



OSHO

# *Osho talks about Satori*

“YATRA HI MANJIL HAI”

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# 1. SATORI

1. People feel very puzzled as to how **Satori** is attained so fast. It is attained so fast because you are already in it. It is not something to be achieved in time, with effort; no effort is needed. It is as if a man has fallen asleep and he has forgotten his name -- as you all forget in your sleep. Then somebody comes and shouts, "Ram! What are you doing here? Get up -- the sun has risen!" He opens his eyes, and he is Ram again. And just a moment before, he was under a thousand and one dreams -- floating, moving, going in a thousand directions, dreaming impossible things. And suddenly a shout, "Ram! Get up -- the sun has risen!" and Ram opens his eyes. Exactly like that is **Satori**.
2. One time, the old Zen Master, D. T. Suzuki, gave a talk on Zen in Tokyo. He spoke of the silence, the emptiness, the nothingness, and all the rest, together with the deep wisdom that comes from Satori. When he had finished, one of his audience rose to his feet and, not without a touch of irritation exclaimed, "But Dr. Suzuki, what about society? What about other people? What about the other?" Suzuki looked at the man with a smile and remarked, "But there is no other."
3. Everybody has to find in what situation his Satori starts bubbling, his own samadhi starts happening. Everybody has to feel his own way. If you are a little alert, after a few experiences you will become able to create the situation, mm?

4. So just sit silently sometimes, relaxed, and feel that you are losing yourself in a cloud that surrounds you... constantly changing, and yet remaining with you. And as you start losing yourself, you will feel more and more blissful. There will be some rare moments when you are completely lost and the cloud is and you are not. Those are the moments of Satori, samadhi -- first glimpses... far away glimpses, but yet of the truth.

The real journey starts when the first Satori happens. When you have had a first glimpse, trust arises. Then you are no more groping in the dark, you know now. You yourself know that it exists. Now it is not taken from some authority -- not that Osho says, not that Buddha says, not that Christ says. Now you have also become a witness to it. It is! It is your own experience -- of course, very atomic, seed-like, but that is nothing to be worried about. Once the seed is there, the tree will be coming.

5. Many times the glances of Satori come but you cannot hold them. But nothing is wrong in it and don't be worried that you could not hold it for longer. Forget all about it. Just remember the situation in which it happened and try to move in that situation again and again. The experience is not important. How you were feeling just a moment before, that is important. If you can create that situation again, the experience will happen again. Experience is not important. The situation is important; how you were feeling -- flowing. Loving... what the situation was.

Music may have been on, people were dancing, eating... the flavour of food, or some beautiful woman just by your side, a friend talking to you -- and suddenly....Just remember the aroma in which it happened, the field. Try to

create that field. When the field is right and you are in tune again, the bull will enter and you can ride on him...One day one has to. Just sit silently and try to create that situation again, because it is a field that you can create. Sometimes it happens accidentally.

6. This is what in Zen they call a mini Satori. You were working for only three, four, five days and you felt such frustration that you thought 'Drop it. Let these people go. Nothing is happening and the method is not going to work. These people are wrong... this method is wrong. It is just futile.' Just think of a zen monk alone in his cell for fifteen or eighteen or even twenty years working, and continuously frustrated... frustrated, frustrated; nothing but frustration.

Then comes the moment after eighteen years of wasted effort... almost looks like eighteen lives. It almost looks timeless, as if he has been struggling for ever and for ever. And the wall remains there and nothing has happened. The whole life has gone into dust... gone to the dogs. He starts thinking to leave -- enough is enough! And exactly in that moment the first Satori happens.

Suddenly he is so full of light. Something penetrates his very core of being. He becomes illuminated. The old is gone. The person who is struggling is no more. Then something new, absolutely discontinuous with the past, has happened. This they call the first Satori.

In groups also, mini satoris happen. They are mini because the effort has not been very long. By and by, as people will be getting more and more into it. I will be creating bigger groups continuing for three months or six months or one year;

just a group of twenty people working continuously for one year. They will come out completely changed. You will not be able to recognise their faces as being those of the same people who had gone into the group. So, good. This has been a very beautiful experience of a mini Satori. Whenever you feel that it has happened and you don't take any credit for it, it is something spiritual. If you take credit for it, again the ego has been strengthened through it.

Go on working and more and more will become possible. But do all you can do. Never relax before that point because then it will not happen. If you think that it happens when you don't do anything so one should just sit and not do anything, it won't happen. Make all efforts, and more intense so that it happens after the second day. If you put all your energy into the group and it puts all its energy into the effort, even one hour's effort can be so in-tense that it can happen. It depends on intensity

## 2. *Osho on what is Satori. . .*

Osho : Drop all beliefs. Then the relative disappears and the real arises.

A small story, a Tibetan story.

Once long ago a pilgrim found himself in the desert beyond Tibet. It was a starless night, the sky like black lacquer, the dusty wind importunately pulling at his hair and beard, and the jagged rocks rising to wound his stumbling feet. The pilgrim had hoped to reach a great spiritual teacher beyond the wilderness, but now that hope was gone. He might well die of thirst before morning. Fervently, the pilgrim prayed to Amida Buddha – the Lord of Light – for help.

Immediately, his foot struck something that was not a stone. It was a silver bowl filled to the brim with pure cold melting snow. The pilgrim drank all he could, in his weakened condition, and then, with a cracked prayer of gratitude, sank down upon the sand. He fell asleep. When dawn awakened him, the pilgrim reached once again for the saving silver bowl. It proved to be a human skull. Bits of flesh, fringing the bare bone still, showed that the skull must have been full of life until quite recently.

Besides, the hollow of it held what seemed to be brain-fluid, swimming thick with maggots like dirty grey thoughts. The pilgrim vomited at the sight. As he did so, SATORI came to him. He turned homeward, without delay. That which he sought was accomplished. He had found his teacher, and his temple as well – the temple of the skull.

This story is of tremendous importance. What happened? How did the SATORI happen? In the night he believed in his thirst that Buddha has given him this silver bowl. It was a dark night, starless – it was just his belief; created by his thirst. He was dying, he was on the verge of death – his mind must have dreamed, must have projected. In a human skull he saw a silver bowl – he projected. And he thought the brain-fluid was just pure ice-water – he drank it.

And it was so – when he thought it was pure ice-water, it was pure ice-water; and when he thought it was a silver bowl, it was a silver bowl. You live in your projections. Happy, he thanked Buddha and fell asleep. In the morning when the sun was rising, he opened his eyes. He wanted to see the silver bowl that had saved his life... and it was a human skull. bits of flesh fringing the bare bone still, showed that the skull must been full of life untill quite recently, Disgusting.

Besides, the hollow of it held what seemed to be brain-Fluid... nauseating...Swimming thick with Maggots like dirty Grey thoughts. You can think of that man, that poor man. He vomited. Now it was no more a silver bowl, and it was no more pure ice-water. He vomited. And in that vomiting, something dawned in his consciousness. He could see that it is all a mind game: if you see it as a silver bowl, it becomes a silver bowl. In the night, there was no nausea.

He had drunk the brain-fluid with maggots in it, but there was no nausea and no question of vomiting. And he had thanked God, thanked Buddha, in great gratitude. And



he had fallen asleep, and he slept the whole night beautifully, and there was nothing wrong. And now, seeing it, the vomiting comes – after hours. A great understanding happened – that it is all the mind. If it is all the mind, then there is no need to go anywhere: you can drop the mind at your own home. That was the Satori, just seeing the point of it – it is just an idea.

If he had got up early in the morning and had left, then there would never have been any vomiting. It is just an idea. And who knows? – in the night, maybe Amida Buddha had managed to produce a silver bowl. Mm? these Buddhas are strange people, they can do things like that. In the night he may have drunk out of a silver bowl – who knows? – and there was nothing to vomit over. Or maybe in the morning Amida Buddha had managed to produce this skull filled with brain-fluid, streaming with maggots, dirty maggots. Who knows?

But that is not the point. One thing is certain – that when you believe one thing you live in one reality, when you believe another thing you live in another reality. It is only a question of belief. All your worlds are belief-worlds. Hence the Satori. He must have laughed: that vomit was a great experience. He must have laughed, he must have understood the very root of it all. And then there was no need to seek the teacher, the teacher has been found. And there was no need to go to the temple where he was going, the temple has been found... in the human skull.

He must have come back dancing, he must have come back celebrating, he must have come back a totally different man. A man who is no more asleep in thoughts, in the

mind – a man who lives no more in projections, a man who dreams no more. A man who now sees – whose clarity has become absolute, whose consciousness now has a transparency. This is what Satori is.

Source: from Osho book "Zen: The Path of Paradox, Volume 2"

### *3. Osho on Satori - Satori is a glimpse of Samadhi*

**Question:** Beloved Osho, Over the years, I have heard various Sannyasins saying that they experienced a Satori. What exactly is a Satori, and how does it come about?

**Osho :** Satori is a glimpse of the ultimate... as if you are seeing the Himalayan peaks. But you are far away, you are not on the peaks, and you have not become the peaks. It is a beautiful experience, very enchanting, exciting, challenging. Perhaps it may lead you towards samadhi. Satori is a glimpse of samadhi.

Samadhi is the fulfillment of Satori. What was a glimpse has become now an eternal reality to you. Satori is like opening a window -- a little breeze comes in, a little light. You can see a little sky, but it is framed. Your window becomes a frame to the sky, which has no frame. And if you always live in the room and you have never been out of it, the natural conclusion will be that the sky is framed.

It is only in this decade that a few modern painters have started painting without frames. It was a shock to all art lovers, who could not conceive it: what is the meaning of a painting without a frame? But these modern painters said, "In existence nothing is framed, so to make a beautiful, natural scenery with a frame is a lie. The frame is the lie -- it is added by you. It is not there outside, so we have dropped the frames."

Satori is just a glimpse, from the window, of the beautiful sky full of stars. If it can invite you to come out to see the unframed vastness of the whole sky full of millions of stars, it

is samadhi. The word samadhi is very beautiful. Sam means equilibrium; adhi, the other part of samadhi, means all the tensions, all the turmoil, all disturbances have disappeared. There is only a silent equilibrium... as if time has stopped, all movement has frozen. Even to feel it for a single moment is enough: you cannot lose it again.

Satori can be lost because it was only a glimpse. Samadhi cannot be lost because it is a realization. Satori is on the way to samadhi, but it can become either a help or a hindrance -- a help if you understand this is just the beginning of something far greater, a hindrance if you think you have come to the end.

In meditation, first you will come to Satori -- just here and there glimpses of light, blissfulness, ecstasy. They come and go. But remember, howsoever beautiful, because they come and go, you have not yet come home -- where you come and never go again.

Source: from book "The Path of the Mystic" by Osho

#### *4. Osho on Master's Need after Satori*

**Question:** Is a Master needed after Satori?

**Osho :** Yes! Even more so, because Satori is just a glimpse, and a glimpse is dangerous because now you enter the territory of the unknown. Before it, Master is not necessary. Before it you were moving in the known world. Only after Satori he becomes absolutely necessary, because now somebody is needed to hold your hand and to lead you towards that which is not simply a glimpse, but becomes an absolute reality. After Satori you have the taste, and the taste creates more desire. And the taste becomes so magnetic that you would like to rush into it madly. Now the Master is needed.

After Satori, many more things are going to happen. Satori is like seeing the peak of Gourishankar, Everest, from the plains. Some day, a clear morning, a sunny morning, and mist is not there, you can see from thousands of miles away the beautiful peak of Gourishankar rising high in the sky. This is Satori. Now the actual traveling starts. Now the whole world looks useless.

This is a turning point. Now all that you knew becomes useless, all that you had becomes a burden. Now the world, the life that you had lived up to now, simply disappears like a dream because the greater has happened. And this is Satori, a glimpse. Soon the mist will be there, and the peak will not be visible. The clouds will come and the peak will disappear. Now you will be in an absolute uncertain state of consciousness.

The first thing will be whether whatsoever you have seen was real or just a dream, because where it is now? It has disappeared. It was just a breakthrough, just a gap, and you are back -- thrown to your own world.

Suspensions will arise: whatsoever you have seen, was it true? Was it really there or you dreamed about it or you imagined it? And there are possibilities. Many people imagine, so the suspicion is not wrong. Many times you will imagine, and you cannot make the distinction, what is real and what is unreal. Only a Master can say that, "Yes, don't be worried. It was real," or a Master can say, "drop, throw it! It was just imaginary."

Only one who has known the peak -- not from the plains -- only one who has attained to the peak, only one who has become the peak himself, only he can tell you because he has the criterion, he has the touchstone. He can say, "Throw it! Rubbish! It is just your imagination," because when seekers go on thinking about these things, the mind starts dreaming.

Many people come to me. Only one percent of them have the real thing; ninety-nine percent bring unreal things. But it is difficult for them to decide -- impossible, not difficult -- they cannot decide. You suddenly feel an upsurge of energy in your backbone, in the spine: how you will decide whether it is real or unreal? You have been thinking too much about it; you have been desiring also. Unconsciously you are sowing seeds that it should happen, the kundalini should rise. Then you have been reading Patanjali, then you have been talking about it, then you meet people who say their kundalini has risen. Your ego, and then everything mixed...

Suddenly one day, you feel the upsurge; it is nothing but a creation of the mind -- just to satisfy you -- that, "Don't be worried: don't be so much worried. Look! Your kundalini has arisen," and just mind imagining. Then who will decide? And how you will decide? - - because you don't know the true. Only truth can become the criterion to decide whether this is true or untrue.

A Master is needed even more after first Satori. There are three satoris. The first Satori is just a glimpse. This is possible even sometimes through drugs; this is possible through many other things -- sometimes accidents. Sometimes you were climbing a tree and you fell down, and it was such a shock that the mind stopped for a single moment, and the glimpse will be there, and you will feel so euphoric that you are taken out of your body, you have known something.

Within a second you are back, the mind starts functioning: it was simply a shock. Through electric shock it is possible, through insulin shock it is possible, through drugs it is possible. Even sometimes in illness it happens. You are so weak that the mind cannot

function; suddenly you have a glimpse. Through sex it is possible. In the orgasm, when the whole body vibrates, it is possible.

The first glimpse is not necessarily through religious effort. That's why LSD, mescaline, marijuana, have become so much important and appealing. The first glimpse is possible, and you can be caught because of the first glimpse in a drug. It can become a permanent trip; then it is very dangerous because glimpses won't help. They can help, but there is not necessarily help coming from them. They can help only around a Master, because then he will say, "Now don't be after the glimpse. You have got the glimpse, now start traveling to reach the peak." Because it is not only to reach the peak; finally one has to become the peak.

These are the three stages: first is glimpse -- this is possible through many ways, not necessarily religious. Even an atheist can have the glimpse, a person who is not interested in religion can have the glimpse. Drugs, chemicals can give you the glimpse. Even after an operation, when you are coming out of chloroform, you can have the glimpse. While the chloroform is given to you and you are going deeper and deeper, you can have the glimpse.

Many people have attained to first Satori; that is not very, very significant. It can be used as a step for the second Satori. Second Satori is to reach the peak. That never happens accidentally. That happens only through methods, techniques, schools, because it is a long effort to reach the second Satori.

And then there is the third Satori, what Patanjali calls samadhi: that third is to become the peak. Because from the second also you can come down. You reach to the peak; it may be unbearable. Bliss is also sometimes unbearable -- not only pain, bliss also -- it is too much; one comes back to the plains.

To live on a high peak is difficult -- very difficult! -- and one would like to come back. Unless you become the peak itself, unless the experiencer becomes the experience, it can be lost. And up to the third -- samadhi -- a Master is needed. Only when the final samadhi, the ultimate, has happened, a Master is not needed.

Source: from book "Yoga: The Alpha and the Omega" by Osho

## *5. Osho on Mini Satori and Full Satori*

**Question:** What is 'getting it'? When is the Goose out? What is a mini Satori and what is a 'full Satori'? And what is Samadhi? Are all these part of some map?

**Osho :** The question is from Somendra. 'Getting it' means coming to know that there is nothing to get. 'Getting it' means getting rid of all greed, of all ambition, of all goals. The day you get that the way things are is the perfect way, you have attained. The day you recognise the fact that things cannot be better than this, suddenly you have exploded into a new light, into a new being, into a new consciousness. 'Getting it' is getting that there is nowhere to get to. Then one lives moment to moment. This is samadhi.

But many times you get it and it gets lost. You get it again and again you lose it. Then it is a mini-Satori. Mini-Satori means a glimpse. The possibility is you may lose it.

Somendra had such a glimpse a few days before, hence the question. When he came to me I told him it was a mini-Satori so he must have been wondering what a mini-Satori is and what a Satori is and what a samadhi is.

A mini-Satori is a guarded statement about Satori. It means, Somendra, that you can lose it. If you are not very alert you are bound to lose it. If you are very alert it can turn into a Satori. A Satori is an experience which has become established and there is no way to lose it.

A mini-Satori is an experience which has just come like a glimpse, like a breeze. Suddenly you see that all perception is available. The aperture opens. But it closes like a camera. Before a Satori many mini-satoris happen, it depends -- sometimes thousands of mini-satoris, sometimes hundreds, sometimes a few, sometimes one. It depends on the person. Sometimes the first Satori can become the Satori, there is no need for it to be a mini -- it depends on you.

But whenever it happens to any of you I am going to call it mini for a certain reason. The reason is I want to make you alert so that you don't lose it. It can become a Satori but if I call it a Satori immediately you will lose it and it can become a mini. You follow me? I call it mini so that it can become a Satori. Sometimes you will think that Osho is being very miserly. Why does he call it mini? Why can he not call it Satori? It is a very guarded statement -- I have to protect you against you in many ways. Even if it is Satori I will call it mini -- remember. In fact, 'mini' is my invention; the Zen people don't call any Satori mini.

I call it mini and the reason is very, very meaningful. I want you to be very, very alert and careful. A man who attains to a mini-Satori has become pregnant. Now he should be as careful as a pregnant woman. He is carrying something valuable in him. There is every possibility of miscarriage. To avoid miscarriage I call it a mini-Satori. If I say it is Satori you can become too confident, you can become too egoistic. And in that very confidence and egotism it is lost.

A mini-Satori is a glimpse. It will depend on you. If you nourish it, nurture it, protect it, if you care about it, it can grow into a Satori. But it is a very soft and tender and fragile sprout. It can be destroyed very easily. Any accident can undo it. Remember, all that is great is fragile. The lower existence is more hard, the higher existence is more soft. A rock is hard, a rose softer is soft. The rock will be there if you don't even care about it



but a rose flower needs great care. Uncared for there is every possibility that it will disappear. A Satori is a rose flower.

And the day the glimpse happens you have to be very, very responsible from that moment. You are answerable. Then you owe something. The existence has given you something, you are not to throw it away. It can be thrown away very easily. It is very difficult to get it, it is very easy to lose it. That's how higher things are. They are so subtle. Hence I call it mini.

And sometimes hundreds of mini-satoris happen . Only by and by do you become alert and the thing gets established in you. A mini-Satori is a vision; with a Satori the vision has become your very style.

And then what is a samadhi? A Satori is when you have become full of light inside you but still there is a separation between you and the whole. A Satori is a person becoming enlightened; a samadhi is when the whole existence has become enlightened through the person. Now the person is no more separate. That is the meaning of the very strange statement of Buddha that the day he became enlightened the whole existence became enlightened. It is very strange because we know that we have not become enlightened yet and he says that the whole existence became enlightened that day. He is right. As far as he is concerned, the whole existence did become enlightened that day. And I repeat it again: the day I became enlightened the whole existence became enlightened.

Samadhi means that you are no more an individual. Satori gives you great individuation. Now listen to it... Before Satori you are a person, not an individual. 'Person' comes from a root which means persona, a mask. Before Satori you are just a person, a personality, but not an individuality.

And in fact, a person is never a person, a person is many persons -- because you can't keep only one mask, you have to keep many masks. In different situations you need different faces. With your wife you need a different face, with Your mistress you have a different face, with your servant another, with your boss another. You have to go on changing your faces. You have many personalities. Personality is never singular, it is always plural. You are a crowd. When you are a person you are a crowd, you are many. Satori makes you one. By and by it brings Unity in your being. Those many faces disappear, the original face appears -- individuality. The word 'individuality' means India Bible -- that which cannot be divided. Undivided you become.

Satori Intakes you individual and samadhi makes you universal. Then you are no longer individual either. First you were not all individual because you were a crowd, now again you are not an individual because you are the whole. These are the three stages: personality, individuality, universality.

A mini Satori is a glimpse of your unity for a moment and then you lose the glimpse and again you are many. Yes, the original face appears as if in a dream. You see it, you recognise it, yes, it is there, you feel happy, you feel tremendously blessed -- and suddenly it is gone, it was a vision. Again you fall back to your old pattern. The old gestalt again gathers around you. You will carry the memory, you will carry the fragrance, you will remember it -- but it is not a reality ally longer, it is just part of your memory.

When Satori has become established then it never leaves you, it is always there; just like your shadow it follows you. The n you have become an individual. Then the individuality has also to be lost. Become one from many and then become zero from

one. This is the whole mathematics of spirituality -- from many to one and from one to nothingness.

Plotinus says about his own samadhi -- he is one of the most important mystics in the West, can be compared to a Buddha -- 'There were not two; beholder was one with beheld; it was not a vision compassed but a unity apprehended. One has become unity, nothing within him or without inducing any diversity. No movement now. All being calmed, one turns neither to this nor to that, not even to the without or to the within. Utterly resting one has become the very rest.'

The Plotinian rest is no other than samadhi itself. One has become the rest. Ordinarily, when you are a person, you are in tremendous unrest. Restlessness is what you are. When you come to Satori you have become very, very restful. You are and you are rested, deeply rested. In samadhi you have disappeared, there is only rest, nobody resting... eternal rest.

Source: from book "Zen: The Path of Paradox Volume 1" by Osho

## *6. Osho on difference between Satori and Samadhi*

**Question:** What is the difference in experience between Satori – in Zen, a glimpse of Enlightenment – and Samadhi, Cosmic Consciousness?

**Osho** - Samadhi begins as a gap, but it never ends. A gap always begins and ends – it has boundaries: a beginning and an end – but samadhi begins as a gap and then is everlasting. There is no end to it. So if the happening comes as a gap and there is no

end, it is samadhi, but if it is a complete gap – with a beginning and an end – then it is Satori, and that is different. If it is just a glimpse, just a gap, and the gap is again lost, if something is bracketed and the bracket is complete – you peep into it and come back, you jump into it and come back – if something happens and it is again lost, it is Satori. It is a glimpse, a glimpse of samadhi, but not samadhi.

Samadhi means the beginning of knowing, without any end. In India we have no word that corresponds to Satori, so sometimes, when the gap is great, one can misunderstand Satori as samadhi. But it never is; it is just a glimpse. You have come to the cosmic and looked into it, and then everything is gone again. Of course, you will not be the same; now you will never be the same again. Something has penetrated into you, something has been added to you, you can never be the same again. But still, that which has changed you is not with you. It is

just a remembrance, a memory. It is only a glimpse.

If you can remember it – if you can say, "I have known the moment" – it is only a glimpse, because the moment samadhi has happened, you will not be there to remember it. Then you can never say, "I have known it," because with the knowing the knower is lost. Only with the glimpse the knower remains.

So the knower can keep this glimpse as a memory – he can cherish it, long for it, desire it, again endeavor to experience it – but he is still there. The one who has had a glimpse, the one who has looked is there. It has become a memory; and now this memory will haunt you, will follow you, and will demand the phenomenon again and again.

The moment samadhi has happened, you are not there to remember it. Samadhi never becomes a part of memory because the one who was is no more. As they say in zen, "The old man is no more and the new one has come..." and these two have never met, so there is no possibility of there being any memory. The old has gone and the new has come, and there has been no meeting between the two, because the new can come only when the old has gone. Then it is not a memory; there is no haunting and no hankering after it, there is no longing for it. Then, as you are, you are at ease and there is nothing to desire.

It is not that you have killed the desire – no! It is desirelessness in the sense that the one who could desire is no more. It is not a state of no desire; it is desirelessness, because the one who could desire is no more. Then there is no longing, there is no future, because the future is created through our longings; it is a projection of our desires.

If there is no desire, there is no future. And if there is no future, there is no need of the past, because the past is always a background against which, or through which, the future is longed for. If there is no future, if you know that this very moment you are going to die, there is no need to remember the past. Then there is no need to even remember your name, because the name has a meaning only if there is a future. It may be needed; but if there is no future, you just burn all your bridges of the past. There is no need of them; the past has become absolutely meaningless. It is only against the future or for the future that the past is meaningful.

The moment samadhi has happened, the future becomes nonexistential. It is not; only the present moment is. It is the only time, there is not even any past. The past has dropped and the future also, and a single, momentary existence becomes the total existence. You are in it, but not as an entity that is different from it. You cannot be different because you only become different from the total existence due to your past or your future. The past and future crystallized around you is the only barrier between you and the present moment that is happening. So when samadhi happens there is no past and no future. Then it is not that you are in the present, but you are the present, you become the present.

Samadhi is not a glimpse, samadhi is a death. But Satori is a glimpse, not a death. And Satori

is possible through so many ways. An aesthetic experience can be a possible source for Satori; music can be a possible source for Satori; love can be a possible source for Satori. In any intense moment in which the past becomes meaningless, in any intense moment when you are existing in the present – a moment of either love or music or poetic feeling, or of any aesthetic phenomenon in which the past doesn't interfere, in which there is no desire for the future – Satori becomes possible.

But this is just a glimpse. This glimpse is meaningful, because through Satori you can feel for the first time what samadhi can mean. The first taste, or the first distinct perfume of samadhi, comes through Satori. So Satori is helpful; but anything that is helpful can be a hindrance if you cling to it and you feel that it is everything. Satori has a bliss that can fool you; it has a bliss of its own. Because you have not known samadhi, this is the ultimate that comes to you, and you cling to it. But if you cling to it, you can change that

which was helpful, that which was friendly, into something that becomes a barrier and an enemy. So one must be aware of the possible danger of Satori. If you are aware of this, then the experience of Satori will be helpful.

A single, momentary glimpse is something that can never be known by any other means. No one can explain it; no words, no communication, can even be a hint to it. Satori is meaningful, but just as a glimpse, as a breakthrough, as a single, momentary breakthrough into the existence, into the abyss. You have not even known the moment, you have not even become aware of it before it becomes closed to you. Just a click of the camera – a click, and everything is lost. Then a hankering will be created; you will risk everything for that moment. But do not long for it, do not desire it; let it sleep in the memory. Do not make a problem out of it; just forget it. If you can forget it and do not cling to it, these moments will come to you more and more, the glimpses will be coming to you more and more.

A demanding mind becomes closed, and the glimpse is shut off. It always comes when you are not aware of it, when you are not looking for it – when you are relaxed, when you are not even thinking about it, when you are not even meditating. Even when you are meditating the glimpse becomes impossible, but when you are not meditating, when you are just in a moment of let-go – not even doing anything, not even waiting for anything – in that relaxed moment, Satori happens. It will begin to happen more and more, but do not think about it; do not long for it. And never mistake it for samadhi.

Source - Osho Book "Meditation: The Art of Ecstasy"



## *7. Osho on Enlightenment of dying sannyasins in 24 miles radius of a Living master*

**Question :** Bhagwan, What is it that happens within a twenty-four-mile radius of a living master that causes a person to become enlightened when he dies within that twenty-four-mile radius?

**Osho -** It is simply a law of existence, like other laws. The enlightened man has a certain energy aura around him. Everybody has, but different people have different colored auras. That color depends on their psychology. In fact, one can see the aura; there is a certain training how to see the aura that surrounds your body and particularly your head. And looking at that aura, much can be said about your mind, your past, your actions, your desires, your imagination, your ambitions -- almost your whole biography in the past, and, if you remain continuous with the past, the future also can be predicted.



As a person starts meditating, the colors of his aura start changing. When the meditation is complete, when you have come to your innermost point, you are surrounded by a twenty-five-mile-radius aura of immense whiteness. It is not like the sunrise, but it is like just before the sunrise, just those few moments when there is light but the sun has not arisen. In the East we have called it brahmamuhurt, the moment of the divine.

And why have we called that the moment of the divine? The reason was because of the exact type of light, without any source because the sun has not yet risen; it is far below the horizon but the night is over... between the night and the day. In India, meditation has a very beautiful name, sandhya. Sandhya means the time just before the sun rises, and the time just after the sun sets -- just a few seconds -- because they both are the same, a light without source.

The ordinary person's aura is an average of two inches around him, but as he grows, becomes mature, the aura also becomes bigger. Finally, at the ultimate peak of your meditation, the length of the aura is twenty-five miles. Now, in this area if somebody is dying who is in love with the enlightened one, has trust in the Master, whom do you think he will remember? The last thing is the whole life condensed.

The man who was after money will remember his bank balance. Certainly he is going to remember his money: "Now what is going to happen to the money?" He is not concerned with his death, he is worried about the bank balance and the stupid sons and daughters who will destroy everything. That is going to be his idea.

A man whose sex has been repressed -- a monk, Catholic, Jaina, Hindu -- his last moment is going to be full of sexual dreams, because now there is no life energy to repress it. They have all uncoiled, the spring is no more pressed by energy. Death is

coming, energy is moving away. His past of repression will give him a sexual dream. He will die in that dream.

But if a man has loved a Master, has been in tune with someone who is enlightened, he is not going to think of dollars, is not going to think about anything else, because that love with the Master was the greatest thing in his life. In that moment he will open up towards the Master, just like sunflowers open towards the sun. As the sun moves, the sunflower moves. In the morning it is facing east, in the evening it is facing west.

The dying sannyasin, the dying disciple is just a sunflower. So when you do your gachchhamis you should be sitting in a posture facing towards your Master, because in those moments it can happen. If your gachchhamis are really authentic, if you are not doing them just as a formality, if you are really saying with your whole heart, "I go to the feet of the Awakened One," space disappears, time disappears. Suddenly, you are available to the Master.

The sannyasin dying will die with gachchhamis in his heart, utterly open, available, unconditionally available. Now what is there to be afraid of? He is going to die. There is no risk. Living, there was trouble, there were problems. He could not commit totally, his commitment was divided, partial. He had a wife, he had children, he had a job, he could not say to the Master, "I am absolutely, unconditionally surrendered to you, now you are my way. Lead me wherever you want."

But now he can say it. Now there is no wife any more, no children to go with him, no job, no money. Nothing that has been important up to this moment and was preventing him from being totally connected with the Master is there any more. Then why not take the chance? He could not do it in life, but he can do it in death. He can really feel -- there is

no need to say, "I go to the feet of the Awakened One" -- you need not utter the words. Your whole being feels it.

And in that is the whole secret. If you are within the twenty-five-mile radius, it is as if you are just sitting by the side of the Master, because that energy field is your Master's energy body; and the moment you become open, suddenly there is just light, and eternal life opens its doors.

First try it in life, because if you can become enlightened in life you will be able to enjoy this beautiful life which you were just passing by like a somnambulist. There is really a large number of somnambulists -- ten percent of people. So if there are five thousand people here, ten percent of them will be somnambulists. They will not know, but they will get up in the night and go to the fridge -- the whole day they had been trying to diet -- and they will come back and go to sleep, and in the morning they don't remember anything, but they are puzzled: there has been nobody in the house and the ice cream has disappeared -- and it is ice cream that the doctors are against -- but they have no remembrance.

There have been very strange cases of somnambulistic people who will get up in the night and burn something in the house and go back to bed, and in the morning they will report to the police that somebody is doing mischief; their things are being burned every night.

It happened when I was visiting Hyderabad in south India. My friends there said it was not good that I accept the invitation of the family I was staying with. "They are rich and have a very beautiful mansion with a big garden, swimming pool, everything; but perhaps you don't know that house is haunted." I said, "If I knew it, then I would have certainly gone to their house, then there was no other way. This was just accidental that

their letter reached before yours. I am going to stay there and see what kind of ghosts are haunting the house."

There were not many people in the house: the husband, the wife and a daughter -- only three persons. The daughter was not more than fourteen. And what was happening in the house was that things were being moved in the night from this room into another room, sometimes being thrown on the roof or on the terrace or in the garden. And naturally, neither the father was doing it, nor the mother was doing it, nor the daughter was doing it. The obvious conclusion was that it was haunted.

I told them, "I would like not to sleep away from you, I want to sleep in the same room with your family." The man said, "Why? We have made a beautiful place, the best room in our house with the best view." I said, "You can all come there if you want, but I am going to stay with you because I am going to finish this haunting forever."

They said, "But how will you stop the haunting? We are afraid of the ghosts. We lock every door, window, we all check" -- first the husband checked, then the wife, then the girl -- "to be absolutely certain that whatsoever happens in other rooms, let it happen, but the ghost should not enter into this room." And they said, "Strange, the locks remain locked, but things from our room are thrown out. Still the ghosts seem to be very nice people; they are not destroying anything, not burning anything, not stealing anything -- they simply change things around. But what is happening... the dining table we find in the sitting room, all the chairs have disappeared -- and they are on the roof of the house."

I said, "You just leave it to me. Let me sleep with you." It was the daughter who was doing the whole thing, and it happens mostly at the time when a girl or a boy becomes sexually mature, which is a very delicate period. But she was doing it in her sleep. I had

to remain awake till the girl got up. I watched her. She was the last one to check, and she used to leave one window or one door available for herself. And this was all unconscious, she was not doing it consciously. She would throw things out. I caught her red-handed. Her eyes were open but she was asleep. I had to shake her. She suddenly woke up and she said, "What is the matter? What is happening? Why am I standing here? Why is the door open?"

The father and mother came running. I said, "There is no problem. The first sexual desire is arising in this girl." In India, particularly, you have to repress it continuously. And this was a rich family; the girl has to pass at least a post-graduate degree, then she will be married... so it was going to be at least ten years more. This repressed sexual energy was a kind of poison. Unconsciously she was taking revenge, she was angry. And all that together made her a somnambulist.

I asked the parents. They said she was a somnambulist from the very beginning. In her childhood she used to move from one bed to another, from mother's bed to father's bed, and in the morning she would be puzzled about who had moved her from her mother's side. So I said, "Now the whole mystery is clear. She is a somnambulist, and now, because she has to repress her sexuality, she is taking revenge on you. And she has done a really good job.

"But now it will not happen any more. You do one thing: make her free about her sexuality. If she goes with boys, let her go; give her the pill, and the pill will destroy all the ghosts, don't be worried." And that's how it happened. The pill worked, and the house is no more haunted.

People are living almost in sleep, but the knock of death wakes them up. Suddenly they see their life is finished and they are drowning in darkness. In that moment they realize

that they have missed life, they never lived it; they always postponed for tomorrows. They always thought to go to Kashmir, to go to the Himalayas, to see this, to see that, but they always postponed. What is the hurry? There is so much work to be done; they cannot waste time... three months in Kashmir.

So you go on postponing living, and you go on preparing to live tomorrow. You sacrifice today for tomorrow, and tomorrow never comes. One day suddenly, instead of tomorrow, death comes. It is a shock: you were waiting for tomorrow, you were planning for tomorrow your whole life, and now there is no tomorrow. And today you have never learned how to live, you were always preparing.

There is a strange story in Tibet that one man wanted to be the wisest man in the world. He collected as many scriptures as were possible and available in Tibet. His library had thousands of ancient scriptures, and he was running from one place to another, because in those days books were not printed. He wasted fortunes on every book because it was the only copy. His whole life he was collecting and waiting until the library was complete; then he was going to study all these scriptures.

But life finishes in death. He fell sick and his physicians said that he could not survive more than twenty-four hours. He said, "My God, in twenty-four hours, how am I going to read all these scriptures that I have collected and wasted my whole life on?" The physicians said that there is only one way: "You can have one thousand Buddhist monks, you can ask the Dalai Lama that they go through all the books and condense the essential points in those scriptures, so before you die at least you know the essentials." But those poor scholars had to read, and the books were thousands. They said even one thousand monks wouldn't do, and time was passing and the monks were

trying, and the man was getting more and more nervous that soon the sun would set and he would be finished.

And he was inquiring again and again what was happening, why the essential message was not being brought. First it was thought that everyone would bring the essential core of the scriptures that he had looked in, but now there was no time to listen to one thousand monks and their summaries, so the monks were asked to please make one summary out of all these summaries. And be quick! -- because by the time the sun sets, the man will be finished.

They rushed back into the library, and there were great quarrels -- which is always certain where scholars are -- arguments about what should be included and what should not be included. And by the time they decided, the man was gone.

This is not a story, this is actually an existential fact about almost everybody. I say almost, because I have to leave a few enlightened people out of it. Only in death they are surprised... but then it is too late, nothing can be done. Everybody dies in frustration, in despair, in anguish, but a man of meditation dies in joy, in peace, at ease with the whole universe. And this becomes very easy if he is connected in some way with someone who has already arrived.

The best is to do it in life, because then you can live life in an enlightened way. And life is tremendously beautiful; it is just a miracle all around. But if in life it cannot happen because you have this and that and there are conditions, then at least in death let it happen. But it may not be possible for you alone, unless you have meditated so deeply that death will not create any disturbance in your silence. Then it can happen without the twenty-five-mile radius or it can happen anywhere.

But the chances of such a happening are rare, because if it could happen anywhere, it would not wait for death. It would have happened long ago. So this device of a

commune is simply to keep you engaged here. If you cannot become enlightened alive, I say okay, at least don't forget me when you are dying. **But enlightened you have to become -- dead or alive!**

The commune is an immense field of energy and experiment, and soon in other communes around the world I will manage at least one person to be enlightened, so no commune misses this twenty-five-mile radius of energy.

Okay?

Source – from Osho Book “The Last Testament, Vol 2”

## ***8. Osho - Yes, enlightenment is a selfish search***

Question - Is not the search for Enlightenment a Selfish Search?

**Osho** - Yes, it is. And the most selfish. There is nothing like it, it is incomparably selfish.

And one has to be selfish, there is no other way to be. And all the teachings that go on telling you not to be selfish have not helped; rather, they have distracted your being, they have made you unnatural.

Self is your centre, and to be selfish is the only way there is to be. The more you try to be NOT SELFISH the more you become eccentric. (The word eccentric is beautiful; it simply means offcentre.) Then you are rooted no more in yourself, then you are



grounded no more in your being, and a man who is not grounded in his being lives a false life, lives an artificial life. His whole life is more like a dream than like a reality. And deep down you cannot help. Deep down you remain selfish. At the most you become hypocrites. You try to be unselfish, but that is an impossibility. Even in your effort to be unselfish you will remain selfish.

So you create a duality, a conflict, and whatsoever you say on the surface deep down you go on denying it – and you know it well because how can you deceive yourself.’ The surface says one thing, the depth goes on broadcasting just the opposite.

It happened, there was a case against Mulla Nasrudin in the court and the judge asked: Did you sleep with this woman, Nasrudin.’

Nasrudin said, No, your honour, not at all, your honour, not even a wink!

This is the situation. You say something and immediately your inner depth contradicts it. You become a contradiction. You become tense. Your life becomes a deep anguish, a suffering. I teach you to be totally selfish because I teach you that which is natural. But if you understand me well – which is difficult, you may misunderstand me – if you are really selfish then much flows out of your life which is absolutely unselfish. Because when a man is grounded in his own being he has so much to share, so much to give, there is no need to be altruistic.

If you are centred you ARE altruistic because you have overflowing love, overflowing being, you HAVE to share. You are just like a flower, so full of fragrance it goes on

sharing it with the winds. You are like a pregnant being, you carry so much within you that you have to give, to share, and by sharing it grows more – but you share it from your centre.

So I am not saying that when you become selfish you are not unselfish then, no, just the opposite. When you try to be unselfish you remain, deep down, selfish. When you become totally selfish a tremendously beautiful unselfishness happens in your life. But you are not even conscious about it because if you are conscious it is false.

Things which are natural and healthy need no consciousness. Are you conscious of your breathing? Yes, sometimes, when something goes wrong, when something is ill, when the breathing is not as it should be – then you become alert, then you are alarmed, then you become conscious. Otherwise the breathing goes on day and night, twenty-four hours, whether you are asleep or awake, whether you are in love or in hate, whether you move or you sit, whatsoever you do the breathing continues. It does not depend on your being conscious of it – and it is fortunate that it doesn't depend on your consciousness, otherwise you would have been already dead.

If you had to be careful about it, if you had to DO it, it would have stopped long before.

Unselfishness should be like breathing. You should be centred, then it happens.

Unselfishness is not the opposite of selfishness, unselfishness is the by product of being totally selfish. This is what I teach you. And all the churches and all the religions and all the priests and preachers, they have been teaching you just the opposite. They have corrupted humanity, they have poisoned your minds.

You cannot be centred and you are trying to help others, to be of service to them. The only help that you can give, the first and the very basic thing, is to be centred and rooted

within yourself. Yes, enlightenment is a selfish search. This is half of the answer I would like to give you.

Now the other half. Because enlightenment is a selfish search, the most selfish, incomparably selfish – that's why you cannot attain enlightenment through search. The search will make you a beautiful person, wise, compassionate, in a thousand and one ways, but not enlightened.

So, for me there exist three types of persons; one, the so called religious person, the moral, the puritan, the so-called good, who goes on trying to be unselfish and remains selfish.

Second, the person who knows there is no other way to be, that to be selfish is the only way there is, who becomes centred and becomes unselfish, who through selfishness attains to unselfishness, as a by-product, he makes no effort to attain it.

And the third person who is neither selfish nor unselfish. He is the enlightened person who goes beyond duality, who goes even beyond self. Hidden in yourself is no self. Hidden behind you is emptiness, nothingness, what Buddha has called SUNYATA, absolute nothingness.

So the second part of the answer: You cannot attain to enlightenment through search. All search fails there, because until the seeker is lost enlightenment is not possible, and how can the seeker be lost if there is search? How can the seeker be lost if there is self? It is not possible. So what happens? How does a man become enlightened? He searches and searches, and there comes a moment when he realizes the total absurdity of searching for it; because you can search for something which is not already within you, you can search for something which is in the future, but how can you search for that which is already the case? Through searching you will miss it.

How can you search for the seeker himself? The seeker can search for everything except himself. Trying to search for himself is absurd. How can the seeker seek himself? For search a distance is needed between the seeker and the sought. When the distance is not there – and it is NOT THERE – the seeker is the sought. When this is realized... and this is realized after much search, remember – don't drop searching, I am not saying that – this is realized after many failures, when all hope is lost.

This is realized only when you have searched in all the ways possible, when you have done all that you could, no stone has been left unturned, not even a single corner has been left unsearched, you have done all that can be done, nothing is left – then you simply sit; the search drops from you; no hope, no possibility of ever gaining this goal; in a moment of absolute frustration you drop the search – this is how it happened to Buddha, this is how it happened to me, this is how it always happens.

You make tremendous effort, that is needed! I'm not saying that right now you can drop the search, how can you drop it if you have not got it? Search hard. Make all the efforts you can, bring your total energy to it, but I am not saying that through it you will attain. Without it you will never attain, through it no one has ever attained. You will have to pass through it.

Go in, and then a moment comes when you come out freed from all search and seeking. Suddenly you turn inwards, because search is always outward: seeking, you always look somewhere else, seeking, you run all over the space, seeking you go in all directions – and there is within you something that is beyond all directions. You may call

it the eleventh direction. There is within you something which need not be searched for but only realized. It happens in a single moment, not even in a single moment, in a split second – not even that; it doesn't happen in time. Search stopped, seeker gone, suddenly it is there. It has always been there.

Source - Osho Book "Tao: The Three Treasures, Vol 3"

## *9. Osho on Women attaining to Enlightenment*

**Question** - According to you, Women are closer to the whole than Men. How come so few women attain enlightenment then?

**Osho** - NOT SO FEW. Exactly the same number of women attain to enlightenment as men, but they don't fuss about it as much as men – that's all. They don't advertise it as much as men. They enjoy it. That is how woman, the feminine being, is.

Man enjoys talking about his enlightenment more than enlightenment itself. He is interested in how many people have come to know that he has become enlightened. Women are not worried. They are not worried at all. If it has happened they enjoy it, they nourish it deep inside. It becomes a pregnancy. They live with it; they don't talk about it. That's why you don't know many names. Only a few names are known and those are of women who had some quality of man in them, that's why you know.

Otherwise you would not have known them. In Kashmir there was a woman of the name Lalla. In Kashmir they have a proverb: We know only two names – Allah and Lalla. Lalla was a rare woman, a Buddha, but she must have been not very feminine; she must have had a little more of a male mind than a female mind. She lived her whole life naked. She is the only woman in the whole world who did that. Many men have lived naked: Mahavir, Diogenes, all the Jain teerthankaras, and thousands of others, but only

one woman. It looks very unfeminine, because the very essence of the feminine mind is to hide, not to show – to hide in the inner cave. Lalla is known to be an enlightened woman; few other women are known to be enlightened.

One woman, Maitreyi, is known in the days of the Upanishads, but she must have been a very male type.

It is said that the king Janak had called a great debate among all the learned people of his kingdom to decide the ultimate question: What is reality? It was going to be a great discussion and all the learned people, all the pundits of the country gathered together. And there was going to be a great prize for the winner – one thousand cows, the best of the country, with gold-covered horns, with jewelry around their necks. They were standing there outside the palace – one thousand cows. Whosoever won the debate would take the cows.

Yagnawalkya came – one of the great learned men of those days – and at that time he must not have been enlightened, later on he became an enlightened sage. He came with his disciples – he was a great teacher – and he was so arrogant, as scholars are, that he told his disciples, "You take these cows. I will decide the matter later on, but you first take these cows because it is too hot and the cows are suffering from the heat." He must have been very arrogant – so certain.

Only ignorance is so certain. Wisdom is always hesitating because it is so vast – and how to decide the ultimate nature of reality? Who can decide it?

All the other scholars were offended but they couldn't say anything because they knew that they could not defeat this man in argument. In argument he was superb. And he argued, and he defeated all.

But a woman was sitting there; she was the only woman, and she had not said anything. She was Maitreyi. And then she stood at the end, when the debate was almost finished and he was going to be declared the winner. She said, "Wait. I have to ask a few questions." And she asked simple questions; but in fact simple questions cannot be answered.

She asked, "On what is this earth supported? Who is supporting this earth?"

The old Indian tradition says the earth is being supported by eight elephants, big white elephants. So Yagnawalkya repeated the old tradition, that the earth is supported by eight elephants: "Are you absolutely illiterate, don't you know this much?"

The woman asked, "Then on whom are those elephants supported?"

Now Yagnawalkya suspected trouble. So he said, "On Brahma, on the God." And he was thinking that now she would stop.

But she said, "I would like to ask on whom is your God supported, on what?"

Yagnawalkya became angry, and he said, "Woman! Stop! Otherwise your head will fall off. You will be killed!"

This woman later on became enlightened. But she must have been a very male type. She argued and even got Yagnawalkya into trouble and in fact she remained silent but

she was not defeated – anyone can see that. In fact Yagnawalkya was defeated. If I had been the judge, she would have won and the cows would have had to be given to her. Because this is no argument, to say that your head will fall off. This is no argument. Anger is no argument, violence is no argument; this way you can keep somebody silent but you have not won the debate.

This woman became enlightened but she must have been a male type. Otherwise no woman bothers to argue about such things.

Once I asked Mulla Nasruddin, "How are things going between you and your wife? I never see any arguments. "

He said, "On the first day we decided one thing and we have been following it, so everything is going very very well."

I said, "You tell me, because many people come to me for my advice about problems, so I can suggest it to them."

He said, "It is a simple law. We have decided that on ultimate questions, final questions, great problems, my advice will be final. And on small things, petty things, her advice will be final."

So I said, "This is a very good decision. Then what problems do you call petty and what problems do you call great?"

He said, "For example, which movie we should go to see, what type of food we should eat, what type of restaurant we should visit, where we should send our children, to which college or to which university, what type of education should be given to them,



what type of clothes should be purchased, what type of house and car – these are all petty things. She decides.”

So I asked, “Then what are the great problems?”

He said, “Whether God exists or not. Great problems I decide!”

Women really are never interested in great problems because they know deep down they are foolish. You can decide whether God exists or not, or how many angels can dance on one point of a pin – you can decide.

And Nasruddin told me, “This arrangement has been so good that not a single argument has arisen – I always decide great problems, she always decides small problems. And things are going well.”

By and by every husband comes to know that he is free only to decide metaphysical problems – otherworldly. No woman is interested in writing scriptures. They have never written any. But that doesn't mean that women have not become enlightened – the same number have. Life follows a proportion. It should be so, otherwise the balance will be lost. Life completely follows a proportion.

I would like to tell you one thing; maybe that will suggest something to you. To every one hundred girls, one hundred fifteen boys are born. And this has been a problem for biologists. Why does it happen? Always – to a hundred girls a hundred fifteen boys are born, and by the time of the age of marriage fifteen boys have died. So the proportion remains the same, because boys are weaker than girls and more girls survive. So nature has a balance: from the very beginning fifteen boys are extra, spare, because

they will die. By the time the marriage season comes, one hundred girls will be there, and if only one hundred boys had been born then only eighty-five or eighty boys would be left, and twenty girls would be left without husbands. That's not a good arrangement.

One hundred fifteen boys are born so that by the time the marriage age comes the number is the same. This cannot be solved – how nature arranges this, by what method, how this proportion.

And then, in the two world wars another problem arose, because in wars the proportion becomes very disproportionate. After the first World War and after every war more children are born than ever. That too is something. In war many people die; immediately nature has to make arrangements. Some unknown force, some unconscious force goes on working. After the war many children are born, but that too is not difficult to understand because it can be explained in other ways – maybe soldiers come back home very starved for sex and they make love more. That may be the cause of it. If that was the only thing, it could have been explained – but more boys are born than ever, and less girls are born, because in wars men die, women remain. More men die in wars than women, because all the soldiers are men, so the ordinary proportion of a hundred to a hundred fifteen changes. To a hundred girls almost three hundred boys are born.

There is a subtle balance somewhere. In fact, for each man a woman exists; for each woman a man exists – they are part of one whole. Whenever one man becomes enlightened, one woman has to become also. Because one man is freed out of existence, now he will not be coming back; he will no more enter into a womb, into the

world. Somewhere one woman has to be relieved of the bondage. So this is my reading: as many men as women, the same number, have become enlightened, but women are not known because they don't make a fuss about it. They enjoy it.

Source - Osho Book "Tao: The Three Treasures, Vol 1"

## *10. Osho - If you choose to be Enlightened, you can be Enlightened anywhere*

**Question** - Are you the only Enlightened person in this ashram? If yes, Is it Impossible to enlighten or to be Enlightened near an Enlightened person?

**Osho** - Since I became Enlightened I have never come across a person who is not enlightened. You see only that which you are. Before I became enlightened, the same was the case with me – the whole world used to appear tremendously asleep, in darkness, in death, unenlightened, because you are reflected continuously everywhere. Every other person is just a mirror; you see yourself. So don't be worried about others; think about yourself. That should be your problem.

Others are not your problems. Whether they are enlightened or not, how does it concern you? Why should you be worried about it? If somebody wants to remain unenlightened, it is absolutely his business to decide about it. If they want to play the game of being unenlightened, it's perfectly okay. If you have become fed up with the world, if you are fed up with your anguish and anxiety and you have realized that now it is time to awake, then there is no difficulty. Nobody can prevent you. Nobody is preventing you. It is only your own decision to play the game as an unenlightened being or to play the game as an enlightened being. It is only a question of inner decision.

In a single moment, in one stroke, you can become enlightened. It is not a gradual process, because enlightenment is not something that you have to invent. It is something that you have to discover. It is already there. It is not something that you have to manufacture. If you have to manufacture it, of course, it will take time; but it is already there. Close your eyes and see it there. Be silent and have a taste of it. Your very nature is what I call enlightenment. Enlightenment is not something alien, outside you. It is not somewhere else in time and space. It is you, your very core.

I was staying at Mulla Nasrudin's. One morning when we were sipping tea, the wife of Mulla Nasrudin told him, "Mulla, you swore terribly at me in your sleep last night." Mulla Nasrudin laughed and said, "Who was asleep?"

You are not asleep. Whatsoever you are doing, you have chosen to do it; it is your choice. And I insist that it is your choice, because if it is your choice, then it can be dropped immediately, the moment you are ready to change your choice. You have chosen your life to be this way – the way of agony, anguish.

Certainly you will ask, "Why should one want to choose a life of agony, anguish, anxiety, pain, suffering? Why? Why should one choose a life of sorrow?" There are reasons, great reasons behind it: because only in sorrow can you BE. In ecstasy you disappear. Only in pain can you exist as an entity. In bliss you are lost as a drop is lost in the ocean. You are afraid to lose yourself; hence you have chosen the ways of agony. They create the ego; the more you suffer, the more you feel you are. Suffering gives you a definition. It makes you feel solid; it gives you a feeling that you are separate from the

whole. That's why you have chosen it. Nobody has chosen sorrow and suffering directly. Indirectly, you have chosen to be an egoist. Hence you have to choose suffering: without suffering you cannot be an egoist. The ego cannot exist without a sea of suffering around it. The ego is like an island in a sea of suffering.

You are enjoying your ego. You are continuously strengthening it, decorating it, making it more and more valuable. This is your choice. Once you see that the ego is deeply connected with suffering and without suffering it cannot exist, then if you don't want to suffer, you drop the ego, you forget all about the language of the ego. The language of the ego is the language of agony. And then things are very simple.

I have heard: A little boy worrying through his very first day at school, raised his hand for permission to go to the wash-room, then returned to the class a few moments later to report that he could not find it. Dispatched a second time with explicit directions, he still could not find it. So this time the teacher asked a slightly older boy to act as guide. Success crowned his efforts. "We finally found it," he told the teacher. "He had his pants on backwards."

This is the situation. You are enlightened beings, just your pants are backwards. You need a slightly older boy to guide you, that's all. That's what a Master is meant to be. Nothing is missing; nothing can be missing. You are born enlightened. Then you have chosen a life of suffering and agony. You can live enlightened, you can die enlightened. It depends on you. It is a question of sheer choice.

"Are you the only enlightened person in this ashram?" In this ashram you will not even find trees unenlightened.

"If yes, is it impossible to enlighten or to be enlightened near an enlightened person?" It is not a question of being near an enlightened person. If you don't choose, you can be here forever and you will not choose. If you choose to be enlightened, you can be enlightened anywhere.

I am needed, a Master is needed, because your desire to be enlightened is not very strong, not very intense. You don't feel the urgency, you don't feel thirsty enough for it. It is not your first priority. Maybe it is somewhere on your shopping list – just at the end. If any money is left, if time is left, and the market remains open, you will see. But it is not first. First comes the world, and then comes God. Of course, you never come to God, because the world is vast – one thing leads to another, and it goes on and on. God has to be your first priority. I am needed only to help you to put God on your list as the first priority, that's all. If you can put it there yourself, then you can become enlightened anywhere.

I became enlightened without any Master, so there cannot be any problem for you. If it can happen to me, it can happen to you. The Master is not a must. It has become a must because you are so lethargic, because you are so unwilling to move towards ecstasy, because you are so attached to the ways of sorrow and anguish.

You have become so attached to the prison, you don't want to get out of it. Even if the door is left open, you don't escape. You go on deceiving yourself; you don't even look at the door. You go on deceiving yourself that the door is closed and the guard is there. And there is nobody! The door is open and the guard is not there. But you want to remain in the prison; you have become too attached. You have invested too much in the prison. In fact you have started looking at the prison as your home. The outside world looks strange and wild, and you feel afraid.

People are afraid of freedom, and people are afraid of knowing life too deeply. People are afraid to love, people are afraid to BE. They have lived long in the dark; now they are afraid of light – afraid they will not be able to open their eyes, afraid they will be dazzled, their eyes may be destroyed, afraid because their life in the darkness has become a settled routine. It is secure. Why take any chance? Why go into the unknown and the uncharted?

The darkness has become too familiar; otherwise you can become enlightened anywhere. It is your treasure. You can claim it any moment. It is a surprise why you have not claimed it up to now. And remember, nobody else can enlighten you AGAINST yourself. If you have decided to remain the way you are, then there is no possibility. All the Buddhas and all the Christs and all the Krishnas all put together, they cannot do anything – and you will remain the same as you are. And it is good in a way that it should be so. If you can be enlightened by somebody else, against you, then that enlightenment cannot be very valuable. It cannot be a freedom.

If you can be forced to be enlightened, then that too is going to be a slavery, a bondage – a new bondage. No, it is absolutely your choice! Choose it or leave it, but remember

always, it is your responsibility. There are many people who come to a Master and surrender just so that they stop feeling responsible. That is a wrong type of surrender. Surrender means "I am ready to cooperate," that's all. It does not mean "Now you are responsible, and if I don't become enlightened then you will be responsible for it." Then even through surrender nothing is going to happen, because the surrender in the first place happened through wrong reasons.

When you come to me to be initiated, this is the whole meaning of initiation: that you tell me that "I am ready," that "I will not hinder your efforts," that "If you help me, I will welcome it," that "If you knock at my door, you will find me ready to receive you," that "I am ready to become a host to you," that "I will cooperate," that "My yes is total." That is the meaning of sannyas, the meaning of surrender: that "I will not say no," that "I will not resist," that "I will not fight you." It is not throwing away responsibility; it is simply dropping resistance. Not dropping responsibility, but only resistance. And once resistance is dropped, things start happening on their own accord. I am just an excuse.

Exactly, a Master is what the scientists call a catalytic agent. It does not "work"; its presence is enough. It simply helps by being present. A Master cannot do anything to you in reality, but his presence.... You feel more trust. You cannot trust yourself; that's why you need to trust me. If you can trust yourself, there is no need. If you feel enough unto yourself, there is no need. If you don't feel enough, you don't feel confident enough, you don't feel that you will choose the right thing, you don't feel that you will move into the right direction, then surrender is helpful. You trust somebody you feel has known, somebody you feel loves you, will not harm you, somebody you feel has more than you. You trust him. You hold his hand.



And all that happens always happens within you – and it happens without the doing of the Master. Enlightenment is not something that can be "done" by anybody. You just relax in trust, and it starts arising in you. It was waiting there for the moment when you can say yes. If you can say yes to the whole, good, there is no need for a Master. If you cannot say yes to the whole sky – it may seem too huge – then say yes to a window. The Master is a window; it opens towards the sky. It brings you towards the sky. The Master is just a passage. Pass through the Master in trust, in love, in surrender, and things will start happening.



Source - Osho Book "Ecstasy - The Forgotten Language"

