

'As meditation flowers, you will find that on the one hand truth has revealed to you all its mysteries and on the other that blissfulness is showering all its treasures on you.'

— OSHO

The three words of the mantra, *sat-chit-anand* – truth, consciousness, bliss – are words of pure poetry, words which touch the heart. In this book, Osho explains the significance of this sacred mantra for everyone's life.

Truth – *sat* – can only be revealed when consciousness – *chit* – has reached its highest peak. Meditation is the process whereby consciousness becomes available, in which truth can be discovered. And the ultimate peak of meditation is bliss – *anand*.

Osho also responds to a variety of questions, sharing his insights on topics such as freedom and responsibility, creativity, and communication between lovers. Interwoven throughout his responses are elements of *sat-chit-anand*. This sacred mantra runs like a thread through the whole book.

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First published in the Indian subcontinent 2015 by Macmillan
an imprint of Pan Macmillan India, a division of Macmillan Publishers India Private Limited,
707, Seventh Floor, 26 Kasturba Gandhi Marg, New Delhi -110 001

Pan Macmillan, 20 New Wharf Road, London N1 9RR
Basingstoke and Oxford
Associated companies throughout the world
www.panmacmillan.com

ISBN 978-93-82616-56-6

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The material in this book is a transcript of a series of original OSHO Talks, Satyam Shivam Sundaram,
given to a live audience. All of Osho's talks have been published in full as books, and are also available as
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Typeset by Eleven Arts

Printed and bound in India by Gopsons Papers Ltd, Noida

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1 everybody can be a mystic

Osho,

*Is there any definition of the ultimate experience other than satyam shivam
sundaram: truth, godliness, beauty?*

The experience of the ultimate is always the same, but the expression can be different. The expression depends on the mystic; the experience does not depend on him.

The first definition I gave you is the definition by the poetic, aesthetic, sensitive individual for whom *satya* – truth – can come only as beauty; truth and beauty create the ultimate peak of godliness. The poet cannot imagine that beauty will not be a part of the ultimate unity. His eyes are receptive to beauty. In his expression, truth comes to him and is transformed as beauty. Beauty is the god of the poet, of the painter, of all creative artists.

So the first definition was the definition from the artistic soul. Most of the mystics have been poets – not ordinary poets, concerned with the mundane, but poets of the sacred. This sensitivity of the poet is essential to arrive at the definition of the ultimate experience as truth, godliness, and beauty.

But there are also other mystics, who are not poetic because to be a poet takes a certain talent. Everybody can be a mystic – the mystic is our very being, the unfolding of the mystic rose within us – but not everybody can be a poet. Poetry is a talent, though it comes very close to mysticism. So either the poet becomes the mystic – then comes the definition *satyam shivam sundaram* – or the mystic suddenly finds himself