

Aloneness

Q: I am beginning to realize that I am very lonely. What am I to do?

Jiddu Krishnamurti: The questioner wants to know why he feels loneliness? Do you know what loneliness means and are you aware of it? I doubt it very much, because we have smothered ourselves in activities, in books, in relationships, in ideas which really prevent us from being aware of loneliness. What do we mean by loneliness? it is a sense of being empty, of having nothing, of being extraordinarily uncertain, with no anchorage anywhere. It is not despair, nor hopelessness. but a sense of void, a sense of emptiness and a sense of frustration. I am sure we have all felt it, the happy and the unhappy, the very, very active and those who are addicted to knowledge. They all know this. It is the sense of real inexhaustible pain, a pain that cannot be covered up, though we do try to cover it up.

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Let us approach this problem again to see what is actually taking place, to see what you do when you feel lonely. You try to escape from your feeling of loneliness, you try to get on with a book, you follow some leader, or you go to a cinema, or you become socially very, very active, or you go and worship and pray, or you paint, or you write a poem about loneliness. That is what is actually taking place.

Becoming aware of loneliness, the pain of it, the extraordinary and fathomless fear of it, you seek an escape and that escape becomes more important and therefore your activities, your knowledge, your gods, your radios all become important, don't they? When you give importance to secondary values, they lead you to misery and chaos; the secondary values are inevitably the sensate values; and modern civilization based on these gives you this escape - escape through your job, your family, your name, your studies, through painting etc; all our culture is based on that escape. Our civilization is founded on it and that is a fact.

Have you ever tried to be alone? When you do try, you will feel how extraordinarily difficult it is and how extraordinarily intelligent we must be to be alone, because the mind will not let us be alone. The mind becomes restless, it busies itself with escapes, so what are we doing? We are trying to fill this extraordinary void with the known. We discover how to be active, how to be social; we know how to study, how to turn on the radio. We are filling that thing which we do not know with the things we know.

We try to fill that emptiness with various kinds of knowledge, relationship or things. Is that not so? That is our process, that is our existence. Now when you realize what you are doing, do you still think you can fill that void? You have tried every means of filling this void of loneliness. Have you succeeded in filling it? You have tried cinemas and you did not succeed and therefore you go after your gurus and your books or you become very active socially. Have you succeeded in filling it or have you merely covered it up? If you have merely covered it up, it is still there; therefore it will come back. If you are able to escape altogether then you are locked up in an asylum or you become very, very dull. That is what is happening in the world.

Can this emptiness, this void, be filled? If not, can we run away from it, escape from it? If we have experienced and found one escape to be of no value, are not all other escapes therefore of no value? It does not matter whether you fill the emptiness with this or with that. So-called meditation is also an escape. It does not matter much that you change your way of escape.

How then will you find what to do about this loneliness? You can only find what to do when you have stopped escaping. Is that not so? When you are willing to face what is - which means you must not turn on the radio, which means you must turn your back to civilization - then that loneliness comes to an end, because it is completely transformed. It is no longer loneliness.

If you understand what is then what is is the real. Because the mind is continuously avoiding, escaping, refusing to see what is it creates its own hindrances. Because we have so many hindrances that are preventing us from seeing, we do not understand what is and therefore we are getting away from reality; all these hindrances have been created by the mind in order not to see what is. To see what is not only requires a great

deal of capacity and awareness of action but it also means turning your back on everything that you have built up, your bank account and everything that we call civilization. When you see what is, you will find how loneliness is transformed.

Source - J. Krishnamurti The First and Last Freedom

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Questioner: How am I to overcome loneliness?

Jiddu Krishnamurti: Can you overcome loneliness? Whatever you conquer has to be conquered again and again, does it not? What you understand comes to an end, but that which you conquer can never come to an end...

Now, what is this loneliness of which most of us are aware? We know it, and we run away from it, do we not? We take flight from it in every form of activity. We are empty, lonely, and we are afraid of it, so we try to cover it up by some means or other - meditation, the search for God, social activity, the radio, drink, or what you will - we would do anything rather than face it, be with it, understand it.

Running away is the same, whether we do it through the idea of God, or through drink. As long as one is escaping from loneliness, there is no essential difference between the worship of God and addiction to alcohol. Socially, there may be a difference; but psychologically, the man who runs away from himself, from his own emptiness, whose escape is his search for God, is on the same level as the drunkard.

What is important, then, is not to overcome loneliness, but to understand it, and we cannot understand it if we do not face it, if we do not look at it directly, if we are continually running away from it...

Source: from book "On Love and Loneliness, Seattle, 6 August 1950" by Jiddu Krishnamurti

Question: You said that truth can come only when one can be alone and can love sorrow. This is not clear. Kindly explain what you mean by being alone and loving sorrow.

Jiddu Krishnamurti : Most of us are not in communion with anything. We are not directly in communion with our friends, with our wives, with our children. We are not in communion with anything directly. There are always barriers - mental, imaginary, and actual. And this separateness is the cause, obviously, of sorrow. Don't say, "Yes, that we have read, that we know verbally." But if you are capable of experiencing it directly, you will see that sorrow cannot come to an end by any mental process. You can explain sorrow away, which is a mental process, but sorrow is still there, though you may cover it up.

So to understand sorrow, surely you must love it, must you not? That is, you must be in direct communion with it. If you would understand something - your neighbor, your wife, or any relationship - if you would understand something completely, you must be near it. You must come to it without any objection, prejudice, condemnation, or repulsion; you must look at it, must you not? If I would understand you, I must have no prejudices about you. I must be capable of looking at you, not through barriers, screens of my prejudices and conditionings. I must be in communion with you, which means I must love you.

Similarly, if I would understand sorrow, I must love it, I must be in communion with it. I cannot do so because I am running away from it through explanations, through theories, through hopes, through postponements, which are all the process of verbalization. So words prevent me from being in communion with sorrow. Words prevent me - words of explanations, rationalizations, which are still words, which are the mental process - from being directly in communion with sorrow. It is only when I am in communion with sorrow, I understand it.

The next step is: Am I who is the observer of sorrow different from sorrow? Am I, the thinker, the experiencer, different from sorrow? I have externalized it in order to do something about it, in order to avoid, in order to conquer, in order to run away. Am I different from that which I call sorrow? Obviously not. So I am sorrow, not that there is sorrow and I am different - I am sorrow. Then only is there possibility of ending sorrow.

As long as I am the observer of sorrow, there is no ending of sorrow. But when there is the realization that sorrow is the 'me', the observer himself is the sorrow, which is an extraordinarily difficult thing to experience, to be aware of, because for centuries we have divided this thing; when the mind realizes it is itself sorrow - not when it is observing sorrow, not when it is feeling sorrow - it is itself the creator of sorrow, it is itself the feeler of sorrow, it is itself sorrow, then there is the ending of sorrow.

This requires not tradition or thinking but very alert, watchful, intelligent awareness. That intelligent, integrated state is aloneness. When the observer is the observed, then it is the integrated state. And in that aloneness, in that state of being completely alone, full, when the mind is not seeking anything, neither seeking reward nor avoiding punishment, when the mind is truly still, not seeking, not groping, only then, that which is not measured by the mind comes into being.

Source - Jiddu Krishnamurti talk - February 3, 1952

Aloneness is not loneliness

Though we are all human beings, we have built walls between ourselves and our neighbors, through nationalism, through race, caste, and class - which again breeds isolation, loneliness. Now a mind that is caught in loneliness, in this state of isolation, can never possibly understand what religion is. It can believe, it can have certain theories, concepts, formulae. It can try to identify itself with that which it calls God; but religion, it seems to me, has nothing whatsoever to do with any belief, with any priest, with any church or so-called sacred book.

The state of the religious mind can be understood only when we begin to understand what beauty is; and the understanding of beauty must be approached through total aloneness. Only when the mind is completely alone can it know what is beauty, and not in any other state. Aloneness is obviously not isolation, and it is not uniqueness. To be unique is merely to be exceptional in some way, whereas to be completely alone demands extraordinary sensitivity, intelligence, understanding. To be completely alone implies that the mind is free of every kind of influence and is therefore uncontaminated by society; and it must be alone to understand what is religion - which is to find out for oneself whether there is something immortal, beyond time.

Loneliness is entirely different from aloneness. That loneliness must be passed to be alone. Loneliness is not comparable with aloneness. The man who knows loneliness can never know that which is alone. Are you in that state of aloneness? Our minds are not integrated to be alone. The very process of the mind is separative. And that which separates knows loneliness.

But aloneness is not separative. It is something which is not the many, which is not influenced by the many, which is not the result of the many, which is not put together as the mind is; the mind is of the many. Mind is not an entity that is alone, being put together, brought together, manufactured through centuries. Mind can never be alone. Mind can never know aloneness.

But being aware of the loneliness when going through it, there comes into being that aloneness. Then only can there be that which is immeasurable. Unfortunately most of us seek dependence. We want companions, we want friends, we want to live in a state of separation, in a state which brings about conflict. That which is alone can never be in a state of conflict. But mind can never perceive that, can never understand that, it can only know loneliness.

**Aloneness Beyond Loneliness, Jiddu Krishnamurti
from "Commentaries on Living, 3rd series"**

The Moon was just coming out of the sea into a valley of clouds. The waters were still blue, and Orion was faintly visible in the pale silver sky. The white waves were all along the shore, and the fishermen's huts, square, neat and dark against the white sands, were close to the water. The walls of these huts were made of bamboo, and the roofs were thatched with palm leaves laid one on top of another, sloping downward so that the heavy rains couldn't come inside. Completely round and full, the moon was making a path of light on the moving waters, and it was huge - you couldn't have held it in your arms. Rising above the valley of clouds, it had the heavens to itself. The sound of the sea was unceasing, and yet there was great silence.

You never remain with any feeling, pure and simple, but always surround it with the paraphernalia of words. The word distorts it; thought, whirling around it, throws it into shadow, overpowers it with mountainous fears and longings. You never remain with a feeling, and with nothing else: with hate, or with that strange feeling of beauty. When the feeling of hate arises, you say how bad it is; there is the compulsion, the struggle to overcome it, the turmoil of thought about it. You want to remain with love; but you break it up, calling it personal or impersonal; you cover it with words, giving it the ordinary meaning, or by saying that it is universal; you think of someone whom you love, or who loves you. There is every kind of verbal movement.

Try remaining with the feeling of hate, with the feeling of envy, jealousy, with the venom of ambition; for after all, that's what you have in daily life, though you may want to live with love, or with the WORD 'love'. Since you have the feeling of hate, of wanting to hurt somebody with a gesture or a burning word, see if you can stay with that feeling. Can you? Have you ever tried? Try to remain with a feeling and see what happens. You will find it amazingly difficult. Your mind will not leave the feeling alone; it comes rushing in with its remembrances, its associations, its do's and don'ts, its everlasting chatter. Pick up a piece of shell. Can you look at it, wonder at its delicate beauty, without saying how pretty it is, or what animal made it? Can you look without the movement of the mind? Can you live with the feeling without the word, without the feeling that the word brings up? If you can, then you will discover an extraordinary thing, a movement beyond the measure of time, a spring that knows no summer.

She was a small, elderly lady, with white hair and a face that was heavily lined, for she had borne many children; but there was nothing weak or feeble about her, and her smile conveyed the depth of her feeling. Her hands were wrinkled but strong, and they had evidently prepared many vegetables, for the right thumb and forefinger were covered with tiny cuts, which had become darkened. But they were fine hands - hands that had worked hard and wiped away many tears. She spoke quietly and hesitantly, with the voice of one who had suffered much; and she was very orthodox; for she belonged to an ancient caste that held itself high, and whose tradition it was to have no dealings with other groups, either through marriage or through commerce. They were people who were supposed to cultivate the intellect as a means to something other than the mere acquisition of things.

For a while neither of us spoke; she was gathering herself, and was not sure how to begin. She looked around the room, and seemed to approve of its bareness. There wasn't even a chair, or a flower, except for the one that could be seen just outside the window.

"I am now seventy-five," she began, "and you could be my son. How proud I would be of such a son! It would be a blessing. But most of us have no such happiness. We produce children who grow up and become men of the world, trying to be great in their little work. Though they may occupy high positions, they have no greatness in them. One of my sons is in the capitol, and he has a great deal of power, but I know his heart as only a mother can. Speaking for myself, I don't want anything from anybody; I don't want more money, or a bigger house. I mean to live a simple life to the very end. My children laugh at my orthodoxy, but I mean to continue in it. They smoke, drink and often eat meat, thinking nothing of it. Though I love them, I will not eat with them, for they have become unclean; and why should I, in my old age, pander to all their nonsense? They want to marry outside of caste, and they don't perform the religious rites or practice meditation, as their father did. He was a religious man, but. . ." She stopped talking, and considered what she was going to say.

"I didn't come here to talk about my family," she continued, "but I am glad to have said what I did. My sons will go their way, and I cannot hold them, though it saddens me to see what they are coming to. They are losing and not gaining, even though they have money and position. When their names appear in the papers,

as often happens, they show me the papers proudly; but they will be like the common run of men, and the quality of our forefathers is fast disappearing. They are all becoming merchants, selling their talents, and I can't do anything to stem the tide. But that's enough about my children."

Again she stopped talking, and this time it was going to be more difficult to speak of what was within her heart. With lowered head she was thinking how to put the words together, but they wouldn't come. She refused to be helped, and was not embarrassed to remain silent for a time. Presently she began.

"It's difficult to speak of things that are very deep isn't it? One can talk of matters that do not lie too deeply, but it requires a certain confidence in oneself and the listener to broach a problem, the very existence of which one has hardly admitted even to oneself for fear of awakening the echo of darker things that have been asleep for so long. In this case it isn't that I don't trust the listener," she added quickly. "I have more than confidence in you. But to put certain feelings into words is not easy, especially when one has never before expressed them in words. The feelings are familiar, but the words to describe them are not. Words are terrible things, aren't they? But I know you are not impatient, and I shall go at my own pace."

"You know how young people marry in the country, not by their own choice. My husband and I were married in that way many years ago. He was not a kindly man; he had a quick temper and was given to sharp words. Once he beat me; but I became used to many things in the course of my married life. Though as a child I used to play with my brothers and sisters, I spent a great deal of time by myself, and I have always felt apart, alone. In living with my husband, that feeling was pushed into the background; there were so many things to do. I was kept very busy with housekeeping, and with the joy and the pain of bearing and raising children. Nevertheless, the feeling of being alone would still creep over me, and I would want to think about it, but there wasn't time; so it would pass over me like a wave, and I would go on with what I had to do."

"When the children had grown up, educated, and were out on their own - my husband and I lived quietly until he died five years ago. Since his death, this feeling of being alone has come over me more often; it has gradually increased until now, and I am fully immersed in it. I have tried to get away from it by doing puja, by talking to some friend, but it's always there; and it's an agony, a fearsome thing. My son has a radio, but I can't escape from this feeling through such means, and I don't like all that noise. I go to the temple; but this sense of being utterly alone is with me on the way, while I am there, and coming back. I am not exaggerating, but only describing this thing as it is." She paused for a moment, and then continued.

"The other day my son brought me along to your talk. I couldn't follow all that you were saying, but you mentioned something about aloneness, and the purity of it; so perhaps you will understand." There were tears in her eyes.

To find out if there is something deeper, something beyond the feeling that comes upon you, and in which you are caught, you must first understand this feeling, must you not?

"Will this agonizing feeling of being alone lead me to God?" she inquired anxiously.

What do you mean by being alone?

"It is difficult to put that feeling into words, but I will try. It is a fear that comes when one feels to be completely alone, entirely by oneself, utterly cut off from everything. Though my husband and children were there, this wave would come upon me, and I would feel as if I were a dead tree in a wasted land: lonely, unloved and unloving. The agony of it was much more intense than that of bearing a child. It was fearful and breathtaking; I didn't belong to anyone; there was a sense of complete isolation. You understand, don't you?"

Most people have this feeling of loneliness, this sense of isolation, with its fear, only they smother it, run away from it, get themselves lost in some form of activity, religious or otherwise. The activity in which they indulge is their escape, they can get lost in it, and that's why they defend it so aggressively.

"But I have tried my best to run away from this feeling of isolation, with its fear, and I have never been able to. Going to the temple doesn't help; and even if it did, one can't be there all the time, any more than one can spend one's life performing rituals."

Not to have found an escape may be your salvation. In their fear of being lonely, of feeling cut off, some take to drink, others take drugs, while many turn to politics, or find some other way of escape. So you see, you are fortunate in not having found a means of avoiding this thing. Those who avoid it do a great deal of mischief in the world; they are really harmful people, for they give importance to things that are not of the highest significance. Often, being very clever and capable, such people mislead others by their devotion to the activity which is their escape; if it isn't religion, it's politics, or social reform - anything to get away from themselves. They may seem to be selfless, but they are actually concerned with themselves, only in a different way. They become leaders, or the followers of some teacher; they always belong to something, or practice some method, or pursue an ideal. They are never just themselves; they are not human beings, but labels. So you see how fortunate you are to not have found an escape?

"You mean it's dangerous to escape?" she asked, somewhat bewildered.

Isn't it? A deep wound must be examined, treated, healed; it's no good covering it up, or refusing to look at it.

"That's true. And this feeling of isolation is such a wound?"

It's something you don't understand, and in that sense it's like a disease that will keep on recurring; so it's meaningless to run away from it. You have tried running away, but it keeps overtaking you, doesn't it?

"It does. Then you are glad that I haven't found an escape?"

Aren't you? Which is more important?

"I think I understand what you have explained, and I am relieved that there's some hope."

Now let's both examine the wound. To examine something, you mustn't be afraid of the thing you're going to see, must you? If you are afraid, you won't look; you will turn your head away. When you had babies, you looked at them as soon as possible after they were born. You weren't concerned with whether they were ugly or beautiful; you looked at them with love, didn't you?

"That's exactly what I did. I looked at each new baby with love, with care, and pressed it to my heart."

In the same way, with affection, we must examine this feeling of being cut off, this sense of isolation, of loneliness, mustn't we? If we are fearful, anxious, we shall be incapable of examining it at all.

"Yes, I see the difficulty. I haven't really looked at it before, because I was fearful of what I might see. But now I think I can look."

Surely, this ache of loneliness is only the final exaggeration of what we all feel in a minor way every day, isn't it? Every day you are isolating yourself, cutting yourself off, aren't you?

"How?" she asked, rather horrified.

In so many ways. You belong to a certain family, to a special caste; they are your children, your grandchildren; it is your belief, your God, your property; you are more virtuous than somebody else; you know, and the other does not. All this is a way of cutting yourself off, a way of isolation, isn't it?

"But we are brought up that way, and one has to live. We can't cut ourselves off from society, can we?"

Is this not what you are already doing? In this relationship called society, every human being is cutting himself off from another by his position, by his ambition, by his desires for fame, power, and so on; but he has to live in this brutal relationship with others like himself, so the whole thing is glossed over and made respectable by pleasant sounding words. In everyday life, each one is devoted to his own interests, though it may be in the name of country, in the name of peace, or God, and so this isolating process goes on. One becomes aware of this whole process in the form of intense loneliness, a feeling of complete isolation. Thought, which has been giving all importance to itself, isolating itself as the 'me', the ego, has finally come to the point of realizing that it's held in the prison of its own making.

"I'm afraid all this is a bit difficult to follow at my age, and I'm not too well educated either."

This has nothing to do with being educated. It needs thinking through, that's all. You feel lonely, isolated, and if you could, you would run away from that feeling; but fortunately for yourself, you have been unable

to find a means of doing so. Since you have found no way out, you are now in a position to look at that from which you have been trying to escape; but you can't look at it if you are afraid of it, can you?

"I see that."

Doesn't your difficulty lie in the fact that the word itself makes trouble?

"I don't understand what you mean."

You have associated certain words with this feeling that comes over you, words like 'loneliness', 'isolation', 'fear', 'being cut off'. Isn't that so?

"Yes."

Now, just as your son's name doesn't prevent you from perceiving and understanding his real qualities and make-up, so you must not let such words as 'isolation', 'loneliness', 'fear', 'being cut off', interfere with your examination of the feeling they have come to represent.

"I see what you mean. I have always looked at my children in that direct way."

And when you look at this feeling in this same direct way, what happens? Don't you find that the feeling itself isn't frightening, but only what you think about the feeling? It is the mind, thought that brings fear to the feeling, isn't it?

"Yes, that's right; at this moment I understand that very well. But will I be capable of understanding it when I leave here, and you are not there to explain?"

Of course. It is like seeing a cobra. Having once seen it you can never mistake it; you don't have to depend on anybody to tell you what a cobra is. Similarly, when once you have understood this feeling, that understanding is always with you; when once you have learned to look, you have the capacity to see. But one must go through and beyond this feeling, for there is much more to be discovered. There is an aloneness which is not this loneliness, this sense of isolation. That state of aloneness is not a remembrance or a recognition; it is untouched by the mind, by the word, by the society, by tradition. It is a benediction.

"In this one hour I have learned more than in all my seventy-five years. May this benediction be with you and me."

Question: I know loneliness, but you speak of a state of aloneness. Are they identical states?

Jiddu Krishnamurti : We know loneliness, don't we?, the fear, the misery, the antagonism, the real fright of a mind that is aware of its own loneliness. We all know that. Don't we? That state of loneliness is not foreign to any one of us. You may have all the riches, all the pleasures, you may have great capacity and bliss; but within there is always the lurking shadow of loneliness.

The rich man, the poor man who is struggling, the man who is writing, creating, the worshipper – they all know this loneliness. When it is in that state, what does the mind do? The mind turns on the radio, picks up a book, runs away from 'what is' into something which is not. Sirs, do follow what I am saying – not the words but the application, the observation of your own loneliness.

When the mind is aware of its loneliness, it runs away, escapes. The escape, whether into religious contemplation or going to a cinema, is exactly the same; it is still an escape from 'what is'. The man who escapes through drinking is no more immoral than the one who escapes by the worship of God; they are both the same, both are escaping.

When you observe the fact that you are lonely, if there is no escape and therefore no struggle into the opposite, then, generally, the mind tends to condemn it according to the frame of its knowledge; but if there is no condemnation, then the whole attitude of the mind towards the thing it has called lonely, has undergone a complete change, has it not?

After all, loneliness is a state of self-isolation, because the mind encloses itself and cuts itself away from every relationship, from everything. In that state, the mind knows loneliness; and if, without condemning it, the mind be aware and not create the escape, then surely that loneliness undergoes a transformation. The transformation might then be called 'aleness' – it does not matter what word you use. In that aleness, there is no fear.

The mind that feels lonely because it has isolated itself through various activities, is afraid of that loneliness. But if there is awareness in which there is no choice – which means no condemnation – then the mind is no longer lonely but it is in a state of aleness in which there is no corruption, in which there is no process of self-enclosure. One must be alone, there must be that aleness, in that sense. Loneliness is a state of frustration, aleness is not; and aleness is not the opposite of loneliness.

Surely, Sirs, we must be alone, alone from all influences, from all compulsions, from all demands, longings, hopes, so that the mind is no longer in the action of frustration. That aleness is essential, it is a religious thing. But the mind cannot come to it without understanding the whole problem of loneliness. Most of us are lonely, all our activities are the activities of frustration. The happy man is not a lonely man. Happiness is alone, and the action of aleness is entirely different from the activities of loneliness.

All this requires, does it not?, awareness, a total awareness of one's whole being, conscious as well as the unconscious. As most of us only live on the superficial consciousness, on the surface level of our mind, the deep underground forces, loneliness, desperations and hopes are always frustrating the superficial activity. So it is important to understand the total being of the mind; and that understanding is denied when there is awareness in which there is choice, condemnation.

Only in Aleness Is There Innocence - J Krishnamurti

Most of us are never alone. You may withdraw into the mountains and live as a recluse, but when you are physically by yourself, you will have with you all your ideas, your experiences, your traditions, your knowledge of what has been. The Christian monk in a monastery cell is not alone; he is with his conceptual Jesus, with his theology, with the beliefs and dogmas of his particular conditioning. Similarly, the sannyasi in India who withdraws from the world and lives in isolation is not alone, for he too lives with his memories.

I am talking of an aleness in which the mind is totally free from the past, and only such a mind is virtuous, for only in this aleness is there innocence. Perhaps you will say, "That is too much to ask. One cannot live like that in this chaotic world, where one has to go to the office every day, earn a livelihood, bear children, endure the nagging of one's wife or husband, and all the rest of it." But I think what is being said is directly related to everyday life and action; otherwise, it has no value at all. You see, out of this aleness comes a virtue which is virile and which brings an extraordinary sense of purity and gentleness. It doesn't matter if one makes mistakes; that is of very little importance. What matters is to have this feeling of being completely alone, uncontaminated, for it is only such a mind that can know or be aware of that which is beyond the word, beyond the name, beyond all the projections of imagination.

Aleness and Isolation

Jiddu Krishnamurti – The Sun has gone down and the trees were dark and shapely against the darkening sky. The wide, strong river was peaceful and still. The moon was just visible on the horizon: she was coming up between two great trees, but she was not yet casting shadows.

We walked up the steep bank of the river and took a path that skirted the green wheat-fields. This path was a very ancient way; many thousands had trodden it, and it was rich in tradition and silence. It wandered among fields and mangoes, tamarinds and deserted shrines. There were large patches of garden, sweet peas

deliciously scenting the air. The birds were settling down for the night, and a large pond was beginning to reflect the stars. Nature was not communicative that evening.

The trees were aloof; they had withdrawn into their silence and darkness. A few chattering villagers passed by on their bicycles, and once again there was deep silence and that peace which comes when all things are alone. This aloneness is not aching, fearsome loneliness. It is the aloneness of being; it is uncorrupted, rich, complete.

That tamarind tree has no existence other than being itself. So is the aloneness. One is alone, like the fire, like the flower, but one is not aware of its purity and of its immensity, One can truly communicate only when there is aloneness. Being alone is not the outcome of denial, of self-enclosure. Aloneness is the purgation of all motives, of all pursuits of desire, of all ends Aloneness is not an end product of the mind. You cannot wish to be alone. Such a wish is merely an escape from the pain of not being able to commune.

Loneliness, with its fear and ache, is isolation, the inevitable action of the self. This process of isolation, whether expansive or narrow, is productive of confusion, conflict and sorrow. Isolation can never give birth to aloneness; the one has to cease for the other to be. Aloneness is indivisible and loneliness is separation. That which is alone is pliable and so enduring. Only the alone can commune with that which is causeless, the immeasurable. To the alone, life is eternal; to the alone there is no death. The alone can never cease to be.

The moon was just coming over the tree tops, and the shadows were thick and dark. A dog began to bark as we passed the little village and walked back along the river. The river was so still that it caught the stars and the lights of the long bridge among its waters. High up on the bank children were standing and laughing, and a baby was crying. The fishermen were cleaning and coiling their nets. A night-bird flew silently by. Someone began to sing on the other bank of the wide river, and his words were clear and penetrating. Again the all-pervading aloneness of life.

Source: from Jiddu Krishnamurti Book "Commentaries On Living Series 1"

We are born alone, we live alone, and we die alone

Question: You said the other day that we are born alone, we live Alone and we die alone. Yet it seems as if from the day we Are born, whatever we are doing, whoever we are, we Seek to relate to others; in addition, we are usually attracted to being intimate with one person in Particular. Would you please comment?

Osho: The question that you have asked is the question of every human being. We are born alone, we live alone, and we die alone. Aloneness is our very nature, but we are not aware of it. Because we are not aware of it, we remain strangers to ourselves, and instead of seeing our aloneness as a tremendous beauty and bliss, silence and peace, at-easeness with existence, we misunderstand it as loneliness. Loneliness is a misunderstood aloneness. Once you misunderstand your aloneness as loneliness, the whole context changes.

Aloneness has a beauty and grandeur, a positivity; loneliness is poor, negative, dark, dismal. Everybody is running away from loneliness. It is like a wound; it hurts. To escape from it, the only way is to be in a crowd, to become part of a society, to have friends, to create a family, to have husbands and wives, to have children. In this crowd, the basic effort is that you will be able to forget your loneliness. But nobody has ever succeeded in forgetting it. That which is natural to you, you can try to ignore -- but you cannot forget it; it will assert again and again.

And the problem becomes more complex because you have never seen it as it is; you have taken it for granted that you are born lonely. The dictionary meaning is the same; that shows the mind of the people who create dictionaries. They don't understand at all the vast difference between loneliness and aloneness. Loneliness is a

gap. Something is missing, something is needed to fill it, and nothing can ever fill it because it is a misunderstanding in the first place. As you grow older, the gap also grows bigger.

People are so afraid to be by themselves that they do any kind of stupid thing. I have seen people playing cards alone; the other party is not there. They have invented games in which the same person plays cards from both sides. Somehow one wants to remain engaged. That engagement may be with people, may be with work.... There are workaholics; they are afraid when the weekend comes close -- what are they going to do? And if they don't do anything, they are left to themselves, and that is the most painful experience.

You will be surprised to know that it is on the weekends that most of the accidents in the world happen. People are rushing in their cars to resort places, to sea beaches, to hill stations, bumper to bumper. It may take eight hours, ten hours to reach, and there is nothing for them to do because the whole crowd has come with them. Now their house, their neighborhood, their city is more peaceful than this sea resort. Everybody has come. But some engagement....

People are playing cards, chess; people are watching television for hours. The average American watches television five hours a day; people are listening to the radio... just to avoid themselves. For all these activities, the only reason is -- not to be left alone; it is very fearful. And this idea is taken from others. Who has told you that to be alone is a fearful state?

Those who have known aloneness say something absolutely different. They say there is nothing more beautiful, more peaceful, more joyful than being alone. But you listen to the crowd. The people who live in misunderstanding are in such a majority, that who bothers about a Zarathustra, or a Gautam Buddha? These single individuals can be wrong, can be hallucinating, can be deceiving themselves or deceiving you, but millions of people cannot be wrong. And millions of people agree that to be left to oneself is the worst experience in life; it is hell.

But any relationship that is created because of the fear, because of the inner hell of being left alone, cannot be satisfying. Its very root is poisoned. You don't love your woman, you are simply using her not to be lonely; neither does she love you. She is also in the same paranoia; she is using you not to be left alone. Naturally, in the name of love anything may happen -- except love. Fights may happen, arguments may happen, but even they are preferred to being lonely: at least somebody is there and you are engaged, you can forget your loneliness.

But love is not possible, because there is no basic foundation for love. Love never grows out of fear. You are asking, "You said the other day that we are born alone, we live alone and we die alone. Yet it seems as if from the day we are born, whatever we are doing, whoever we are, we seek to relate to others."

This seeking to relate to others is nothing but escapism. Even the smallest baby tries to find something to do; if nothing else, then he will suck his own big toes on his feet. It is an absolutely futile activity, nothing can come out of it, but it is engagement. He is doing something. You will see in the stations, in the airports, small boys and girls carrying their teddy bears; they cannot sleep without them. Darkness makes their loneliness even more dangerous. The teddy bear is a great protection; somebody is with them.

And your God is nothing but a teddy bear for grown-ups. You cannot live as you are. Your relationships are not relationships. They are ugly. You are using the other person, and you know perfectly well the other person is using you. And to use anybody is to reduce him into a thing, into a commodity. You don't have any respect for the person.

"In addition," you are asking, "we are usually attracted to being intimate with one person in particular."

It has a psychological reason. You are brought up by a mother, by a father; if you are a boy, you start loving your mother and you start being jealous of your father because he is a competitor; if you are a girl, you start

loving your father and you hate your mother because she is a competitor. These are now established facts, not hypotheses, and the result of it turns your whole life into a misery.

The boy carries the image of his mother as the model of a woman. He becomes conditioned continuously; he knows only one woman so closely, so intimately. Her face, her hair, her warmth -- everything becomes an imprint. That's exactly the scientific word used: it becomes an imprint in his psychology. And the same happens to the girl about the father. When you grow up, you fall in love with some woman or with some man and you think, "Perhaps we are made for each other." Nobody is made for anyone.

But why do you feel attracted towards one certain person? It is because of your imprint. He must resemble your father in some way; she must resemble your mother in some way. Of course no other woman can be exactly a replica of your mother, and anyway you are not in search of a mother, you are in search of a wife. But the imprint inside you decides who is the right woman for you. The moment you see that woman, there is no question of reasoning. You immediately feel attraction; your imprint immediately starts functioning - - this is the woman for you, or this is the man for you.

It is good as far as meeting once in a while on the sea beach, in the movie hall, in the garden is concerned, because you don't come to know each other totally. But you are both hankering to live together; you want to be married, and that is one of the most dangerous steps that lovers can take. The moment you are married, you start becoming aware of the totality of the other person, and you are surprised on every single aspect -- "Something went wrong; this is not the woman, this is not the man" -- because they don't fit with the ideal that you are carrying within you.

And the trouble is multiplied because the woman is carrying an ideal of her father -- you don't fit with it. You are carrying the ideal of your mother -- she does not fit with it. That's why all marriages are failures. Only very rare marriages are not failures -- and I hope God should save you from those marriages which are not failures, because they are psychologically sick. There are people who are sadists, who enjoy torturing others, and there are people who are masochists, who enjoy torturing themselves.

If a husband and wife belong to these two categories, that marriage will be a successful marriage. One is a masochist and one is a sadist -- it is a perfect marriage, because one enjoys being tortured and one enjoys torturing. But ordinarily it is very difficult to find out in the first place whether you are a masochist or a sadist, and then to look for your other polarity.... If you are wise enough you should go to the psychologist and enquire who you are, a masochist or a sadist? and ask if he can give you some references which can fit with you.

Sometimes, just by accident, it happens that a sadist and masochist become married. They are the happiest people in the world; they are fulfilling each other's needs. But what kind of need is this? -- they are both psychopaths, and they are living a life of torture. But otherwise, every marriage is going to fail, for one simple reason: the imprint is the problem. Even in marriage, the basic reason for which you wanted to have the relationship is not fulfilled. You are more alone when you are with your wife than when you are alone.

To leave husband and wife in a room by themselves is to make them both utterly miserable. his whole effort -- whether of relationships or remaining busy in a thousand and one things -- is just to escape from the idea that you are lonely. And I want it to be emphatically clear to you that this is where the meditator and the ordinary man part. The ordinary man goes on trying to forget his loneliness, and the meditator starts getting more and more acquainted with his aloneness.

He has left the world; he has gone to the caves, to the mountains, to the forest, just for the sake of being alone. He wants to know who he is. In the crowd, it is difficult; there are so many disturbances. And those who have known their aloneness have known the greatest blissfulness possible to human beings -- because your very being is blissful. After being in tune with your aloneness, you can relate; then your relationship will bring great joys to you, because it is not out of fear.

Finding your aloneness you can create, you can be involved in as many things as you want, because this involvement will not anymore be running away from yourself. Now it will be your expression; now it will be the manifestation of all that is your potential. Only such a man -- whether he lives alone or lives in the society, whether he marries or lives unmarried makes no difference -- is always blissful, peaceful, silent. His life is a dance, is a song, is a flowering, is a fragrance. Whatever he does, he brings his fragrance to it.

But the first basic thing is to know your aloneness absolutely. This escape from yourself you have learned from the crowd. Because everybody is escaping, you start escaping. Every child is born in a crowd and starts imitating people; what others are doing, he starts doing. He falls into the same miserable situations as others are in, and he starts thinking that this is what life is all about. And he has missed life completely.

So I remind you, don't misunderstand aloneness as loneliness. Loneliness is certainly sick; aloneness is perfect health.

Ginsberg visits Doctor Goldberg. "Ja, you are sick."

"Not good enough. I want another opinion."

"Okay," said Doctor Goldberg, "you are ugly too."

We are all committing the same kinds of misunderstandings continually.

I would like my people to know that your first and most primary step towards finding the meaning and significance of life is to enter into your aloneness. It is your temple; it is where your God lives, and you cannot find this temple anywhere else. You can go on to the moon, to Mars....

Once you have entered your innermost core of being, you cannot believe your own eyes: you were carrying so much joy, so many blessings, so much love... and you were escaping from your own treasures. Knowing these treasures and their inexhaustibility, you can move now into relationships, into creativity. You will help people by sharing your love, not by using them. You will give dignity to people by your love; you will not destroy their respect. And you will, without any effort, become a source for them to find their own treasures too.

Whatever you make, whatever you do, you will spread your silence, your peace, your blessings into everything possible. But this basic thing is not taught by any family, by any society, by any university. People go on living in misery, and it is taken for granted. Everybody is miserable, so it is nothing much if you are miserable; you cannot be an exception. But I say unto you: You can be an exception. You just have not made the right effort.

The greatest fear in the world is to be left Alone

Osho – To be alone is the greatest achievement. One feels always a need for the other. There is a Tremendous need for the other because something is lacking within ourselves. We have holes in our being; we stuff those holes with the presence of the other. The other somehow makes us complete, otherwise we are incomplete. Without the other we don't know who we are, we lose our identity. The other becomes a mirror and we can see our faces in it. Without the other we are suddenly thrown to ourselves. Great uncomfot, inconvenience arises, because we don't know who we are. When we are alone we are in very strange company, very embarrassing company. We don't know with whom we are.

With the other, things are clear, defined. We know the name, we know the form, we know the man or the woman — Hindu, Christian, Indian, American — there are some ways to define the other. How to define yourself?

Deep down there is an abyss... undefinable. There is an abyss... emptiness. You start merging into that. It creates fear. You become frightened. you want to rush towards the other. The other helps you to hang out, the other helps you to remain out. When there is nobody you are simply left with your emptiness.

Nobody wants to be alone. The greatest fear in the world is to be left alone. People do a thousand and one things just not to be left alone. You imitate your neighbours so you are just like them and you are not left alone. You lose your individuality, you lose your uniqueness, you just become imitators, because if you are not imitators you will be left alone.

You become part of the crowd, you become part of a church, you become part of an organization. Somehow you want to merge with a crowd where you can feel at ease, that you are not alone, there are so many people like you — so many Mohammedans like you, so many Hindus like you, so many Christians, millions of them... you are not alone.

To be alone is really the greatest miracle. That means now you don't belong to any church, you don't belong to any organization, you don't belong to any theology, you don't belong to any ideology — socialist, communist, fascist, hindu, christian, jain, buddhist — you don't belong, you simply are. And you have learnt how to love your indefinable, ineffable reality. You have come to know how to be with yourself.

Your needs for the other have disappeared. You don't have any loopholes, you don't have any holes, you are not missing anything, you don't have any flaws — you are simply happy by being yourself. You don't need anything, your bliss is unconditional. Yes, it is the greatest miracle in the world.

Source: from Osho Book "The Discipline of Transcendence Volume1"

Osho – When you want to be alone, simply say you want to be alone

[A sannyasin, looking close to tears as he talked, told Osho that he was feeling very sad and was easily hurt, and had felt like this for several weeks but he was unable to say what he felt was the reason for this]

Osho asked his wife, who was also present, if she could comment, as her husband was not very clear about what was happening. Osho said that perhaps, unconsciously, he was avoiding facing up to the problem for fear that he would not be able to cope with it. He added that women are more perceptive than men about things pertaining to relationships, so perhaps she could be helpful.

She said that she was feeling a need to be alone lately – a feeling which was new to her – and that she thought this might be upsetting her husband, adding that she felt distant from him and wanted to have her own; space. She said she used to cling to him a lot before. Her husband said he felt rejected, 'wiped out', but did not seem to see a connection between these feelings and his wife's desire be alone.]

Osho – Now I understand exactly what the problem is. (to the husband) Because [your wife] has been always afraid of being alone, she was clinging to you and you enjoyed it, the ego enjoyed it. The male ego enjoys it very much when a woman goes on clinging. A woman is like a creeper, and the tree enjoys it tremendously – that the woman is dependent, mm? She was afraid of her aloneness, that's why she was clinging to you. Now, the more meditative she will become, the more she will like to be alone – because that is the only way she can get rid of her fear. So she wants to be alone, to be left alone, and you feel as if you are not needed, rejected. But you are not rejected at all, and it is not that you are not needed.

In fact she is trying to stand on her own feet for the first time, and if you allow her and help her to stand on her own, only then will love be possible. Up to now it has not been love. She was clinging to you because of her fear, and you were enjoying that because of your ego – neither you nor she were in deep love. Now for the first time love is possible.

If you help her to be alone, to get rid of the fear, she will always be grateful to you. And when she can be alone, and out of her aloneness she calls you, then there will be love, because then there is no question of fear. Only then can she share herself with you. And it is going to be good for you also, because it is just the ego

that is feeling hurt. Nothing else feels hurt, it is always the ego. The ego is like a wound – very touchy. You just touch it and it feels hurt. So she has been fulfilling your ego; now she wants to be alone and that hurts.

Try to understand. Let her be alone, leave her alone and give her more and more space. Whenever you feel that she needs to be alone, just move away – and she will love you tremendously for it because that is a gesture of love. When somebody needs to be alone you should leave them alone. If you love her, you understand the need – it is a growth need. And she will be grateful for it, more grateful than ever.

Remember always that if someone loves you out of fear, that love is bogus, because love cannot arise out of fear. It is an empty gesture. Love can arise only out of deep understanding, not out of fear. So this is going to help you both. And it was to come. Whenever a couple comes to me, the whole of their old pattern has to change, because they have lived in a certain relationship and now they start growing. That old relationship cannot contain you; you are becoming bigger and bigger. Your dresses were made for children and now they are too small and you feel confined.

So don't cling to the old patterns; drop them. Help her to be alone. (addressing the wife) And... you remember not to hurt him unnecessarily. When you want to be alone, simply say you want to be alone. This too has to be understood, because many times we want to be alone but the way we express it is very ugly. We tell the other to go away or tell them that we don't need or love them any more. We may say these things, when in fact all we wanted to say was that we wanted to be alone. So when you want to be alone, simply ask him and be very loving so that he can understand. If he is in a misunderstanding he will create trouble for you, and then growth becomes impossible.

You are both growing, and much love will happen. You are getting ready for it. Just a little waiting and patience is needed for it, mm? Don't be worried. Within weeks you will see a totally new quality of love coming between you, flowing between you, and much understanding, Everything will be good.

Source: from Osho Book "Hammer on the Rock"

Loneliness is negative, an absence; Aloneness is positive, a presence

Osho – You must make a distinction between two words: lonely and alone. In the dictionary they carry the same meaning, but those who have been meditating, they know the distinction. They are not the same, they are as different as possible.

Loneliness is an ugly thing; loneliness is a depressive thing — it is a sadness; it is an absence of the other. Loneliness is the absence of the other — you would like the other to be there, but the other is not, and you feel that and you miss them. YOU are not there in loneliness, the absence of the other is there. Alone? — it is totally different. YOU are there, it is your presence; it is a positive phenomenon. You don't miss the other, you meet yourself. Then you are alone, alone like a peak, tremendously beautiful! Sometimes you even feel a terror — but it has a beauty.

But the presence is the basic thing: you are present to yourself. You are not lonely, you are with yourself. Alone, you are not lonely, you are with yourself. Lonely, you are simply lonely — there is no one. You are not with yourself and you are missing the other. Loneliness is negative, an absence; aloneness is positive, a presence.

If you are alone, you grow, because there is space to grow — nobody else to hamper, nobody else to obstruct, nobody else to create more complex problems. Alone you grow, and as much as you want to grow you can grow because there is no limit, and you are happy being with yourself, and a bliss arises. There is no comparison: because the other is not there you are neither beautiful nor ugly, neither rich nor poor, neither this nor that, neither white nor black, neither man nor woman. Alone, how can you be a woman or a man? Lonely, you are a woman or a man, because the other is missing.

Alone, you are no one, empty, empty of the other completely. And remember, when the other is not, the ego cannot exist: it exists with the other. Either present or absent, the other is needed for ego. To feel 'I' the other is needed, a boundary of the other. Fenced from the neighbors I feel 'I'. When there is no neighbor, no fencing, how can you feel 'I'? You will be there, but without any ego. The ego is a relationship, it exists only in relationship.

Should one first come to terms with one's own loneliness before entering into relationship?

Osho: Yes, you have to come to terms with your loneliness, so much so that the loneliness is transformed into aloneness. Only then will you be capable of moving into a deep, enriching relationship. Only then will you be able to move into love. What do I mean when I say that one has to come to terms with one's loneliness, so much so that it becomes aloneness?

Loneliness is a negative state of mind. Aloneness is a positive, notwithstanding what the dictionaries say. In dictionaries, loneliness and aloneness are synonymous—in life they are not. Loneliness is a state of mind when you are constantly missing the other. Aloneness is the state of mind when you are constantly delighted in yourself. Loneliness is miserable. Aloneness is blissful. Loneliness is always worried, missing something, hankering for something, desiring something. Aloneness is deep fulfillment, not going out, tremendously content, happy and celebrating. In loneliness, you are off center. In aloneness, you are centered and rooted. Aloneness is beautiful. It has an elegance about it, a grace, a climate of tremendous satisfaction. Loneliness is beggarly; all around it there is a begging and nothing else. It has no grace about it, in fact it is ugly. Loneliness is a dependence, aloneness is sheer independence. One feels as if one is one's whole world, one's whole existence.

Now, if you move into a relationship when you are feeling lonely, then you will exploit the other. The other will become a means to satisfy you. You will use the other, and everybody resents being used because nobody is here to become a means for anybody else. Every human being is an end unto himself or herself. Nobody is here to be used like a thing, everybody is here to be worshiped like a king. Nobody is here to fulfill anybody else's expectations, everybody is here just to be himself, to be herself. So whenever you move into any relationship out of loneliness, the relationship is already on the rocks. Even before it has started, it is already on the rocks. Even before the birth, the child is dead. It is going to create more misery for you. And remember, when you move according to your loneliness you will fall into a relationship with somebody who is in the same plight, because nobody who is really living his or her aloneness will be attracted to you. You will be too far below them. They can at the most sympathize, but cannot love you. One who is on the peak of aloneness can only be attracted toward someone who is also alone. So whenever, you act according to your loneliness, you will find a person of the same type; you will find your own reflection somewhere. Two beggars will meet, two miserable people will meet. And remember—when two miserable people meet, it is not a simple addition, it is a multiplication. They create much more misery for each other than they could have created in their loneliness.

First, become alone. First start enjoying yourself, first love yourself. First, become so authentically happy that if nobody comes, it doesn't matter. You are full, overflowing. If nobody knocks at your door, it is perfectly okay—you are not missing anything. You are not waiting for somebody to come and knock at the door. You are at home—if somebody comes, good, beautiful. If nobody comes, that too is beautiful and good. Then move into a relationship. Now you move like a master, not a beggar. Now you move like an emperor, not a beggar.

And the person who has lived in his aloneness will always be attracted to another person who is also living his aloneness beautifully, because like attracts like. When two masters meet—masters of their beings, of their aloneness—happiness is not just added, it is multiplied. It becomes a tremendous phenomenon of celebration. And they don't exploit, they share. They don't use each other. On the contrary, they become one and enjoy the existence that surrounds them.

Solitariness is ugly, Solitude is beautiful.

Osho – Man can live either on the circumference or at the centre. To live at the circumference is easy, cheap, because everybody is living there. But to live at the centre is a great challenge, because you will be living there all alone. You will not find a crowd there. And to be alone needs the greatest courage in the world, that's why very few people have been able to know their innermost core, because the journey is absolutely solitary. So meditation prepares you for this journey. It transforms your loneliness into aloneness, your solitariness into solitude — that's the miracle of meditation. There is vast difference between the feeling of loneliness and the experience of aloneness, between solitariness and solitude.

Solitariness is negative, solitude is positive.
Solitariness is ugly, solitude is beautiful.

Solitariness is like a wound, a black hole inside you, which hurts. One wants to cover it, one wants to escape away from it, one wants somebody to be with so one can forget one's solitariness. Solitude is like Everest: it is a virgin peak. Just a single moment of it is more valuable than the whole life of living with the crowds. The whole life of so-called relationships is just sheer madness compared to a single moment of solitude. It is so healthy and so whole.

And the same is true about loneliness and aloneness: loneliness is negative, aloneness is positive; loneliness means you are missing the other, aloneness means you are enjoying yourself. And meditation's whole function is to transform the negative into the positive, to transform the miserable into the blissful. Once you have tasted the joy of being alone, the beauty of solitude, you can rush in — then there is no problem, then the journey is a joy. That each moment the joy becomes bigger and bigger, each moment it is more and more incredible, each moment you are surprised because you were thinking that you had reached the last — now what more there can be? But again there is more: once you reach one peak suddenly you see another peak waiting ahead of you, higher. And it goes on, it is an endless journey.

As you start coming closer and closer to your centre, your behaviour on the circumference changes. It becomes more and more loving, compassionate, calm, friendly. It becomes less greedy, less angry, less jealous, less possessive. It becomes more and more a song, a dance, as if suddenly a spring has come to you and thousands of flowers has burst forth.

And when you have reached to the very centre of your being you have known all that is worth knowing — knowing oneself one knows all. The name of that innermost core is the supreme self. It is not YOURself. You are left far behind, you are left on the circumference. The ego is no more there so you are no more there, but in a way you are for the first time but egolessly. That is the meaning of the supreme self: egoless experience of one's being.

Source – Osho Book "Nirvana Now or Never"

Loneliness cannot create love, it creates need

Osho - Loneliness cannot create love, it creates need. Love is not a need. Then what is love? Love is luxury. It comes out of aloneness, when you are tremendously alone and happy and joyous and celebrating, and great energy goes on storing in you. You don't need anybody. In that moment the energy is so much, you would like it to be shared. Then you give, you give because you have so much, you give without asking anything in return – that is love.

So very few people attain to love, and those are the people who attain first to aloneness. And when you are alone, meditation is natural, simple, spontaneous. Then just sitting silently, doing nothing, you are in meditation. You need not repeat a mantra, you need not chant any stupid sound. You simply sit, or you walk,

or you do your things, and meditation is there like a climate surrounding you, like a white cloud surrounding you – you are suffused with the light. You are immersed in it, bathed in it, and that freshness goes on welling up in you. NOW YOU start sharing.

What else can you do? When a song is born in your heart you have to sing it. And when love is born in your heart – love is a by-product of aloneness – you have to shower it. When the cloud is full of rain, it showers, and when the flower is full of fragrance, it releases its fragrance to the winds. Unaddressed, the fragrance is released. And the flower does not wait to ask "What is coming back to me in return?" The flower is happy that the winds have been kind enough to relieve him of a burden.

This is real love; then there is no possessiveness. And this is real meditation; then there is no effort.

Source – Osho book "the secret of secrets, vol2"

Loneliness is darkness, impotence; aloneness is light, potency

Osho – Asango means absolute aloneness. It does not mean loneliness. Loneliness is a negative state, it is miserable. You are hankering for the other and the other is not available; you would like to be with the other but you are forced to be lonely. Loneliness is enforced, it is empty. Aloneness is positive; it is not forced. You don't miss the other; on the contrary, you find yourself. The other is completely forgotten, you rejoice in your being; that is aloneness.

Aloneness makes one an individual, otherwise a person remains just a part of the crowd, dependent, in subtle ways a slave. Freedom is the fragrance of aloneness. And the paradox is that only one who knows what aloneness is, is capable of love too; that is one of the mysteries of life. Only an individual can love: you can love only when you are, otherwise who is going to love? People go on playing the game of love but they ARE not, so those gestures are empty. There is no substance in it; it is just fantasy... sometimes beautiful, sometimes ugly, but it is fantasy all the time. Only a real person can love, only an individual can love. Love can only come out of your being, never otherwise. And in aloneness the being is found.

So this is the paradox: the person who hankers for the other never finds it possible to commune with the other because he is not; there is nobody to commune. So he goes on rushing from one relationship to another, from one thing to another, from one sensation to another sensation; he goes on hoping and goes on being frustrated at every step. His whole life is just a hope and a frustration, and no hope is ever fulfilled. He chases the other but he never finds the other, because he has not done the homework: he has not yet found himself.

Asango means one who is alone, and out of that aloneness, all that is beautiful is born: love, freedom, silence, communion. So aloneness is not anti-love or anti-relationship: aloneness is the very foundation of love and relationship. And it is a very very ecstatic state of being; it is not empty. So those two words, aloneness and loneliness, appear to be synonymous; they are not. Linguistically they may be, but existentially not; they are poles apart. Loneliness is darkness, impotence; aloneness is light, potency. Aloneness has a power to it.

Source – Osho Book "Don't Bite My Finger, Look Where I'm Pointing"
