be thankful if it is accepted by somebody, be grateful. Feel obliged that your love has been accepted, that your love was worth accepting, that the person was generous, that he opened his heart to your heart, that he has given you a new glimpse, that to you he became a mirror in which you could see your love growing.

Each sannyasin has to become an authentic lover. Authentic love brings freedom, pseudo love brings bondage. Beware of pseudo love! People are dying under the weight of pseudo love.

[Osho's concluding words tonight were about meditation. He said meditation is fun -- yet he left a few of us with tears in our eyes.]

Meditation should not be a serious affair. The so-called meditators all over the world tend to be serious. They think they are doing something holy, something spiritual, something extraordinary. And the moment this happens to you your ego starts being exploitive. Even your meditation is exploited by the ego, you start feeling holier-than-thou. And that destroys your meditateness from the very beginning.

My approach is totally different to what the approach has been for centuries in the world: meditation has to be taken as fun. Nothing is holy in it. The whole existence is holy, so why call it holy specially? To play is holy, to laugh is holy, to love is holy. If everything is holy then there is no need to call anything especially holy; *all* is sacred because only the sacred exists. So there is no need to make any categories of the sacred and the mundane. I don't divide existence into two because once you divide existence into two *you* are divided, *You*

become split. I take the whole existence as one.

Meditation is fun, joy, a song, a dance, a celebration. Once you start looking at meditation in this way things will be very easy. You will slowly slip into meditation without any hindrance from the ego, you will never become holier-than-thou.

That is the ugliest thing in the world. That's why to me the so-called saints seem to be the ugliest people in the world, and the most stupid too because they were trying to go beyond ego and they are caught by the ego in such a subtle trap that they cannot even see it.

My sannyasins have to be very ordinary, nobodies. And if one can be just ordinary the extraordinary has happened. If one can be just nobody then the miracle has happened because that is the greatest thing that can happen to somebody. Feeling nobody, a nothingness pervades you, and that nothingness is the secret of the miracle. And then there are many songs out of it, many many joys out of it. All the mysteries are yours, all the ecstasies are yours. The whole universe belongs to you. Suddenly you are not an alien, not a stranger.

This is our home. Herenow is paradise -- this very body, the Buddha and this very earth, the lotus paradise.