

## The Last Testament, Vol 5

Interviews with the World Press

Talks given from 12/12/85 pm to 08/02/86 am

English Discourse series

30 Chapters

Year published:

Many of the interviews from the World Tour have not been listed as being part of any Last Testament Volume and they have been arbitrarily assigned to Vol.'s 4, 5 and 6 in groups of thirty.

### **The Last Testament, Vol 5**

#### **Chapter #1**

**Chapter title: None**

**10 December 1985 am in Kulu/Manali, India**

[NOTE: This discourse is listed in some places but has not been found. It may not have been recorded!]

### **The Last Testament, Vol 5**

#### **Chapter #2**

**Chapter title: None**

**10 December 1985 pm in Kulu/Manali, India**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH SUNDAY TIMES, LONDON, UK

Q: CAN I BEGIN BY ASKING YOU ABOUT WHAT'S HAPPENING NOW? IS THIS THE BEGINNING OF ANOTHER COMMUNE?

A: It's always difficult for me to say anything about the future. I have lived my whole life moment to moment without any planning, without ever thinking of the morrow. So something must be beginning but I cannot say what it is.

Q: BUT I'VE READ REPORTS BHAGWANJI THAT YOU'RE LOOKING OR DISCIPLES OR YOUR FOLLOWERS ARE LOOKING FOR SOMETHING (INAUDIBLE).



























































































































































There is a very famous story that a man came running to the devil and told him that, "What are you doing sitting here! A certain man on the earth has found the truth. Do something; otherwise your business is finished!"

The devil laughed. He said, "You are a new servant here -- you don't know me. My people have already reached there; they have become his successors his priests, his scholars. They are standing between him and the people. They will not let the truth reach the people without their interpretation -- and their interpretation is my interpretation."

It is a tremendously beautiful anecdote.

Mahavira was against Brahmanism, his whole revolt was against Brahmanism, but his eleven chief disciples were all Brahmins. He never wrote a single word; these eleven Brahmins wrote all the scriptures, and Jainism has been worshipping those scriptures for twenty-five centuries.

Now this is very strange: a man who is against Brahmanism is represented by Brahmins to the whole world.

The same happened to Buddha. He was also against the Vedas, against the Upanishads, against the whole tradition of Hinduism, but he found all his successors Brahmins. They turned, they changed, they made meanings that was easy for them. They listened from a Hindu mind. Whatever Buddha had said, they managed to support it, exactly what he was opposing.

So I am not a founder. There have been many founders and nothing has been founded.

I am just an individual seeker who has started alone, and then people went on coming; and the caravan became bigger and bigger, but the caravan has no leader, and each individual is responsible whether to be in the caravan or not to be in the caravan. It is his freedom.

So my whole approach is individualistic, and against all kinds of organizations and the successors and the churches and the shankaracharyas and the popes and Ayatollah Khomeiniacs. All these are not seekers of truth, they are exploiters of the masses in the name of truth.

At the most I can call myself a friend.

Nobody is my follower. I love them, they love me; there is no question of putting me on any high pedestal. I am absolutely happy where I am. And the best place is the lowest because from there you cannot fall.

Q: IT IS THE THINKING OF PEOPLE, IS THAT YOUR STAY IN OREGON... WE HAVE SEEN PHOTOS AND VIDEOS... PEOPLE HAVE SEEN. IT WAS THE HEIGHT OF LIVING IN LUXURY. HERE IT IS MORE A SPARTAN EXISTENCE. HOW DO YOU FEEL ABOUT THIS?

A: To me luxury is something inner. A king may be living in misery, and a beggar may be living in luxury. It is the quality of your being, the flowering of your potential -- the peace, the silence, the blissfulness. I don't see any difference.

I can be in a palace or I can be in a small cottage, but I remain myself. Neither the palace affects me nor the cottage. So I am not here living in a Spartan existence; I am living as luxuriously as I have always lived.

And you must know that for thirty years I have not possessed a single thing -- no bank account. I have been in America for five years but I have not seen a single dollar bill, I have not touched money.

People have seen me in Rolls Royces -- they were not mine; they belonged to the commune.

Everything belonged to the commune and they simply made it available for me to be used.

And the moment I left America... I have not brought a single thing from there; they are all with the commune. Even from my shoes up to my cap, they are all made by my friends. They are not mine; they are gifts of love. Even the watch you see is being made by my friends.

Q: IN DELHI YOU CALLED IT "PROLETARIAN STONE."

A: Yes, they are proletarian stones; they are not diamonds. It is the cheapest watch.

It is a question of how you live, not in what you live.

When after twelve days in American jails -- five jails -- I left the jail, the U.S. marshall told me, "This is strange, you look better than you had come before! It seems jail life suits you."

I said, "Everything suits me. It is not a question of things, it is simply an art how to make the best out of the worst. I was not miserable in your jails, I enjoyed the experience, it was so new, and I loved everything. I may have died without knowing it, so by the courtesy of the American government they have made my experience richer."

I could see that the criminals are far more human than the bureaucrats. I was surprised to know that in all five jails where are four hundred, five hundred prisoners in each jail, there is not a single white man, all are black. It was really a surprise that in America whites don't commit crime! And the blacks who are there, they have been there, somebody for six months, somebody for nine months without trial. They are waiting for trial. They have not committed any crime, nothing is proved against them by the court, so these are not jails -- you are befooling the whole world.

"You are keeping these black people -- and they are all young; I have not seen a single old black person here, they are all young. And you are afraid of these young people, that they are going to become revolutionaries. So you simply arrest them for no crime. They have been telling me that they have not committed any crime, they have not even dreamt of committing any crime, and suddenly they are being arrested in the middle of the night and nothing is told to them and they are said that the court will decide. And for nine months they are



waiting and their trial number has not come, and perhaps it may come or may not come at all."

So I said, "I am more experienced about you about your politics and about your mask and what you are doing to people who have not done any crime and they are unnecessary being punished. And they are far more human than you."

And these twelve days gave me a tremendously significant experience, that you can throw me now in hell but you cannot disturb my silence."

So I told him a small story. I told him about Edmund Burke, one English philosopher. He had a friend who was the archbishop of England. And the archbishop was asking him again and again that, "Someday you should come to listen to my sermon."

One day finally he went there, listened to the sermon, raised his hand and asked a question to the archbishop. He asked, "My question is: You say that those who have faith will go to heaven; those who do good things will go to heaven; those who do not have faith will go to hell; those who do evil things, sinners they will go to hell. My problem is, a man can do good things without faith.

"Socrates was a good man but has no faith.

"Gautam Buddha was a good man but has no faith in any God.

"What about these people? And a man can have faith and still can commit all kinds of crimes, all evil possible.

"Genghis Khan, Tamerlane, Alexander the Great, all were faithful people but they killed millions of people.

"So my question is: If a man has no faith and does good works, what is going to happen to him? Have you any place where he is going to be sent? Of course he cannot go to heaven because he has no faith. He cannot be thrown to hell because he has not committed any evil acts. What about those who have faith but have committed evil acts?"

The archbishop was in a very difficult situation. He said, "Nobody has ever asked such a question, I have not come across in any theological treatise of such a question, so please give me seven days to think."

Seven days he could not sleep because the question was not only Edmund Burke's question, it became his question also; the question was significant. Seventh day, the next Sunday, he reached early because still the question was there and there was no answer. He reached early in the church, prayed to Christ and asked that, "I cannot find the answer; you give me the answer; otherwise your representative will be proved stupid." But he was so tired, for seven days continuously thinking and not sleeping, that he fell asleep there on his knees and he had a dream. And in the dream he saw that he is in a train and he asked other passengers where they are going, and they said they are going to heaven.

He said, "That's good -- that's what I wanted." They reached heaven. He could not believe: it looked dirty, dusty, nobody laughing, nobody smiling; all faces long faces. He could not recognize anybody as Gautam Buddha, as Socrates. He inquired that, "Is Gautam Buddha here, or Socrates?"

They said, "We have never heard of these names."

So he rushed to the station, caught -- caught another train, going to hell. And he was surprised. The hell was really beautiful! Lush green... and people were so friendly, loving.

He inquired a man that, "Do you know about Gautam Buddha or Socrates -- are they here?"

The man said, "They are here, and because of them the hell has become heaven."

And at that point he awoke. And he was a sincere man. He related the whole dream. He said, "Forgive me, but the truth is that there are no geographical places like heaven and hell; it is a question of man's inner being. Everybody carries his hell or heaven within himself."

So I told him that, "Your twelve days, you were trying to give me hell, not knowing that I have my heaven within myself."

There is no way to throw me to hell.

Q: ON THE FIRST OF FEBRUARY TO THE TENTH THE POPE IS COMING TO INDIA. HOW DO YOU LOOK AT HIM, AND WHAT'S YOUR OPINION OF HOW THE POPE STANDS TODAY?

A: First, anybody representing somebody else is a carbon copy. He is not authentic, and he is not original. His authority is not in his own experience but in the books he has read, in the Bible.

So the first thing: a man like pope has a personality, but he has no individuality. He is an actor, pretending to be someone who he is not.

First, religion cannot be transferred; it is not a thing.

So Jesus cannot transfer it to anybody. He cannot make anybody his successor.

For two thousand years all these popes are deceiving the whole world, and they pretend that they are infallible. Obviously if they represent God and they represent the only son of God, Jesus Christ, they are bound to be infallible. But their whole history shows just the opposite.

For example, one pope declared Joan of Arc as evil, and burned her alive. But Joan of Arc was a woman of tremendous courage, sincerity, and the whole nation loved her, so slowly the people became suspicious of the act of the pope. In three hundred years the situation became very worse. People started thinking of Joan of Arc as right and pope as wrong.

Now, the only way was to somehow fix things rightly.

Another pope -- the first pope was infallible who burned the woman as representing devil. The second pope, after three hundred years, pulled the bones of the woman from the grave and declared that she was a saint -- because they were losing so many catholics on that point.

Now, what kind of infallibility is this? Who is infallible? Was the first pope infallible or this pope is infallible who is declaring Joan of Arc that she was a saint and he worshipped her -- bones.

For two thousand years the popes have done so much wrong to the world that no other religion can beat them. Hundreds of wars, thousands of people killed in the name of religion, millions of Jews being killed because Jesus was crucified. And the miracle is that Jesus was a Jew. He was born a Jew, he lived a Jew, he died a Jew; he had never heard the word "Christian," he had never heard the word "Christ" -- because in Hebrew there are no words like "Christ" or "Christian"; he was called "messiah." That is for "Christ." And in India we are right to call Christians messiah. That is closer to the original. "Christ" and "Christian" both are Greek. After three hundred years of Jesus' death when his sayings were translated into Greek he became "Jesus the Christ."

Now, these popes have been killing Jews not knowing that they are worshipping a Jew in every church. And they have not been appointed by Jesus.

And as far as Christianity is concerned, to me it is one of the worst religions in the world.

There is a book I would like to show you -- five hundred pages of pornography, in the Bible. And this is the word of God. Five hundred pages of worst pornography that has ever existed anywhere, with all kinds of perversions -- homosexuality, sodomy. And this book is the book of the God; God wrote this book. If God wrote this book, then he is the worst criminal and the best pornographer.

I am going to publish an illustrated version of it, because people reading pornography -- pornography is not for reading, it is for seeing. So I am going to find the best pornographers and make everything in it a beautiful pornographic painting, and publish the whole book.

It is strange that five hundred pages but no Christian reads them. I have given this book to one of my friends who is a bishop, and I told him that, "Can you give a sermon on any of the pages in this book?"

And after one month he told me that, "I cannot give a sermon on this book."

But I said, "This book is simply quoting Bible. You have been cheating the whole world; you have not been making them aware what your Bible contains. You have been choosing only selected passages and talking about."

But this is the worst thing that any religion has done.

Jesus himself to me is not a realized man for the simple reason that he declares that he is the only begotten son of God. That is nonsense. No man of intelligence will declare himself to be the only begotten son of God. And on what grounds? He has no certificate for it. And everybody knows that he is a carpenter's son, but he goes on insisting that, "I am the only...." And he is very jealous; he will not allow even a second son to God -- very monopolist. He is the only begotten son of God.

And very strange. Where is the wife of God whom he is begotten, because in the Christian trinity there is no place for a woman. So it is a very strange thing that God, the holy ghost and Jesus Christ within themselves managed everything without a woman! A man is dispensable as far as the birth of a child is

concerned. An injection can do that. But a woman is not dispensable. But just to degrade woman, just to make her inferior they could not accept a woman in the trinity; otherwise what is the need of the holy ghost? A small family would have been perfect -- God, his wife, son. But the problem is, if God has a wife then why only one son? Does he practice birth control?

This pope is going in India to continue to preach to everybody that birth control is sin; and I want him to remember that God practices birth control. He has given only one son to the world -- and in the whole eternity!

The teachings of Jesus does not show the heights of an enlightened man. His behavior shows just the opposite. For example, he says, "Love your enemies just as you love yourself." But he never teaches his disciples to love themselves. The whole Christianity is based in hating yourself. In fact all the religions more or less are based in hating yourself. Hate this, hate that. You are not to be accepted as you are; many things have to be cut from your life.

Sex has to be cut, anger has to be cut. So many things have to be thrown out that I suspect, what will remain? If we listen to all these religions, I don't think that you will remain behind.

And a man is an organic unity. You cannot deprive a man of his sexual energy because it is not something like mechanical that you can take apart, away from the machine. It is his biology. He is born in sex, his every cell in the body is sexual.

Jesus never teaches people to love themselves. He is teaching to love your enemies just as you love yourself -- but in his behavior he proves to be really idiotic.

He is passing from a village and the people are angry and nobody gives them food, and he is very irritated by this; for three days they have been hungry. And they come to a fig tree -- and it is not the season for figs so the tree has no figs. And Jesus curses the tree that, "You are not welcoming me and my friends with fruits."

Now, a man who teaches to love your enemies, curses a fig tree when it is not the season for figs is simply a crackpot! I cannot think of Gautam Buddha doing it; I cannot conceive even an ordinary human being with just a little intelligence cursing a tree.

Q: THIS BOOK, BHAGWAN -- DO YOU PLAN TO PRESENT THE ILLUSTRATED VERSION BEFORE THE POPE ARRIVES HERE?

A: No, because it will take time. It will take time because five hundred pages means the illustrated will be one thousand pages with all the passages and the illustrations -- and I want it to be really, really Holy Bible.

Q: BHAGWAN, ABOUT THIS PARTICULAR JOHN PAUL II. PEOPLE SAY HE HAS A LITTLE DIFFERENT IMAGE. SO ABOUT HIM WOULD YOU SAY SOMETHING?

A: He is just an idiot. I was thinking that people unnecessarily call polacks idiots, but this pope proves that they are -- because whatever he has been teaching is against humanity.

He is teaching against birth control, against abortion, against the pill because he says children are given by God. So either the God is idiot that he gives children to Ethiopia where one thousand people are dying every day, or he is blind or he is only a computer. And he is going children, pouring on India.

By the end of this century India for the first time will be ahead of China. Up to now we have not been ahead of China; by the end of this century we will be one billion people, and we will be for the first time ahead of China. Out of five people, one will be an Indian in the whole world.

People are already poor, people are already starving -- one billion people in this country.... I cannot conceive that God gives children to you.

I was talking to a bishop. He had come in the jail to give me a Bible, thinking that that will be a solace to me. Out of compassion he must be thinking that he has to visit and give me a Bible as a present because in jail, what I will be doing? -- read God's word and have faith in Jesus Christ and he will save you.

I said, "You don't be worried about my saving; Jesus could not save himself! And as far as your coming here is concerned and your teachings that God gives birth to children: on the one hand you say that God is omnipotent, all-powerful. He created the world. What more power you can think? This whole universe he created out of nothing. But he is impotent against a small pill, he cannot destroy the effect of the pill?

Why teach people not to use the pill? The pill is the greatest revolution that has happened in the whole history of man because the pill brings woman equal to man, and the pill makes sex free from all kinds of ugly connotations; it becomes simple fun. It loses all seriousness -- children.

And then bringing up children and the whole nonsense.

And the woman's whole life is wasted in the kitchen and the children; and the husband's whole life is wasted in earning money the whole day. And then the woman is collecting anger the whole day because all her life she cannot do anything else. So she simply becomes a nagging wife.

Every wife is a nagging wife, and every husband is henpecked -- without exception. And the reason is simple, because you have created the situation.

Otherwise, in my commune for four years there was not a single child born. And there was nobody forcing. Simple intelligence is needed to be explained to people that if it is God's will he will manage somewhere else to produce.

There are fifty thousand planets, according to the scientists, where life exists; so if here he finds no vacancy he will find somewhere else. And God is omnipotent;

there is no need for popes to go on preaching, but their preaching has a different meaning: they need poverty, they need more and more poor people in the world, because it is only the poor and the orphan and the beggars and the aboriginals who become Catholics who can be converted.

In India I have seen not a single rich man, educated, cultured, who has become converted to Catholicism; there is no reason. He has a far better religion and far higher flights of spirituality. Why he should become a Catholic and why he should become a Christian?

They need poor people so they are creating a poor world but they are playing with fire, because these poor people will be dying by the end of this century -- without any nuclear weapons, without even a third world war. These popes and the Mother Teresa and this kind of people are going to create as many poor people in the world that the world cannot support.

In India, my estimate is that fifty percent people will die just out of starvation by the end of this century if we do not prevent now. Thirty years before I started teaching birth control, the pill, abortion, and I was stoned, I was poisoned, attempts on my life were made because I was "creating immortality."

Q: WHERE WAS IT, SIR?

A: In Patna I was stoned, in Poona itself before ten thousand sannyasins and twenty police officers -- because they had got the information that something is going to happen. A knife was thrown at me; and still the court dismissed the case, that, "There has been no case." The knife was there, twenty police officers were there, and it was a police case! Ten thousand witnesses were there -- and still the court dismissed the case.

And the magistrate sent me the message from a friend that, "Just forgive me, I am sorry; I am a small man the pressure is too much. That man has a political standing, and there is great politics involved in it."

Thirty years before when I started talking about these things, India had the population only four hundred million. Today it has eight hundred million. If they had listened to me thirty years before we would not have been eight hundred million now. We could have cut the population. We would have been far comfortable, far more healthier, far more educated in every way. But they did not listen, and they don't listen even now. Even now they will listen to the pope, and even now the Indian government will go to receive the pope. The president will be present there.

And this is an insult! The president should make it a condition that, "If you are coming here, you can be a guest only if you promise not to talk about birth control, the pill, abortion. Don't you have anything else to talk? This is all your religion? Just leave these things; otherwise you will not be received as a guest in India."

Mother Teresa wants orphans.

It happened that one American couple wanted to adopt one orphan from Mother Teresa's nursing home. They went there. The receiving clerk said that, "We have seven hundred children. You can choose. But before you go in, you fill the form." They filled the form. Looking at the form, he was puzzled. He said, "You wait. I will be coming in a minute and then tell you."

He didn't come. Somebody else came and told that, "Right now there are no orphans so you will have to wait. When we have orphans we will inform you. Your address is here. You have filled the form."

But the man said, "The person before you had said that there are seven hundred; suddenly seven hundred orphans have disappeared? And this is the gate, and I have not seen any orphan going out."

But the problem was he was a protestant -- that created the problem. He was not catholic. And he filled the form as a protestant Christian; that's where the whole problem begins.

He wrote a letter in "The Times of India" explaining the whole thing, that how Mother Teresa is playing the politics of numbers, turning catholics out of orphans. It is not a work of compassion or love; it is sheer politics.

I spoke against Mother Teresa, referred to the letter. She wrote me a letter and she said that there must have been some misunderstanding; in fact, because these orphans are brought up by us by us according to catholic religion, to give them to some other religion will create a mental difficulty, a conflict; that's why the person was refused.

I wrote to her that, "If this is the case, then none of your orphans is a Christian; even they are Hindus or they are Mohammedans. And if you are a sincere woman, then a Mohammedan orphan should be given to a Mohammedan family, and a Hindu orphan should be given to a Hindu family. Just, an orphan -- a six-month or eight-month or twelve-month old orphan... what catholicism you can teach? You are kidding!"

And then she was very angry because I exposed again in a public meeting and I challenged her that I am available anywhere if she wants for a discussion I am available.

She wrote another letter that, "I will not discuss with you because that is not our way, to fight in any way, but I will pray for you to my God to forgive you for your sins."

So I wrote to her that, "There is no God, and please before you start praying for me you have to have my permission; otherwise it is great trespass -- not only on the body, on the spirit. You are trespassing even in my spirituality. You cannot pray for me. And what sin I have committed that you are praying for me? You pray for yourself, for all your sins that you have been committing. And you are going to commit these sins because the world is so idiotic that even in India the universities go on giving doctorates to Mother Teresa, and the government Padamshri(\*) and the Nobel prize. We don't see the point, what these people are

doing. And their real purpose is somehow to increase the population of Catholics. Already there are six hundred million in the world.

Q: BHAGWAN, WE WOULD LOVE TO GO FOR HOURS AND HOURS, YOU KNOW....

A: That's true!

Q: CAN YOU ELABORATE YOUR FEELING ABOUT INDIA, INDIAN BUREAUCRACY, INDIAN FUNNY LAWS THAT YOU CANNOT BUY LAND THERE -- INDIAN MATERIALISM, AS YOU SAY. AND ALSO ASSOCIATED WITH THAT: HAS YOUR THINKING, WHICH YOU HAD EXPRESSED AFTER YOUR ARRIVAL IN DELHI ABOUT AMERICA, HAS THAT GONE THROUGH ANY CHANGE IN THESE LAST FEW WEEKS?

A: No, nothing has changed about America; but about India, certainly. I am feeling that it was not a right step for me to come back to India. At least in my imagination I was thinking that it is my motherland. Now I will think my motherland has died, because the Indian bureaucracy is creating every hindrance that they can, and it seems they are being dictated by the American government. Because one thing they are doing that no foreigners should be allowed to stay with me.

Now this is strange for a country like India which wants to promote tourism. I can bring thousands of foreigners. But they are not giving visas to foreigner if they say they are going to see me, or if they come in orange clothes -- they are not allowed. And from the highest government sources I have been informed that the government is neither positive towards me nor negative.

But this situation will remain only until I continue to "behave." Now, what do they mean by "behave?" They want me not to talk, not to say the truth that I feel? I will certainly continue to behave the way I have behaved my whole life. And now because they have made it a point, of course I will behave more emphatically.

Q: AND WHEN WAS THIS THING TOLD, BHAGWAN?

A: Just two days before. And it is there on their secret file. So my people I had to send to look lands in other places, and fortunately two countries from South America have invited me with my whole commune, and they want to be my host.

So I have sent people to look what kind of place they can give. But my own personal feeling is not to go to any country but to buy an independent island, because sooner or later the same problems will arise with any government. And



we have found three islands which are available, which are independent. And within two, three weeks we will finalize one island.

Q: WHERE ARE THEY, BHAGWAN? IS IT POSSIBLE TO KNOW?

A: One is in Europe, one is near Canada, and one is in Fiji.

Q: AND THE COUNTRIES, BHAGWAN -- THE TWO SOUTH AMERICAN COUNTRIES?

A: They don't want -- they say that, "Until you accept, please don't tell our names because that will be a insulting thing."

Q: CAN YOU NAME THREE TOP IDIOTS IN THE WORLD?

A: Mm mmm, this is a very difficult question! The first is certainly pope the polack. Second is Morarji Desai. And the third is attorney general of Oregon, Frohnmeier. Good!

## **The Last Testament, Vol 5**

### **Chapter #8**

**Chapter title: None**

**24 December 1985 pm in Kulu/Manali, India**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words] INTERVIEW BY HIMALAYA KALADHAR

BHAGWAN: You can take notes or tape because they will be totally different so it is not a disturbance for them. And your session for tomorrow is separate, so there is no need to worry.

QUESTION: (INAUDIBLE)

ANSWER: Come closer. You can also be close here this side so you will feel easier. Mm. Something said in Hindi.

Q: BHAGWAN, IS YOUR EXPERIENCE SHOWS THAT THE MESSAGE OF SAGES AND ENLIGHTENED PERSONS IS INVARIABLY MISCONSTRUED OR IGNORED. DOES IT MEAN THAT MANKIND IS DESTINED TO SUFFER PERPETUALLY ON ACCOUNT OF HIS OWN FOLLIES?

A: I am not a pessimistic. I hope even against hope. And this is something of that kind.

The man of understanding, enlightenment has enormous difficulties. First his experience happens in a thoughtless state of mind. So when he tries to convey it to people, invariably he has to use words.

Out of hundred enlightened people almost ninety-nine have remained silent for the simple reason because the moment you put a wordless experience into words something essential is lost.

The difference is such as if you see a beautiful bird on the wing in the open sky. It is so beautiful, the freedom, the space, the infinity... and then you catch the bird, put it into a golden cage, very precious... in a way it is the same bird, but truly it is not the same bird.

Where is its sky and where are its wings and where is its freedom? All is lost. It's infinity is gone. Now he is almost dead.

The same happens with the enlightened person. He experiences something at the very climax of consciousness where no word, no thought, can ever enter. From those sunlight peaks of the Himalayas he has to bring his experience to the dark

valleys where light has never penetrated. So the moment he speaks, something very essential is lost at that very time. The first fall has begun, the first misunderstanding has started. And it starts with the enlightened man himself, it is not to be dumped on the common man.

When that word reaches to the ordinary people who are full of all kinds of conditionings, they cannot understand it in the same way the enlightened person means it. It is not their fault, they are not to be punished for it, they have to be pitied. They have never known anything like that. It is just like if you talk to a small child about a sexual orgasm -- you can talk about it -- but the small child will not understand anything what you are talking, you are simply talking nonsense. And if the small child sees you making love to your wife, he will think you are killing his mother.

More than that he cannot understand. You are having one of the most beautiful experience of your life and your child thinks you are killing your mother. You are fighting... at the most according to his state of mind he can think you are fighting.

The similar is the state when the word of the awakened reaches to the unawakened -- it changes its whole color. Because the unawakened hears it through his own conditionings. And this kind of experience has never happened to him, hence the misunderstanding. But even if misunderstood, it still has some flavor, some beauty, some grandeur that ordinary people become devoted to it, dedicated to it but their devotion and dedication is bound to be exploited. Not by the enlightened man but by a new kind of person, the priest and his whole race, the priesthood. They become mediators. They are scholars, they are men of words, they pretend to interpret the enlightened person to those who cannot understand. And they become the greatest barrier. And up to now this has been the case and I don't think it is going to change. This is going to remain unless we make enlightenment something of a wider experience -- nothing special... that few people reach only to the Gourishankar and everybody else believes that gourishankar exists because Edmund Hillary says so.

Unless we can make it so widespread that no priest can deceive you. And this is one of my basic works: to make meditation as simple that anybody who is interested in being silent, anybody who is interested in being at ease, at home, peaceful. Anybody who wants to sleep a dreamless sleep....

I am not talking about God because then it becomes a very special thing. I am not talking about paradise, then it becomes a special quest. I am not talking about reincarnation. I am talking about things in which it is difficult to find a man who is not interested -- silence, peace, love, compassion, joy. And I am trying to connect meditation with these things rather than with a god which nobody has seen, with a paradise which is beyond death, with reincarnation which may be just a hypothesis, and with all kinds of jargon all the religions have produced.

I am a very scientific mind. My approach is that whether you are Hindu or Mohammedan or Christian, communist, theist, atheist... it doesn't matter. I don't

see that the atheist is not interested in being peaceful, silent. He may not be interested in God but he is bound to be interested in a certain well-being that comes out of his own innermost core.

And meditation is only a way to reach to that innermost core.

And I have found there are one hundred twelve methods of meditation exhaustive... you cannot add anything more to it, the science is complete. But in those one hundred twelve methods of meditation I have found a running thread -- just as in a garland hidden behind the flowers there is a running thread. You see the flowers, you see the garland but you don't see the thread which is really holding the flowers and making the garland.

Those one hundred twelve methods have a running thread of meditation and that is very simple. The simplest man can do that. A child who can understand language can do it. The man who is on his deathbed, even in his last moments can do it and can transform himself.

So the only possible way that I can see is: make meditation simple, make it associated with things which normal human beings aspire for. Don't unnecessarily make it complicated, religious, theological, philosophical -- let it be purely a scientific technique.

It is just like you don't understand how electricity works but you know the switch. You don't know the inner working of the electricity. For that you need to study, you need to go to a university to understand and even people like Albert Einstein are reported to have said that, "I do not know how actually electricity works and I don't know certainly what it is." But we know the actual application of it.

Certainly meditation is far more subtle than electricity. All that human beings need to know is the simple application of it. And I have not come in my life across a single person who is not interested in things I have told to you. He may be afraid of the word meditation but he is not afraid of silence, he is not afraid of peace, he is not afraid of love, he is not afraid of being full of joy, he is not afraid of knowing himself....

Once you connect these human aspirations with the science of meditation there is a hope that the humanity may not be destined to remain always in ignorance and there is a possibility that the enlightened person's statements can be understood. But they can be understood only if you have some kind of experience to connect. Buddha failed, Mahavira failed -- the reason was simple. They had the experience -- as far as they themselves are concerned, they have succeeded; but they failed to convey the experience to other people because they were not aware that the common man is not interested in finding out the mystery of existence. He is so burdened with his life, there is no time for him to search for the mystery of life. And what he is going to do even if he finds the mystery of life? You cannot eat it, you cannot make a house out of it.

They were talking from their heights without taking note that people who are in the darker valleys know a different language.

It has been said that 'if you are thirsty, you have to go to the well, the well cannot come to you.' In a certain sense it is true. But as far as spirituality is concerned I want to say it emphatically that 'the thirsty cannot go to the well.'

In the first place he is not aware that he is thirsty, he is not aware of what he is thirsty because he has never tasted water. He is not aware that there are wells available where his thirst can be quenched.

So against the ancient proverb, I say to you that 'the well has to go to the thirsty.' There is no other way. And the way for the well to go to the thirsty is to understand the ordinary man's conditioning, his aspirations and somehow join his aspirations with something which can take him out of his darkness.

It is a difficult task; perhaps the most difficult task. But it is a great challenge too. I have been talking to ordinary people my whole life and I know how it is difficult to manage some kind of communication, but I can say with great humility that I have been able to succeed in reaching thousands of hearts.

And if it is possible for me, it is possible for all. Because this is one of my basic dictums that whatever possible for one human being is possible for all human beings.

Your so-called old founders of religions have done a very basic mistake that they all claim they are special.

Jesus is born out of a virgin Mary. You are not born out of a virgin mother, and if you were born you would be a bastard, not a Jesus Christ. His followers have created hundreds of stories which are all bogus: that he walked on waters, that he cured people of their diseases by just laying his hands on them -- not only that, he raised a dead man back to life.

All these stories... if true, then just think of a simple thing: if all these stories are true then the contemporaries of Jesus have never noted them. Not a single Jewish book notes, and such miraculous acts! On the contrary, this is the reward that they crucify Jesus. I cannot think that a man who raises people from death can be crucified in any country, in any century!

The truth is that all these stories are invented. But the followers have to invent these stories to make Jesus as far away from you as possible.

Hindus say their Krishna, Rama and other avatars, are God's incarnations on the earth. You are not God's incarnation, Krishna is. Naturally if Krishna attains to ultimate enlightenment, there is nothing to be surprised, he is already the perfect incarnation of God. You are just a small creature.

The English word for 'man' means mud. 'Human' comes from humus.

The Arabic word for 'man' -- *admi* -- also means mud.

You are just mud. There is unbridgeable gap between you and your prophets and your founders of religions.

Buddha is born while his mother is standing. No woman has ever given birth to a child standing, but it is not difficult -- perhaps she was a kind of some gymnastic. More puzzling is that Buddha is born also standing. Still more puzzling she(sic) walks seven steps -- this is the first act that he does on the earth.

And after seven steps he declares to the whole world that "I am the most enlightened being who has ever been on the earth or who will ever be on the earth."

Now all this nonsense... the child is not even seven minutes old. He is walking, he is talking, he is declaring!

The whole idea and the desire of all the religions has been to separate their founders from the humanity, to create respect, to create worship, to create devotion. But all that respect, worship and devotion is nothing but spiritual slavery.

If all these people have insisted that they are as human beings as you are and whatever they have attained is your potentiality, and there is no bridge between you and them because there is no gap -- the difference is only between the bud and the flower. What difference it is? In fact, the bud is in a better position, the flower by the evening will be gone. The bud has life ahead, the bud has future; the flower has blossomed, it has only passed, it has released its fragrance, now the petals will fall down and the flower will disappear... the bud is still going to remain, its treasure is still to be unburdened.

The difference is the same as in the rising sun and the setting sun. A Buddha is a setting sun -- beautiful, glorious, so many colors... but remember he is a setting sun, he has reached to his ultimate potentiality. You are a rising sun with all the potentiality in front of you, with the whole sky to travel, with all the colors to spread, with all the experience to go through.

If all these religious people have insisted only on one point: that there is no difference basically between them and you, humanity would have been in a totally different state of a tremendous consciousness, awareness, alertness, and of a great self-respect. They denied self-respect, they destroyed humanity, they forced you to be just creatures, humus, mud....

My effort is totally different. That's why I am condemned all over the world by everybody. I take it as a compliment because sooner or later there will be people who will recognize what I am doing. It takes time.

Perhaps I may not be here when I am recognized, but I know that it is going to happen because what I am saying is absolute truth: that there is no difference between Gautam Buddha and you. The only difference is you are asleep and he is awake. What kind of difference is that?

The person who is asleep can be awake any moment. He has the potentiality to be awake, otherwise he cannot be asleep. A dead person is not asleep because he cannot be awake.

Sleep and being awake are two sides of the same coin. That's why I go on insisting that I am not special, that I am not any incarnation of God, that I am not a prophet, that I am not a messiah, that I am simply a human being just like you. The only difference... which is not much of a difference, is: that I have opened my eyes and you are keeping them closed. And I am trying in every way to shake you, to hit you from this side, from that side, hoping that perhaps you may open

your eyes. And once you open your eyes you will see there has never been any difference. There is every hope of an enlightened humanity, but the work has to be on the lines I am saying, not on the lines Mohammedans, Hindus, Buddhists, Jainas, Christians, Jews have been following.

On that way humanity is destined to remain in darkness.

Just look Jesus' whole life. It is not long, he was crucified when he was thirty-three and his life as a teacher was only three years. When he was thirty he started teaching. In three years he is teaching continuously only one thing: that he should be accepted as the only begotten son of God, that a special messenger, that a prophet, that whatever he is saying he is not saying, it is God's word.

Three years continuously his whole effort is to prove that he is special. He seems to be a megalomaniac.

There are far more beautiful things to teach, and this way it is not going to help anybody... it did not help even him! It led him to the crucifixion. But these people were bound to be misunderstood because they created a distance between themselves and humanity -- too much. It seems to be some kind of a spiritual ego.

Destroy that distance. Let your Buddhas and your Mahaviras and your prophets and messiahs mix in the crowd, be part of ordinary humanity. And there is tremendous beauty in being just ordinary. It is so relaxing. Because to be special is a tension, a constant tension that you have to keep up to the standard you are proposing to the world.

For example, Mahavira lived naked. Now this is stupid. Whole year round: it was hot and he was naked, it was cold and he was naked... just to prove that he is special, that neither Krishna nor Ram nor Buddha nor anybody else has reached to the height that he has reached -- they are still dependent on clothes; he has attained absolute independence.

He will not brush his teeth because that is an effort to beautify the body. He will not take a bath because that is you are still materialistic. He was stinking!

In a part of India like Bihar, which is full of dust and he was perspiring and dust, no bath, no mouthwash... but he is proving something. He must have lived in an immense tension. Not only that he was stinking to you, he must have been stinking to himself.

Anybody who tries to be special has to keep certain tensions. Only an ordinary man can relax because there is nothing to fear.

All these people who have founded your religions are not authentically spiritual. It is a new kind of politics, it is a new kind of power -- they have discovered how to rule over masses without being on the throne, without taking any responsibility for them. And small things....

I was passing through a village and people told me that, "You must see a man in our town who attracts thousands of people every day because for twelve years he has been standing."

I said, "But what spiritual quality one can attain by just standing? He should be mad, you should send him to some mental asylum. And what is the need of thousands of people to come and worship him?" But I was passing from the road anyway so I stopped and went to see the man and I had tears in my eyes. That man's legs have become what happens in a certain disease called elephantiasis -- when your legs become too fat and your whole body shrinks.

(Tape side B)

Even if he wanted to sit, he could not. And for twelve years the methodology that he was using... because it is not easy to stand for twelve years... he was hanging on a wooden rod with his hands so that he cannot fall, even if he falls asleep. And around him continuously people were chanting, supporting so that he does not fall. And I looked at the man's face -- no sign of intelligence. I looked at his eyes -- just empty, dead, they could have been of stones. What he has gained? He has gained tremendous power -- thousands of followers pouring their money in his feet every day from the morning till late in the night, the procession continued.

This is a special politics, and this politics has created a gap -- I want to destroy the gap.

I want you to walk hand in hand with Buddha and then there is no reason... because sometimes what cannot be said through words can be said just by holding your hand. Sometimes what cannot be said by any language can be just said sitting silently by your side, or by a hug.

Language is not the only way of expression. For example, I was in the American jail and every jailer fell in love with me. The first jailer fell in love with me so much that he allowed a press conference in the jail which was never done. He risked... he said, "Nothing to be worried. I am going to be retire in a year or two, at the most they can throw me out now. But I am going to make a precedent." A big press conference he arranged in the jail.

He brought me there. I told him, that "Now you will have to do one thing more. You will have to remove these handcuffs because with handcuffs I cannot speak because half of my speech is with my gestures. I will not be able to find words."

And he understood, he said, "That is true. When we are listening to you we are also listening to your hands, they are also saying something, they are also indicating something, they are also emphasizing something."

So they are substituting what is missing in language. What cannot be said by hands can be said by eyes.

But keeping this distance is sheer egoistic.

I know it is a difficult task but it is a great challenge too. And for my sannyasins, this is going to be the work. Never for a single moment think yourself special, extraordinary.

The common masses and we, are not separate. They may think we are separate but how can we think we are separate?



They may think to keep a distance but how can we allow the distance, we want to come closer to their heart.

What has happened in the past has to be forgotten. And past is not all, there is eternity available. So everything impossible can be made possible.

Okay.

Q: BHAGWAN, WOULD YOU LIKE TO SAY SOMETHING TO THOSE INNOCENT PEOPLE WHO HAVE KNOWN YOU ONLY THROUGH NEWSPAPERS AND NEVER CARE TO READ AND UNDERSTAND WHAT YOU ACTUALLY HAVE SAID. WHAT IS YOUR BASIC MESSAGE FOR THEM?

My basic message to all the people is: always remember that if you are really a seeker of truth, then go to the source.

It is not right just to depend on the news media. The news media has its own limitations. First: it cannot give my whole message, it has no space for it. Second: if it tries to give my whole message it will not find audience for it.

The whole news media looks at the audience, follows the audience what you need, what you like... it is a very strange thing but one never thinks about it, that your leaders are followers of their own followers. They always look what the followers like -- that has to be said. Do whatever you want to do but say only that which your followers want to listen. And the same is the case with the newspapers, television, radio. Say what the people are asking for. And people are asking for wrong things.

They are asking for sex, pornography. They are asking for violence. They are asking for all kinds of sensations. They are not interested in the higher values of life for the simple reason because for centuries your religious people have repressed their lower instincts so much that now their lower instincts have immense power and those lower instincts demand some kind of fulfillment.

You have been told to murder is wrong, so naturally you cannot murder. But seeing in a film a murder scene you can see the change in yourself. You may have been sitting relaxedly with your back to the chair -- as the murder scene comes you become more alert, you leave the back of the chair, you come closer to the murder, you don't want to miss a single thing, you are identifying yourself in that scene. This is what your religious people have done to you.

Your films are full of violence, full of sex, full of murder, rape, suicide... these are your demands. And the people who are producing those films or magazines or newspapers are just businessmen. I myself have been once a journalist but I could not go more than few weeks. The owner called me, he said, "You should have born in SATYUG."

I said, "What has happened?"

He said, "You will destroy my paper. You have already reduced my readership to half."

I said, "It does not matter if your paper is finished, that is not the point. But right things should reach to people."

But he said, "They don't want the right thing, and I am not here for charity purposes. I am a businessman and I am in a trouble because we have made a contract for one year. In one year you will make me bankrupt!" Because I changed all politicians to the last page, I reduced their speeches to small articles not covering the whole first page, I removed their pictures, there is no need for their pictures every day to be insisted on people's mind. Because there are so many beautiful people and the world knows nothing about them.

I would like a big picture of Ravi Shankar playing on his sitar on the front page. People should know....

I would like some sculptor, some poet... the first page should be for the creators. And I reduced completely all news about suicide and murder, violence... and I said, that "It helps nobody. It really creates an atmosphere that violence is the way of life, everywhere it is happening, every newspaper is talking about it, everywhere there is rape. So why you are lagging behind, you also have a woman in your mind that you would like to rape. When everybody is doing it, then why not join?"

I told him a story: two men are going to the market and one says, that "There is a riot between Mohammedans and Hindus and the Hindus are destroying the mosque. And as Hindus we should go and help."

The other man said, that "That does not seem to be a right thing. The mosque has done no harm to us and even Mohammedans who go to the mosque simply pray there. That is the only place where they are prayerful and you are destroying it! That is illogical."

Next day the man who was persuading that "We should go and destroy the mosque" was surprised. The first man was destroying it. He asked, "What has happened?"

He said, "When I saw everybody is doing it then it must be right."

When you read every day from every corner: the radio is saying the same thing, the television is saying the same thing, the newspaper is saying the same thing, the films are saying the same thing... you are surrounded by a very subtle mind atmosphere in which you are going to be drowned.

I told my owner, that "I have been publishing because there are good things also happening in the world. It is not that everybody is raping, it is not that everybody is committing suicide, there are people who are doing some good work, beautifying life, helping people and I am trying to find those people and their work."

Just that day I had published an article on Baba Amtay(\*).

Very few people know about the man that he has devoted his whole life to the lepers, he has made a beautiful place for the lepers in Maharashtra. Thousands of lepers and he has proved it wrong that just by remaining in touch with lepers

you will be infected. He lives with them, his wife lives with them, his children live with them and they all serve them and he has made all those thousands of lepers again human beings because they are all producing something. If their hands cannot do, then their feet can do something. If their feet cannot do, their hands can do something. Not a single leper is unproductive. And he has given them dignity. Otherwise they were thrown out of their towns, they were not allowed in the towns, nobody was ready even to talk to them, nobody was ready to give them any work. Now this man should be talked....

There may be many people who may become Baba Amtay(\*). There may be many people who may be lepers somewhere suffering, may go to his beautiful place. He calls it `Anandvan'(\*) -- the forest of bliss. And it is a beautiful forest and something worth seeing, that how people which have been for centuries condemned can be raised back to dignity, to self-respect... now they are earning their own food, their own clothes and they are not dependent on anybody.

You will be surprised that Baba Amtay's(\*) colony donates to many charitable institutions. And when I used to go to his colony the people were so happy that we can help other people who are helpless just as we were helpless some day.

"So let your circulation drop. I know that Baba Amtay(\*) will not increase your circulation... Ravi Shankar will not increase your circulation. But don't be worried, I will not be heavy on you. I can force to remain for one year here to finish your firm, but I will not be heavy on you, I can understand you. So I can withdraw myself. You raise your circulation."

So they have limitations. So the people who are interested... at the most what news media can do is to create curiosity, interest. From there you have to go to the deeper sources: to my books, to my tapes, to my videos. If you think that just the newspaper's information is enough then you will be misguided.

So this is my message to the man around: that from the newspapers and other news media take the hint.... Now almost all over the world every newspaper is talking about me, every radio, every television. There are few who have the intelligence and courage to represent me rightly, even risking their jobs. There are few who are intelligent enough but don't have courage, they cannot risk their jobs but they can at least be factual. They need not distort.

But the majority will be there which will try to distort everything so it becomes sensational. It will take things out of context to make it sensational.

But there is no problem just the people have to understand their limitations. And they have to take the hint that if the whole world media is interested in this man... they may be making famous or notorious, they may be condemning me or praising me -- does not matter. What matters is that the whole world news media is interested in this man, it is worth searching a little bit on your own.

You will not be at a loss.

Q: BHAGWAN, NEWSPAPERS ARE MISGUIDING THE LOCAL PEOPLE THAT PRESENCE OF YOUR SANNYASINS WILL POLLUTE THE VALLEY OF

GODS. BHAGWAN, CAN WE, THE PEOPLE OF MADHYA PRADESH, BE HELPFUL IN YOUR WORK, AND HOW? PLEASE GUIDE US.

A: First, what do you have to call it a valley of gods?

It is one of the poorest part of the country. In fact, people are surprised that why you call it valley of gods. Once it was, once it can again be. And what those people are telling to the masses that my people will pollute it. Ask them "What do they mean?" Because my people are the cleanest people you can find. My people don't use any drugs. My people are vegetarian. My people are meditative, loving, rejoicing, singing, dancing -- they can make it really the valley of gods.

I can accept the challenge because my experience of two communes: one I had made in Poona, ten thousand sannyasins were living there. And the trouble with the people surrounding the commune was jealousy, because they were really living like gods. I don't believe in poverty, I am absolutely against it, it can be destroyed very easily. It is being protected by vested interests: the politicians and the religious leaders.

Ten thousand people were living self-sufficiently, meditating, dancing, loving and rejoicing and that was creating in the local population a tremendous jealousy that "What is happening to these people, why it is not happening to us?"

That was the cause of their being against.

The same happened in America. I was thinking India is a poor country, my commune is rich because richness is a very simple thing: a little understanding and poverty disappears. But perhaps it is just an island and around is the ocean of poverty and naturally it creates jealousy that they are not being able to live a life of joy. It becomes anger, it becomes violence.

I thought perhaps America will not react in the same way, but strange to say, the human mind is the same. It does not make any difference between the Indian or the American. In America in four years we changed a desert into an oasis, we made a dream come true.

Perhaps that is the only time communism has existed in the world -- those four years. Because we stopped the circulation of money in the commune; money cannot be used inside the commune. So you may have millions of dollars and I may not have a single dollar but that does not make you rich, and that does not make me poor. Money cannot be used inside the commune. You can donate to the commune but you cannot purchase anything inside the commune. Whatever you need, commune will supply.

In four years' time there was no crime, no rape, no murder, no suicide, no violence and American politicians became afraid because news media started coming, that what we have done? That desert was lying there for fifty years. Nobody was buying it, what you will do with a desert? And it was not a small piece of land, it was eighty-four thousand acres. We purchased the land, the politicians of Oregon laughed, the neighbors laughed that we are fools, we don't

know anything... what we are going to do with this land, nothing can be produced in it.

But we managed to make lakes, collect rainwater, big dams collect rainwater, made houses for five thousand sannyasins; and we did everything by our own hand. We did not take any support from any American. Nobody from outside the commune was asked. We made our roads and we turned the valley in a beautiful oasis.

The people who had known it before and came to see it could not believe. And our people were meditating in the morning then listening to me then going to work, then eating together because we had only one kitchen for five thousand people. And when there were festivals we had one kitchen for twenty thousand people. And it was a joy to eat with twenty thousand people. And somebody is playing a guitar and somebody is dancing. And it was not an ordinary thing: that you are eating and people are dancing around you or somebody is playing. And people are so happy.

In the evening when the work was finished they had still enough energy to sing and to dance, they have their singing and dancing places.

It became a rumor that perhaps they are hypnotized, otherwise how people can be so happy?... continuously. You can be forgiven once in a while if you smile, but if you smile the whole day then you cannot be forgiven, something is wrong! To be healthy twenty-four hours is not acceptable.

Sadness is acceptable, long faces are acceptable. People annoyed with existence, complaining, grumpy -- they are acceptable.

But people dancing are not acceptable. Something has gone wrong with these people. For the simple reason because they are in minority and you are in majority. The miserable majority destroyed the blissful minority.

These experiences help me to make it a point that the local people, wherever I make a commune, should be involved in it. The commune should not be anymore a separate thing, it should be part of the local people. It will be difficult because those local people will bring all their conditionings, they have to be cleansed of their conditionings, but that seems to be the only way. Otherwise sooner or later the distance will be so much that they will be angry, that it is their land and you are so happy and we are not!

I would love local people to be involved. The problem is people who have nothing, even they are not ready to become part of a commune because the commune means a total change of your attitudes. For example, you have a family. Commune is not a family. Otherwise for five thousand people we will have twenty-five hundred kitchens, twenty-five hundred women wasting their life in kitchens. This is sheer wastage of human energy! Just one kitchen with fifteen people managing it was enough; there was no need....

With the local people these are the problems: they will cling to the family.

A commune is a loosening that you lose the grip of the family. The children were taken care of by the commune -- they have their own hostel, and it was a great

experience to see because I had made it clear that bigger children should take care of small children. There will be a supervisor but children should be responsible, they should not be just irresponsible, that they have to be taken care of, that's all. They have to take care of smaller children and they will be taken care of by bigger children.

And it worked out... I was not thinking that it will work out with children. They immensely enjoyed it, taking care of small children. Rather than playing with toys and marrying toys, they started diverting their energy and taking care of small children. And because they were taking care of small children, they became responsible, mature, protective, and the fights that are natural, disappeared. They were allowed to go to their parents. The parents were allowed to go there but the responsibility of the children was the commune.

(Tape side C; no overlap)

The responsibility of the children was not the parents. The parents are not going to decide that the child will become an engineer, it will be the psychological department of the commune which will decide what are the potentials of the child and what he should be taught. The child may have a potential of becoming a great dancer and you are sending him to become an engineer. He will remain unhappy his whole life because he could not become what he was naturally meant to become, and what he has become will simply create misery.

Any commune that I am going to start anywhere is now going to take local people in, whoever wants to come in just they have to be a little courageous to drop their clings, to drop their old habits and ideas. For example, in America two hundred street people joined the commune. People think America is rich but there are thirty million beggars and it is absolute bogus publicity. And these beggars are starving on streets, they don't have any home, they don't have clothes, they don't have food. Two hundred beggars came, we accepted them, we made our conditions clear to them because you have been brought up in crime -- they all have been to jails, they all have committed all kinds of things, they all have been taking drugs, alcohol... it was made clear to them that there will be no need for alcohol, there will be no need for drugs.

We have a better drug, just you have to give us a little time: just if you can control yourself for three weeks the meditation will work and you will not need any drug.

And they remained for four years and they were accustomed, confirmed criminals but they did not commit any crime; on the contrary, they were so happy because for the first time a commune, a community has accepted them as human beings. Otherwise they were simply thought to be dogs. Nobody cared about them that they are human beings. In fact, they used to commit crime just to go to jail because at least there is home, at least they provide you clothes, food, cigarettes, medicine, and no work. So why die starving on the street, just commit a small crime and go to the jail.

When I was in jail I asked people, "How many times you have been here?"

They said, "Who counts? Because each time we are released, within a week we are back. Because what we will do outside? We don't have a home, nobody to take care of, nobody who is waiting for us. And we are treated like inhuman beings. Here at least our necessities are given to us, a doctor checks us, medicines are given to us, television is available to see, cards are allowed -- you can play, cigarettes are free -- you can smoke as many as you want, clothes are there... what else one needs? And a beautiful community of four or five hundred inmates who are old friends, meeting in one jail, in another jail."

So, but I would like to start a commune this time with a new framework involving local people in it so that other local people can see a link and the commune does not become a separate island.

And I love this place and I would like to make it really a valley of gods but your local people are in absolute support with me. Your Panchayat(\*) heads have come to me to invite that I should remain here, the bar association has come that I should remain here, other associations have invited me to remain here. But their invitation does not mean much, if the central government does not want me to be here... then I cannot do anything because the whole thing depends on the central government and they are under American pressure.

I have in America... in America there are international, private security agencies. I have the best international security agency working for me to inform me about all the secrets that is going on in governments against me or for me. Now from America I have received the information that India is finished for you because Indian politicians are under too much pressure by the American politicians. And if you don't believe us you can try to check their confidential file.

And one of the friends who had the approach managed to check the file and they were right. The American government is trying to tell them that I should not be directly attacked because that becomes a difficult matter to arrange... they have seen, they attacked me directly and they have seen how they became a target of world news media and lost immense prestige. "Don't attack me directly," that is their suggestion, "but don't allow foreigners to be here..." so that I cannot work. Because I have trained my four thousand, five thousand people for every work -- I will need them if I want to create a commune here because they will work without any pay and they will work twelve to fourteen hours; it will be their work of love. And they are geniuses in their work: engineers, doctors, professors, psychologists. We had our own hospital, we had our own university, we had our own psychological therapy department. We had everything that we needed. We had our farmers who know how to use modern technology -- latest. We had our own scientists -- if anything we want to create, they were ready to create. For example, we needed tents for winter because for winter tents have never existed. They managed to make tents for winter.

The American government, rather than rewarding them, imposed a fine on us and not a small fine -- one and half crore rupees fine that we have made those tents without permission.

Now tents don't need any permission but they managed, manipulated the law and they said, that "They are not tents because they can be used in winter, they are permanent structures."

I asked the government, the attorney-general, to "Come before you declare your fine otherwise you will look a fool. Just come and see, they are tents, they are not permanent structures! Although our scientists have made them in such a way they can be heated, they can be airconditioned, they have a separate bathroom; but they are not permanent structures."

But without listening he imposed the fine. I told my people, "You just go to the court, no argument is needed, you simply take a tent... unfold the bag, put the tent inside the court -- because it takes only ten minutes to fix it. Tell the magistrate to come and have a look. And within ten minutes unfold it, put it back, bag, into the bag. And ask him, 'Can a permanent structure be made in ten minutes? And can be packaged back in ten minutes?'"

The magistrate simply laughed. He said, "There is no case, this is a tent."

And I told publicly to the attorney-general of Oregon, that "You should jump into the ocean and commit suicide. Imposing such a big fine without even seeing the thing, only a very stupid person can do that."

So now the American government pressure on Indian government is that 'I should not be attacked directly but I should not be allowed my trained people to live with me, so the whole work can be destroyed.'

So the question is: if your state government, particularly your chief minister as I understand him seems to be a man of courage and intelligence, if he has really guts, then he should not bother about the central government because it is not against the security of the country. It is not a question of central government at all. He should not wait for their green signal. That's what he has said, and the message has come to me, that "I am waiting for their green signal."

That will never come because they are waiting for a green signal from Washington. It is not going to come.

And I cannot wait too long. My people are looking around the world and we have found beautiful places, in fact two South American countries have invited me to make the commune in their countries. So I have sent my people to see what is the situation there and what will be there conditions because I will not work under any conditions.

And we are trying to locate... there are islands, independent islands. Most probably that seems to be the best thing, not to be bothered with politicians or anybody. But I love this place and I wanted really to make it a valley of gods. It is upon the local people to press your chief minister. I am his guest, he should come here, he is my host. And if South American governments can invite me with my whole commune, and they are ready to give land without any price and every support, then I can expect something better in my own country.

So it is a question of the local people. They should give the green flag for which he is waiting. A green flag procession for the chief minister. Because it is not a



security question, it is not a defence question, the central government has nothing to do with it. He has to decide it and if he cannot decide it then he should drop the idea that he has guts and he should remember that type of people don't stay long in politics. He should show his mettle. Why he should be afraid? And his people are with me. But the central government is working in its own way.

I was in jail. It was natural that the Indian governments should have asked the American government that without any arrest warrant they have arrested me. They arrested me at twelve points of loaded guns and I asked them, "Where is the arrest warrant?" They had none. I asked them, "You can simply verbally say to me, `what is my crime.'"`

They said, "We don't know."

I said, "If you don't know then let me contact my attorney."

They won't allow that either. And in the middle of the night, on an empty airport there was no other way. They won't allow even a phone call to the attorney which is a legal right of every person and particularly in such a situation when you are not providing any arrest warrant and you are putting me in chains, handcuffs, my legs in chains, my waist in chains, and you have nothing, no reason. And you talk of democracy and freedom and all nonsense.

For three days it was in the court, North Carolina. They could not prove a single point against me. They released the six people who were with me on the plane because they could not prove anything. The U.S. attorney-general himself said in his concluding remarks that "We have not been able to prove anything. Neither they have been able to prove anything."

I simply laughed at the point because innocence needs nothing to be proved. "You have arrested me, you have to prove on what guilt, on what crime you have arrested me. My attorneys have not to prove anything, they have simply to disprove you and they have disproved you. And the simple fact is that six people with me are released. But why you are not releasing me? And you are saying that you have not been able to prove anything."

Still they said that "We cannot release you to the magistrate." The reason of not releasing me on bail was, not that I have committed any crime which is unbailable -- I am a dangerous man.

I said, "This is strange, you have not proved. I have never been dangerous to anybody. I have not harmed anybody, I have not killed anybody. I am a vegetarian, what do you mean by dangerous? I am a dangerous man and I have tremendous amount of money available to me so even if you put me on a bail like ten million dollars I will not bother and I can leave the country, and I have thousands of devoted lovers and friends who can do anything for me."

"That's why we cannot allow."

I said to my attorneys, that "This proves the impotency of the greatest power of the world against a single man that they cannot prevent me from leaving the country."

But their reasoning was just on the surface, that's how things, politicians work. The magistrate was a woman and she was going to be promoted as a judge and they threatened her. My own jailer told me, that "She has been threatened that if you releases me on bail then she should forget about being a federal judge forever."

So that was the reason that I was not released and why they wanted me not to be released because from Carolina to Oregon there is only eight hours flight. It took me twelve days to reach Oregon. They moved me from one jail to another jail to give me as much harassment as they could. And when I was with them for two, three days they became friendly and they understood that something political seems to be behind it. And ultimately, in one jail, they forced me, the U.S. marshall himself who is the highest authority of law imposing, he asked me that "My name should be David Washington." And I had to sign under it.

And I will be called David Washington, I will not be called by my name. I asked him, "What kind of law imposition is this? On your coat is written the department of Justice. Just at least remove the coat for the moment. What justice is this? And what is the purpose of this? Do you think me dumb, cannot I see the point that you want me to be in this jail and nobody should know that I am in this jail so you can do anything you want. You can kill me and there will be no record because I never entered in the jail. The question of my being killed in the jail does not arise."

But I told him, "Remember, tomorrow morning all TV. stations, radios, newspapers, will have the news that I have changed my name to David Washington under compulsion by U.S. marshall. There is still time -- you can change your mind, otherwise tomorrow morning...."

He said, "How you will manage that?"

I said, "I have already managed it." Coming from the airport was a woman with me who was going to be released. I told her, that "You be there and just listen to the whole conversation and the whole press media is waiting outside. They will not allow me, they will take me from the back. But when you are released... so whatsoever you hear and whatsoever you think is useful you just tell to the press."

And the woman did good job. She was waiting far away in a corner, sitting for her release and tomorrow morning it was all over the world that they have forced me to sign under a false name. And immediately, early in the morning, they changed me from that jail because it became difficult. The whole media was around the jail. Thousands of cameras, newspaper people asking about David Washington. So they were afraid that either they have to produce David Washington, which they don't have.... And I have signed my own name, signature, in Hindi.

So he looked at it and he said, "What it is? It must be David Washington."

So the news media was asking that "We want to see the form of David Washington because Bhagwan's signature are world known. What signature are there?"

So before anything is inquired they removed me to another jail, immediately.

These politicians, bureaucracy, is not working for humanity. They are just power greedy people.

So if people of Himachal Pradesh want me to be here I am absolutely willing to be here. But alone I cannot do anything for Himachal. They will have to give me permission for at least five thousand people to transform the whole face of Himachal. And in five years time you will see Himachal becoming the topmost tourist attraction in the whole world.

So the question is not me, the question is of your state government and its guts. So tell them that "If you are man enough then I am ready to take the challenge, but then be supportive. If you cannot, then just tell that this is beyond us. So I should not waste my time here, I have other places which I should visit and finalize."

Anything else?

Q: BHAGWAN, YOU HAVE MORE CRITICS THAN ANYBODY ELSE IN THIS JOB (INAUDIBLE) MANKIND. WHY IS IT SO?

A: Because I have more truths to say to the world than anybody else has ever said before.

Socrates had critics but his truth was simple and one dimensional. My truth is multi-dimensional and it attacks all the conditionings with which everybody has become so much attached. Although they are the causes of your misery, they are like cancer which needs to be operated. And operation is going to be painful but it is going to save your life.

Buddha, Mahavir, Lao Tzu, Kabir, Nanak -- they all have said some truths, but those truths were not against your whole conditioning. They were simply talking about your spirituality.

If I was also talking only about spirituality there would have been no criticism -- all praise.

But that would not have helped anybody.

I am not talking only of the flowers, which are beautiful. I am also talking of the roots, which are ugly. And unless you understand the roots you cannot understand the flowers. I am talking about the whole man. Nobody has talked about the whole man. They never talked about your body, they never talked about your mind, they never talked about your psychology, biology... they simply talked about devotion to God, faith in the VEDAS -- which was not hurting anybody. In fact they were supporting your conditionings.

I cannot do that because in the VEDAS I see most of it is rubbish, not even literature. I cannot say that it is a word of God. I cannot say that Manu is an

enlightened man because it is Manu who has tortured this country for five thousand years and he is still torturing.

I would like Manu Smriti to be burned and utterly destroyed so no trace is left behind. That hurts.

Nobody has talked about your marriage. They all supported it. I am against it because I see what marriage has done to man. It has made him as miserable as possible. It is a artificial institution, it is not natural. It is good if you love a person to live with the person as long as you love. You may love the person your whole life. But it is possible, today you feel tremendous love, tomorrow it may not be the same. Then you are stuck -- what you are going to do tomorrow? You are going to pretend that you still love your wife? You are going still to make love to your wife whom you don't love -- this is ugly, inhuman.

These people have never talked to real human problems, they have never talked about how many children you should produce, they have never bothered about thousand and one things what kind of education should be given to you. Their whole idea was simply to remain a slave to a certain priesthood -- Hindu, Mohammedan, Jaina, Buddhist, and never to doubt anything. I emphasize it: that was their basic teaching, never to doubt anything.

And for thousands of years you have not doubted things which are really ugly.

For example, Krishna married sixteen thousand wives. And they were not virgin girls, they were somebody else' wives; they had their children, they had their husbands and he simply took those wives away because he was powerful.

This man destroyed sixteen thousand families and you never doubted. Mohammed had nine wives -- now this is ugly because men and women are of equal number. If a man has nine wives then what about the eight men who will remain without wives? They will become homosexuals, they will become perverted, they will go to the prostitutes. And Mohammed allowed Mohammedans to have four wives. Now this is absolutely absurd. There are not that proportion. Women are not four times more than men.

Just before freedom came to India, Nizam(\*) of Hyderabad has five hundred wives, in this century. And nobody doubts.

Naturally they were not criticized because you never doubted. My whole teaching is doubt everything unless you find something which is indubitable, which can be accepted as truth, which cannot be doubted even if you want to doubt there is no way to doubt it.

Naturally I am vulnerable to thousands of criticisms but those criticisms are impotent. Not a single head of any religion... I have challenged everybody, all the Shankaracharyas, the pope, the Imams, Ayatollah Khomeini, for a public exchange of views.

(Tape side D)

And I am not saying that it should be amongst my disciples, I am ready to come to Vatican, amongst the Christians. I want to raise questions because I trust that my questions are so clear that even Christians cannot deny it.

But nobody seems to have guts. They go on criticizing but nobody is ready to confront me. That shows the impotency of their criticism.

And I am available. If I have told to the pope publicly that "If you can convince me, I am ready to become a Catholic. But if I convince you then you have to become a sannyasin. With this condition I am ready to enter into any controversy."

But these people I know that they don't have anything of their own. All borrowed knowledge which can be criticized very easily. So it is true. Nobody has been criticized so much in the whole history of man as I am being criticized -- I take it as a compliment. That means nobody has said so many truths and so penetrating and so shattering to all human ignorance as I have done and I am going to do it my whole life to my last breath.

But there are people of intelligence, there are one million sannyasins around the world and at least five million people who love me and there may be more who are sympathizers but are not courageous enough to declare even that they are sympathizers. So it is not only that I have enemies, nature has a certain way of balancing things. If I have so many enemies I must be having so many friends, whether they are known or not known does not matter.

And if I can divide the whole world into two parts, my enemies and my friends, I will be tremendously happy. My work is done. Because even to change half of the humanity it has never happened.

Okay.

A JOURNALIST IN THE AUDIENCE WHO HAS AN APPOINTMENT TO INTERVIEW BHAGWAN IN THE MORNING AND EVENING OF THE NEXT DAY, 25TH, SAYS: SO YOU HAVE TWO FRIENDS HERE.

A: I know, I know... one of them is a sannyasin.

Q: WE ALL WOULD LIKE TO BECOME ONE SIR.

A: Tomorrow morning.

Q: TOMORROW MORNING.

## **The Last Testament, Vol 5**

### **Chapter #9**

**Chapter title: None**

**25 December 1985 am in Kulu/Manali, India**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH DILIP GANGULY, A.F.P. NEWS AGENCY, FRANCE

QUESTION: BHAGWAN, YESTERDAY EVENING YOU SPOKE ABOUT SETTING UP A COMMUNE EITHER IN A COUNTRY OR IN AN ISLAND. WHAT YOU WOULD PREFER, TO HAVE A COUNTRY OR AN ISLAND, AND WHAT IT WILL THE SET UP BE LIKE?

A: My way of working is not according to any principle, creed or dogma.

I live moment to moment.

And this is one of my basic standpoints: that life can be lived only spontaneously.

Life cannot be like a railway trains running on the same track, always consistent.

Life is bound to be like a mountainous river -- changing every moment according to the situation, in response to it.

When I had come, at that moment I had no idea even to create a commune, I simply wanted a small group of people to live with me, so that my work can be continued. And I have communes in every country around the world so my word, my teachings, their questions and my answers can continue to reach to them.

But being here for one month the situation has completely changed. I have never thought that the Indian government will be so much under American pressure.

They are not allowing even a small group of people to be with me. They want me to live here but they don't want me to continue my work. And to me my work is my life. Hence I have to change the idea of not having a commune.

The second thing... there are countries which are inviting me to have my commune and they are ready to support but they don't know me much, neither I know them much. Their reason to invite me is not that they support my way of thinking. Their reason to invite me is because they are anti-American. Now this is not enough for me to create a commune in those countries.

And my feeling in these thirty years continuously has been that wherever I am, whatever political ideology is followed there or whatever religion dominates there, I am going to be in conflict with the political ideology, with the religious ideology.

Hence my preference is an independent island.

There are islands available which have no political domination in any way, from any country. That will be the ideal place for me, to work without being obstructed on each single step. And from that island I can manage all my communes around the world, because the island will not be under any government, we can also prove a very fundamental thing: that we can live without a government.

Fundamentally I am an anarchist. Lesser the government the better. No government is the best situation. There have been great anarchist thinkers like Bakunin but they were all working through a wrong direction. They were simply thinking that removing the government will solve the problem, that is not true. So I don't agree on that point, that removing the government will solve the problem. It will increase the problems.

My way to reach to an anarchist state is changing the people, their patterns of thinking, their ways of life -- making them so happy, blissful, silent that crime becomes an impossibility in their being. Then there is no need for a government. You don't remove the government, the need for the government disappears.

It is like you are sick, you need a doctor. Bakunin and other anarchists are saying, "Remove the doctor and everything will be good." I cannot agree about that because what will happen to the patient? Even with the doctor, he is sick; without the doctor he will be in a far worse condition.

My approach is: make the sick person healthy so the need for the doctor disappears.

In ancient China for thousands of years there has been a rule which I support wholeheartedly, that the patient does not pay the doctor when the doctor cures him; the patient pays the doctor when the patient remains healthy and does not fall sick. If the patient falls sick, doctor loses money -- he will have to supply medicines, he will have to take care of the patient, and whatever he was getting from the patient will not be given to him. This is absolutely sane idea. Otherwise the whole world has lived in such a stupid situation that the doctor is taught to make the patient healthy but the doctor lives on the patient being sick. This is a contradiction. The profession is basically contradictory. If nobody is sick, all the doctors will die. They need sick people, they need epidemics so that they can cure people and they can earn money.

This is not only the situation about doctor/patient relationship, this is the situation about so many things in our life.

One of the great philosopher, Lao Tzu, was asked by the emperor of China to become his chief of the justice department. Lao Tzu tried to persuade him that, "It is better you leave me out."

But he insisted, that "You are the wisest man."

Finally Lao Tzu accepted and the first case appeared. A man has stolen a large sum of money from the richest man of the capital. Lao Tzu gave both the people

six years of jail: the thief and the rich man. The rich man said, "Are you mad? I have been robbed and now I am being punished! I have not done anything."

Lao Tzu said, "You have accumulated so much money that it is bound to be sooner or later robbed. You have created the situation, you are the source. This thief is just a by-product and I cannot punish the by-product when the source is present before me."

The rich man immediately approached the emperor and he said, "What kind of man you have appointed? Soon you will be in jail because whatever you have, you have in the same way I have. It is better to dismiss this man, his idea is dangerous, although he is logical. I can understand what he is saying."

Lao Tzu was dismissed.

But this is the situation in the whole world. On the one hand we create solutions and on the other hand those solutions depend, exist, subsist, on the problems.

So my idea of anarchism is totally different from Bakunin. I want to create a society which does not need a government. Bakunin says, "Destroy the government and you will have a good society." I don't agree.

But have a good society and there will be no need of a government. And this can be proved very easily because four years in America we had no government, there was no crime, nobody was punished, there was no fight, no rape, because we were trying to erase the problems from their very foundations.

On an island it will be more easily possible because on any land belonging to a country we have to follow their laws. Most of them are illogical. We have to go through the bureaucracy which takes years, and then too the governments change -- one government may invite me, the other government, tomorrow, may throw me out. It is better now to have an island where we don't have any government and we can create a model anarchist, superb quality communism, without any dictatorship, without destroying the rich, without creating a great concentration camp as Russia is; with full freedom.

I trust in the individual so much and his intelligence that it is possible that it can become an ideal society. And it can become a model for other communes all over the world.

Secondly, it will be easier for my sannyasins to visit because they won't need any visa, they won't need any passport.

I think that the world is crazy! We are living on a small planet where we have made so many political lines and divisions and you cannot cross those divisions and you need passports and you need visas and everywhere it seems we are not aware that the earth is one.

So on the island at least we can drop all bureaucracy, nobody is going to ask you "How long you are going to stay here? From what country you come? To what race you belong? Whether you have any passport or not?" Your being human is enough that you are welcome.

So rather than having the commune on mainland of any country, my preference is for an island.



Because even being in my own country I feel helpless. The people who have been taking care of me: my physician, my caretaker, my washer woman, my cleaners, my typists, they all have been thrown out of the country.

The president of the international sannyas movement had been given six month visa, just with one entry. She tried hard, she is a woman of immense creative intelligence. Perhaps she has made the best film that has ever been made, "Godfather." Her film has received more awards than any film ever. And these bureaucrats will not give her a second entry. She said, "It is useless, because I am the president of the movement and I will have to come and go to talk to Bhagwan about problems," but they are not willing to give her a second entry.

She is stuck in Nepal. She had sent a message that, "They are not giving me a second entry."

One man, for one month, the secretary of the sannyas movement has been waiting in Delhi to see the prime minister to make our situation clear to him, that "You need not be afraid, we are not going to do anything that can harm your country. Whatever we propose will be beneficial. It cannot be in any way harmful."

But for one month he has not been able to see the prime minister. He has been given at least twelve times appointments and at the exact moment the appointment is cancelled.

Now how to work in such conditions?

I have found a really beautiful island and soon we will be negotiating. Perhaps within two weeks it will be finalized and once it is finalized I will give you the first news. You can release it to the world.

Q: DOES SUCH AN ISLAND EXIST WHERE THERE WILL BE NO CONTROL OF A COUNTRY?

A: Yes. There are few islands.... They are independent islands belonging to persons, individual properties. Not many are left now. Only three are there all around the world. So I had to send a person in deep search to find out. There used to be many but they all have by and by been taken over by governments, but three are still there.

One is really beautiful. And the man is getting old and he wants to sell it. So it is his offer, we are not... we have been searching and he has been searching, because it is also difficult to find a buyer for an whole island. But we have found each other and negotiations are on the way. Within two weeks we will be settling something.

Q: THIS POINT HAS BEEN POSSIBLY IN THE MIND OF MANY PEOPLE, THAT WHY NOT GO TO AN ISLAND. EVEN WHEN YOU WENT TO OREGON, MANY PEOPLE THOUGHT THAT...

A: In Oregon, that was the idea. The only problem was that we were not aware that there are still three islands in the world which are owned by individuals. We inquired all the islands around America are in some way or other under the pressure of some government.

Particularly in the last two years the American government has been trying to put as much pressure on those islands which have been up to now independent, that now for me to go to those islands will be almost impossible because twice America has attacked those islands in these two years. So we don't want any island around America; we want some place where without any security, without any army, we cannot be attacked.

And this island is in such a situation where there is no possibility of any attack.

Q: COULD IT BE ONE ISLAND NEAR FIJI?

A: No. No, because Fiji islands are independent but they are too undeveloped and it will take real trouble to develop them to make houses, roads... water is a problem, electricity is a problem. So there are so many problems, before we can manage them it will take at least three/four years. But this island is fully developed and for three hundred fifty people already accommodation exists. And it has a five mile strip.

And on another side, another five mile strip which is under water -- just four/five feet under water.

So my idea is these five miles over water should be left because they are lush green. They should not be disturbed and the underwater line can be made like houseboats in Kashmir. So they can be attached with the land, which is only five feet underwater, so it can become really a beautiful place without destroying the greenery and the plants we can have the population. And in the middle of both you can have small boats moving.

And the island already has an airport. Morning and evening airplanes pass through the airport. A twelve passenger airport, airplane is possible to land there and that's enough for us. We had in Oregon five airplanes of our own, we had our own airport, we have our own pilots, so we can use the airport.

It has a beautiful hotel for eighty persons, eighty rooms for visitors and three hundred fifty persons can live immediately. So it is fully furnished. And as three hundred fifty people are there, we can start working on the underground, the underwater/ground, making houseboats where we can put thousands of people. It is a five mile long strip.

So we can turn it really a paradise.

So the moment it is settled I will give you the pictures, I will give you the whole news so you be the first one to release it to the world.

Q: IF I WRITE ALL THIS INFORMATION AND CAN'T NAME THE ISLAND, THEY WILL SACK ME. (INAUDIBLE) SO MUCH INFORMATION ABOUT IT. SO, HOW IS THE CLIMATE THERE?

A: It is tropical.

No, you just give the information. Let them wait, just two weeks and it will be finalized.

Q: WHAT WILL BE THE FUTURE SET UP OF A COMMUNE, LIKE THE FUTURE COMMUNE THAT YOU MAY SET UP YOU KNOW. WHAT WILL BE THE STRUCTURE LIKE? WILL BE THE SAME IN OREGON?

A: It will be the same because it was perfect.

Q: AND YOU WILL BE INCLUDING THE LOCAL POPULATION ALSO?

A: In the island there is no local population.

Q: ABOUT THE FINANCIAL STATUS OF THE MOVEMENT, EVERYONE KNOWS THAT ITS VERY RICH. BUT ALSO THERE WERE DOUBTS WERE EXPRESSED AFTER WHAT HAPPENED IN OREGON. IS IT POSSIBLE FOR YOU TO TELL US ABOUT THE FINANCIAL STRUCTURE?

A: It is difficult to tell because when we went to America we had only fifty thousand rupees in the bank. If anybody had asked about the financial status, fifty thousand rupees is nothing in America. It is just five thousand dollars. You cannot purchase a small house!

So it is difficult for me to tell for the simple reason because my financial status is not in the banks but in the hands of the people who love me. And as we settled for the land we had no money. The land was purchased in six million dollars and we had fifty thousand, five thousand dollars.

Six million dollars we settled, trusting that our people will manage. Even the man who was selling he was surprised, he said, "But how you are going to manage?"

I said, "You don't be worried about that." And we managed to put in Oregon two hundred million dollars. And we were never short of money because all around the world people were sending whatever they could manage and there has been no change. Those two hundred million dollars lost does not make any difference. In fact it has increased the number of my friends, sympathizers, and there will be no difficulty.

I cannot give you the figures but I can guarantee you that there will be no financial difficulty at all.

The people who are interested in me are intelligent, educated, cultured, affluent people. And having one million sannyasins around the world and at least three million almost sannyasins, there is no problem about money.

Money has never been a problem in my life -- I don't have a single rupee. I am for thirty years bankrupt -- I don't have anything.

Q: BUT SIR, YOUR MORALE BANK IS VERY HIGH.

A: Yes, that is certainly very high. And we will manage, there is no problem.

Q: BHAGWAN, THAT BEAUTIFUL ISLAND, MONEYWISE WILL IT BE HIGHER THAN OREGON? SIX MILLION DOLLARS?

(Tape side B)

A: No it will not be. Because it is difficult for the person to find a buyer and he is getting old and he wants cash. It is now a burden on him, the maintenance of the island, keeping servants there for these three hundred fifty cottages, a hotel, a resort beach... so it is becoming difficult for him. He wants to get rid of it so it won't be higher than Oregon, it will be far lower.

It is his offer less than half and still he is ready to negotiate that means it can be cut still more. He is simply overburdened, it is unnecessary expense for him. And he is not in a position any more to enjoy the island that he had created in these twenty years, that's how it happens in many people's life. You try to create something you would like to enjoy but by the time you create it you are not able to enjoy it. You earn money and you think one day you will relax and you will not do anything, but by the time the money is there you are unable to relax, you have become so tense earning the money that now that has become your second habit.

It is a known fact that people after retirement die ten years earlier than they would have died if they had continued to work. Because while they were working there was a hope of retirement, a hope of having a small villa somewhere in a beautiful place, resting and doing nothing. But when they get retired, for the first time they find that there is no future for them. And also they find that all their dignity was concerned with their work.

If they were great doctors or surgeons their dignity was in being a great surgeon. Now nobody cares who you are because now they are no more doing anything. They simply become a boredom unto themselves, twenty-four hours, doing nothing and their whole life they were continuously doing something. And because of their action they were getting respect, love, money, honor... now all that has disappeared. Soon they start feeling useless, worthless.

The psychological understanding is that because of this feeling of being worthless, shrinks their life at least to ten years.

So this man has developed that island for twenty years and he has made a beautiful place. But now he is old and he cannot enjoy there, he has to be mostly in a hospital, he wants to get rid of it.

So there is no problem. It will be settled. Even at his offer we can accept it. But he is ready to negotiate.

And it is in a place where all around are my communes. So my sannyasins can come easily, cheaply, without any trouble and harassment of bureaucracy -- visit me, meet me, live there.

So I have dropped the idea of being part of any country. Why unnecessarily get... I was going to purchase this place. The price went immediately double. Before I had come the price was half crore. As I came in here it became immediately one crore. For seven acres and now even one crore is not enough.

And it was going to be a deal that we will purchase this property only if the person manages at least fifty visas long-term so people can work here.

Now he says he cannot manage that. And stupidity has no limits. You cannot think that now he is thinking that he can get six million for this place, six million dollars... that means six crore. More than six crore.

He will not get even fifty lakhs. Just once I leave this place, who is going to give fifty lakhs -- what it has? Seven acres land and ordinary houses not something palatial. But now his mind is just getting greedy and greedier. So I told my man that "Let him go mad because, and just tell him that that's good idea, we will think about it."

Q: WE THOUGHT HE WAS IN A GOOD BOOK OF THE PRIME MINISTER.

A: With politicians it is very difficult who is in a good book and who is in a bad book. And when you change your name from one book to another it is very difficult. In fact, this whole complex was created by youth congress funds. Nobody's money is put in it. It is blackmail to the country.

But because Karminath(\*) was working close with Sanjiv Gandhi; after his death he became almost the owner of it. He has not put a single rupee in it and now he is dreaming of six crore rupees.

I have told my people that, "Make him become more insane. Tell him that you can get ten crore, why you are selling six crore." And we are not going to purchase it anyway so there is no harm. But once we are gone he will be in a great loss.

That's how people's mind work. I used to stay in a very rich man in Calcutta, Sohanlal Dugar. He was a all India fame, rich man and he was always sad. His wife told me that, "He listens to you, he reads to you, you stay with us but he is always sad. And sad for strange reasons that I cannot understand."

Sohanlal said that, "You will never understand. I have lost five crore rupees and you want me to laugh?"

I said, "If that is the situation, then let him be sad."

But the wife said, "You don't understand the full situation. In a deal in which he has not invested a single rupee, he was hoping to get ten crores and he has got only five crores. So he is sulking for those five crores that he has lost."

I said, "This is idiotic," but this is how human mind functions.

Just in his imagination he has ten crores, now he has got only five crores, five crores are missing.

But it is really amazing to watch people's mind how they work and how they make themselves miserable and they go on weaving their misery deeper and deeper and more complex and more complex, to a point from where they cannot get out. And it is all their imagination.

If they can put it on a table, anybody can say that "You are just being stupid. Those five crores were never yours, even these five crores are not yours. You should be enjoying that you have got five crores out of a deal in which you have not put a single rupee. This is a moment to rejoice and give a big party and you are becoming sad."

But this is how people are.

Q: BHAGWAN, ARE YOU GOING TO KEEP YOUR INDIAN PASSPORT?

A: Yes. I will keep my Indian passport because no other country is going to give me a passport. But on the island I will not need it. But I will keep it in case.

Q: AS AN INDIAN, I PERSONALLY FEEL THAT THERE'S A TREMENDOUS AMOUNT OF RESPECT, LOVE FOR YOU BUT AT THE SAME TIME THERE HAS BEEN SOME ELEMENT OF MISUNDERSTANDING. IF IN INDIA IF YOU CAN ASK YOUR ORGANIZATION TO DO A SORT OF PUBLICITY (INAUDIBLE) TO EXACTLY KNOW WHAT'S HAPPENING.

A: Yes. It has to be done, something has to be done on....

Q: I WISH I WOULD HAVE WRITTEN FOR INDIAN PAPERS, YOU KNOW....

A: It is, it is important but I have been talking to Indian journalists. They are good people, intelligent people but for two thousand years India has been a slave country. It has lost its courage.

So here this understand me perfectly well, they feel love for me but when their article comes it does not show that, it is from the same man and it seems that their job is more important. So whatsoever their owner wants them to write they will write. Or whatsoever the public wants to listen they will write. They will distort, they will misquote, they will take things out of context.

In that way Western journalism has come of age. A... if you are against there is no problem, you write against. But sincerely you are against and sincerely you write against. And if you are for, then sincerely you write for. But this kind of

thing that happens in India is very strange. They show one face to me and they show another face in their article.

THAT'S CORRECT, SIR. BUT INDIA TODAY ARTICLE YOU KNOW... IT WAS BALANCED, BUT SOME WAY CERTAINLY IT WAS AGAINST (INAUDIBLE)

A: Yes. Somehow they will make something sarcastic, something they will leave, something they will add. And it makes immense difference, just a sentence left and the whole meaning changes.

But their whole effort is somehow to be in the market a sensation. The whole Indian journalism is living on sensationalism. It has not yet become a category of literature. And government controls the radio, government controls the television and the Indian journalists are absolutely silent about it. This is absolutely wrong.

In a democratic country at least all news media should be free from government control because news media is a big force for the individual, individual's freedom, and for the protection of the freedom against the government and against the bureaucracy.

And that I felt in America, while I was in jail, every jailer told me, that "We cannot even touch your body because the whole news media is focused on you. If anything happens to you we are condemned."

And the news media made it such that the whole America was concerned. Telephones were coming the whole day. Every jailer was complaining to me that, "You are the most troublesome prisoner who has come to the jail. So many phones and people are shouting at us! Our own people -- Americans, that 'you are damaging the whole image of America.' They are crying on the phone.

And thousands of flowers. And every jailer was asking me, "What we have to do with these flowers. We don't have a place to keep them."

I said, "There is no need to keep them. Just send them to all schools, colleges, university, from me. A present."

So when they took me from one jail to another jail, students of all categories were lined up by the sides throwing flowers and giving me the sign of victory.

The news media in America created such a situation that the government felt very awkward and embarrassed and they were not thinking that just catching a single man is going to become such a trouble. From all over the world there were news reaching and telegrams reaching and protests and that all was possible because news media has an independence of its own.

In India the government owns the latest media, television, because in India television is more important because the population is uneducated. Eighty percent people cannot read. But hundred percent people can see. Now this is absolutely ugly that government should keep hold on television. Hundred percent people can hear -- radio is in government's hands.

The newspapers are in public hands, but a very small percentage can read. And all these newspapers belong to only few rich houses. They go according to the owner -- whatever his policy, that is their policy.

Indian journalist has not yet come to have his own idea, to have his own eyes, to see things without any prejudices. But the reason is that they have become accustomed of slavery. So anybody can....

I was a professor in the university. The first day I entered the university I saw the girls sitting on one side and the boys sitting on one side and I said, "This is not right. This looks bad. Almost obscene. Why you are not sitting mixed?"

They all were shocked because they were prevented.

I said, "Just get mixed otherwise get out, I am not going to teach. It is better to sit by the side of the girl you feel for rather than sit in a faraway corner and throw pieces of paper, and disturb my speech and disturb my.... I cannot tolerate that."

Yes. It is bound to because they cannot listen me... there the girl, because the girl is waiting for the chit. The boy is waiting for the chit. And this whole thing is going on and the professor is talking about great things... nobody is interested. I mixed them and I told them, that "Nobody needs to ask me. If he wants to leave the class with his girlfriend, he can go. Whenever he wants to come back, he can come back. Just don't disturb others. Silently...."

The news reached to the vice chancellor. He called me immediately and he asked, "What are you doing?"

I asked him, "You must have been young and you must have been a student. Have you thrown a piece of paper at a girl?"

He said, "You are incurable! I have called you to ask questions to you and you are making me answer."

He said, "To be true perhaps you are right... you can go. Do whatever you want but don't create too much havoc because...."

And once I started it then students in other classes stood up and asked the professors, that "This is happening, then why we should not be allowed to sit with our girlfriends?"

It is only a question of starting something and then everybody wants independence, freedom and everybody wants to be sincere.

Just few journalists are needed.

What happened with ILLUSTRATED WEEKLY of India, Pritish Nandy had come to take my interview in Oregon. He published the interview and he looked very nice and very friendly and very loving but the interview did not show any of those qualities. And then he went to Sheela who was in prison in Germany and managed to take her interview.

The owners of TIMES of India and connected papers are interested in me. When they saw, before publication of Sheela's interview that it is full of lies and full of absurd allegations, they told Pritish Nandy that, "Before you publish it, it will be good that you take another interview of Bhagwan in connection with this interview and publish them together and let people judge."



He wrote a letter to me that "Bhagwan, it will not be good. You should not answer such rubbish, it is below you." That he writes to me, that it is below you, you should not answer such rubbish. Even to answer it is to give importance. But the owners informed me that the reality is that he does not want your answer to be published and we suspect that he has been bribed by American government. And this is from the owner of the TIMES of India, that he has been already bribed by American government.

So these people and ILLUSTRATED WEEKLY or TIMES of India, these are big papers in India and if you can buy the editor of ILLUSTRATED WEEKLY, who gets almost the biggest pay that any journalist may be getting in India, then it is very difficult.

But something has to be done. And there are people but they are immediately thrown out. If they start saying things which go against their owners, their political parties -- either they are affiliated to political parties or they are affiliated to some capitalist group.

In India there is not a single paper which can be said to be independent. And it needs a newspaper which is absolutely independent of any influence, either of government or of capitalist or of political parties. And it is just a question of beginning. If one begins, soon there will be others who will come out.

But it is such a slave mentality that just to save some money, or just to save a job you can sell your soul.

Q: BUT THEN THE OTHER SIDE OF THE PICTURE ALSO. BUT THERE ARE PEOPLE WHO ARE CERTAINLY VERY SINCERE, VERY WILLING TO WORK, WHAT DO YOU THINK? BECAUSE MY FRIEND, SINGH VEDA(\*) HE STARTED THIS MAGAZINE... AND PUT ON WHOLE LIFE AND THERE TODAY BANKRUPT....

A: That is true, that is possible, that is possible, and for that not to happen some more journalists should come to help. Rather than just to sympathize.

Q: IT IS THE PROPRIETORS WHO TELL LIES, IT IS NOT THE JOURNALISTS, THOUGH IT IS HIS DUTY TO CHECK BUT HE IS AFRAID TO CHECK LEST HE LOSES HIS JOB. THEN THE GOVERNMENT HAS A HAND IN OVER ALL THE NEWSPAPERS. NEWS PRINT QUOTA.

A: I know. These problems are there. Still some way has to be found and these problems will always remain there, in every field.

From my own experience, because in the university they were teaching Kant, Hegel, Hume, Berkeley, Bradley, Bosanquet. All who are out of date. I simply refused to teach. I started teaching Jean Paul Sartre, Jaspers, Martin Heidegger, Martin Buber, Bertrand Russell, and I told to the vice chancellor, "At the most you can throw me out of the university. But you will be playing with fire because

now I have students and not only my students, because philosophy does not have many students in India." I had only ten students but when I started teaching them modern... which are not in the syllabus, and the vice chancellor was in a difficulty that the examination is going to be according to the syllabus and 'you are teaching people who are not in the syllabus.'

I said, "I am teaching people who are contemporaries. You have to bring your syllabus to be contemporary. Otherwise there is going to be trouble. And you should come to my class one day."

There used to be ten students, now there are two hundred. Students from other courses dropped their period and come to my class. And I told them, that "If the syllabus is not changed these two hundred students will burn this building. Something has to be done."

And I told him, that "You either prove me wrong before those two hundred students or you change the syllabus, before it becomes a great trouble. Otherwise this university's building is going to be burnt, with all your libraries and with all your syllabuses and everything.

Something has to be done. And when I did this, other professors were in a very dilemma because their students are going to attend philosophy classes, they are supposed to be in the economic class or political class. I told them, that "You should also bring your political science up to date. You should bring your economics up to date. And these people will be coming to you. Something has to be done, and somebody has to sacrifice himself."

Q: MY REQUEST TO YOU IS TO CHANGE THE TIMES OF INDIA. THEY ARE BECOMING THE BIGGEST LIARS.

They are. I will do. Because....

Q: I'LL BE GRATEFUL. I WAS SINGLE MAN IN THE WHOLE TIMES OF INDIA WHO DISAGREED WITH THEM AND RESIGNED (INAUDIBLE). AND I DON'T REGRET.

A: No, there is never need to regret. I will talk to them. Because they come to me. Ashok comes to me and Indu(\*) comes to me, and Indu(\*) has the whole power in her hands.

Q: SHE IS THE ONE WHO REALLY NEEDS TO BE AMENDED.

I will see. And I was happy that you have been here.

## **The Last Testament, Vol 5**

### **Chapter #10**

**Chapter title: None**

**25 December 1985 pm in Kulu/Manali, India**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW BY INDIAN EXPRESS NEWSPAPER

Q: SIR, YOUR TEN PERSONAL AIDES WILL NOT BE ALLOWED TO STAY ON WITH YOU. NOW, HOW DO YOU REACT TO THIS AND HOW DOES IT AFFECT YOU PERSONALLY? WHY DO YOU THINK THIS WAS DONE?

A: I was expecting that it would be done. I have been born in this beautiful country but I have never been in tune with the vested interests, the people who hold power. My whole life I have criticized them and they have not been able to answer a single criticism.

I knew it perfectly when I came that I think India is my home but the people who are in power they don't agree about it. They would not like me to be in India. They cannot say directly that I should leave India because they have no right to say but they can create situations in which I am compelled to leave. And that's what they are doing.

The people who have taken care of me for almost fifteen years they forced them to leave the country. It seems that their whole effort is that I should not be in contact with my sannyasins around the world. That my work should be destroyed, that is better than shooting me.

Crucifying Jesus has not helped. Poisoning Socrates has not helped. In these twenty-five centuries people have learned perfectly that it is better to find indirect means to sabotage the work.

Now the people who were living with me were taking my care, were my connections with other communes around the world -- they were writing letters to them, answering to them. They were typing my lectures, my speeches, editing, publishing, tapes, videos -- they were doing all kind of work and for fifteen years they have become perfectly professionals.

Now to take them away from me, and in a very ugly and inhuman way, simply shows that they want me to be isolated here. Not to allow any sannyasins to come. They are refusing visas to sannyasins. Sannyasins who are coming not in red clothes, even they have been refused because they were interviewed and if they were found somehow that they know me, that they are interested in me or that they will be going to meet me and see me then they have been refused.

There are two things together. One is Indian government itself is afraid, because I am a potential critic and I will not tolerate any bullshit -- whether it comes from the prime minister of India or anybody else. I am not an active politician, but I am concerned with every human interest and everything that affects humanity. And politics is a major thing. And I cannot simply ignore it.

They are also afraid that I have an international image and whatever I say is going to have a worldwide publicity.

There is their fear. Just a small thing I had told, it went around the world and I have heard Rajiv Gandhi was very much hurt. One Indian journalist was visiting me in America and he asked, "Do you have any message to our new prime minister, Rajiv Gandhi?"

I said, "Certainly. Tell Rajiv that you are selling wheat to other countries while your own people are starving, and you are selling wheat so that you can create a nuclear power station. This is ugly, you don't need a nuclear plant. And if this continues that you go on selling people's food for nuclear weapons and India becomes poorer and poorer then you will be responsible for its poverty and all the deaths that will happen out of starvation. And what do you need nuclear weapons for? Even if you put your whole economy at the service of creating nuclear weapons, it will take three hundred years for you to become as great a nuclear power as Soviet Union or America. In three hundred years your country will die. For whom those nuclear weapons you are going to use?

"Secondly, remember in three hundred years America and Soviet Union will not be standing still waiting for you to pick up speed. In three hundred years they will be three thousand years ahead of you. There is no possibility for you to become a big nuclear power. So drop that stupid idea. Better go to the reality that the population does not increase, that is decreases. For the first time we are coming close. By the end of this century, to be the first nation with the biggest population.

"Up to now, China has the privilege. Now we will be having the privilege. By the end of this century we will be one billion people. So rather than wasting your energy into anything else, teach people for birth control, teach people for pills, teach people for abortion. And prevent all those religious leaders: pope, shankaracharya, Acharya Tulsi, Mother Teresa and their whole clan that if they go on insisting and teaching people against birth control they are committing a crime and they should be behind the bars.

"These people also are doing another crime, that they are teaching people to live a celibate life -- which is unnatural.

"Nobody can live a celibate life unless he is impotent. And the most amazing thing is that not a single impotent person in the whole history of man has been creative in any dimension -- science, art, literature... not a single impotent person has been creative. It seems sexual energy is the only energy behind all creativity. Whether you reproduce children or you paint or you sculpt or you compose music, it does not matter... it is the same creative energy within you that is used.

So the people who are teaching celibacy are making country uncreative, unproductive. Not only that, as a side effect, by making thousands of people celibate now there are thousands of sannyasins, Hindu, Jaina, Buddhist, Christians, who have taken the vow of celibacy.

"They are creating all kinds of sexual perversions. Homosexuality was born in monasteries. It is a religious disease. And out of homosexuality now, the ultimate result is a very fatal disease AIDS which is spreading far and wide like wildfire. And it has no cure. And you can get that disease even by kissing a person, or even by wiping a tear of a person because the tears carry the virus, the saliva carries the virus. You may not have any sexual contact with the person but anything and you are unconsciously a victim and you have not more than two years to live. Celibacy should be made a crime.

"Do something for the country, you are young and you can understand me what I am saying which your grandfather may not have understood."

But he was hurt. When I came here I was informed that he did not like the comment you had made. I said, "I have already known the fact because when I was arrested without any warrant, without showing me any cause why they are arresting me and they kept me harassing for twelve days in different prisons, without proving me guilty, they did not allow bail and Rajiv and his government remained silent. At that very moment I knew that it is my message that Rajiv would be feeling happy that whatever is happening is perfectly right. The day I was released by the court, because they had no case against me, I received the phone of the Indian ambassador in Washington that, "Can we help you? Indian government is very much concerned."

I said to him, "Don't be stupid. Twelve days I have been in prison, the whole world was concerned, all the news media was full of it, the Indian government has not taken a single step, it has not even asked the American government why I have been arrested, and what you have been doing for twelve days? And now when I am released you are asking 'What help you can provide.' In fact I should ask you what help I can provide to you."

So first thing is they are afraid of my presence and my presence becomes more and more powerful... if I have a commune here, if I have all my trained people here then we can not only criticize the government, we can provoke the whole nation against it. And we can make it clear that what you cannot do, we can do.

In four years in the commune in America not a single child was born. And there was no enforcement. Simple teaching to them that this is the situation of the world: if you have any sensitiveness and any humanity this is not the time to give birth to children. And that was enough, for four years twenty-five hundred couples were living there, not a single child was born.

We can show the country where you are being foolish and where the government is afraid even to say it to you because it depends on you. It depends on your votes. We don't depend on your votes.

In five thousand people's commune we had only one kitchen and it was a joy to see five thousand people eating together. Somebody dancing, somebody playing guitar and it was laughter and it was rejoicing and they were eating the best food possible because we had chosen the best cooks out of five thousand people. Every woman is not a good cook, and one should not expect. It is a science in itself, an art, a knack. And when fifteen people can take care of five thousand people it is sheer stupidity, uneconomic to make twenty-five hundred kitchens, block twenty-five hundred women into the kitchens, waste their energy, cripple their life. We can show the ways how we changed the desert into an oasis. For fifty years that land in Oregon was lying dead. Nobody was ready to purchase it, because what you will do with a desert? We purchased a desert and within four years we made an oasis out of it. It simply needs intelligence and labor and we never asked anybody from outside.

All that we did, we did with the commune members. So the Indian government is afraid on the one hand that if I have a commune here the whole country is going to become aware that if five or ten thousand people can manage to live so happily, so blissfully, so creatively, then why it cannot happen to the whole country.

The second thing is a constant pressure of American government on Indian government. We go on talking about the policy of neutrality that we are not part of any camp, Russian or American. The whole policy has been a tremendous loss to the country for forty years. It was thought that if you remain neutral then both the camps will be friendly to you, but what turned out to be the result was just the opposite.

Both the camps remained suspicious of you. Nobody has relied on you. You are the most unreliable nation in the world. Still you have to depend on these powers for everything.

If you want to make nuclear weapons you have to ask America and beg for know-how, for technicians, and for the essential ingredients that are needed that are not available in this country. They will not be able to say to America if America dictates something to them.

I am in perfect knowledge that Indian home ministry has received from American senate a letter dictating that they can allow me to live here but no foreigners should be allowed to live around me, and no commune should be allowed to be made.

You think you are independent. You think that you are free but in this world where you have to beg and you already have loaned so much money from the world and every day you need more and more loans, you cannot deny America a small favor which costs you nothing. Even America says, "Kill this man," and we give you one kilo of essential ingredients for the, for your nuclear weapons, I don't think they will hesitate. That one kilo will be far more important than a human being and particularly me, who has always been a critic and who has always touched their painful nerve. And they have not been able to answer me.

So I was expecting all this to happen so I am not surprised. But I had come to the country to see perhaps a new generation of politicians will behave differently but I was wrong. Serpents are serpents, old generation or new generation makes no difference.

Now you can ask your second question.

Q: IN THE LIGHT OF THIS, WHAT ARE YOUR PLANS FOR THE FUTURE? DO YOU STILL PLAN TO STAY ON, OR DO YOU PLAN TO LEAVE? AND PERSONALLY YOU HAVE BEEN AFFECTED BECAUSE THESE WERE PEOPLE WHO HAD BEEN VERY CLOSE TO YOU FOR VERY LONG SO A LOT HAS CHANGED. SO WHAT ARE YOUR PLANS NOW? HOW HAS THIS INFLUENCED THE DECISIONS YOU WILL TAKE IN THE DAYS TO COME?

A: No, nothing changes me. As far as I am concerned personally nothing changes me. They are being just stupid thinking that they have changed ten persons who had come with me but another ten persons have arrived and they don't know that I have thousands of Indian sannyasins also. If they prevent every foreigner to reach here they cannot prevent Indians.

I have prepared Indians also to take care. So I am not personally affected in any way.

Secondly, without even waiting them to become nasty with my people -- and they have been behaving nastily. Here were few sannyasins and the police comes and tells them, "To leave the country immediately."

And they say, that "We have a visa still for two days more. You cannot tell us to leave the country immediately. What about our visa? We are entitled to be here for two days more."

But no, the police officer says, "You have to leave immediately." And he writes on their passports, 'Leave India now.'

And they have the visa. Even if you want them to leave, first at least cancel their visa and then destroy their passports and there is no need to be so inhuman that they have to leave now. This very moment.

Even before they had started all this I knew it was going to be.

This property before I came was available for fifty lakhs. For me it was available for fifty lakhs.

The moment I came to India the price went double, immediately, it became one crore. And the man who owns the property is in a very powerful situation in the Indian government. He does not hold a position but he is almost your second prime minister.

I agreed for one crore. I told to my people that, "It doesn't matter, that is Indian mind is so greedy and so materialistic. In spite of all their nonsense talk of being spiritual."

Now the price has gone six crore. For seven acres of land. Have you ever heard one crore per acre in this part, which is one of the poorest part of the country? And the price will go on increasing. It may become ten crore. And I am playing with the game because I love to enjoy idiots so I am sending messages that "Don't sell it for six crore because they will give ten crore for it."

From the very beginning I had sent people around the world to look for other places. I was not absolutely dependent on India. My whole life's experience is that you cannot be dependent on Indian politicians. They are the worst creed in the whole world.

There are politicians and politicians... they are all third rate. But nobody can beat the Indian politicians.

I have received from two countries, invitations on their own accord that they would like my commune to be in their country. Somebody seems to be somewhere very sensible. With the invitation their idea is that your commune will help the country economically, tourism will increase.

In one years fifty thousand people visited from outside the world to the commune in America. It was simply foolish of them to destroy the commune. Now they have their desert, not a single tourist is going to come to that desert.

If they love desert perhaps they will have their whole America a desert by the end of this century. But these two countries have been very sensible, unbelievable, because I had no contact with those two countries. They are ready to absorb my sannyasins, my commune. They are ready to give me free land and every support that they can. So I am, I have sent my people to look at the places what is possible there but a government is a government... today one government is there, after two years another government is there, and most probably if this government supports me, the next government is going to be against me. A natural attitude of the politicians.

So I am not thinking to go to these countries but their invitation to a foreigner to bring five thousand foreigners in their country seems to be sensible.

We have been looking for other lands. My interest is in an independent island and we have found three islands around the globe which are absolutely independent, under no government, personal properties. And my feeling is that within two weeks I will settle for one of those islands.

Just my people have to look into those islands, all the possibilities of growth, communication, development, so that I am finished with governments and I am in a position to criticize anybody without thinking twice. I really never think twice. In fact, I never think even once, I simply say. Whatever comes to me I say it.

So most probably we will be moving to an island and I invite you to come to the island. Pictures have come to me of the island. It is immensely beautiful. It has already facility for three hundred fifty people to live, a hotel for eighty people, a small sea beach, five miles long, thick forest on one side and on another side five mile land, four/five feet under water. So my idea is... with that idea I am sending



people that those five miles with lush green forest we should not touch, they should remain as they have remained since eternity so people can enjoy their very primitiveness.

(Tape side B begins)

We should make those five miles underground, underwater, and make boats like Kashmir, houseboats for five miles in a row attached with the underwater ground and on the other side five miles of beautiful lush greenery. And between both a beautiful patch of water.

And for the present moment there is enough accommodation for three hundred fifty people for the skeleton crew to start working. Eighty persons for visitors. We can make a paradise. Why we should bother with governments and....

It has an airport -- every morning and evening one plane comes. A twelve seater plane can come. We can have our own planes. We had our own planes in Oregon, we had our own airport. In fact, because we had everything of our own became a problem to the American government and they started thinking that as if we are making a state within a state. That was sheer nonsense. We are simply being self dependent, not creating a state within a state. We had our airplanes, we had our buses, we had five hundred cars, we had our roads, we had our food, we were growing our fruits, our vegetables, we had our green houses, we had made lakes of our own and the land was so big, it is almost a small country -- one hundred twenty-six square miles.

We had a forest which we were going to develop and make it bigger. Already the timber people were coming and asking for the forest and they were ready to give one million dollars just for the wood. But we refused because those trees you grow in hundreds of years, and we were going to grow as many trees as possible. This year, before they started destroying us we had planned thousands of trees and we had planned to plant thirty thousand more.

Their fear was that we are becoming a state within a state because we are not taking their support, we are not asking for anything because we had our own computer experts, we had our own electronic engineers, we had our own scientists, we had our own doctors, surgeons, professors, psychologists... we had every type of professional within the commune, why we should bother to go out? And these people certainly looked after the commune with more love, because money was no more the question. In the commune we has dissolved the money completely and this point you have to remember.

Just by stopping that you cannot use money in the commune we destroyed the division between the poor and the rich, there was no need for a dictatorship of the proletariat. In seventy years in Russia they have not been able to bring a classless society. We brought it in four years and without harassing anybody, without taking anybody's money -- just stopping that in the commune money is a dirty word and we will not be using money. If you need anything you can get from the commune. You may have millions of dollars, I may not have a single

dollar but in the commune you are not rich and I am not poor because you cannot use your million dollars -- what use are they?

These five thousand people without any idea simply lived for the first time in the history in a classless society. And there was no struggle... in Russia they had to kill one million people after revolution. And still they are afraid if they withdraw their concentration camp methods, Russia will immediately become a capitalist country. Because they have not destroyed the basic root.

My whole approach is that equality is an unnatural idea. You cannot make everybody Albert Einstein. You cannot make everybody Rabindranath Tagore. The whole idea of equality is basically unpsychological. Then what we can do?

We can do something else: equal opportunity for all. It will look a contradiction but this is how I put it. Equal opportunity for all to be unequal and unique.

To me, the idea of equality is dangerous, very dangerous. It means you will have to cut people to the same size, you will have to cut their talents, their intelligence to the same size. And that means you will have to listen to the lowest denominator. The idiot will become your ideal. You cannot make the idiot Albert Einstein, but you can change Albert Einstein into an idiot -- that possibility exists. So the lowest denominator is going to dominate all Communist societies and my idea is that the highest, which is always unique... So instead of the idea of equality, I preach the idea of unique individuality. Yes, everybody should get equal opportunity.

Somebody wants to become a scientist and somebody wants to become a carpenter, both should get the equal opportunity. And both should get the equal respect and both should get the same dignity in the society. But that does not mean that the doctor has to become a carpenter and the carpenter has to become a surgeon. That will destroy.

And that's what has happened in Russia. Before nineteen-seventeen, before the revolution, Russia created the greatest intellectuals in the world. Leo Tolstoy, Feodor Dostoevsky, Chekov, Turgenev, Gorky. All unparalleled. If you have to chose ten best novels you will have to choose at least five Russian but they will be pre-revolution. After the revolution not a single Leo Tolstoy, not a single Gorky... in seventy years Russia has proved a desert, no genius has come up. For the simple reason because the idea of equality kills anything that is special in you. You have to be common and fitting with the crowd.

So on this point American government became angry with me that I have created without saying anything about communism a communist society. They have not said it clearly but that was their real problem, that was hurting, that it has to be erased, it is very dangerous... it is more dangerous than Soviet Russia. Because you can say against Soviet Russia that it is a dictatorship, you cannot say that against me.

There is no barbed wire around the campus, nobody is prevented, anybody can join. Two years before when they started becoming more and more angry was the time when we accepted two hundred American beggars. The world thinks

that beggars is something Eastern. America has thirty million beggars, with no food, with no clothes, with no houses, with no families. And they all turn out to be criminals, it is bound to be.

Two hundred street people, as they are called in America... they don't call them beggars -- street people. Two hundred people came to us and we accepted them and that was the beginning of a rift between the commune and the American government.

We accepted those two hundred people who have been brought up in crime, who have been many times into jail, who have committed all kinds of crimes, who had no education. We treated them just as we treated everybody else. They were having the same clothes, the same food, the same houses and they were immensely happy.

I talked to these people that, "Don't you think you would like to go back?"

They said, "Where? This is our home, we have found our home. And we have found that we are also human beings, there we were treated as dogs."

It became a problem to the American government that if this idea spreads and these two hundred people for two years did not commit a single crime, so crime was not nature it was just the situation that they were forced to do it. It was the society who was responsible for it.

For two years they forgot their drugs and their alcohol because it was not available and there was no need. They were so happy and the whole commune was so rejoicing, they were meditating, they were working, they were dancing... and the most amazing thing to them was they were all black people, that even white people are dancing with them and nobody even takes the note that they are black, that nobody even thinks that they are different. This was the point from where the government started putting cases against the commune and within two years, as the commune became more and more better, the government became more and more afraid. And now they are telling to the Indian government that "You don't allow Bhagwan to create any commune in India."

So I know that they will not allow me to create any commune in India. Then my being here is useless.

I will create now a commune on an island which can become a model to all the communes around the world and to any intelligent person who wants to visit and see that life can be lived as an art, that it can be a beautiful experience, that it need not be miserable, that it can be a sheer joy, all the way paradise.

But I don't think any government will tolerate it.

Q: WHERE IS THIS ISLAND?

A: Just wait before I decide, because there are three islands. Two are in the Fiji islands group and one is also close to the Fiji. Within two weeks it will be decided.

Q: THE ISLAND YOU ARE DESCRIBING IS THE THIRD....

A: Is the third.

Q: AND WHICH ARE THE TWO COUNTRIES THAT HAVE INVITED YOU?

A: Those countries have asked me, unless I accept their offer, I should not mention their name because that will be insulting to their nation that they invited and I rejected.

So if I accept then I will tell you the name of the countries. But one thing I can say, both the countries are South American.

So within two/three weeks it will be settled and I would like you some time when I have settled to come and visit and see that what I say....

Q: WOULD YOU SAY IN SO MANY WORDS THAT YOU ARE A LITTLE DISILLUSIONED WITH INDIA? OR JUST WITH THE INDIAN GOVERNMENT AS WITH ANY GOVERNMENT?

A: No. I am disillusioned with all the governments and as far as Indian government is concerned I am less disillusioned because I was expecting this. I know Indian government for thirty years that it consists of the most stupid people. I simply wonder how British government managed to create a bureaucracy of the most stupid people. In fact, they need it -- that kind of bureaucracy.

Intelligent people cannot be slaves. They need stupid people. Their all examinations and things were really to sort out the stupid people and the people who have a slave's mind.

They could not -- Subash(\*) Chandra was an I.C.S. student. In his verbal examination, the final... he has passed all the examinations. The last he had to meet the governor. He went there, just the way Bengalis always carry their umbrella, he was carrying his umbrella under his arm with his hat. He did not remove his hat. The governor was annoyed. He said, "You have not removed your hat."

And Subash(\*) took his umbrella, put the umbrella's hook on the governor's neck and told him that, "If you expect respect, then you should show it too. You have not removed your hat, you have not stood up to receive me."

The governor could not believe that a student can do that. Of course he was failed because this type of man is not needed in a bureaucracy which wants just slaves.

Shri Aurobindo was one of the I.C.S. students but failed. And failed in what? In everything he passed. He failed in horse-riding. Now I don't know what horse-riding has to do with an I.C.S. officer. But just an excuse. They wanted to fail him

in any way but they could not manage to fail him in philosophy, in mathematics, in history. This was easier, that he failed in horse-riding and he could not become an I.C.S. officer. They were choosing most stupid people and those people remained. The British government has gone but they have left their legacy.

And Indian politicians have no idea because for two thousand years they have been slaves so they don't have any idea what to do. They have simply borrowed the British legacy and they are simply carrying it. And Britain left India at the right moment, it was not because of Indian revolution because the revolution happened in nineteen forty-two and was finished in nine days. This was the poorest revolution that has happened in the whole history which ends in nine days.

And this is a miracle that the revolution happens in nineteen forty-two and the result of the revolution comes in nineteen forty-seven -- five years afterwards. It is disconnected, it has no connection with it.

We have not won the fight for freedom. It is really British understanding that now the country, its population, its economy is going to deteriorate every day more and more and we will be responsible for it. It is the time to leave quickly.

Mountbatten was sent to India with the message that "Do the job as quick as possible." He was given the date nineteen forty-eight but he was an efficient man, he managed it ninety forty-seven. And he finished. And Britain got out of the mess and the Indian idiots entered with all the burden and no way, no understanding to get out. And a leader like Mahatma Gandhi who is telling to them that "Spinning wheel will do." Or leaders like Morarji Desai that "Just drinking your own urine" will solve all the problems.

So with Indian government I am not disillusioned. I was expecting they cannot do better what they have done, that's perfectly okay. But I am disillusioned with America because I thought it is a new country, just three hundred years old, well educated, economically sound, one of the most powerful nation that has ever existed. And I hope that there is a possibility for democracy to exist. That possibility was the reason of my disillusionment -- it is not there, it is in the same boat with other countries, with a mask of democracy. But inside the same fascist attitude.

The government was trying to destroy us. The Christianity was trying to destroy us and they both joined together.

President Ronald Reagan is a fundamentalist Christian. Christianity is one of the worst religions in the world and the fundamentalist Christian is the worst Christian amongst other Christian sects. It is the most fanatic sect.

The Christians were afraid because all the people that have gathered around me were Christians, Jews. I have never told anybody to drop his religion; there is no need. I simply explain to you how your mind can be more silent, more clear and automatically your conditionings go on disappearing. And with those conditionings your religion and your sect and your God and your heaven and hell, they all disappear.

The Christians were afraid that I am changing Christians. They were forcing the government, the government was afraid that I am creating a kind of communism, now they are forcing Indian government... and Indian government don't have guts. If it has guts it should reply to the senate of America that "We are going to give this man the opportunity that you destroyed and we want to see what wrong he has done. We don't see."

We have never harmed anybody. We were simply doing our own thing. But I don't think Indian government has any guts. And just such a weak government and so many big problems in the country makes one feel sad. These people will not be able to solve anything. We need stronger people, we need people with more clarity of vision, we need people who don't think in terms of spinning wheels. Otherwise, by the end of the century you will see a nightmare... on every street you will find corpses and nobody there even to arrange a funeral for them. Fifty percent of India is going to die by the end of this century if nothing is done and I don't think that anything is possible with these people who are in power. They don't have eyes, they don't have any perspective. And they are not ready to listen to any perspective.

Just somebody becomes a prime minister and he starts thinking that he has all the wisdom of the world. This is sheer nonsense. But I have the vision, I have the people to materialize it and we will make the last effort to create a society to show to the whole world. That without a government a commune can exist, that without money people can exist and not in poverty but with great inner richness, with joy.

And I have chosen an island for many reasons. One of the most fundamental is that wherever I have tried, for example, I tried in Poona -- ten thousand sannyasins were living there. But they create jealousy in the local people because the local people cannot even laugh. And they see these people, the whole day smiling, laughing, dancing, for no reason at all. Because I don't think singing needs any reason. I don't think dancing needs any reason.

Just as health needs no reason -- you don't go to the doctor in great anxiety that "Doctor for one month I have been having complete health, something must be wrong!"

No, you go to the doctor only when you are sick. Sickness is unnatural, sadness is unnatural, misery is unnatural -- there must be a cause to it, but just rejoicing in life, in the small things of life is a natural thing. There is no question of finding any cause.

And people were coming there curious to know and they asked me again and again, "Why your people are so happy?"

I said, "This is strange. In fact I should ask why you are all so miserable. People should be happy. Happiness should be simply a natural phenomenon."

Then they start projecting their own ideas that, "These people are hypnotized, mesmerized, perhaps they are taking some drugs," and all kinds of rumors they will create. And people will believe those rumors because if they don't believe

those rumors then how to tolerate their own misery, how to tolerate their own tears.

This gives a consolation that, "These people are on drugs, that's why they are dancing. Otherwise there is no reason to dance. That's why they are singing and they are so joyful -- they are hypnotized. And we are not hypnotized."

And I say that, even if hypnosis can destroy misery from the world what is wrong? It is better than misery. And those people are not hypnotized, those people are not taking any drugs.

But the local people surrounding create a trouble in every small way.

So an island will be better. I hope that the ocean does not create any trouble.

Okay.

## **The Last Testament, Vol 5**

### **Chapter #11**

**Chapter title: None**

**26 December 1985 pm in Kulu/Manali, India**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

INTERVIEW WITH SWAMI JAY PRAKASH FOR DAINIK NAW PRABHAT, INDIA

Q: BHAGWAN, AFTER THE FAILURE OF RAJNEESHPURAM COMMUNE, WHAT DO YOU THINK OF THE FUTURE OF THE COMMUNES?

A: First, it was not a failure. Do you think murdering Socrates by poison was a failure of Socrates and his philosophy. In fact, that was the ultimate victory of the man. He proved that a single man and his truth is more powerful than the whole society with all its powers, riches, population, armies. They could do only one thing to this man: they could kill him. But by killing the man the truth is not killed. In fact, on the contrary, by killing Socrates they have made his truth immortal. Or do you think the crucifixion of Jesus was a failure of Jesus? If Jesus was not crucified perhaps there would have been no Christianity. It is his crucifixion which brings his glory to the highest peak.

So I do not consider that destroying the commune in America is a failure. It is a success. We have succeeded in doing many things, we have succeeded to prove that the biggest world power is also afraid of a small commune which has no power except love.

It means love is more powerful than power itself. We have succeeded to prove that a small commune of five thousand people can destroy the sleep of the bureaucrats and the politicians, of the greatest power in the world in the whole history of man. What was their fear? Why our small commune became such a heart attack to them?

The reason was that we were successful with our very limited means and they are unsuccessful with their unlimited sources. And to leave us alone was impossible for them because the comparison between us and the American government was arising in the people's mind, that if these people can succeed in transforming a desert into an oasis, if these people don't have a single beggar, nobody unemployed, no crime committed in four years, no murder, no rape, no suicide, nobody has gone mad, then why it cannot happen on a larger scale. When you have all the powers to do? And these people have nothing except their intelligence and their labor.



Fourthly, it proved something of tremendous importance, not only for America but for the whole history of man -- past and future too. We had no government, five thousand people have existed for the first time for four years without any government. It is not a small phenomenon. This was the first anarchist commune. Anarchists have been talking about it but nobody has been able to materialize it into reality. And we were not consciously trying to make an anarchist society; it was simply a by-product, we had not thought about it, it was just a later recognition -- that we had no government and yet no crime, not a single baby was born in four years. Without forcing people to use birth control methods, just trusting their intelligence was enough. So we have proved if you trust the individual, his intelligence, his integrity, and if you respect him you can expect miracles from him.

Secondly, which seems almost an impossibility, communist and anarchists have never been able to agree on any point because anarchist says 'no government, the government should be dissolved immediately, the government is the sole cause of all crime, all that is inhuman, all wars, bloodshed, all kinds of dirty politics.'

And the communists say 'that we hope sometime in future there will be a time when there will be no government, but for the time being to remove government will not improve things, things will go from bad to worse.' And perhaps they are right. Even with the governments the crime is there and it goes on growing.

The human mind seems not to change at all. With all the control, all the courts, all the punishments, the human mind seems to be very stubborn. If all these controls are removed the society will fall into a barbarious state.

So communists say 'somewhere far away in the future' -- which cannot be predicted unless the whole world becomes communist and there is no fear of outside interference, the government cannot be dissolved. On the contrary, the government has to be made stronger to enforce equality amongst man because man has become accustomed of being unequal for so long that it is not easy for him to drop the habit. And nobody wants to be equal to anybody, everybody wants to be higher and superior. To destroy this tendency of being superior and higher a very strict government is needed. That's why they say democracy cannot bring communism, it is a very loose government. Only a dictatorship of the proletariat.

So that is the first step for communists to establish a dictatorship of the proletariat. How anarchists and communists can meet? Their first step is no government, not even democratic government; and communist's first step is a very strong, almost a military rule over the country so that we can destroy all the old habits which are clinging to human mind.

Anarchists, like Bakunin, Tolstoy and communists like Karl Marx and Lenin have been constantly arguing. They think themselves enemies.

I went it into detail because what happened in the commune was a miracle. There was no government and a very higher quality of communism became possible, without any dictatorship. There was no need to enforce anything. All

that we had done we have stopped using money inside commune. You can donate to the commune but you cannot use money for any exchange of goods inside the commune. So you maybe having millions of dollars and I may not be having a single dollar but you are not rich in the commune and I am not poor. Your millions of dollars are useless. Their use is if you can use them, if you cannot use them, whether they exist or not makes no difference. So inside the commune, just stopping money to be used and commune taking over the responsibility to fulfill everybody's needs: medical, educational, nutritional, for clothes, for food, for housing, for vehicles, for everything.

I was not aware that this is going to happen and that's why I say life is such a mystery and so unpredictable and so wonderful that I saw communism and anarchism existing simultaneously. No government, nobody is rich, nobody is poor. This is such a great phenomenon that even if it happened only for four years and it was crucified but no crucifixion has every succeeded.

You crucify someone only when you feel your impotence against it. The commune has been crucified in America, now it will spread all over the world. Its crucifixion is not a failure; it is a sure sign of success. We have succeeded to prove that we can change every problem that humanity faces.

All those problems are created by human beings. On the one hand they go on creating them and by the other hand they go on trying to find some solution for them. It is such a stupid way the world has lived that it has not even seen that who is creating the problem. Why not cut the roots?

A woman last night was asking me, a very intelligent woman and rare in the sense that she was Mohammedan. She was asking me, "What to do with your mother-in-laws? It is such a conflict and there seems to be no way out."

I said, "First you create the problem and then you start looking for an answer. In the first place, marriage is unnecessary, with the disappearance of marriage all in-laws will disappear automatically -- cut the root. Secondly, the moment a man is able to live with a woman he needs to be left alone with the woman -- it is something psychological... he has been in the mother's womb for nine months, she has brought up the boy, educated him, made him capable and up to now she has been the only woman in his life. And remember, whether she is a mother or not, first she is a woman and it is intolerable for her that in stranger woman comes in the home who has done nothing for you and suddenly she becomes more important to you than your own mother. And for twenty-five years she has been taking care of you. You have forgotten all. That for nights she was waking and sitting by your side because you were sick, that to make you educated she was working, she was trying somehow to provide all your necessities and never let you feel that you are poor. Suddenly a strange woman comes in the home, and she is no more of any importance.

And the wife cannot be made responsible for it because she has married you not your mother. She owes nothing to your mother. And she had her own dreams how to live. They do not coincide with your mother, the conflict starts and then

you try to somehow patch up... from one place it breaks up, at another place. If the man takes the side of the mother which he feels as a duty then his woman is going to make a hell for him for twenty-four hours, for a small thing -- that is too much, he cannot pay for duty that much hell.

If he takes the side of the woman, the mother is simply anger which he has never seen. Now there is a great competition and between two women a poor unexperienced man is being crushed and you want a solution. There is no need -- why create the problem in the first place? The moment a person gets married he is now capable of having his own house, his own job, his own work... it should be seen that he is not to live with the old family. Now he has brought a new person into his life. That new person is not going to fit with the old structure.

And this is so simple. But it is still not fundamental. The fundamental is why marriage should exist at all? Two persons are in love -- they can live together. Love is something, it may be there today, it may not be there tomorrow. What you are going to do when love is not there tomorrow? You will have to pretend.

And the worst sin in the whole life of man is when he pretends love, because love is the highest quality of life and you are pretending it. And if you become accustomed of pretending love, perhaps you may forget how to find the authentic quality of love. The pretension may become your reality and that has become the reality of millions of people around the world. They never experience love, it is always pretension. Pretending to be loving to the mother because she is mother, pretending to be respectful to the father because he is the father, pretending to be loving to the wife because she is the wife, pretending to be loving to the children because they are your children -- all pretensions. Surrounded by pretensions you cannot have real growth, you cannot realize your potential.

The experience of the commune in America has been of immense importance. Time does not matter -- four years are enough to prove. What can happen for four years can happen for four hundred years. And what can happen for five thousand people can happen for fifty thousand people.

All men are the same. So don't say that the experiment has failed. No... the experiment has succeeded, America has failed to recognize it. America has proved it is not intelligent enough, not sensitive enough to realize a tremendous phenomenon of anarchy and communism meeting together without any conflict. As far as I am concerned we have succeeded, we have made the mark and it will be repeated in many lands, in many times, with different people. And it is going to spread.

In other ways also it has been immensely successful. For the first time my existence, my philosophy, my people became world famous. For the first time the world has to recognize that there exists a different kind of man of whom governments are afraid, religions are afraid. Sannyas has become now a household word.

It does not matter that one commune is no more there. We have learned much from that commune.

My second commune should be on an independent island so no question of any government interfering and no question of any government giving you visa or time how long you can stay or not. It will be our home and anybody can stay as long as he wants to stay. We are not going to be part of any country, we are going to be on our own. And we are going to make a far better and superior commune than they have destroyed. It will become a model for all other communes around the world.

Now for the first time you have entered with this destruction of the commune into the eyes of the whole world. Up to now you were a small movement, by the side of the way. Now we are in the middle of the road and everybody has to take a position about us, either for us or against us -- both are welcome. We are not going to leave a single person who is indifferent.

Q: BHAGWAN, WHAT IS YOUR MESSAGE FOR YOUR INDIAN SANNYASIS AND LOVERS WHO ARE WORRIED ABOUT UNCERTAINTY OF YOUR STAYING IN THIS COUNTRY? WHAT THEY CAN DO OR THEY SHOULD DO?

A: One thing: that life is always uncertain. The very idea of certainty creates trouble. Not only in this matter but about other matters also.

My message to the sannyasins here and elsewhere is that we should learn to live with uncertainty because certainty does not exist, you cannot do about it anything. It is simply unnatural, non-existential. You are breathing today, tomorrow you may not be breathing. What certainty is there? I am here today, tomorrow I may not be here.

Uncertainty is the principle that life follows but we are cowardly and we want to make things certain. We are afraid of the unknown so we cling to anything that seems to be certain. And because of this cowardliness, fear and clinging with anything that appears us to be certain, the whole humanity has got into immense trouble because only phoney things are certain.

The plastic rose is certain: it is there, it will be there tomorrow too. In fact scientists say it will be very difficult to destroy plastic. All that bottles, containers, bags which are made of plastic which we go on throwing to the earth... the earth is finding it difficult because it cannot absorb it. They become a blockage in its recycling. Plastic is more permanent than your God.

The real flower is bound to be uncertain. Now the choice is yours. The real flower will be alive, the real flower will have a joy, the real flower will have a fragrance, the real flower will dance in the wind, in the rain, in the sun... but you have to remember that because it is real by the evening it will be gone. And there is nothing wrong in it. Why things go on remaining always? They should go on moving so new flowers, new things, new phenomena becomes possible.

Just think of one thing. If all your ancestors have not died and it will not be a small number and if Darwin is right then to live in that house with all your ancestors, which will be man and half-man and apes and all kinds of animals up to the fish. It will be a zoo and you will either go mad or you will commit suicide. It is good that they have died, it is good that life goes on changing, creating place for the new to arise.

So my message to my sannyasins is: never be worried about uncertainty. Instead enjoy it, it is excitement, it is -- if you are alert -- can become ecstasy.

My being here, if it is certain, you will start me taking for granted. But if it is uncertain, tomorrow I may be gone. You cannot take me for granted. If you want to see me, today is the day. You cannot postpone it for tomorrow.

If you want to live my philosophy, today is the day.

You cannot deceive yourself that tomorrow I will live it... because tomorrow is not in your hands and it may never come.

Uncertainty is beautiful, certainty is dead.

Only corpses are certain, living people are bound to be uncertain.

This has created a great trouble for my people because they can never be certain what I will say tomorrow, they would like me to stop somewhere and say to them that this is the full stop and now you can quote me like a parrot, without any fear that I may contradict you. But this is not possible.

You will be surprised that how things are. My enemies want that there should be a lock on my tongue, that my lips should be sewn together and they will be very happy with me. I won't be a trouble to them. But in a very subtle way the people who love me they also want the same, without knowing that that's what they are wanting. They want me to say exactly what is my philosophy, like a Christian catechism, so you can believe in it.

I don't allow you to believe in me because you always remain in a suspicion. Tomorrow I may say something which is not consistent with it. But my own approach is that life is never consistent with itself -- that's why it grows.

(Tape side B)

If a tree is consistent it may not grow beyond the roots, it will remain consistent with the roots... it is not consistent, it becomes something else which are not roots, it becomes a trunk.

If it remains consistent with the trunk then it will not have any branches. They are not consistent with the trunk. If it remains consistent with the branches it may not have foliage because what relationship is there between leaves and the branch? It may never grow flowers. What relationship is there between flowers and the leaves. It may not come to fruition because the fruits are as far away from the roots as you can conceive. You cannot say they are consistent.

But deep inside the same juice is flowing which is in the roots, which is in the trunk, which in the leaves, which is in the flowers, which is in the fruit... it is the same juice. But to see that juice you need some insight. Otherwise you will see only inconsistencies everywhere.

So let my people know that 'learn to love uncertainty, learn to respect inconsistency' because that inconsistency is only in your eyes, because you cannot see deep enough. Deep enough there is a juice which is the same expressing itself in different forms.

And I am not going to leave my friends ever in a certainty, while I am alive at least. To the last breath of mine I will go on being inconsistent and I would like my people also to be the same. Because the consistent people become fanatics. It is the consistent people who have been a curse to humanity.

I want my people to be flexible, not consistent.

Flowing with the life where it goes.

Wherever I am, I am theirs.

And why think only of India because I don't believe in any political boundaries. This whole earth is ours, this whole universe is ours. So wherever I am it does not matter. I am with you, my love is with you, my message will go on pouring on you....

You will not be missing anything whether I am here or far away. Perhaps if I am here you may miss, because this is my experience....

I was in Bombay for four years. A couple lived just upstairs on top of my head and four years they thought of coming to me and always postponed that 'we can go anytime.'

The day I left Bombay, you will be surprised, they left Bombay. They came to Poona to take sannyas the same evening. But I asked, that "I recognize you, seeing in the lift, on the steps... you were living in the same place where I was living."

They said, "We were living but we went on postponing that you are here any day. But now you are not there. Although we were not your sannyasins, although we were not even acquainted with you, your presence has become something that we cannot live there any more in the house. We have left, we have come to live here in Poona as your sannyasins."

In Oregon, hundreds of Indians came who had never come to Poona and amongst these hundreds of Indians were people who were so poor that they could have never dreamt of travelling so far to America. It was beyond their conception. They sold their houses, they sold their land, risking their whole life because what they will do when they are back, but they said, "Whatever... but at least -- we are old -- and one time we want to see Bhagwan. We missed in Poona, we missed in Bombay, when it was so easy. Now we cannot miss."

Human mind functions in very bizarre ways.

I am here; that is not necessarily a help to the sannyasins in this country. Just their mind will take it for granted.

I am somewhere else then they cannot take me for granted. And it is good that they don't take me for granted, on any level.

And this way I am teaching them how to live joyously with uncertainty, how to live joyously with an inconsistent existence.

Whatever I am doing or whatever is happening around me is part, essential part, of my teaching.

Q: WHAT ARE THE MAJOR HINDRANCES IN INNER GROWTH OF A MEDITATOR, AND HOW HE OR SHE CAN OVERCOME THOSE OBSTACLES ON THE WAY?

A: There are not many hindrances but only few. One is a repressed mind because whatever you have repressed, whenever you will sit silent to meditate, that repressed idea, the repressed energy will be the first to overflow you and your mind. If it is sex, meditation will be forgotten and you will be having a pornographic session.

So first thing is: drop repressions -- which is very simple because they are not natural, they have been told to you... that sex is sin. It is not. Is is nature, and if nature is sin then I don't think what can be virtue.

In fact, going against nature is sin.

Just a simple understanding that whatever you are, existence has made you this way.

You have to accept yourself in totality.

This acceptance will remove the hindrance that can come from repression.

Second thing that comes as a hindrance to the meditator is the idea that have been impressed on his mind about god because that's how the moment you use the word meditation immediately a Christian asks, "On what?" A Hindu asks, "On what?"

Meditation needs an object. All these religions have been teaching just sheer nonsense. Meditation simply means that there are no objects in the mind and you are simply left alone with your consciousness, a mirror reflecting nothing.

So if you are a Hindu you must be carrying in the unconscious some idea of God, Krishna, Rama, or some other idea. So the moment you close your eyes meditation means to meditate upon something. Immediately you start meditating on Krishna or Christ and you have missed. Those Krishnas and those Christs are hindrances.

So you have to remember that meditation is not focusing your mind on something, it is emptying your mind of everything -- your Gods included.

And coming to a state where you can say that both my hands are full of nothingness.

That flowering of nothingness is the highest experience of life.

The third thing that can be a hindrance and is a hindrance is to think in terms of meditation as if you have to do meditation in the morning, twenty minutes, half an hour in the afternoon or in the night... just a small fraction of time and the remaining time you have to remain the way you are. That's what all the religions are doing. One hour meditation is enough.

But one hour meditation and twenty-three hours of non-meditation you cannot conceive how you will be able to win in entering into a meditative consciousness. What you gain in one hour is wasted in twenty-three hours. Again you start from the scratch.

Every day you will do it, every life you will do it, and you will remain the same. So to me, meditation has to be something more like breathing. Not that you sit one hour....

I'm not against sitting -- what I am saying is: that meditation should be something that goes with you the whole day just like a shadow, a peace, a silence, a relaxedness, working you are totally into it. So totally that there is no energy left for mind to spin thoughts. And you will be surprised that your work, whatever it is, digging the ground or carrying the water from the well, or anything, has turned into a meditation.

Slowly slowly each act of your life should turn into a meditative act. Then there is a possibility to attain to enlightenment. Then you can sit also because that too is an act, but you are not specifically identifying sitting with meditation -- that too is a part. Walking you meditate, working you meditate, sometimes sitting silently you meditate, sometimes lying on your bed you meditate... meditation should become your constant companion.

And this meditation that can become constant companion is a very simple thing, I call it witnessing.

Just go on witnessing whatsoever is happening. Walking you witness, sitting you witness, eating you witness yourself eating, and you will be surprised that the more you witness things the better you can do them because you are non-tense, their quality changes.

You will also note that the more meditative you become every gesture of yours becomes soft, non-violent, has a grace in it. And not only you will notice it, others will start noticing it.

Somebody was asking me that, "Now you have allowed even people who want to take sannyas, if they don't want to wear red clothes, mala, it is perfectly okay. But how they will be recognized?"

I said, "Now the recognition will be more subtler. Now they will be recognized by their meditation and if they are really meditating, they cannot deceive anybody."

Even non-meditators in the marketplace who have nothing to do with meditation, who have never heard even the name meditation, will see that something has changed. The way they walk, the way they talk, there is a certain grace and a certain silence surrounding them and a certain peace. People will wait for you because you will become a nourishment.

You must have known in your life there are people who are avoided because to be with them feels as if they are sucking you, as if they are pulling your energy and leaving you empty. And after they have left you feel weak, you feel robbed.



Something just the opposite happens with the meditator. Being with the meditator you will feel nourished. You would like to meet the person. Once in a while just to be with him.

One of my professors, Dr S.K. Saxena, he was the head of the department of Philosophy and I was his student. But he won't allow me to live in the hostels and it was a little embarrassing for me, for the simple reason because he was a drunkard, gambler, a very nice man and has never lived with his family... his family was living in Delhi, because he could not tolerate anybody.

And I feel embarrassed because he will take me to his house and then he will not drink, just out of respect and love for me. And I knew that it will be too difficult for him, he is an old man and he is not just occasional drunkard, he is a drunkard, he needs every day otherwise he cannot live.

So I told him that, "I can come with the condition that you will not change anything in your life because of me. You will have to continue whatever you do... if you want to drink, you drink, just the way, as if I am not there."

He said, "That is the difficulty. I take you there because when you are there I don't need the drink. You are a nourishment to me. When you are in my house I feel my house has become your home otherwise I am just living in a house. I have never had a home. My wife is there, my children are there, but somehow that atmosphere never happened that becomes immediately possible the moment you enter into my house.

"You are sleeping into another room, I am sleeping into another room but I sleep so deeply when you are in my room, and without drinking. So don't think that I am making any obligation on you to take you from the hostel to my bungalow, which is more comfortable in every possible way... no. You are making an obligation on me. I feel so nourished."

He said to me, that "When you are there I don't eat so much as I eat every day and my doctor goes on telling me: 'not to eat too much, you are old, you have diabetes, you are a drunkard. That drinking is killing you, that drinking is making your diabetes worse and you go on eating and you love sweets and you love delicious food.' But when you are there, simply my appetite is not there, I feel full. What the doctor has not been able to do in years, you have not even told me."

In fact, I used to tell him, that "Doctor you should eat something. Only I am eating and you are just sitting there."

He said, "I know, but there is no appetite and I am feeling very good."

Not only you will start feeling changes, others will start feeling changes. All that is to be remembered is a simple word: witnessing.

**Q: HOW TO BALANCE THE INNER AND OUTER WORLDS? HOW TO BECOME A CHARVAKA?**

**A: There is no need to balance, they are balanced.**

Just the religions have created the split. They have told you that your body is separate, your soul is separate, that the world is matter, God is spirit.... All these ideas have created a schizophrenic state. Otherwise you are already functioning together.

Your body, your mind, your soul -- all are functioning together, there is no problem in it. Just those ideas you have to get rid of, they are rubbish.

Existence is one, the body is as much spiritual as the soul is material. The body is the visible soul and the soul is the invisible matter. But it is the same energy. Condensed it becomes matter, and now modern physics has proved it beyond doubt that atoms can become energy, vast energy. In a small atom so much energy. So energy and matter are no more separate in physics.

Now they are not talking of separation. Matter is simply very condensed energy, that's why it looks solid. And energy is... it is just like you see ice, a solid block of ice. It can melt and can become water, it is no more solid, it is the same thing, it can be heated up and it can become vapors. For a moment you will see them and then they become invisible.

All these three states of ice, water and vapor are not three different things; it is one thing, one energy manifesting in different ways.

So it is not a question of how to try because if you are trying that means you have accepted the division already and now you who are the soul and the body who is the CHARVAK, the Zorba, has to be forced. No, just drop the divisions. Live simply -- then eating is spiritual, then having a bath is spiritual, then making love is spiritual, then whatever you do your everything is involved in it: your body, your mind, your soul.

The society will be creating disturbance because they cannot conceive that eating can be spiritual, but that's what charvaka said: 'Eat, drink and be merry!'

But nobody has understood the poor man. He is one of the most misunderstood men in India. He is saying "make an ordinary thing like eating a spiritual rejoicing."

And the same is true about every action that you are doing. Don't reject anything with condemnation; try to find out something good out of it.

I was in jail in America... the first jail there were six inmates in my cell. They were very happy because they were seeing me on the television every day and they were just waiting... and the nurses told me, that "They have went to the department to get good clothes and they had taken bath; and somehow they have heard that you have allergy so they have not used any soap that smells, and they have never been so clean and they have made everything as beautiful as possible in a jail and they are just waiting for you."

And they were really happy people. After one hour when we were introduced to each other and I said, that "I have not slept the whole night so let me sleep."

They said, "You can sleep. We will not create any disturbance." And for one hour they did not even talk to each other. And after I woke up they asked me, that "There is only one problem: we feel very bad to ask you, that in this jail there is

nothing to do, either you see television or you sleep, eat, see the television, sleep, this is all that you have to do. No work... so we go on playing cards. And we were worried that would you like and allow us to play cards."

I said, "There is no harm. In fact, I will join. I don't know the rules. You will have to teach me. And I don't know how many days I have to lay here so this is good teaching, you can teach me."

They said, "Really? You mean it? A spiritual person can play cards?"

I said, "Cards have nothing unspiritual in them and you can play so attentively, so meditatively, that playing cards can become a meditation."

They said, "We never thought about it."

I joined them. They were very much troubled that I am joining.

They said, "Just don't do it for our sake."

I said, "Not I, your sake... I am also here. I don't know how many days these people are going to keep me and playing cards will be beautiful and you teach me because they will change me from one jail to another jail, so I will know something."

So they said, "We will teach you all the tricks, the great tricks -- that will be good."

They reported to the sheriff that, "We had thought that spirituality is something in the clouds, that is not true. This man can play cards, can learn tricks and we are so happy that you have chosen us to be with him."

And when I left they were all crying and weeping. And I said, "There is no need to cry and weep. If you want I may come again. Just a slight crime I can commit and they will put me back here, there is no problem in it, don't be worried."

"No," they said, "no, we don't want you to be back here. Your people must be waiting there. We are thinking that just in three days you became so much part of us that we are crying for you, what will be happening to your people who have been living with you for years?"

And this is from criminals. And I came to know that those criminals are far more human than your politicians and your bureaucrats and more truthful and more sincere -- to be with them was a joy.

Your question finished or still there is one? Okay.

## **The Last Testament, Vol 5**

### **Chapter #12**

#### **Chapter title: In the presence of truth**

**23 December 1985 am in Kulu/Manali, India**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

Interview by A.F.P. News agency

WHAT REALLY SURPRISES ME, SCARES ME, IS THE EXPRESSION OF DEVOTION, THE TREMENDOUS FEELING THAT YOU SEE WHEN YOUR DISCIPLES, FRIENDS AS YOU CALL THEM, COME TO SEE YOU. WHAT IS THE REASON BEHIND THAT? AND DO YOU HAVE THE SAME FEELING WHEN YOU ARE WITH THEM?

I love them, but my love does not include emotions or sentiments. In fact, emotions and sentiments bring the quality of love far lower, they are a sacrilege. But I can understand my people.

For one thing, I never condemn anything. My acceptance of any person is total. I will explain to my people that love should be far higher than emotions and sentiments, but if somebody starts crying, weeping, sobbing, there is no condemnation of it. It is how he is, it is where he is, it is the only way he can express his love. Perhaps some time he will learn to express better. But for the moment if he represses it that will be bad. I am all for expression. If you feel like crying, cry.

The tears that you have been holding become heavy on your being. The laughter that you missed will be a weight on your soul. So whatever happens in the moment, give it total expression. This is the way to transcend all things that can pull you from your purity of love.

For example, devotion is far lower than love, because devotion basically implies self-disrespect. I am against it because at the cost of self-respect you are respecting somebody else. The cost is too much. My whole effort is to teach you to feel dignity as a human being, to feel self-respect as part of this beautiful existence.

Love is a totally different phenomenon. It creates a spiritual equality. It does not mean ungratefulness, it does not mean ingratitude. In fact, the best way to express your gratitude, your gratefulness, is to rise to the level of the guide, of the master, of the friend, whatever name you give to him.

I prefer the name 'friend' because friendship is absolutely unmotivated and unending. There will be a time when the function of the guide will be finished

and the master will no longer be needed. There has to be a time when the master is not needed. If the master succeeds, he will not be needed.

But the friend is not dependent on any such conditions because it is not a need. It is simply a love affair, unending, unmotivated, unconditional.

I would like them also to learn to express love at its highest level, but of course it takes time. They are moving; a year ago you may have found a person crying and weeping; this year you may find him laughing and smiling; next year you may find him just expressing everything in pure silence, no gesture, no word.

In fact, the higher a value the less is the possibility to express it by anything; it remains inexpressible. It is understood. It is a kind of transference, not a communication. You feel it, it is there like fragrance. Nothing is said, nothing is heard, but everything is understood.

That's exactly the meaning of the ancient word `satsanga.' The word is so beautiful; it simply means to be in the presence of the truth.

IN THE EVENT OF THE GOVERNMENT TRYING TO DO ANYTHING WHICH IS EVEN A FRACTION OF WHAT HAPPENED IN THE UNITED STATES, THERE COULD BE A REAL PROJECTION OF FEELING TOWARDS YOU IN THE STREETS. HOW DO YOU FEEL ABOUT THAT?

There are a few things to be understood. One: I like to fight alone because then I am stronger and I can fight with all my innocence and with all my purity. I do not want masses to be on the streets in favor of me.

My whole approach is individualistic. I am born alone, I will die alone, and between these two alonenesses everything that you do to deceive yourself that you are not alone is dangerous. There is no way to be not alone.

Aloneness has such beauty that the mob, the crowd, can destroy it.

## **The Last Testament, Vol 5**

### **Chapter #13**

**Chapter title: None**

**28 December 1985 am in Kulu/Manali, India**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

INTERVIEW BY NAW BHARAT

SINCE YOU WERE OBSERVING SILENCE DURING THE PERIOD OF THE OREGON COMMUNE, HOW DID YOU PARTICIPATE IN THE BUILDING OF THE COMMUNE? AND WAS A COMMUNE OF THIS TYPE YOUR NECESSITY, OR THE NECESSITY OF YOUR DISCIPLES, OR THE NECESSITY OF THE SOCIETY AT LARGE?

First, I was not participating at all. This will be a little difficult to understand -- that things are possible without participating in them.

For example, in the morning the sun rises and the birds start singing. The sun is not a participant: it is not in any way doing anything to the birds, it is not provoking them to sing. The flowers open up -- the sun is not a participant. Scientists had to find a new word for this, and that word is synchronicity. It means that the very presence, not the participation, of the sun makes it possible for the birds to sing, for the flowers to blossom.

So I will say I was not participating at all; it was a synchronicity. I was present in my silence -- more so -- and my presence helped my people to create the commune. I had discussed the commune for many years, I had given the whole vision, but when it was being built I did not take any active part in it. I was just a presence.

So I cannot use the word participation, but I can use the word synchronicity. And that word is in many ways significant, it opens many new doors, many new meanings.

It is possible just to look in somebody's eyes without saying anything -- he has not heard anything, and yet something has transpired. I have not said, he has not heard, but something has happened.

In ancient India we used to call it satsang. The master would simply be present, - - people would sit by his side. Something out of his silence would start changing their hearts, opening their beings. We have known it and we have used it in many ways. Just like satsang, is the word darshan. Somebody goes to see a master.... Now, what is the point of seeing a master?

The West up to now has been almost incapable of understanding what it means, just to go and see Gautam Buddha. Unless he speaks, says something, does

something, unless there is some communication, it is pointless just to see him -- you can see his picture, you can see his statue. But now they are realizing their mistake. The picture is dead, the statue is dead. Gautam Buddha is a living presence of tremendous power, of great love, of immense silence, and the East was absolutely right that there is no need for any communication in words.

Just to see this man is a transforming experience, as if you have taken a shower. You cannot see what is radiating from the man; it is not visible to the physical eyes. And you cannot hear the music of the man, because it is not available to the physical ears. But it is there and if you are receptive, open, available, humble enough, nonresistant, then miracles are possible.

One man, a great philosopher, came to Buddha and asked a series of questions. All the questions were significant, and he wanted Buddha to answer them. He had been to many philosophers and he had argued, but nobody had been able to satisfy him. Buddha listened to his questions and instead of answering him, asked him, "To how many people have you asked these questions?"

He said, "To hundreds -- to anyone who is known as a master, as a saint, as a sage. I have traveled all over the country and no one has been able to satisfy me. My questions remain exactly the same as they were the day I started the journey."

Buddha said, "Then listen to me. If I answer them you will not be satisfied; I will also be added to those hundreds of people. But if you really want the answers then you will have to do one thing: for two years simply sit silently by my side and just be. After two years I will ask you to repeat your questions."

Before the man could say anything one old disciple, Mahakashyapa, started laughing loudly.

The stranger asked, "Why is he laughing?"

Mahakashyapa said, "I am laughing because the same thing happened with me. I had come with questions and he told me to sit silently for two years. I sat silently for two years by his side -- all my questions disappeared, all my thoughts disappeared. I became completely a new man. After two years he asked me about the questions and I said, 'Forgive me, I don't have any questions. Your silence has silenced them all. I don't have any answer either, but I am immensely fulfilled.' I laughed because if you want to have the answers, this is the time; insist on them now. But if you want satisfaction then wait for two years -- but you won't get any answers. The questions will disappear."

And this was the usual practice of Buddha, to tell people to sit silently. For thousands of years in the East people have been going to masters, to sages, just to see them. That is the meaning of darshan. Any materialist is bound to ask, "What can you gain just by seeing a man?"

You can gain immensely. It depends on two things: whether the man has something that radiates, whether the center of his being is absolutely silent, whether he has achieved himself, whether he has come home. And second, are you a little bit receptive to unknown, invisible radiations?

I was silent for three and a half years in the commune. I was emphatically silent at that time because I never wanted to interfere with what people were doing. I never wanted to actually participate. I had given the vision to them; now I wanted to give them my energy. Vision they had, energy they needed -- and that energy is not something visible, not something measurable.

So I had no participation, but there was a synchronicity. They were joined with me in my silence. I was part of them in my silence. Whatever they were doing, in a very subtle way they were my hands, they were my eyes, and I was all over without ever being physically present anywhere.

The second thing you ask: "Was it your necessity?"

I don't have any need, any necessity. As far as I am concerned, I am fulfilled. If this moment I die, I will die with absolute contentment. Nothing is incomplete. I will not ask even for a single second to complete something.

It was certainly for my disciples, the people who have loved me, who have gone a long way with me. They needed a place, an energy field rather; five thousand meditators together... it makes a difference.

In science they have a parallel. They say that at a certain point quantitative change becomes qualitative change. For example, up to ninety-nine degrees the water remains water. One degree more, one hundred degrees, and the water changes; it evaporates. The addition was a quantity, but the change is qualitative. One man can meditate, but if five people meditate together, there is a qualitative strength. And if five thousand people are meditating together, there is an aroma of energy. It is just like a great current which one alone may not be able to cross, but which five thousand people together can cross easily.

It was for my sannyasins, and for those in the greater society who were interested. There are millions of people in the world who are frustrated, who are living in misery, who have everything they need and yet something is missing. Their misery is not of hunger, it is not of poverty; their misery is something spiritual. So I wanted this commune to become a model -- and we have communes around the world in other countries on the same model, functioning in the same way.

So for anybody who feels some spiritual thirst, there is a possibility for him to come to the commune. Just the way universities function they exist for everybody; but if you are not interested then they are not for you. If you are interested, if you have a thirst for knowledge, the university is available. These communes were spiritual universities for anybody who was feeling a gap in his life and was becoming aware that material things alone are not going to fill it; that something more, something from the above, something higher is needed. These communes could become for him universities where he could learn meditation, learn how to uncondition his mind, learn how to make his love a purity and come to his own innermost center.

So it was not my necessity, but it was certainly the necessity of my sannyasins and it was certainly an open door for anybody who was seeking, searching.



MR. RAJIV GANDHI HAS INVITED THE WHOLE NATION TO CONSIDER AND MEDITATE UPON THE QUESTION OF REFORMS IN THE EDUCATIONAL SYSTEM. DO YOU HAVE SOME SUGGESTIONS TO OFFER IN THIS REGARD, OR WILL YOU WAIT FOR A FORMAL INVITATION FROM THE GOVERNMENT BEFORE YOU ANSWER?

No formal invitation is needed. In fact I have already been speaking on it. The government has been deaf.

It is just stupid of Rajiv Gandhi to ask the people of the country what reforms they think are needed in the educational system. In a country where more than eighty percent of the people are uneducated, and the ones who are educated are educated just to become clerks, the people cannot suggest anything. If Rajiv Gandhi wants really to change the system then he should call a conference of the leading people who have been involved in education.

This education system was started by the British government to create clerks; it was never established to create intelligent people. No government wants intelligent people. Every government wants people to remain retarded, because then it is easier to exploit them, easier to rule them, easier to avoid any revolution, and easier for very ordinary people to become leaders. The British government managed very beautifully. For twenty-five years, almost one third of his life, a person is processed in such a way that he turns out either to be a station master, a head clerk, or a postmaster. These were the needs of the government.

It is something to be understood: that all the gold medallists in the universities, the people who come first in their subjects disappear in the world -- you never hear of them again. They should make some mark. In the university they get the gold medals, but in life they become head clerks.

The whole system is wrong. So it is not a question of reforming it, it is a question of revolutionizing it. A real educational system will take care of the whole man; this education system takes care only of the mind. The whole man means the body, the mind, the heart and the soul. Unless education takes care of all these four in a balanced way, it cannot create an authentic man, a whole man. For example, the university does nothing about the body. Much needs to be done with the body because everything else is based on it. It needs not only exercises, yoga, aikido and other systems of training, but also a systematic, scientific approach about food -- because what you eat, you become.

No vegetarian has been able to achieve a single Nobel prize. It is a clear-cut condemnation of vegetarianism. Why do all the Nobel prizes go to non-vegetarians? -- because vegetarian food does not contain those proteins which create intelligence. And unless we provide those proteins, intelligence cannot grow. The body is a very delicate phenomenon and it needs a very well balanced diet.

In my commune, I have added non-fertilized eggs to the vegetarian food. I am a vegetarian and I would like the whole world to become vegetarian -- but not at the cost of risking your intelligence. Non-fertilized eggs fulfill the need completely; in fact, better than non-vegetarian food. We should make it a point that non-vegetarian food is not allowed in the universities because to kill, to do violence just for food, is so ugly and so inhuman that you cannot expect these people to behave lovingly, sensitively, humanly. Non-vegetarian food is one of the basic causes of the whole society being almost in a continuous fight. It makes you insensitive, it makes you hard, it makes you a stone. And it creates things in you -- anger, violence -- which can be easily avoided.

Taking care of the body means the body should be given adequate exercise. Students are sitting in the universities the whole day and in the night they have to do their homework and they have to go to the movies. They become just sitting idiots. The body, by nature, is not created just to go on sitting. Students should be walking, running, swimming, climbing trees, climbing mountains. The bodies should be given a chance to achieve their natural potential. But the body is a neglected part; nobody is interested in it. We live in the body, but nobody thinks about what we are eating.

Now scientists have discovered that there are people in the Soviet Union who have passed the age of one hundred and fifty; there are a few who have reached the age of one hundred and eighty and are still working as young people -- old age has not come yet. They have studied what they are eating, what is the reason that they are living so long, and they have found a few things which these people -- who are really poor people -- have in their diet. Yoghurt is one of the essential things. The other thing is something like what in Gujarat they call khakhra. These two things seem to be giving them longevity. Now it is such a simple thing to add khakhra and yoghurt to everybody's diet and give him a long life. Certainly when you are wasting twenty-five years in education you should add at least twenty-five years to a person's life. He should live at least one hundred years.

Scientists say that as far as the body is concerned it seems to have the capacity to go on renewing itself for three hundred years. So if people are dying at seventy, something is wrong with us. Nothing is wrong with the body, we are just giving it the wrong food, no exercise or the wrong exercise.

So my first concern is the body. Experts in the body, in diet, should be consulted. Taste cannot be the decisive thing; taste can be added to anything. But the basic thing should be the science of the body.

Secondly, don't ask the people! What can the people do? That's why I call these politicians cunning. They don't want to do anything about the educational system. Whenever you do not want to do anything, ask the people what reforms they want. What do they know about education, or the educational system, or about the body, or about the mind, or about the heart? What do they know? So nobody will be coming out with any suggestions. And the politician feels

perfectly good that he was ready to change, but nobody wants any change. It seems that people are perfectly satisfied. That is not right. The people are not satisfied, but they are not experts.

I would like Rajiv Gandhi to ask the experts. Call a conference first of the people who know about the body, people who have been practicing yoga for years. Learn from their experience. Every university should have some yoga class which is required for everybody.

Ask people in Japan who know about aikido -- a totally different kind of discipline concerned with the body -- or ju jitsu. Ask them, because they have managed to create a body as solid as steel. Ask all over the world, because in every country there is a certain system which has been followed for centuries and has accumulated a wisdom. There is no need to remain confined to one country; wisdom from everywhere should be the base of the revolution in education. Ask people who have been working with diets, who have found what kind of food makes people healthier.

Ask why forty percent of Nobel prizes go to Jews. They are not that big a population in the world; it is absolutely out of proportion. Something is strange! The Jews say -- and now it is being accepted more and more even by Christians -- that it is because of their circumcision: circumcision helps the intelligence.

The Jewish child is circumcised shortly after he is born. Medical science has accepted it as hygienic. It is less probable for a circumcised man to have diseases of the genitalia. But Jews have been saying that when the child is born, to circumcise the child, to cut the thin small skin, hits his intelligence center. This is an ancient tradition with the Jews. There is a possibility, and it should be explored, because their intelligence proves that there is something different in Jews. It is possible -- I have been thinking about it -- because the centers of sex are not in the genitalia, they are in the head. There are seven hundred centers in the head. The sex center is just next to the intelligence center -- so close, almost touching. Naturally, when a small child's skin is cut he gets a shock. Perhaps that shock gives a certain strength to the intelligence center. This should be researched. If it is so, then it is not a question of whether you are a Jew; everybody should be circumcised. No university should accept anybody who is not circumcised.

Just as we have to think about the body and its tremendous impact on the whole personality of man, we also have to think about mind. Why, after twenty-five years wasted in education, are you creating pygmies? Something is wrong, and my understanding is -- because I have been a teacher in the university -- that the whole teaching is based on belief. Belief is a poison. It does not allow your intelligence to grow. Belief should be simply removed and replaced by doubt, because it is doubt, it is skepticism, that sharpens your intelligence.

I was expelled from many colleges simply because I was not ready to believe anything unless I was convinced intellectually. Just because you are saying it... You may be a great professor, you may be a very respected professor -- all that is

granted -- but anything you say you have to support by the best of argumentation. You should not ask that it be accepted on belief.

I was expelled from one college because the professor threatened the principal that he would resign if I was not expelled. He said that for eight months I had not allowed him to teach anything.

The principal called me and asked, "Why are you creating so much disturbance?"

I said, "I have not created any disturbance. I am simply asking that he should give an argument for whatever he says; otherwise he should not say it. He says that his concern is to finish the course. My concern is to sharpen my intelligence; I am not concerned with his course. What am I going to do with his course? And he has not been able to give any argument even for simple things that he says. For example, he says that Aristotle was the father of logic in the West. It is an assumed fact, repeated at almost all the universities around the world.

"I asked him, 'Do you know that Aristotle wrote that women have fewer teeth than men? And are you aware that Aristotle had two wives? He could have asked either of his wives to just open her mouth and count her teeth. Men and women have the same number of teeth. I cannot accept as a man of logic a man who has two wives and writes that women have fewer teeth than men! I cannot accept him as the father of Western logic. He is simply superstitious -- the woman has to be less in everything.' So in Greece it was an accepted fact that women have fewer teeth. Neither any woman nor any man ever counted. I asked him, 'You have read Aristotle's life and it did not disturb you?'

"He said, 'It did not. I simply read his statement and the fact that he had two wives.'

"I said, 'Did you not bother to count your wife's teeth? A wife is not such a difficult thing to find.' This man is not logical."

I said to the principal, "Tell me, who is creating trouble? He should accept that Aristotle is not logical, he is superstitious. Once it is agreed he can go on further. If he does not accept it, every day I am going to stand there and ask, 'What about Aristotle?'"

And now science has proved that the whole Aristotelian logic is wrong. They have developed a new system of logic, the same way as they have created a new system of geometry. For centuries they have been teaching and nobody has bothered to argue, for the simple reason that our whole approach is to believe. The professor knows and we do not know. Why waste time? -- he knows and we accept.

The universities should be more intelligent, professors should give more emphasis to discussion, to doubt, and they should destroy completely any textbook belief system. Those books should be removed; then you would see an explosion of intelligence.

But to doubt seems to be doing something evil, and to have faith seems to be very spiritual and very religious. Just the reverse is the case. To have faith is evil; to doubt is natural. Go on doubting until you come to an indubitable fact.

So universities have to change their whole attitude about doubt and belief. And it is not important that you pass the examination; those five examination questions can be answered by a person who knows nothing else. I am against examinations because they create a totally wrong approach. The student becomes only interested in passing the examination. So rather than reading the book, he looks for a shorter version or a key. The professor has answered questions which are probable examination questions, so the students read just these and nothing else. Their intelligence remains retarded. It is the examination system that creates a wrong attitude.

My idea is that students should be given credit by each professor, every day, just the way they take attendance. And the credit should be given according to the intelligence shown by the student.

Our whole system depends on how much you can memorize, not on intelligence. But memory is not something great; a computer can do it. And soon there will be no need of any memory; you can just have a small computer in your pocket and any answer you need will be immediately available. Why waste time and life and torture people about memory when memory has nothing to do with intelligence? Right now, our education system is based on memory. I would like it to be based on intelligence. Every professor should give credits every day, not just at the end of the year, because that creates trouble. Students don't take any interest for the whole year; just for one month at the end they are torturing themselves trying to learn everything at once. I would like them to get credits every day, and if somebody is intelligent enough to get enough credit in six months to pass to another class, why make him waste six months more in the same class? The moment he gets the required credits he moves into the next class. So nobody passes, nobody fails; people simply move. Somebody may take more than twelve months before passing into the next class.

Then the university becomes a moving phenomenon. People are moving according to their intelligence, and there are no fixed barriers. This is good because with barriers fixed, a very strange thing happens: the most intelligent student has to keep pace with the idiot. The idiot and the intelligent person each have twelve months in the class; the lowest denominator in the class is determining the pace for everybody. It is not right; it is sheer violence against intelligence. If the idiot wants to stay in the class two or three years, it is up to him. But it is my experience that whatever courses universities are teaching for one year are not worth more than two months. Any intelligent person can pass them in two months. Those other ten months are sheer wastage.

And in those ten months students will do all kinds of harm. They will strike and they will rape and they will burn the college and they will beat the teachers, because they have energy and energy needs some expression. You are just keeping those people closed in small cells, in small classes. They don't have anything to do, because they know that if they study just one month or two months, at the end they will pass.

Instead of memory, intelligence. It is very significant that people of very good memory are not the people of very good intelligence. Memory functions mechanically and intelligence functions non-mechanically. People of great intelligence are not necessarily of very good memory. For example, Albert Einstein would -- forget to get out of his bathtub. Six hours he would remain in his bathtub, unless his wife created great trouble and knocked on the door: "It is too much, six hours! What are you doing there?"

He said, "Six hours have passed? I was thinking that it is my usual, normal bath." He was the greatest mathematician the world has known. But one day he got on a bus and gave some money. The conductor gave him back the change.

He counted the change and said to the conductor, "This is not right. You are cheating me!"

The conductor counted again and said, "It is perfectly right, I am not cheating you. It seems you don't know how to count."

He remembers in his memoirs that, "He was right. When I went home I told my wife, and she said, 'He was right, you were wrong. But how did you miss?'"

He said, "Because in my mind I was concerned with faraway stars and I was not there counting."

So it is possible that memory and intelligence are different phenomena. And it has always happened that people of great memory have never been of great intelligence, and people of very great intelligence have not been of great memory.

The mind should be moved from belief to doubt, to skepticism, to intelligence. So examinations should be removed and the students should be mobile, depending on credits the professors give every day. Nobody fails, nobody passes; it is only a question of time: two months sooner or two months later. This will also help to destroy the inferiority complex that you create in people who fail, and the superiority complex in the people who come out on top. Both are dangerous, both are sicknesses. There is no question of anybody being superior or anybody being inferior.

The heart is absolutely neglected just as the body is. No university bothers that a man will be dry, juiceless if his heart is not functioning. They are just concerned with the mind. Students should be taught music, dance, painting, and these things should not be optional. What is necessary for the whole development of man should not be optional. They should be taught poetry -- whether they are students of science or commerce or art does not matter. Poetry is not only for poets. Every scientist should know poetry, because poetry helps your heart to open to experiences which are not available from mathematics. Music takes you to heights which geography cannot do.

And finally the soul, which also is absolutely forgotten, should be taken care of. For the soul there is a simple thing: every student has to meditate one hour each day. There should be a professor of meditation teaching students how to meditate. And if a student goes to the university six years, in six years, just one

hour every day devoted to meditation and he will become a man of immense silence and peace and beauty and love. I call this an absolute necessity.

My final suggestion is that the government should call four conferences, one for each part of the human personality. Experts should suggest what can be done; the masses cannot suggest. If you are sincere in a desire to change, then ask the experts. There are thousands of meditators in the world, there are one hundred and twelve methods of meditation. Let all those people be invited. Find out the most simple method of meditation and let it be introduced in all the universities. And do the same in the other areas. We can really make the university a place of immense spiritual revolution. And a new man can come out of the university.

Right now, a man just comes out seeking employment. This is a condemnation of our whole system.

## **The Last Testament, Vol 5**

### **Chapter #14**

**Chapter title: None**

**28 December 1985 pm in Kulu/Manali, India**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

INTERVIEW BY THE DAILY (BOMBAY)

THE LAST FEW YEARS I HAVE OFTEN THOUGHT OF TAKING SANNYAS, BUT I AM AFRAID. WHY?

It is not only your question; there are millions of people who are in the same position.

The fear is very fundamental. To be initiated into sannyas means dropping so many things you have loved, liked, and become identified with. For example, a Mohammedan, a Hindu, a Christian -- the first fear is what will happen to their Christianity, to their Hinduism?

My sannyas simply means that you drop all the conditionings that have been imposed upon you after you were born -- because nobody is born a Hindu, a Christian, a Buddhist. Every child is just a human being, but there are vested interests all around who impinge on the child, trespass his privacy, start conditioning him, continually emphasize systems of belief. By the time he is able to think, those systems of belief have gone so deep that they have almost become his blood, his bones, his marrow. Now he cannot think about Christianity as an objective thing; he thinks as a Christian, as a Hindu, and that is not thinking. To think as a Christian means you have already accepted a certain prejudice. Your mind is not unprejudiced, not open, not available to the new facts that may arise in the inquiry.

Sannyas makes people afraid. Psychologically it will take away all their toys that they think are very valuable but which are simply rubbish. Unless a truth is known by you, experienced by you, unless you are an eye-witness, it is not a truth. It is only a toy, and it is better to destroy it because it is hindering the way to truth.

So this psychological fear is there, and then there are social fears. You live in society, you work in society, and the people, the crowd, never want anybody to be different from them. The different person means a stranger; he does not belong to them. They will not accept him, they will try in every way to crush him, destroy him.

So when you become a sannyasin in society you are taking a risk, you are declaring, "I am an individual, I am not only a cog in the wheel. I am not just part



of the crowd; I am myself." This creates the fear that you are alone in a vast crowd of people, and one starts wondering how so many people can be wrong. One Catholic leaves the Catholic fold. There are six hundred million Catholics in the world. How can six hundred million Catholics be wrong? And am I right against such a vast majority? We have been told, particularly by people with a very wrong idea of democracy, that wherever the majority is, truth is. The minority, just by being the minority, loses its truth. But in the real existential world truth is always individual, it has nothing to do with majority or minority. Those who have found, have found alone, not as a crowd, not as a company, not as a church.

So these are the fears that go on deep into the unconscious, but the urge to become a sannyasin is far more important than all these fears. One thing is certain: wherever you are, you are not content. Whatever you are, you cannot say that you have achieved the meaning of your life. Whatever you are doing may be giving you a means of living but it is not giving you life itself.

So there are fears and there is that constant urge to seek and to search. And I hope that the fears will not be the winners, because anybody who lives out of fears, lives not; he is already dead. Fear is part of death, not of life. Risk, adventure, going into the unknown, is what life means.

So try to understand your fears. And remember one thing: don't support them, they are your enemies. Support the urge that is still alive in you, make it aflame so that it can burn all those fears and you can move into seeking.

Sannyas is nothing but a name for becoming an individual seeker -- declaring that Buddha may have attained the truth, but that is not my truth; Mahavira may have attained the truth, but that is not my truth. If somebody else has eaten the food that does not mean that I am nourished; I am still hungry.

Millions of people have found the truth, but truth is something which remains individual and cannot be given as a thing to somebody else; you have to find it on your own. I think it is one of the most significant gifts of existence that it has not made truth a commodity. Otherwise, there would have been shops in the market where you could purchase truth. You cannot purchase truth at any price. You will have to seek it.

And the sooner the fears are dropped the better, because as you go on growing you are growing closer to death. The fears will become more powerful every day and your life energy will become less strong every day. So the sooner you decide and get out of the imprisonment of fears, the better.

I VISITED THE ASHRAM IN POONA AND OFTEN HEARD THE WORD 'ENERGY'. -- PLEASE EXPLAIN WHAT ENERGY IS?

There are things which can only be experienced and cannot be explained. For example, electricity is energy, but nobody has seen electricity in its purity, as energy. You have seen it in a lamp, as light; you have seen it moving a machine,

a train; you have seen many manifestations of its work, but nobody has yet been able to see what it is that works.

I am reminded of Thomas Alva Edison. He was the first man to make the electric bulb; it took him three years. He was visiting a small village, and, just by coincidence, the village school was having an annual celebration and the school children had made many things to show the public. Having nothing else to do in that village, Edison went. One boy was explaining about electricity. He had made a small electric train running on a track on the table. Edison naturally went to the boy and asked, "How does it work?"

The boy said, "It is electricity. It is energy that is making the train move."

Edison said, "I understand, but what is electricity? What is energy?"

The boy said, "This is too much, I don't know. Perhaps my teacher, who has a master's degree in Physical Science from a well-known university, may have the answer. I will fetch him, sir, you just wait a minute."

He brought the teacher and the teacher said, "We know how it functions, we don't know what it is. I am sorry to disappoint you that we cannot answer a simple question, but perhaps the principal, who is a Doctor of Science from Harvard, perhaps he may. Just wait a minute."

Edison said, "I can wait as long as you want, but I want the answer."

And the principal came and he said, "There is only one man, Thomas Alva Edison, who may perhaps know the answer. We don't know the answer."

Edison said, "That means nobody knows the answer because I am Thomas Alva Edison. And you are right, I only know how it acts, I don't know what it is."

And the same is true about the word 'energy'. You may have heard my sannyasins continuously talking about it, and naturally you must have thought at least 'Thomas Alva Edison' knows the answer. But I don't know! I can only say how it works.

Man's body is an energy phenomenon. Everything is energy: matter exists no more. Friedrich Nietzsche declared in the heyday of materialism that God is dead, but as we penetrated deeper and deeper into the mysteries of matter the whole idea about matter has changed. Now modern physics says there is no thing such as matter. In Friedrich Nietzsche's terms it can be said "matter is dead." Perhaps God may be alive; about that we are still undecided. But matter is certainly dead, because it has been found that the more you divide matter into molecules, atoms, electrons, it turns into energy. And the old division between energy and matter has to be dropped. Matter is energy at such a tremendous speed that you cannot see it as energy, you see it as solid matter.

It is just like a fan which has three wings to it. You can move the fan so fast that you may not be able to see those three wings. It can become just a circle -- they are moving so fast that they are creating an illusion of solidity.

So everything in existence today is energy. The human body has its own bio-energy. You may have experienced, without paying much attention, that sometimes you shake hands with a person and you feel as if you are shaking

hands with a dead branch of a tree -- no life, no warmth. And you know others also, to shake hands with them is a joy -- so much love, so much energy radiating from the small handshake.

It has been known experimentally that a child can be given food, comfort, everything after birth that he needs, but he will die within three months unless a woman's bio-energy is made available to him -- he shrinks.

Now it cannot be said what this bio-energy is, but we can see from the results that the child is in constant need of a feminine body. Something transpires between these two bodies which is not visible to our eyes, just like x-rays.

Many experiments have been done, and it has been found that without the mother's physical touch the child cannot survive. And even if he survives his survival will be only minimal. He will never be able to laugh, he will never be able to enjoy, he will never be able to love, he will never be able to dance and sing -- that energy is missing. Something in him is hollow. He is just empty, he has nothing to give.

There are children who are so much full of energy that they are a trouble in the family, they are always doing something or other -- running all over the place for no reason at all, just to throw off a load of energy.

Energy is our basic constituent. Its expressions may be different: it may express as love, it may express as laughter, it may express as silence. When sannyasins talk about energy they are talking about a special implication, implementation, of this energy.

They are all meditating, and meditation certainly gives the energy a new dimension. It immediately starts moving around the person, and if many persons are meditating it becomes an energy field. Those who are open can just enter into the group and, they will be surprised, just as you touch an open wire of electricity and it gives you a shock, in an energy field if you are open you can feel it immediately engulfing you, overpowering you. This makes many people afraid of coming to the communes, coming to the sannyasins -- they think it is something like mesmerism or hypnotism. It is neither hypnotism nor mesmerism, it is simply that so many people have pooled their energy in their silence that when you enter into the group you cannot remain unaffected by it.

That's why I said, "It can be experienced but it cannot be explained." And all these communes that I have been creating around the world are just for that single purpose. Anybody who wants what this energy is can be a guest in a commune for seven days, mix with the commune for seven days, and feel it. You will know what it is, but you will not be able to tell anybody else what it is.

The ultimate always is beyond explanation. But it is not beyond experience.

I HAVE BEEN TALKING TO LOCAL PEOPLE AND GETTING THE FEELING THAT THEY WANT YOU TO STAY HERE FOR TWO REASONS. FIRST THEY RECOGNIZE THAT YOU ARE A SPIRITUAL MASTER, AND SECOND

BECAUSE THEY KNOW THAT HIMACHAL PRADESH WILL PROSPER IF YOU ARE HERE. WOULD YOU LIKE TO COMMENT?

They are absolutely right. Himachal Pradesh can become richer both spiritually and materially, but their politicians may not want it to happen. And those poor people of Himachal Pradesh have approached me. From Manali the Panchayat leaders, from Mandi the Bar Association, and from other sources representations have been made to the chief minister that every facility should be given to me.

The people of Himachal Pradesh are simple-hearted, very loving, but immensely poor. Their lovingness and their simpleness and their innocence recognize something in me which they call a spiritual master. And they can understand without even knowing the ABC's of economics that if I am here, thousands of tourists will be coming here.

In America in one year there were fifty thousand tourists from all over the world. Here the number will be double because America was too costly for people to visit. If one hundred thousand people come and stay in Himachal Pradesh for two or three months certainly the economy of Himachal Pradesh will have a tremendous upsurge. And if the government is courageous enough to allow me to have a commune here, the people of Himachal Pradesh also can learn that poverty is not something destined by God, that it is our own creation. They can see that the commune can create wealth, can create richness. They can learn from the commune and they can apply what they learn to their own lives and their own economic endeavors. Within ten years we can change the whole shape of Himachal Pradesh. It can really become a valley of gods.

But the crucial question is, will the politicians like it to become a valley of gods? I don't think so. They don't want it to happen anywhere, because it is easy to rule over the poor, it is easy to purchase the vote of the poor. It will be more difficult if the people are richer and if the commune can become a university for the poor, teaching crafts. The politician will find that he has fallen by the wayside, somebody else has taken his place.

So I don't think that the government will allow me to have a commune here. And I cannot do anything alone without a commune. I need my people who can do everything and change things.

The local people have approached the chief minister and I have received the information that he has shown his willingness, but just in a political way. He said, "It all depends on central government. Unless I get a green signal from the center I cannot do anything."

The American government is putting pressure on the Indian government that I should not be allowed to make a commune. The American senate has sent a message to the Indian government that they can let me live here, but, "don't allow foreigners to be there and don't allow the people who can create a commune to be there -- otherwise you will be in the same difficulty that we were in.

So my feeling is that Indian politicians don't have the guts to allow me to stay. Otherwise I am ready and I am willing to change this whole valley and its shape. It is really a sad sight when you enter and you see the poor houses, the poor shops, as if you are entering something five thousand years old. It does not show any contemporariness. When you see the poor people they are nice, they are simple, but they are suffering. But the politician wants things to remain exactly as they are; they want to maintain the status quo because that has given them power. If something changes in the country it is bound to be reflected sooner or later in their power.

PLEASE EXPLAIN WHAT IS YOUR TEACHING. WHY DOES IT SEEM TO APPEAL MOST TO WESTERN PEOPLE AND HOW DO YOU ENVISAGE THE DEVELOPMENT OF YOUR WORK IN THE NEXT TWENTY YEARS?

It appeals to the Western people for the simple reason that I am not basing my teaching on faith, on any kind of belief. It is a purely intelligent approach towards reality.

The Eastern mind is accustomed to belief. Faith has been emphasized for centuries; to doubt is a sin and to believe is a virtue. To me the reverse is the case: to doubt is virtue and to believe is sin.

It is appealing to the Western intelligentsia, particularly the young generation which is completely fed up with all kinds of beliefs -- political, religious, social -- because they have seen that those beliefs are nothing but systems of exploitation, methods of creating spiritual slavery in man.

Eastern intelligence is lagging far behind but those who are intelligent in the East are certainly influenced by them. Then there is no difference between the East and the West. The question is, are you intelligent enough to drop believing, are you intelligent enough to search on your own without any prejudice, without being a Hindu or a Mohammedan or a Christian?

I simply don't give them any catechism to cling to, I don't give them any discipline. I don't say to them, "This has to be done and this has not to be done." My whole approach is different. I simply explain to them how you can be in a peaceful, non-tense, blissful state of mind and out of that state of mind it is impossible to do anything wrong. So you will be decisive in what you want to do. If this basic state of mind is created in you then you will do only the right, then you will behave as a human being is expected to behave.

Certainly people who have already accepted that there is a God have stopped searching. They are no more seekers; their seeking has stopped. They have come to a conclusion, and the conclusion is borrowed.

I don't tell them there is a God or a heaven or hell, I simply tell them that they have a potential to be in a hell or to be in a heaven. These are not geographical places but psychological states. And if you are in heaven you cannot do anything

wrong, that is just impossible -- your very peace will become compassion, your very silence will become love, your actions will show your inner being.

So my teaching is basically individual -- the transformation of individual consciousness to more silent, blissful spaces. Then whatever happens to you, through you, from that space is virtue, is religiousness. Surely these teachings need intelligent people to understand them. I cannot go to villagers and talk about these things; it will be simply wasting their time and my time.

So whosoever is capable of understanding things of the highest order of consciousness, whether Eastern or Western, is bound to be attracted. Of course, more Western people will be attracted because more Western people are educated, know the taste of freedom, have a certain individuality, have a certain courage....

Everest is Indian, but it had to be conquered by Edmund Hillary. Nine hundred million Indians, only one Everest, but a man had to come from the West to conquer it. And he was not the first Western man; for fifty years continuously Western young people had been coming and many, almost all of them, died in the effort. But that did not prevent them, they kept on coming, and finally one managed it.

You don't ask why an Indian did not reach the moon first, except in jokes. I have heard that when for the first time the American landed on the moon he was surprised to see a few Indians sitting there, smoking beedies. He asked them, "My God, how did you manage to get here?"

They said, "It is a simple matter. One Indian stands on another Indian, then another Indian, and this way we reached here. The question is, "How did you manage to get here?"

Except in jokes, you never ask why -- why not an Indian?

It is simple. For two thousand years we have been slaves. We have learned the ways of slavery. We have been conditioned to believe, and science starts with doubt; that is a gap which is unbridgeable -- you will have to drop believing and you will have to drop your slave mentality; you will have to come out of your past. Every Indian is carrying his load of past which is tremendous. He is dying under its weight but he thinks it is his treasure. He may be killed by it but he will not drop it.

The west for three hundred years has moved away into a totally new dimension. The day Gallileo declared that the earth is round and not flat as stated in the Holy Bible, was a turning point for the whole Western intelligence. Then Copernicus declared that the sun does not go around the earth but the earth goes around the sun. Whatever your religious scriptures say it does not matter, we will have to change the scriptures according to existence. We are going to listen to reality and not to all your old beliefs. It gave a turn to the whole Western mind.

Not a single Indian has spoken against the -- VEDAS or Rama or Krishna except me. And I am condemned because I have spoken against these people. Whatever

I have said is so simple and so logical that there is no way to argue against it. You can throw stones and knives at me but those are not arguments.

In a public meeting in Nagpur, I said that I cannot accept Krishna as a perfect incarnation of God for the simple reason that he is a man who propagates a philosophy of violence. The whole GITA is a philosophy of violence. I am absolutely astounded that Gandhi went on reading Gita every morning, calling Gita his mother, and his philosophy was nonviolence. Gita is the purest philosophy of violence. If Gita has any connection it has connection with Friedrich Nietzsche and Adolf Hitler. Krishna, Friedrich Nietzsche, Adolf Hitler - - that is the trinity. Not a single Gandhian has answered it and not a single follower of Krishna has answered it.

I said in the same talk that Krishna behaved very inhumanely. He had sixteen thousand wives and these were not virgin girls that he had married, these were married women who had husbands, children, families, and he simply snatched away any woman that he liked, any woman that was beautiful -- he simply forced that woman to his palace without bothering what happened to her family. And this man you call God? Then whom are you going to call devil?

The West has done its homework in these last three hundred years, they are ready for me. The East has not done its homework. It is not my fault; I am trying hard. And from the East the people who have intelligence and who have understanding and courage are joining me.

## **The Last Testament, Vol 5**

### **Chapter #15**

**Chapter title: None**

**29 December 1985 pm in Kulu/Manali, India**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

Interview by UNITED NEWS OF INDIA, TIMES OF INDIA, and ALL INDIA RADIO.

DO YOU THINK THAT THE GOVERNMENT OF INDIA IS CREATING A SITUATION WHERE YOU WOULD BE FORCED TO LEAVE THE COUNTRY? IS THIS PART OF AN INTERNATIONAL CONSPIRACY AGAINST YOUR ORGANIZATION, AND WHAT STEPS DO YOU PROPOSE TO TAKE TO MOBILIZE PUBLIC OPINION AGAINST IT?

India is my mother country, and a mother may be bad or good, alive or dead, but she is still the mother.

The Indian government should not force me to leave this country, for the simple reason that wherever I am in the world I am going to be a problem for the Indian government. The safest thing for the Indian government is that I should be here, and I have not seen any indications that they are trying to force me out.

Yes, I have seen that there is an international conspiracy to keep me as far away from my disciples as possible. For that, it's a good idea to keep me in India and refuse visas to all foreign disciples of mine. That's what is being done.

An international conspiracy cannot destroy my organization because there is no such thing in existence. It is simply a movement. I am against organizations. But the conspiracy is there because my movement of sannyas is for the freedom of the individual, freedom of expression, freedom of movement around the world, because it is one world and we should not be debarred by political lines.

My movement is basically a process of deprogramming. Hence, all the religions are against it because the Christian or the Hindu or the Mohammedan entering my movement just becomes a human being. And as far as mobilizing the masses to fight against such a conspiracy, my movement is not a movement of the masses; it consists only of the intelligentsia. Why should I drag the masses into it? And I don't want it to be in any way violent or political. If anything has to be done against this conspiracy, it is just to expose it, and the exposure will be the end of it. Conspiracies cannot live in the light; they need darkness

WHAT SHOULD THE GOVERNMENT OF INDIA DO SO THAT THE INDIAN PEOPLE CAN BENEFIT FROM YOUR TEACHINGS?.



The first thing is that if the government of India really wants the people to be benefited by my teachings, they should make every effort that I should not have to leave the country.

Secondly, in case I have to go out of the country, they should make me available on all the news media to reach the masses in India. Right now it is not very democratic because eighty percent of the people cannot read. Only newspapers are in private hands, so that means that only twenty percent of the country has the benefit of freedom of expression.

The radio is the government's, and one hundred percent of people can hear; the television is the government's, and one hundred percent of people can see. If the government thinks really democratically then television and radio should not be under government control. The news media are such a force to protect the rights of the people that the government should not keep it under its own control. It needs guts, but a government has enough control and enough power already, so why should it be afraid? In fact, it should learn to give freedom to all methods of news in the hands of the people. It will be benefited by how people are thinking, what they are thinking, how many viewpoints there can be about one thing. The government will be benefited and the people will be immensely protected.

So I would like them to make the news media available to me as it is available throughout the world.

COULD YOU PLEASE CLARIFY FOR US YOUR CONCEPT OF NEO-SANNYAS, AS COMPARED TO THE TRADITIONAL CONCEPT OF SANNYAS WHICH IS PREVALENT IN THIS COUNTRY?

The old sannyas means renunciation of life. It is anti-life. It is because of this anti-life attitude that India has remained a slave for two thousand years, has suffered all kinds of indignities, has remained the poorest nation in the world.

I blame all your religions for keeping India in such a miserable state because the moment you start thinking of renouncing life, you stop being creative. That's why, although we were the first in the world to invent mathematics, we could not produce an Albert Einstein. We should have produced an Albert Einstein nearly three thousand years ago, but this anti-life attitude that all is illusory, matter is illusory, the world is illusory, naturally created a climate in the country that was very uncreative.

We were the first in the whole world to discover the science of astronomy, but the "anti" attitude stopped it. What is the point of learning about the stars? -- it is all illusory. We were the first to develop surgery and invent surgical instruments, and yet we could not develop a medical science. Naturally, the body is something you have to be against. So on the one hand it destroyed India's intelligence; on the other hand it created a false kind of contentment in every misery, every suffering, poverty, disease, sickness, old age, death. That's why we

have suffered so much but have not been able to go through a real authentic revolution.

So I am absolutely against the old idea of sannyas. My vision of sannyas is just the opposite of the old. The old is renunciation of life; my sannyas is rejoicing in life, but rejoicing in such a way that you still remain aloof -- dancing, but deep down inside you there is a center, unmoving. In other words, you should be in the world but the world should not be in you.

There is a certain relationship between the ancient tradition of tantra and my philosophy. Tantra is perhaps the only tradition in the whole universe which accepts man in his totality, which does not condemn anything but, on the contrary, tries to transform everything to higher levels of being.

Man is born of sex: his every cell is full of sexual energy. The more sexual a man, the greater the possibility of him being creative. For example, you cannot find in the whole history of man a single impotent man becoming self-realized or becoming a great painter or musician or dancer or scientist or poet. It is strange that we have ignored the question of why the impotent man has never been creative. Certainly he is missing creative energy. And the whole credit for answering the question goes to tantra. Almost five thousand years ago it recognized sex as the basic energy of man and it discovered almost everything about sexual energy.

If it moves downwards -- that is, if it is moving with instincts and biology -- then it reproduces life. It is not committing a sin, it produces children. Otherwise we would not be here. It is good that our forefathers did not listen to the idiots who were teaching against sex. Otherwise none of us would have had any possibility of being here. But they did not listen to them, so life continues.

Those who have listened to them have become monks, nuns -- they have created all kinds of perversions. Homosexuality was born in monasteries -- Buddhist, Christian, Jaina, Hindu -- because you cannot change something natural just by taking a vow of celibacy. Your biology does not listen to your vow; it does not know that you have become a celibate. It goes on producing sexual energy and that sexual energy needs expression. And all the religions took people away from life, closed them in monasteries, separated man from woman, and naturally created the situation where sooner or later women will become lesbians, men will become homosexuals.

And now the ultimate result has come -- AIDS. I call all the religions responsible for it. And all the governments are responsible for it because they have not created a law against celibacy. Celibacy should be a crime! Anything against nature should be a crime.

Tantra says that energy moving downwards is reproductive of children -- nothing is wrong in it; but the same energy can do much more, it can move upwards too. And there are simple meditations in which the sexual energy starts turning upwards. There is recent research that our sexual center is not in the genitals, it is in the mind. So if the energy starts turning towards the mind it

again creates something, it creates a new man out of you, it makes you luminous, it makes you tremendously blissful and, ultimately, it brings you to the point where you can experience the meaning of life.

I am simply astounded that five thousand years before there were people in this country of such tremendously revolutionary minds. If I am condemned even now, what must have happened to those people? And tantra is not my only teaching, it is just a drop in the ocean. Tantra was their whole teaching. But it seems that before Buddha and Mahavira, India had a respect for exploration, for the unknown, for people who bring new facts of life to light. Before Buddha and Mahavira sannyas was exactly what I am making it now, it was life affirmative.

The seers and the rishis of the UPANISHADS were all married people, they had children, they were not celibates and they had not renounced life. They had all the comforts in the GURUKULAS for themselves, for their students.

But Buddha and Mahavira created a tremendous calamity for the country. These two persons I respect in many ways but I cannot forgive them for giving the idea of a sannyas which is anti-life.

And as these two people gave the anti-life idea of sannyas, Hindus followed suit because their sannyasins started looking poor. In comparison to a Buddhist monk or a Jaina monk, the Hindu sannyasins started questioning having a wife and children and a house -- so what is the difference between him and another ordinary household man? Those other people are real saints. So that gave a turn to the Hindu mind also, that the Hindu sannyasin had to become a celibate; and Shankaracharya is responsible for it.

These three names I cannot forgive: Gautam Buddha, Mahavira, Shankaracharya. These three people, unknowingly, have proven the greatest enemies of this country. My whole effort is to restore a beautiful idea of sannyas that was alive in the days of Upanishads, in the days of VEDAS. But so much time has passed that whatever I say looks as if it is new. In fact, truth is never new, never old, it is always the same. It has to be discovered again and again -- if you lose track of it, it has to be discovered again.

## **The Last Testament, Vol 5**

### **Chapter #16**

**Chapter title: None**

**30 December 1985 am in Kulu/Manali, India**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

INTERVIEW BY AAJ KA ANAND

WITH GAUTAM BUDDHA RELIGION TOOK A QUANTUM LEAP. GOD BECAME MEANINGLESS AND ONLY MEDITATION WAS IMPORTANT. NOW, TWENTY-FIVE CENTURIES AFTER BUDDHA, AGAIN RELIGION IS TAKING THE QUANTUM LEAP IN YOUR PRESENCE AND BECOMING RELIGIOUSNESS. PLEASE TALK ABOUT THIS PHENOMENON.

The credit of bringing a quantum leap in religion goes back twenty-five centuries before Gautam Buddha to Adinatha, who for the first time preached a religion without God. It was a tremendous revolution because nowhere in the whole world had it ever been conceived that religion could exist without God.

God has been an essential part -- the center -- of all the religions: Christianity, Judaism, Mohammedanism. But to make God the center of religion makes man just the periphery. To conceive of God as the creator of the world makes man only a puppet.

That's why in Hebrew, which is the language of Judaism, man is called Adam. 'Adam' means mud. In Arabic man is called 'admi'; it is from Adam, again it means mud. In English, which has become the language of Christianity by and large, the word human comes from 'humus' and humus means mud.

Naturally if God is the creator he has to create from something. He has to make man like a statue, so first he makes man with mud and then breathes life into him. But if this is so man loses all dignity, and if God is the creator of man and everything else, the whole idea is whimsical because what has he been doing for eternity before he created man and the universe?

According to Christianity he created man only four thousand and four years before Jesus Christ. So what was he doing all along through eternity? So it seems whimsical. There cannot be any cause, because to have a cause for which God had to create existence means there are powers higher than God, there are causes which can make him create. Or there is a possibility that suddenly desire arose in him. That too is not very philosophically sound, because for eternity he was desireless. And to be desireless is so blissful that it is impossible to conceive that out of an experience of eternal blissfulness a desire arises in him to create the world. Desire is desire, whether you want to make a house or become the prime

minister or create the world. And God cannot be conceived as having desires. So the only thing that remains is that he is whimsical, eccentric. Then there is no need for cause and no need for desire -- just a whim.

But if this whole existence is just out of a whim it loses all meaning, all significance. And tomorrow another whim may arise in him to destroy, to dissolve the whole universe. So we are simply puppets in the hands of a dictatorial god who has all the powers but who has not a sane mind, who is whimsical.

To conceive this five thousand years ago Adinatha must have been a very deep meditator, contemplative, and he must have come to the conclusion that with God there is no meaning in the world. If we want meaning in the world then God has to be disposed of. He must have been a man of tremendous courage. People are still worshipping in the churches, in the synagogues, in the temples; yet that man Adinatha five thousand years before us came to a very clear-cut scientific conclusion that there is nothing higher than man and any evolution that is going to happen is within man and in his consciousness.

This was the first quantum leap -- God was disposed of.

Adinatha is the first master of Jainism. The credit does not go to Buddha because Buddha comes twenty-five centuries later than Adinatha. But another credit goes to Buddha. Adinatha disposed of God but could not manage to put meditation in its place. On the contrary, he created asceticism, austerities, torturing the body, fasting, remaining naked, eating only once a day, not drinking in the night, not eating in the night, eating only certain foods. He had come to a beautiful philosophical conclusion but it seems the conclusion was only philosophical, it was not meditational.

When you depose God you cannot have any ritual, you cannot have worship, you cannot have prayer; something has to be substituted. He substituted austerities, because man became the center of his religion and man has to purify himself. Purity in his conception was that man has to detach himself from the world, has to detach himself from his own body. This distorted the whole thing. He had come to a very significant conclusion, but it remained only a philosophical concept.

Adinatha disposed of God but left a vacuum, and Buddha filled it with meditation. Adinatha made a godless religion, Buddha made a meditative religion.

Meditation is Buddha's contribution. The question is not to torture the body; the question is to become more silent, to become more relaxed, to become more peaceful. It is an inward journey to reach to one's own center of consciousness, and the center of one's own consciousness is the center of the whole existence.

Twenty-five centuries have again passed. Just as Adinatha's revolutionary concept of godless religion got lost in a desert of austerities and self-torture, Buddha's idea of meditation -- something inner, that nobody else can see ; only

you know where you are, only you know whether you are progressing or not -- got lost into another desert, and that was organized religion.

Religion says that single individuals cannot be trusted, whether they are meditating or not. They need communities, masters, monasteries where they can live together. Those who are on a higher level of consciousness can watch over others and help them. It became essential that religions should not be left in the hands of individuals, they should be organized and should be in the hands of those who have arrived at a high point of meditation.

In the beginning it was good; while Buddha was alive there were many people who reached self-realization, enlightenment. But as Buddha died and these people died, the very organization that was supposed to help people to meditate fell in the hands of a priesthood, and rather than helping you to meditate they started creating rituals around the image of Buddha. Buddha became another God. Adinatha disposed of God, Buddha never accepted that God exists, but this priesthood cannot exist without a God. So there may not be a God who is a creator, but Buddha has reached godhood.

For others the only thing is to worship Buddha, to have faith in Buddha, to follow the principles of Buddha, to live life according to his doctrine; and Buddha got lost in the organization, the imitation. But they all forgot the basic thing which was meditation. My whole effort is to create a religionless religion. We have seen what happened to religions which have God as the center. We have seen what happened to Adinatha's revolutionary concept, godless religion. We have seen what happened to Buddha -- organized religion without God.

Now my effort is: just as they dissolved God, dissolve religion also. Leave only meditation so it cannot be forgotten in any way. There is nothing else to replace it. There is no God and there is no religion. By religion I mean an organized doctrine, creed, ritual, priesthood. And for the first time I want religion to be absolutely individual, because all organized religions, whether with God or without God, have misled humanity. And the sole cause has been organization, because organization has its own ways which go against meditateness. Organization is really a political phenomenon, it is not religious. It is another way of power and will to power.

Now every Christian priest hopes some day to become a bishop at least, to become a cardinal, to become a pope. This is a new hierarchy, a new bureaucracy, and because it is spiritual nobody objects. You may be a bishop, you may be a pope, you may be anything. It is not objectionable because you are not going to obstruct anybody's life. It is just an abstract idea.

My effort is to destroy the priesthood completely. It remained with God, it remained with godless religion, now the only way is that we should dispose of God and religion both so that there is no possibility of any priesthood.

Then man is absolutely free, totally responsible for his own growth. My feeling is that the more a man is responsible for his own growth, the more difficult it is for him to postpone it for long. Because it means if you are miserable, you are

responsible. If you are tense, you are responsible. If you are not relaxed, you are responsible. If you are in suffering, you are the cause of it. There is no God, there is no priesthood that you can go to and ask for some ritual. You are left alone with your misery, and nobody wants to be miserable.

The priests go on giving you opium, they go on giving you hope, "Don't be worried, it is just a test of your faith, of your trust; and if you can pass through this misery and suffering silently and patiently, in the other world beyond death you will be immensely rewarded." If there is no priesthood you have to understand that whatever you are, you are responsible for it, nobody else.

And the feeling that "I am responsible for my misery," opens the door. Then you start looking for methods and means to get out of this miserable state, and that's what meditation is. It is simply the opposite state of misery, suffering, anguish, anxiety. It is a state of a peaceful, blissful flowering of being, so silent and so timeless that you cannot conceive that anything better is possible. And there is nothing which is better than the state of a meditative mind.

So you can say these are the three quantum leaps: Adinatha drops God because he finds God is becoming too heavy on man; rather than helping him in his growth he has become a burden -- but he forgets to replace him with something. Man will need something in his miserable moments, in his suffering. He used to pray to God. You have taken God away, you have taken his prayer away and now when he will be miserable, what will he do? In Jainism meditation has no place.

It is Buddha's insight to see that God has been dropped; now the gap should be filled, otherwise the gap will destroy man. He puts in meditation -- something really authentic which can change the whole being. But he was not aware -- perhaps he could not be aware because there are things you cannot be aware of unless they happen -- that there should be no organization, that there should be no priesthood, that as God is gone religion should also be gone. But he can be forgiven because he had not thought about it and there was no past to help him to see it, it came after him.

The real problem is the priest, and God is the invention of the priest. Unless you drop the priest, you can drop God, but the priest will always find new rituals, he will create new gods.

My effort is to leave you alone with meditation, with no mediator between you and existence. When you are not in meditation you are separated from existence and that is your suffering. It's the same as when you take a fish out of the ocean and throw it on the bank -- the misery and the suffering and the tortures he goes through, the hankering and the effort to reach back to the ocean because it is where he belongs, he is part of the ocean and he cannot remain apart.

Any suffering is simply indicative that you are not in communion with existence, that the fish is not in the ocean.

Meditation is nothing but withdrawing all the barriers, thoughts, emotions, sentiments, which create a wall between you and existence. The moment they

drop you suddenly find yourself in tune with the whole; not only in tune, you really find you are the whole.

When a dewdrop slips from a lotus leaf into the ocean it does not find that it is part of the ocean, it finds it is the ocean. And to find it is the ultimate goal, the ultimate realization, there is nothing beyond it.

So Adinatha dropped God but did not drop organization. And because there was no God, the organization created rituals.

Buddha, seeing what had happened to Jainism, that it had become a ritualism, dropped God. He dropped all rituals and single-pointedly insisted on meditation, but he forgot that the priests who had made rituals in Jainism are going to do the same with meditation. And they did it, they made Buddha himself a God. They talk about meditation but basically Buddhists are worshipers of Buddha -- they go to the temple and instead of Krishna or Christ there is Buddha's statue. There was no statue of Buddha for five hundred years after Buddha. In Buddhist temples they had just the tree under which Buddha became enlightened, engraved on marble, just a symbol. Buddha was not there, only the tree.

You will be surprised that the statue of Buddha that we see today has no resemblance at all to Buddha's personality, it resembles the personality of Alexander the Great. Alexander the Great came to India three hundred years after Buddha. Till then there was no statue of Buddha. The priests were in search because there was no photograph, there was no painting, so how to make a statue of Buddha? And Alexander's face looked really superhuman, he had a beautiful personality, the Greek face and physiology; they picked up the idea of Buddha's face and body from Alexander. So all the statues that are being worshipped in Buddhist temples are statues of Alexander the Great, they have nothing to do with Buddha. But the priests had to create the statue -- God was not there, ritual was difficult, around meditation ritual was difficult. They created a statue and they started saying -- in the same way all religions have been doing -- have faith in Buddha, have trust in Buddha, and you will be saved. Both the revolutions were lost. I would like that what I am doing is not lost. So I am trying in every possible way to drop all those things which in the past have been barriers for the revolution to continue and grow. I don't want anybody to stand between the individual and existence. No prayer, no priest, you alone are enough to face the sunrise, you don't need somebody to interpret for you what a beautiful sunrise it is.

It is said that every morning Lao Tzu used to go for a walk in the hills. One friend asked him, "Can I come with you one day? I would particularly like to come tomorrow, because I have a guest who is very much interested in you, and he will be immensely glad to have the opportunity to be with you for two hours in the mountains."



Lao Tzu said, "I have no objection, just one simple thing has to be remembered. I don't want anything to be said because I have my eyes, you have your eyes, he has his eyes, we can see. There is no need to say anything."

The friend agreed, but on the way when the sun started rising the guest forgot. It was so beautiful by the side of the lake, the reflection of all the colors, the birds singing and the lotuses blossoming, opening, he could not resist, he forgot. He said, "What a beautiful sunrise."

His host was shocked because he has broken the condition. Lao Tzu did not say anything, nothing was said there. Back home he called his friend and told him, "Don't bring your guest again. He is too talkative. The sunrise was there, I was there, he was there, you were there -- what is the need to say anything, any comment, any interpretation?"

And this is my attitude: you are here, every individual is here, the whole existence is available. All that you need is just to be silent and listen to existence. There is no need of any religion, there is no need of any God, there is no need of any priesthood, there is no need of any organization.

I trust in the individual categorically. Nobody up to now has trusted in the individual in such a way.

So all things can be removed. Now all that has been left to you is a state of meditation which simply means a state of utter silence. The word meditation makes it look heavier. It is better to call it just a simple, innocent silence and existence opens all its beauties to you.

And as it goes on growing you go on growing, and there comes a moment when you have reached the very peak of your potentiality -- you can call it Buddhahood, enlightenment, bhagwatta, godliness, whatever, it has no name, so any name will do.

**MILLIONS OF SANNYASINS ARE SHARING YOUR LOVE AND JOY. WHAT MAKES A PERSON GET INITIATED INTO SANNYAS? HOW DOES THIS MIRACLE HAPPEN?**

It is certainly a miracle, but its happening is very simple.

In the past there was no exact word to explain it, but by a coincidence Carl Gustav Jung, one of the greatest psychologists of this age, coined a word because he came across an experience for which there was no word.

He was staying in an old mansion which had two big wall clocks and it was known that they always showed the same time. It was also known that even if you changed one, soon they again got in tune with each other and started showing the same time. He tried twice, thrice to change one clock five minutes ahead and soon he found that both the clocks had managed somehow, and just at the middle -- two and a half minutes -- again to show the same time. He was puzzled about what was happening. Because he had a scientific mind he tried to figure it out. He listened to the wall, he went around the clocks and he found the

reason -- both the clocks were very old and very heavy and very big and they created a certain sound and certain sound waves and those sound waves helped them to come to a similar time. Those sound waves could not remain discordant; they fell into accord slowly. He had to discover, the whole night he could not sleep and he discovered something he called 'synchronicity.'

It is non-causal. We know in the world only one thing; that something causes, then something happens. If there is no cause then there is no effect. So the world knows only one way of things happening: a cause leads to an effect. This is the causal relationship.

The whole scientific world is based on the causal relationship. Synchronicity has no place in it. But in human life everybody who is a little alert may have found it -- you were sad and just then came a friend laughing, joyous, hugging you, telling you a joke, and you forgot your sadness and you started laughing with him.

It can happen the other way also: your sadness may be so heavy that the man who is coming laughing, seeing you may stop laughing. Your sadness may have such an impact that it will be impossible to tell a joke to you; it will look almost inhuman, out of context, because you are so sad and the person is telling a joke. The joke also needs a certain context which is missing.

You shake hands with a friend and you find he is almost dead, like a dead branch of a tree, that nothing flows -- no warmth, no love, just a ritual. But shaking hands with another friend you feel immensely enriched, something flows, some warmth, some love. After shaking hands you can certainly say that you are not the same man as you were before shaking hands with the friend: you were dull, you were sad, but just a touch of his hand and his joy has triggered something in you.

Now this cannot be explained by cause and effect; it can be explained only by a new law, the law of synchronicity. And that's what initiation is. A man of silence, a man of joy, a man of bliss attracts you. Perhaps you may not even be aware that he attracts you, that somehow you want to be with him, that you want to sit with him, that you want to talk with him. His being is creating some synchronicity in you. Your heart starts beating with a different rhythm.

These millions of sannyasins. I have nothing else to offer to them. If they become Catholics, Catholicism has much to offer them. If they are converted to another religion, that religion may offer them something. It is a known fact that anybody changing his religion always gets tremendous respect in the new religion. He is condemned by the old religion that he has left behind, but he is respected very much by the new religion because he has proved that the new religion is better than the old.

I used to know a very old Jaina monk. He was not a Jaina by birth, he was a carpenter by birth. The carpenter is a lower class in Hinduism but somehow because he was making some wooden statues of Mahavira in a temple he became interested in Jainism, and finally he became a Jaina. He was very much

condemned by the Hindus but it meant nothing because he was already a low-caste person, already condemned -- you cannot condemn him more. But in Jainism he was raised to a very high level of sainthood. Other Jaina saints became smaller. This carpenter became a very respected saint.

And I was puzzled because he was not a scholar the way other Jaina monks were. He was not so educated, not so cultured; after all he was a carpenter and you cannot expect much from him. But he was respected so much.

Then I figured out the reason why he is being so much respected: because to the Jainas it has proved one thing, that Jainism is a higher religion than Hinduism. This man is a proof. No Jaina has ever been converted to Hinduism, but many Hindus have been converted to Jainism and this is a proof.

He did not speak much, he had nothing to say, but just because he had come from another religion, he had immense respect. I told him one day, that "You should not remain in the illusion that this respect is for you."

He said, "What do you mean?"

I said, "I mean this respect is simply because you were not born a Jaina. This respect is simply to show to the world that Jainism is a far higher religion than Hinduism, otherwise why should a Hindu, on his own, get converted to Jainism?" I said to him, "You can try. You go back to Hinduism. All the condemnation that Hindus have for you will drop. They will respect you. They have never respected any carpenter, but they will respect you because they will say "Now this proves certainly that Hinduism is a higher religion because a man has been in both the religions and finally he decides to be a Hindu and drops all saintliness and all great respect." And then, you will see, these same Jainas will condemn you, will say lies against you, will create allegations against you."

The man was simple. He said, "Perhaps you are right. Perhaps I am living in an illusion."

I said, "If you understand that then your growth will not stop. It does not matter what you are -- Hindu or Jaina or Buddhist -- that doesn't matter. Remember the basic work, just don't get lost into all kinds of illusions which happen in life."

The sannyasins who are coming to me, I have nothing to offer to them. In fact, they will be condemned by their societies, by their religions. They will be condemned by their families, by their friends. They are not going to gain anything, they are going to lose much. But still something in their hearts starts moving -- it is beyond the control of their mind. In spite of themselves they become sannyasins.

It takes time. For a time there is a conflict between their hearts and their minds. The mind is trying to pull them back, telling them to remain where they were, giving all the arguments that they will be simply a loser and will not gain anything. But sooner or later the mind must lose. If there is something that is pulling your heart, mind can fight for a time but cannot win.

So I say sannyas is just like falling in love. It is a synchronicity. You simply find that something indefinable, unnameable joins you with me and you want it to be declared to the world. That is initiation.

Initiation is simply a declaration that I am not going to keep it to myself, that I have come in contact with a new force, with a new energy, with a new love, with a fresh world. I am going to declare it to the world whatsoever the cost.

And although sannyasins will have to suffer, will be persecuted, will be condemned, still they will have a joy that their persecutors cannot have. They will have a silence which their condemners cannot have. And it is spreading like wildfire, with no organization, with no preachers, with no missionaries, with nobody continuously harassing you with the Bible.

I have never converted anybody and I have insisted to my people that they never convert anybody. But if somebody wants to be a friend, our doors are open and he is welcome.

Initiation is simply your gesture that you want to come in and our gesture that you are welcome. It is certainly a miracle, and particularly with me, because neither can I give you anything in this life nor can I promise you anything in other lives. I don't have any opium for anybody.

But I can make this very moment a tremendously beautiful moment, without giving anything to you, without anything visible passing from my hands to you. But there are invisible things. We accept x-rays without any trouble, why can't we accept that love also has its own rays and silence has its own rays, its own radiation.

And of course, enlightenment has a tremendous force to transform a person. It is a miracle.

## **The Last Testament, Vol 5**

### **Chapter #17**

**Chapter title: None**

**3 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH BBC & API

INTRODUCER: Mr Benare(\*) who Acharya (inaudible), and Mr Kedamasingh(\*) from BBC and AFP, and Mr Lalit Josi(\*) from France(\*) PTL.

Q: BHAGWAN, YOU WENT TO UNITED STATES WITH ALL THE DETERMINEDNESS TO SETTLE DOWN AND YOU HAVE COME BACK. DO YOU FIND THE (INAUDIBLE) SOME TIME IN FUTURE TO SEE SANNYASIS AND THE DISCIPLES?

A: I have never gone there with a determined or undetermined intention to settle. It was just a coincidence that American sannyasins were looking for a land to create a commune of their own and my health was not good, I had gone just for my health reasons. And my health problems are such they don't need any medical care, they need only controlled environment. For example, I have many allergies: perfume, smoke, dust. If they can be avoided then I am perfectly happy, there is no problem. If they cannot be avoided then my breathing is affected and I have asthma attacks. There is no cure for allergies.

The same way humidity affects, if humidity is too much then again asthma starts and it is a very severe attack -- whole night, then sleep is impossible. I am just coughing and tossing and turning. So I need a certain climate which is cold, non-humid and by chance my people had found a place which suited to me very much. It was a desert, that's why they could get it. Otherwise to find such a big place was almost impossible. It was one hundred twenty-six square miles and because it was a desert, nobody was ready to purchase it. For fifty years it was on sale and not a single offer came. So it was very easy for them to get it. And to me it suited very much -- it was non-humid, it was cold, very small rain, very small smoke, that too dry and cold. Living there for one and half year my all symptoms disappeared. It was at that point that I asked the American government for permanent residence. But I have not gone with the intention to settle there.

My people are all over the world and I have communes almost in every country. The Americans were trying to have their own commune; this was their commune, I was there simply guest.

But the government and behind the government, Christianity, both became very disturbed by my presence and the sannyasins. The government was disturbed because we created a certain kind of far higher communism than exists in Soviet Union by simply removing money from the commune. That in the commune nobody can purchase anything. All your needs will be fulfilled by the commune. You can donate to the commune but you cannot purchase anything in the commune.

And we were an island far away. The closest town was thirty miles. So once the exchange status of money was removed... you may have millions of dollars and I may not have a single dollar -- you are not rich and I am not poor. We are in the same space and in the same boat. You are unnecessarily loaded for your, with your money which cannot purchase any single thing and whatever you can get from the commune, I can get from the commune.

So without bringing any dictatorship, without bringing any government, without bringing any revolution of any sort, just by removing the money inside the commune, suddenly there was nobody poor, nobody rich. This created certainly a trouble in the American politician's mind. People started coming to see the commune, how people are happy, how people are healthy, and how they have managed the desert to become an oasis. We were creating our own food, our vegetables, our fruits, we had our greenhouses, we had our own milk product. There were five thousand sannyasins, not a single beggar. In fact, two hundred American beggars had joined us and we had accepted them and they felt for the first time that they are being treated as human beings. Otherwise, they were treated as dogs.

It is thought in the world America has created an image that it is the richest country but there are thirty million beggars in America who are on the streets without clothes, without food, without house.

The American politician's fear was that slowly, slowly news media started coming: television, radio, newspapers and visitor started coming just to see that what has happened and why these people are so happy. Because my basic teaching is meditation so people started the day by meditation, then there was a talk by me -- any question anybody asked, then they go for their different works, then a single kitchen for five thousand people -- a scene worth seeing because just fifteen people can manage five thousand people's kitchen and we are wasting millions of women's energy and life just in kitchens. And these fifteen people were chosen as the best cooks, so our people were having the best food possible.

One of the greatest problems for vegetarians... because I am a vegetarian and my sannyasins are vegetarians. One of the problems has been, which vegetarians have no answers to the non-vegetarian, that "Why not a single vegetarian has been able to achieve a Nobel prize? Why not a single vegetarian has been discovered something, invented something, why they are intellectually far behind than the non-vegetarian?" And it is a truth. You cannot deny it. Forty

percent of the Nobel prizes go to the Jews, the three Nobel prizes that have come to India were not for people who were vegetarians. All the three persons were non-vegetarians.

It is found that the vegetarian food lacks few proteins which are absolutely necessary for intelligence to grow. So I had added non-fertilized eggs in the vegetarian food as essential. The non-fertilized egg has no life so you are not killing, it is almost vegetable, but it fulfills all the needs. So I angered the vegetarians because to them just the name 'egg' is enough to get angry with me. I angered the non-vegetarians because I destroyed their basic argument that man has to remain non-vegetarian otherwise he will lose all intelligence. Now there is no need for man to remain non-vegetarian. If a non-fertilized egg can fulfill all the demands that the body and the mind needs then there is no need to kill any living being just for food. It is ugly, inhuman, anaesthetic, insensitive.

So all kinds of people, for example, Christians were angry because I was turning their people into vegetarians. That I was teaching to my people that alcohol is also a drug, just as marijuana is or L.S.D. is. In Christian countries you make marijuana and L.S.D. illegal, crimes... thousands of young people are suffering in jails, but alcohol is not crime because Jesus was drinking alcohol. That does not make it religious, it is as much a crime as any other. Either make every drug available to people or stop alcohol also. But Christian mind cannot conceive Christ committing a crime. And when I said it, that "It is a crime, not only a crime, but Christians say that 'Christ changed water into wine,' that is even more criminal. If somebody is changing water into wine, this man should be locked up."

I was stating simple facts, nobody answered them but they became angry. The politicians were angry because in a communist world I have created a small commune against capitalism. In a Christian world I had created a small oasis of people who did not belong to any organized religion but who were simply religious. My approach is that a scientific man is simply scientific, he is not Hindu scientific, he is not Mohammedan scientific, he is simply scientific. And a religious man is also simply religious. The moment you put an adjective to it you destroy its beauty, its quality -- you bring it down from its great heights.

These things created in their minds and they could not find any logical or legal way to destroy the commune. They became so drastic that they arrested me without any arrest warrant, without even showing me a cause why they are arresting me. They are talking about a democratic, freedom of the individual, respect for the individual and this is the respect for the individual -- that you don't even show him the cause why he is being handcuffed, chained, taken into prison, and if I ask anything the answer is the gun. Twelve guns around me, no answer. And for twelve days they dragged me into, from one jail to another jail, constantly lying that they are taking me to the airport -- and they will take me to another jail.

I asked them, that "If you want to keep me in jail you can keep me in one jail, what is the need... because all your jails are similar. If you want to torture me you can torture anywhere, but I know your trouble because the whole world knows I am in the jail and if something happens to me here then you will be condemned. So you want to take me to some place that nobody knows."

But the press helped immensely and I came to understand for the first time that against the powers of undemocratic governments the press is the only security for individuals who have no power. The whole press was surrounding their jails, twenty-four hours. In a jail they even tried to force me to change my name. I said, "For what? Because this is absolutely illegal." They wanted me to sign under David Washington. I said, "This is absolutely absurd and you are U.S. marshall. On your coat is written Department of Justice but I don't see what justice is this and under what law it comes that I should sign under a name which is not mine and I can see your point that you are putting in jail David Washington and you can kill me and nobody will be able to find out what happened to me, where I disappeared, because there will be no record at all. In your files there will be David Washington. I cannot write it. But if you want, you write in your own handwriting."

He had to write because he had to go, otherwise he had to sit with me the whole night. So he had to write.

I said, "You write in your own handwriting, David Washington, and everything fill it... I will simply sign it." I signed it and I always sign in Hindi.

He looked at it, he could not understand, he said, "What it is?"

I said, "It must be David Washington. I don't know. But this is my sign and you should remember that if anything happens to me this sign will prove that David Washington was not David Washington."

Within three hours they changed my jail again because their policy went wrong. Immediately the press came to know that they have forced me to sign under a false name.

They knew it perfectly that they have nothing against me so they tried to reach the court which was only eight hours from the place where they had arrested me. It took twelve days, that eight hour journey... took twelve days, five jails and all kinds of harassment because they knew all my allergies, so they will create every possibility for me to be affected.

They kept me with people who were having dangerous diseases so I can get infected. People who have been living alone for six months and the doctor has not allowed anybody else to be their inmates... they forced me to live with those people. Those people themselves told me that, "Bhagwan, this is absolutely unjust and we are suffering from a certain disease...."

One man was suffering from confirmed herpes and he was dying and he said to me, that "I have been living here alone and without telling you anything they have... and the doctor was present here and the jailer was present and the marshall was present here and they all know it. And you had, they have forced



you to live here and this is very infectious disease. And once you get it, you cannot get rid of it."

They knew that it was difficult to prove but how long you can keep me from the whole world news media. They were pressurized that I should be brought to court immediately, as quickly as possible. Finally they had to bring me to the court and in the court they knew that they have nothing to prove against me. So they played a very fascist strategy. They asked my attorneys for negotiation. My attorney said, that "There is no question of negotiations. The man is absolutely innocent. Why we should be negotiating? We should go for a trial, let the judge decide."

But they said, "It will be easier for you and easier for us without trial, we can negotiate." And the negotiation was tricky. The negotiation was: "that if Bhagwan accepts that he is guilty, then we will drop the case, and the court will give him a nominal punishment that for five years you cannot enter America. If he does not accept guilt and he says, 'I am not guilty,' then we are not going to give bail on any account. The whole government is determined, five million dollars, ten million dollars, fifteen million dollars -- no amount of money... we are not going to give a bail. Bhagwan will remain in jail as long as the trial continues and the trial can continue for five years, for ten years, for fifteen years, because it is in our hands -- how to go on postponing, changing courts."

They made it clear that they have no case. My attorneys came to me with tears in their eyes, the best attorneys of America, and they said, that "We have never been in such a dilemma. They have proposed a negotiation which is absolutely illegal, ugly, inhuman. And they have made it clear that they don't have any case but they want to punish you. At least they want you to accept that you are guilty, so nobody can say that they arrested you and you were an innocent person. And the problem is: if you don't accept it they may prolong the case as long as they want. If eight hours' journey can be prolonged to twelve days, how long they can prolong the case, we don't know and how much strategy they can play into it -- difficult to say. They will torture you. They can kill you in these ten years. Your whole commune will be in torture, in mental anguish. Your all the sannyasins around the world will be suffering, so we pray you that you simply accept that you are guilty and let this be finished because the government seems to be adamant."

I accepted in the court that I am guilty. And without saying to me, they imposed a fine of four hundred thousand million dollars. That was not part of the negotiations at all. And five years I cannot enter America. I told the judge that, "You need not be so lenient with me. You can make it that in my whole life, at least in this life, I cannot enter America because even if you want, I will not enter America."

And I told the U.S. attorney before I left the court, that "The way you have behaved you have forced me, under oath of speaking only truth and nothing but truth, you have forced me to lie. And then upon that lie you have imposed half a

million dollars punishment and five years' punishment to remain outside America. But I am going outside America; I am not going to be silent, I am going to say to the whole world that this is the way your so-called democracies work. Their faces are just masks, inside they are all fascist. And whenever they come against a person whom they cannot answer, then they start in a desperate way to destroy him."

And I was warned by my attorneys that "Be careful when you go to jail."

I said, "What is the problem? Just to take my clothes..." when I was released by the court. And it was true, what they have heard was found true. When I went into jail the whole ground floor was empty which had never been. There were so many people working, the whole staff. There were not a single person.

I inquired the man who was taking me in, "What is the reason why everybody is absent?"

He said, "Perhaps shifts are changing."

But I said, "I have been in twelve days, shifts have been changed all the twelve days. First the person comes, then the older person leaves. The whole shift has gone, the new shift is not here? It is little suspicious."

He said, "Nothing, there is nothing suspicious."

But he was nervous, he was perspiring. And I said, "Why you are nervous and why you are perspiring?"

He left me in a room with a man who was also alone, to give me my clothes and things. That man was shaking and trembling. I said, "What is the matter? What has happened to the jail today?"

He said, "I have to take the signature of my boss so I will have to go out." This was for the first time in twelve days they have left me alone. Otherwise always two persons with guns were with me. I was chained, my legs were chained, my waist was chained, still there were two people with loaded guns. This was the only time... he left me alone.

After fifteen minutes he came back, gave me the packet, took my signature. I found out that there was no question of anybody's answer, anybody's question or anybody's signature -- only your signature that you have received your things, that was all. There was no question of any boss to signing it. And no boss has signed it.

But the reality is they had put a bomb in that room but it was a timebomb and they were not certain when the court is going to finish. Otherwise their final aim was that if the court leaves me, then the bomb can finish me. And who can put the bomb in a jail inside in a room, except the authorities, except people who are in power, no ordinary person can even reach there!

And these people go on talking about respect for the individual and freedom of the individual.

American experience has been of tremendous value to me that we have yet to be civilized, that civilization and democracy have not yet happened. They have to happen, they are still dreams.

Q: WE HAVE JUST RECEIVED A MESSAGE FROM NEW DELHI SAYING, INDICATING THE POSSIBILITY OF YOUR NOT RETURNING TO INDIA. YOU MAY GO SOMEWHERE ELSE FROM NEPAL?

A: That's absolutely wrong?(?)(or right??)

Q: YOUR DISCIPLES WHO CAME TO RECEIVE YOU AT THE AIRPORT DISPLAYED THEIR PLACARDS READING 'IN THE LINE OF BUDDHA, A NEW BUDDHA IS WELCOME.' WHICH MEANS THEY CONSIDER YOU AS NEW BUDDHA. DO YOU CONSIDER YOURSELF AS A REINCARNATION OF BUDDHA, OR NEW BUDDHA?

A: No. If it true that Nepal is the land of Buddha and India has not been right to claim itself the land of Buddha. That privilege and prestige belongs to Nepal. And 'buddha' simply means the awakened one. It is not a personal name. I am not anybody's incarnation. I am myself. But I am as much awakened as it is possible for human being to be. So it is perfectly right if somebody calls me a 'buddha.' There is nothing wrong in it. And it will be good to come from India to Nepal to pay a visit to the land of Buddha who has been cunningly claimed by India as India's son, which is not true.

Q: BHAGWAN, IS IT CORRECT THAT YOU OWE THE GOVERNMENT OF INDIA SOME TAXES?

A: No. Because I don't have any income, how can I have any taxation? I don't have any belongings, no property, no bank account. I am the poorest man in the world. Of course, with richest friends! So everything that I have belongs to my friends, nothing belongs to me. So if any taxation is to be paid, it is to be paid by my friends, not by me. I am simply keep out of law and legalities.

(Transcriber's note: Side A ends abruptly before end of tape. No overlap with Tape side B. There does seem to be a question missing.)

A: .... in Fiji.

But I have communes all over the world. I have a commune in Nepal already and I will not have any commune again in which I will be living. I will be having only a small residence with facilities for few friends to come and visit me. So from all over the world people can come and visit me.

Q: WHERE?

A: Either in India or in Nepal.

Q: BHAGWAN, DID YOU THINK (INAUDIBLE) NEPAL IS THE BEST PLACE FOR YOU TO SETTLE BECAUSE IT IS A HINDU KINGDOM AND VERY PEACEFUL LIFE AND NOT MUCH OF POLITICS(\*) AND PROBLEMS AND WEATHER IS ALSO NOT SO COLD AND NOT MUCH OF HUMIDITY?

A: These are considerations are there. And I love the Himalayas, particularly the part that falls under Nepal.

So either I will have a place in the Himalayas here or in the Himalayas in India. In fact, it is the Himalayas where I will be residing. Where that Himalayas falls in is not my much concern. Those are political lines. Neither Himalaya believes in them nor I believe in them.

## **The Last Testament, Vol 5**

### **Chapter #18**

**Chapter title: None**

**4 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

GENERAL PRESS CONFERENCE

Q: BHAGWAN, THE QUESTION I WANT TO ASK YOU IS, WHAT IS THE PURPOSE OF YOUR VISIT? WAS IT PRE-PLANNED, OR JUST SPONTANEOUS?

A: My whole life is spontaneous, nothing is pre-planned. My friends have been here, they have been asking for many years for a visit. I have a commune of sannyasins in Nepal, and hundreds other sannyasins. But the moment for me to feel that this is the time to go never came before.

Right now I was without any occupation, just resting in the Himalayas. I thought it will be a perfectly good time to visit these people. So it was simply spontaneous.

Q: YOU WERE DESCRIBED IN A PHRASE AS BEING VERY ANGRY ABOUT AMERICA. IS IT TRUE?

A: For thirty years I have never been angry about anything or anybody. But people may have felt that I am angry, because whatever I have said about America goes against the common illusion about America, that it is a democracy. My own experience of four and a half years in America is totally different. It is just a mask of democratic principles. Behind it is simply a fascist regime. And it is not being said out of anger. It is simply a fact. But when a fact hurts you, you think I am angry.

I am not angry.

Q: HOW DOES ONE BECOME BLISSFUL? FOLLOWING IN YOUR FOOTSTEPS, OR THERE ARE OTHER WAYS?

A: Nobody can become blissful following anybody's footsteps, including me. The follower always remains a carbon copy. I am against all following. One should find one's own way. That's the only way one can be blissful and one can find the truth.

The people who are with me are not my followers, they are just my friends. And my whole teaching is that they should become more and more independent of any organized religion, of any gurudom, they should be more individual and they should think for themselves. I do not teach faith. On the contrary I teach the reasoning, scepticism, intelligence, because faith has been the failure of whole humanity. The people who believe are going to become blind. Every belief makes you blind. So my whole effort is to destroy all your beliefs, to deprogram you, and to leave you alone to be yourself.

If one can manage to be oneself then there is nothing else to be done. That very phenomenon to be oneself is the beginning of a transformation that makes you a new man; blissful, fulfilled, full of contentment.

Now there is nowhere to go; you have arrived. Just to be oneself is to be at home.

Q: THIS IS MY FINAL QUESTION. AFTER THAT, ARYA(\*) PRAKASH(\*) YOU ARE BELIEVED TO BE THE MOST CONTROVERSIAL MAN IN THE WORLD, AND YET IT IS NOT CLEAR WHAT IS THE CONTROVERSY. CAN YOU GIVE ANY COMMENTS?

A: It is true that I am the most controversial man in the world, and it is one of the controversies that nobody knows what is the controversy. I myself don't know.

Q: WHAT PART DOES SEX PLAY IN YOUR PHILOSOPHY OF LIFE?

A: Nothing. I have spoken on sex because it plays so much significant role in all the religions of the world. They are all against sex. They are all repressive. They teach people to be against sex, against life, to renounce life, to renounce the pleasures of life. Because of them I had to speak that it is all nonsense and it is against nature.

Their whole teaching makes people perverted. A repressed sexually person is a perverted person and ninety percent of psychological insanity is created by sexual perversions. And they have made the whole humanity perverted. Homosexuals they have created. The homosexuals were created in the monasteries because you forced men to live separately from women, and women to live separately from men. Naturally the women became lesbians, men became homosexuals.

All the religions of the world are responsible for homosexuality and the other perversions. Even because of a repressed mind people have made love to animals. And now the homosexuality has brought the world to the ultimate destructive disease AIDS. And all the religions are responsible for it.

I have spoken against repression because I want sex to be accepted, just as you accept everything else in life naturally -- sleep, eating, clothing, you don't make any fuss about it. But there are religions, for example Jainism believes that clothing is unspiritual. Now if you make clothing unspiritual then you will create

trouble for many people. Even the Jainas themselves have never been able to go out of India, for the simple reason that the climate will not allow them to remain naked. And it is stupid, because their five thousand years of teaching and there are only twenty two naked monks in India. It cannot be called a great achievement, in five thousand years only twenty two people; and one dies and is never replaced because even in India in cold climate you need clothes. Perhaps in summer you may be able to live without clothes, but this is stupid. Why torture your body?

All the religions have been teaching about fasting. I am against. Either there are people who are teaching 'Eat, drink and be merry.'

There are thirty million Americans who are dying because of over-eating. Now these are idiots. And there are people who are teaching for fasting, 'Don't eat. The longer you fast the more spiritual you are.' I cannot conceive that to be hungry can in any way be synonymous with spirituality. If this is so then the whole world should be hungry. And it is good to be poor, and there is no need to destroy poverty, it is a spiritual phenomenon.

I have spoken against these things because all these religions have been teaching unnatural, inhuman, unpsychological principles to be lived by people. But as far as my philosophy is concerned, there is no question to be specially concerned with sex. It is a simple fact of life; there is nothing special in it. At the most it is fun. And after the pill it is nothing but fun. Before the pill it was a dangerous game because you may have produced children and those children will prove a burden to you because they will make you poor. Now after the pill even that burden is removed. Before the pill the woman was a loser, because the women around the world were living simply as reproductive factories continuously producing children. Their whole life was wasted in producing children, bringing them up. They could not get educated, they could not get cultured, they could not understand literature, they could not understand great music or great philosophies. Nothing was available to them. Their only work was just to go on producing children.

The pill has changed the whole thing. It is the greatest revolution that has happened in the world. Now the woman is equal to man. What no other revolution could do the pill has done; it has made the woman equal to man. Now she is not in the danger of being pregnant unless she wants it. So sex is no more just a biological thing for reproducing children. It is simply a beautiful, loving game. If you don't like it, don't play it, but don't try to teach people that it is something unspiritual. It is neither spiritual nor unspiritual. It is just like any other game -- football or volley ball, or playing cards. It is just like that, nothing of any importance.

So in my philosophy of life I do not give any importance to such things.

Q: (INAUDIBLE)

A: I will get negative response everywhere. Even I go to another planet, so what is the reason, what is the point. Coming to Nepal I will get the negative response. So it makes no difference to me whether I am in America, or in India or in Nepal. Wherever I am, I am going to get the negative response because I am going to speak against people's traditions, against their superstitions, against their religions, against their philosophies, against their whole past. So they are not responsible for being negative. I am responsible, because I have decided to say the truth, whatsoever the cost. And I am ready to pay the cost, and I am paying it.

So there is no problem. Wherever I want to make people negative, I go there. I have come to Nepal, now I will make people negative here. Then I will go somewhere else, where people are still not negative. Unless I have made the whole world negative, I cannot go to another planet, that's the difficulty.

Q: (INAUDIBLE) SEE THE POINT THAT CONTROVERSY (INAUDIBLE)

A: It is nothing new. Everything that I say is going to be controversial. For the simple reason, because unless I see that something is wrong, I will not speak. There is no reason. If everything is right I will remain silent. I will speak only when I see something is wrong. And the moment I see that something is wrong in your tradition, in your belief system, immediately there is controversy. Because you cling to your conditioning, you think it is your ego. It is not your ego. And because you cannot contradict my argument, otherwise there will be no controversy, either convince me when I am with you there is no controversy, or be convinced by me and be with me, and then there is no controversy.

You cannot contradict my argument, hence the controversy remains. No religion has dared on any point which I have criticized to give the counter argument. I am willing. If you say is reasonable, understandable, I am ready to be convinced, and accept it...

(gap in tape to a259)

... as the mother. Otherwise the bull should be the father. And on what grounds you accept the cow as your mother because it gives the milk? Then there are camels who give milk, goats who give milk, in different countries different animals are used for milk, so they all should be mothers. This is simply stupid. And in fact calling the cow your mother, and then exploiting it in every possible way; the milk is not for you, it is for the kids of the cow. And you are not giving that milk to the kids of the cow. The milk goes to you. You are exploiting your own mother, depriving your own brothers and sisters. And then the cow becomes old, it automatically reaches to the butcher. Who sells it to the butcher? All the cows that are owned by Hindus when they become old how they reach to the butcher? You sell them. You sell your own mothers. And to the butcher. And then you go on making movements that cow slaughter should be stopped.



Every slaughter should be stopped, why only cow slaughter. Why there should be this preference? Life should be respected, not only in the cow but in every animal, in everywhere. Reverence for life I accept; but when you start choosing just one certain animal, then you yourself create a controversy, and you don't have any argument for it. Otherwise there is no controversy.

I am willing to accept any reasonable argument, but you are not willing to accept any reasonable arguments, so the controversy remains. You have made me a controversial figure, and I enjoy it. I don't see there is any harm in it. I am doing something that I love, to destroy in every way anything that is ugly, irrational, insane, insensitive. Perhaps you may not accept it today, but tomorrow or day after tomorrow. You will have to accept it. No truth can remain unaccepted forever, and no lie can remain accepted forever.

The BIBLE says that the sun goes round the earth. It is a lie. Galileos proved that the earth goes around the sun. It is a truth. But Galileo was controversial, because the whole Christianity was against him. He was dragged to the court of the Pope and Pope told him that either you will be killed because you are destroying the faith of our people; and Galileo was simply amazed. He said, "In what way? If the earth goes around the sun, why it should affect your faith, your religion? Just because it is written in the BIBLE and you are afraid that if one statement is proved wrong in the BIBLE, then you cannot say it that it is the word of God. God cannot commit a mistake.

Just because this statement proves wrong, there arises the suspicion, what about other statements? Perhaps they are also wrong? And they are wrong. But Galileo was an old man, almost on the death bed, and he was forced, and he was a man very sensible, and had an immense sense of humor. When the Pope asked him that "You will have to change the statement in your book," he said, "I will change it. But just remember, my changing the statement will not make any difference. The earth will still go around the sun." And he changed the statement, and in the footnote he wrote that "My changing the statement makes no difference, because the earth does not listen, does not read, neither the sun bothers about Galileo." But sooner or later the whole Christianity has to accept it. Nobody talks about it, no priest has the courage to say that the BIBLE is right. It is ignored. It is not talked about. But the sentence is there, it is not removed yet. If the Christians had courage, they should have removed it.

After each new invention, new discovery, new revelation of truth, all religions should go for new editions of their religious books. They should keep them up to date. They are not keeping, they are five thousand years old, two thousand years old; and naturally they are carrying thousands of mistakes, for the simple reason because five thousand years before it was not known. Whatever was known was collected. But now we know so much. In five thousand years man has discovered so many things, that every religion has become absolutely irrelevant and I am simply bringing whatever the latest truths and the latest story, either by science

or by people who are deep meditators. My own experience I trust more than anybody else.

Q: (INAUDIBLE) THE COW GETS OLD, SHE DIES IN THE HOME (INAUDIBLE) HOW CAN YOU JUSTIFY IT?

A: That simply means why you are poor. You will remain poor. It is uneconomical. To keep a cow that is no more giving milk, no more giving goods for your fields. It is uneconomical, it is (inaudible) poor.

Q: AREN'T YOU CUTTING THE WHOLE POINT?(\*)

A: No.

Q: YOU SAID THAT 'WHY DO YOU SAVE THE COW AFTER IT STOPS TO GIVE MILK TO THE PERSON,' AND NOW YOU SAY, 'WHY DON'T YOU SELL, IT IS UNECONOMICAL'?

A: Yes, I say it because both the points are true. I would like the cow to be still used for some economic purpose. Just keeping it in a home, feeding it, and letting it die, and you are starving yourself. You cannot feed your cow well, there should be something better which can be managed. For example, there can be a government production where you give your cow. And the government takes care of all cows. When you take thousands of cows together it will be far more economical, and less a burden on the poor people. Rather than the king having so many palaces, it is better to have a great field where old cows can be kept if you want to preserve them and not to kill them. And I love to respect life but you should see that it does not make you so poor that you yourself start dying in the name of religion.

That's what is happening in India. And Nepal is even more poorer than India and it will become more and more poor. You should use machines for milking the cow; you should use more scientific methods for keeping the cow healthy. In the developed countries of the west one cow gives as much milk as forty cows give in Nepal. And you call the cow your mother? And they don't call the cow their mother, but they take care scientifically, and they make it a point that cow helps you economy. Not that it becomes a burden on you. It is just a superstition that you are keeping the old cow. It is not reverence for life. Because as far as reverence for life is concerned, there is nothing -- what about other animals? What about a dog that is old and is of no use? In India or in Nepal only you will find dogs on the streets, not in developed countries. We don't have any respect for life. You are keeping simply a superstition and sacrificing for it.

And man comes first. Man cannot be sacrificed for anything else. If we can preserve life without harming man and his life, good. But man should not suffer

for any superstition. Now this is simply making humanity suffer for superstitions.

In India I am more acquainted. For example it happened that there is a temple in Lucknow, it is Rama's temple, and many monkeys are being fed there; that is thought to be religious just because monkeys are Hanuman. Rama's devotees. So Hindus go to the temple, give food to the monkeys. So many monkeys have gathered near the temple, on the trees, and suddenly one monkey must have got mad, and he started attacking people; and when he started attacking people -- all are not Hindus, and particularly in Lucknow there are many Mohammedans who would not tolerate it. They started hitting those monkeys with stones and sticks, and other monkeys started getting mad, and then it became a great problem. That the road had to be blocked, because nobody could pass from that road. Nobody could reach to the temple. The monkeys will kill him. The parliament has to think, what to do. You cannot kill because the Hindus will be angry, and you cannot leave the situation as it is because it is dangerous to humanity.

Now just a superstition -- monkeys are not gods; and when they start destruction towards human beings then certainly something has to be done. Even if human beings become destructive towards other human beings, you put them in jail. But these monkeys cannot be put in jail because the whole India will go mad. Their gods are being put in jail.

There was a situation that in some parts, of Himalayas perhaps in Nepal also, you have that animal neel gai.

It is not a cow, but it looks like a cow. It is bluish, so it is called neel gai. But just because it is called cow.... It's population became too much, it started coming down to the plains and destroying crops. And the government was worried what to do, because Hindus were absolutely against to kill, because it is a cow. The name is cow only.

(Long gap between Tape sides A and B)

A: Be scientific in your reasoning and your behavior. Don't be dominated by your superstitions. That is my basic point. Whatever you do, do it with intelligence, not because your forefathers were doing it. Whether it is intelligent or not does not matter. No, you have to decide that it should be rational and reasonable and you should go with time. So naturally I come in conflict with every kind of people, whether they are Christians, or Hindus or Mohammedans, because my basic point is not to oppose any religion, my basic point is to pull out people from their superstitious background into the light of intelligence and reason. Only then we can live more comfortably, more happily, more naturally, and this earth can become a paradise. But it cannot, because of our superstitions are such.

In America, I was presented by the U.S. marshall himself, a BIBLE telling me that "This is the word of God."

I asked him, "Have you ever read it, from the beginning to the end?"

He was a little hesitant. He said, "No, I have not read it completely. Just few portions which our priest speaks on, then I read it."

Then I said, "You don't know, and you don't have any authority to say that it is the word of God. Five hundred pages in your BIBLE are pornographic, and I don't think God will write pornography."

He was shocked. I said, "You can just open any page and I will show you the pieces which are pornographic. And just now a group of atheists have published all those five hundred pages together..."

Q: IS IT ILLUSTRATED?

A: No it is not illustrated. But I am going to publish it illustrated. Because pornography has to be seen, then only you can understand it. Reading you cannot understand it.

The president of that atheist group has written to me that we are making an effort, perhaps it will be banned, but we hope that we have your blessings. I said, I send my blessings. I would love that it is illustrated. They said it will be too costly and beyond our capacity, 500 pages with so much pornography the book will become ten thousand pages if we illustrate it.

But I am thinking to make it the illustrated real holy Bible. But then it hurts. But I am not responsible, you are responsible. You should have taken those pages long before. Why you are keeping those pages? Still there is time. You should take those pages out. The reasonable thing is that those pages are ugly, and because those of pages, I appeal to all the governments of the world to ban the holy BIBLE of the Christians. It should not be allowed in public to be sold, or in a public library, or in any church. But nobody looks into it, even the priests.

I had asked one bishop that can you deliver a sermon on any of the pages out of these five hundred in the church. You have been delivering sermons every Sunday and you choose certain passages. These are BIBLE passages. You can choose, and I am giving you five hundred pages to choose any page. He looked for one week and he said, "I cannot speak on these pages. Those people will kill me, and at least I will lose my bishophood."

But I said, "These are biblical passages."

He said, "I understand that they are biblical passages, but they are so ugly and so obscene that how I will make them spiritual? I cannot, there seems to be no way. I have thought every possible way somehow to rationalize, but I don't see any way, so please forgive me."

Then I said, "Then it should be rational that you should appeal to your pope, to your high priests, and you have a conference to remove these five hundred pages and make BIBLE pure. And if you cannot do it, then naturally the controversy

will remain, I will go on saying it and you cannot defend yourself. Otherwise I am simply stating whatsoever is reasonable." But it becomes controversial because the other party is not ready even to listen. And they don't have any argument. They have forgotten even to argue.

Q: JUST YOU SAID ABOUT ECONOMIC: ALL THE THINGS OF LIFE SHOULD BE SEEN ECONOMICALLY (INAUDIBLE)?

A: They can be. Just you have to be alert, aware of all the findings. For example, we have disturbed the ecology of the earth, and because we have disturbed the ecology of the earth, everything has become disturbing. The earth cannot yield as much as it was possible, the rivers have become dangerous. Bangladesh is flooded just because in Nepal and in India we have cut so many trees that the rivers are reaching to Bangladesh with such a speed in that the ocean cannot absorb with water with such speed. With the trees, the water was slowed down and it was coming with a speed that the ocean was absorbing it. Now it comes with such speed that the ocean throws it back.

Bangladesh has been suffering every year with floods. Poverty has been increasing with every flood, their crops are destroyed.

Now it is simple and human that in Nepal and in India trees should not be cut. You are killing a whole country, their crops you are destroying. It does not matter that it is not your country. Yesterday it was your country, it was part of India, but now you are no more concerned with those people. They were always poor, now they are more poor than ever. Just simple methods that we can plant trees which is not a big thing. If you cannot plant trees, at least you can put rocks in the river, so that their flow is slowed down and the current is not so great that the ocean cannot absorb. Perhaps trees will take a little time to grow, but rocks are available around every river. You have just to put them in the river and you can save millions of people from poverty and you can show a great respect and love for humanity. It is not your country so it is not an urgent concern for you. And it will be economical in the sense that if you can help Bangladesh for its crops, that no floods come there, that water reaches only as much as Bangladesh needs, not less not more, Bangladesh will be ready and certainly willing to help you in some way or other. And they can help.

The whole world is living unnecessarily divided into nations. We should start thinking more of the whole globe as one. For example, I just told you that thirty million people in America are dying because of over-eating, and exactly thirty million people in America are dying because they have no food. Now what a simple solution. These thirty million people should be just a little bit human and reasonable. If they are not compassionate on themselves at least they should think that they are killing thirty million people without food, and they are killing themselves also by eating those thirty million people's food. Just a small understanding, just a little reasoning, and sixty million people are saved.

Otherwise sixty million people are going to die. And this seems to be absolutely stupid. I don't see any reason there that it should happen. But it is happening. And if you say, as I was saying to Americans, they are hurt.

It seems strange. You suggest anything reasonable and people are hurt, because they think they are rational, very rational, very intelligent, nothing more can be rational and nothing more can be intelligent, and if you suggest them something which is more intelligent, they feel hurt. Their egos are hurt.

We should think about everything on a global scale, and now that science has given us so much energy that if we can avoid a third world war, which is in our hands, which is absolutely meaningless; a war is meaningful if somebody wins, somebody is defeated. In a third world war, nobody will be the winner and nobody will be defeated. All will be destroyed, equally destroyed. It has lost meaning, it is no more a game.

So if we can simply make them understand that the third world war is the end of wars, now there is no possibility of war. If you have a little bit of intelligence, and they all have gathered so much nuclear energy that they can destroy humanity seven hundred times, all that energy can be used for creative purposes. If all that energy is released for creative purposes there will be nobody poor. There is no need for anybody to be poor, uncomfortable, sick, without medicine, without hospital.

So much energy is ready, but it is kept ready for war, to kill; not to help people to live longer, to live better, to live more comfortably. Scientists have come to a conclusion that every human being can live at least three hundred years. The body has the potentiality to renew itself for three hundred years. And we have been dying so early just because we don't know how to provide the right food for the body so that it can continue for three hundred years, and just think, if an Albert Einstein can live for three hundred years, how much he can contribute to human progress. Because his intelligence will go on growing. If in seventy or eighty years time a scientist can give you so much, in three hundred years it is almost incalculable what will be his contribution. And not only one scientist; all the scientists can live that long. Old age is not necessary. It is just because of our ways of eating are not scientific. We have not chosen them according to any science.

For example, no vegetarian has yet received a single Nobel prize. And I have asked the vegetarians that "Have you any answer? Only non-vegetarians are receiving Nobel prizes. In fact, vegetarians should be receiving more because they are eating purer food, and they are more spiritual as they say. But the reality is that their food lacks certain proteins which make your intelligence. Their food is not sufficient for mind. It is sufficient for the body, so vegetarians remain vegetable. And a simple thing, a non-fertilized egg has to be added to the vegetarian food. And it has all the proteins which the non-vegetarian is getting from meat and other ugly things.

But just the word 'egg' is enough to make them angry with me. All the vegetarians in India are angry with me because I am teaching people to eat eggs; and I am telling them that I am teaching non-fertilized eggs, which are not life, they don't have any life, they are just pure protein.

My feeling is that we are living according to the past, without thinking of all the present discoveries, the present knowledge, and that's why we are poor, unnecessarily live in sickness, in old age, die so soon. Now in Soviet Russia there are people who have reached one hundred eighty years of age; and not one person, hundreds. There are more people who have reached one hundred fifty, and just it is a question of their food, what they are eating. And for centuries they have lived like that, and they have lived long. It is not a new thing, it has nothing to do with communism or Soviet Russia. Just it is a small part where people have always lived long, and they have never had old age. And nobody bothers to look at those people, what they eat, how they exercise, what is the reason that they can live one hundred eighty years, and the man is still young, and still working in the fields like any young man? And you cannot believe that he is one hundred eighty years old.

It has been found that their main diet is yoghurt and it is now a proved fact that yoghurt can give a longer life span. And yoghurt is a simple food. It can be made available to whole humanity, there is no question. Now the fact is known for ten years, but no effort is being made in any country to promote yoghurt. It is just a different kind of curd, which can be available to everybody -- cheap, simple, but it seems we just go on living the way we have become accustomed. Any change seems to be difficult.

And my whole effort is that every change should be the easiest thing in life. We should be ready to change as quickly as knowledge changes. We should keep pace with knowledge; we should not lag behind, and we are really lagging far behind, so I cannot say that every man is contemporary. They are only few men, perhaps a dozen men in the whole world, who can be called contemporaries. Others, somebody is living five thousand years back, somebody is living two thousand years back, without even bothering that where you have stopped.

And the gap can be filled so quickly, just the young generation has to understand. So my whole approach is to the young generation, and my whole hope is with the young generation. The old are too old to change.

Okay.

## **The Last Testament, Vol 5**

### **Chapter #19**

**Chapter title: None**

**12 January 1986 am in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

OPEN AIR INTERVIEW WITH ENZO BIAGY, AKA SARJANO, ITALIAN TV

THE QUESTION IS ASKED IN ITALIAN.

A: I am not a madman so I cannot be a prophet or a messiah or a savior. All these peoples who have claimed to be prophets, messiahs, saviors are simply crackpots.

For the simple reason I don't belong to their category because there is no God, and without a God you cannot be a prophet, you cannot be a messenger... messenger who?

And you cannot be a messiah... representing whom?

I am simply a human being and the people who think that I am a rascal raise a very significant question.

There are people who think I am a communist, there are people who think I am a capitalist, there are people who think I am a Hindu and there are people who think I am a Christian. There are people who think that I am a fascist and there are people who think I am an anarchist.

So it is so amusing that I started thinking "Who am I?"

And I found that I am only a mirror, so whoever looks into me finds his own face in me.

If a monkey looks into me he thinks I am a monkey.

Question asked in Italian and translator says as follows:

Q: WHO ARE YOUR FOLLOWERS AND WHO ARE YOUR FRIENDS?

A: They are my friends. The very idea of somebody being a follower is humiliating and I cannot humiliate anybody.

To me, each individual has a dignity of his own and all the leaders are criminals because they have reduced people into followers.

And a follower can at the best be a good carbon copy. He can never be his original self.

Only a friend can help you to attain to your dignity, respectability, integrities, individuality....



I don't have any followers. I have millions of friends and millions of enemies. I love both, because both belong to me. In some way or other I am helping both.  
Interviewer says Thank you.

## **The Last Testament, Vol 5**

### **Chapter #20**

#### **Chapter title: None**

**20 January 1986 am in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH ENZO BIAGI, AKA SARJANO, ITALIAN TV

Q: THE FIRST QUESTION IS, WHAT IS YOUR TEACHING? (INAUDIBLE)

A: I do not have any teaching at all. I am not a teacher in the sense that I don't give any philosophy of life, any discipline to live, and programs to follow. I have a certain approach to life which I share with my friends, my approach begins with de-programming. That is a key word as far as I am concerned.

Initiation into my friendship means initiation into de-programming. Everybody is programmed by birth -- either as Christian, or Hindu, or Jew or Mohammedan. The child is born innocent, but he is burdened very soon with hundreds concepts, and he lives with those concepts his whole life. This is living a borrowed life; it is not authentic, it is not sincere, because it is not yours.

You have not discovered any of those things that you are trying to live. So my first thing is to help you get rid of all your conditions. Those who come to me, if they are Christians, will no more be Christians; if they are Hindus will no more be Hindus; if they are Mohammedans will no more be Mohammedans. I simply give them back their innocence, their humanity, their purity, their individuality.

So my basic work is destroying their conditionings. And it is a very simple work, because none of their conditioning is based on logic, intelligence. It is all superstitious. They have been provided with certain logical structures, but those logical structures are all phony. They are not authentic. For example, all the religions are based on the greatest lie in the world -- God. No religion has been able to prove logically, scientifically, has not been able to give any evidence, and yet they go on burdening every child that comes on the earth with the idea of God. It is very simple to take away the idea; just I have to show to the person that your idea is enforced upon you. It is not your intelligence that has accepted it; it is your innocence which has been corrupted by your parents, by your teachers, by your priests, and all logic that they have given to you is phony.

For example, all the religions say that the God is needed, otherwise who will create existence. Existence is there, and there must be a creator. Without a creator, how can there be creation? But they stop there. An intelligent person will go a little more further, he will ask, "If this is the case, then who created God?"

God is there, and he has no creator. Then where your logic has gone? Existence needed a creator, and the creator himself needs no creator. This is not logic, this is just fallacious exploitation of human innocence; a child cannot argue. He simply accepts it.

I am reminded of a beautiful anecdote. A professor of philosophy in the University of Paris was a little eccentric, which is not rare. The professors of philosophy are rarely not eccentric. And he was the head of the department and he used to make statements which were absurd, and one day he went a little too far. He began his lecture with the statement that, "I am the greatest man in the whole world."

This was too much. One student stood up, he said, "You are a great philosopher, a great logician, hence we ask you to prove this statement. Give us the logical background." The professor was absolutely ready, willingly, happily. He spread the map of the world on the board, and he asked the students, "What country do you think is the greatest in the world?"

Obviously they all said, "France." And the professor laughed. The students could not understand why he is laughing.

And then he asked, "What do you think about the greatest, the most sacred place, the city, in France?"

And they all said, "Paris. The most beautiful."

And he laughed again. The students were feeling a little uncomfortable. Perhaps he is leading into some unknown logical conclusion. But still they were not aware where he is leading. And then he asked, "What is the greatest thing, the greatest place in the greatest city of the greatest land in the world?"

And they all said, "Of course, the university. The temple of wisdom."

The students said, "Of course the greatest place in Paris is the University."

And the professor laughed again, and asked, "Which department is the greatest in the university?"

Now the students were caught. They knew that he has managed a phony argument. Looks like logic. But it is not logic. They had to say, "Of course it is the philosophy department."

And the professor had a hearty laugh and he said, "Now do you understand why I said 'I am the greatest man in the world'? I am the head of the department of philosophy."

All arguments about God, about heaven, about hell, are just like that. My work is to destroy the phony structure of logic and simply your rocks start disappearing, your mythologies start disappearing, leaving you a pure space. And from that pure space arises your individuality. You are no more part of the crowd.

That's my basic work -- to make you an individual, not just a cog in the wheel, not just a part of the crowd. To give you an integrity and to give you a freedom of the soul, that you are no more bound into any slavery called Christianity, or Hinduism, or Judaism; for the first time you are just yourself. And now it is your search for truth, your inquiry into truth. And remember, all the answers that

have been given by others to you, can never be a salvation to you. Only your own answer found by your own hands, by your own search, can deliver you from ignorance, from misery, from anguish.

I don't have a teaching. I have only a device.

I am not a teacher, I am a master.

Teachers have teachings, the masters have a certain device and methodology to transform people.

Q: WHY HAVE YOU BEEN IN JAIL IN AMERICA, AND FORCED TO LEAVE?

A: Why Socrates was poisoned? Why Jesus was crucified? Why many attempts were made on the life of Buddha? They have not done much to me. They have simply arrested me without any arrest warrant, without showing any cause, why they are arresting me, without allowing me my birthright to call my attorneys. They did not answer me; their only answer was twelve loaded guns around me.

But I enjoyed the whole experience. They were far more kind to me than people were to Socrates. They did not poison me. They were far more kind to me than people were to Jesus; they did not crucify me. They simply harassed me for twelve days, from one jail to another jail. And it does not matter at all to me. In fact, it was a great experience. I always wanted to visit hell, but hell does not exist. America provided me the opportunity to visit it. And after twelve days, because there was no case against me, I had not done any harm to anybody; I had not committed any crime against anybody; my only crime was that I had created a commune of five thousand people, who were so happy and so rejoicing that their joy and their blissfulness became a jealousy in the neighbors, to the politicians, and particularly to the Christians.

Christians have been coming to the East converting millions of people to Christianity. This was for the first time somebody there who had taken thousands of Christians out of their fold, and they were absolutely helpless. And the people that they have converted in the East are not educated, are not cultured, are not of the higher strata of society. The people that Christians have converted in the East are beggars, aboriginals, primitives, orphans, people dying on the streets. They have not been able to convert a single intellectual, a single intelligent person in the whole East.

Naturally they were very much offended, because I was not converting beggars, I was not converting orphans, I had converted their best minds; I had converted only the intelligentsia. And I was not converting the intelligentsia into another religion either, which is easier to take one toy from you and give you a new toy. Everybody is happy with something new. The old was rotten, getting dirty, was almost dilapidated, has been used for many centuries by many people, and it is beautiful to get a fresh, new toy. I was not converting those people into another religion. I was simply deprogramming them and they had no answers.

So it was the Christianity behind the politicians who pressed them that I should be thrown out of America. It was simply a question of the poverty of Christian theologians. Otherwise they should have come up front. I was ready to argue about everything.

Q: STOP. WE ARE CHANGING THE REEL.

A: Are you a Christian?

My being sent out of America is simply an indication of the poverty of Christian theologians. If they had guts they would have invited me to have an open encounter. But they knew that they don't have any logic to support them. So they tried a criminal way to throw me out of the country. But that is not going to stop me. Wherever I am, I will be doing the same. They cannot throw me out of this planet.

So it is simply the defeat of Christianity and defeat of the great powers and the great nation, United States of America, that they could not manage a single individual who was standing against them, not by any armed force, but by simply proposing a new way of looking at things. They wanted to remain blind, and this is my whole life's experience; that I am selling candles in the city of the blind.

It is not their fault that they get angry with me. It is my own fault, but I am helpless to commit it, and I am going to commit it again and again, until my last breath.

Q: HOW HAVE YOU AND YOUR COMMUNITY MANAGED TO BECOME SO RICH?

A: It did not manage to become rich. Only the rich are attracted to me; because only the intelligent are attracted to me. You have to understand a certain hierarchy of values. You never ask, "Why a poor man is not attracted to the paintings of Picasso?" You never ask, "Why a poor hungry beggar is not interested in the music of Mozart." But you continuously ask why only rich people, cultured people, intelligent people, educated people are attracted towards me.

Religion is the ultimate luxury. And of course those who can afford it will be attracted towards it. It is not for the poor. The poor does not need religion. In the name of religion the poor has been given only opium, consolation. In the name of religion, something pseudo, something false, has been provided to the poor.

The true religion is not possible for the hungry man, for the man who is dying with sickness, disease, old age. He cannot be interested in the flights of consciousness. He wants something to eat; he wants some shelter to live; he wants some clothes. It is too cold, and he is naked, and you are talking about

meditation, you are talking about consciousness? You are talking how to attain to the ultimate peaks of your being? It is simply absurd.

So it is not that my people have managed to be rich. In fact whoever comes to me is already rich. That's why he comes to me. Religion starts only when you are bored with your richness, when you have everything that money can provide and still you find you are empty. You have everything that you can possess. And still you find that something is missing which money cannot give to you, and you have to find some other way.

When money comes to the end of its capacities it gives you everything; and soon you start getting fed up and bored. That is the point where either you commit suicide, or you start a search that can bring you to a man like me. So I simply attract the rich. And I don't provide any opium; so my way of life is not for the poor.

Q: HOW DO YOU EXPLAIN YOUR CHARISMATIC EFFECT ON PEOPLE?

A: It's very simple; because I am not a politician. The politician speaks whatever the people want to hear.

I speak whatever is my experience. I don't care whether you like it or you don't like it.

When I am speaking, I am speaking with my whole heart, irrespective of your reaction. My simplicity, my honesty. I am not in any way trying to influence you. There is no desire to convert you. All that I am doing is, I am enjoying to share my experience. You will find in the world people who are all interested in you to convert. You will not find people who are not interested in converting you, who are simply interested in sharing their heart and their soul with you.

So I don't know what charisma is, because I have never come across any charismatic personality in the whole world.

I am not interested in influencing anybody. I am tremendously happy simply to share my vision with you. Perhaps my sincerity, my truth, my authority behind it, becomes a charismatic influence on you; and when I say my authority, I do not mean that I am an authoritative man. There is a vast difference which has to be remembered.

A authoritative man has always a borrowed authority. When people say, "Listen to me, because my word is God's word," this is the voice of the authoritative man. He is using God's name to enforce his authority. When the Pope speaks, he is speaking in the name of Jesus Christ. He is authoritative.

I am not authoritative, because I am not speaking in anybody's name. No God to support me, no holy Bible to support me. It is simply my own experience. That gives tremendous authority to me. Perhaps all these qualities together -- the authority behind my word, my own experience, no desire to influence you, my sincerity to expose the truth, and my obligation to you, that you listen to me. You are not obliged by me. I am obliged by you, that you gave me a chance to

unburden my heart; it is something like a raincloud when it is full of rainwater. It want to shower somewhere.

It is just like when a rose opens its petals it wants the breeze to come and take its flavor, its fragrance, to far away places. I am obliged to you.

Perhaps that's what impresses you as charismatic. Otherwise I am a very simple man. I don't do miracles, I don't make wine out of water because I am not a criminal. That is a crime; to create drugs out of water. I don't pretend to be the only begotten son of God. I don't say that you have to believe in me; on the contrary I say that I provoke you to think, to doubt, to be sceptical. Because I know that if you doubt, if you inquire, you are bound to find truth, that I have found.

(Tape side B)

It is only the people who are afraid of their truth that force you to believe, that say "Have faith." Because they are afraid if you inquire you may not find anything what they are saying. Their insistence on faith simply proves that they themselves don't know. Otherwise, why be afraid of doubt and inquiry?

My invitation is to inquire; because I know whatever I am saying is there within you, just as it is within me.

Q: IT HAS BEEN SAID THAT IN YOUR COMMUNES THERE IS LIMITLESS SEXUAL ACTIVITY. IS THAT TRUE, AND WHAT IS SEX, AND WHAT IS LOVE?

A: In the first place, there can never be limitless sexual activity. Biology prevents it. It is not within your hands. How many times you can make love in one night? And you will know that it cannot be limitless. There is a limit. And it comes very soon.

It is absolutely absurd that in my community there is limitless sexual activity. In fact, there are so many activities going on that nobody has time for sexual activity. And I am not for repression; that does not mean that I am telling you to be licentious. When I say, "Don't repress" I simply mean, "Listen to the body. It has a wisdom of its own." When you are eating, can you eat limitlessly? You know perfectly well that your body gives you clear cut indications when to stop. And if you listen to the body, you will be healthier.

There are two kinds of extremists: one who will fast, will not listen to the body that 'I am hungry', and the other will go on eating when the body is crying that 'I am overloaded. Stop.' In America I came to know there are thirty million people who are dying because they have no food, no clothes, no shelter. And thirty million exact number, thirty million other people who are dying because they are eating too much. Now we must be living in an insane world. Just a simple thing has to be decided. Sixty million people are dying for a simple misunderstanding. Thirty million starving and thirty million overeating. Sixty million people can be saved within a minute.

Just what you do with your food, what you do with your thirst? You don't go on drinking. You know when your thirst is gone. You stop. Then why sex has become a problem?

In my commune, sex is a natural thing as everything else. Neither too much nor the other extreme. Just the middle way, the golden middle(\*).

And you asking me about "What is sex, and what is love?"

Sex is something biological. All animals are sexual beings. Only man has the privilege to have something higher than sex. Not just the meeting of the bodies but the meeting of two souls. That's what love is.

Love can contain sex. Sex cannot contain love.

Sex is a small thing. Love is vast and tremendous. It can be without sex too; it is not necessary that a love relationship should have sex. In fact, my experience, is the more you go higher than sex, and you start enjoying a spiritual communion with a friend, with a woman, with a man; from that state of communion sex seems to be so far away, so much in the hands of blind biology, love seems such a freedom, and such a growth that it goes on growing; that you may not like even to get down to the dark valleys of sexuality.

But I am not preventing. I am simply saying that as love grows deeper, sex becomes shallower. When love reaches to its optimum, sex disappears.

It seems so childish; just think of yourself, just putting yourself a little far away, and looking yourself making love. And you will be surprised -- is it you doing all these gymnastics -- stupid, idiotic.

The real transformation of sexual energy is love. But it happens only if you allow sex a natural acceptance. It does not happen to the monks of all the religions. They are the loveless people. They cannot love, because they have not even gone into sex. They have avoided the basic energy which can be transformed into love, so they may talk about love but their talk is just bullshit. They don't understand anything about love and they cannot understand. You have to go step by step; and your body is your first step.

You cannot ignore it; it is so basic, so much rooted in existence. Ignoring it is simply committing suicide. Ignoring it means perversion. So all the monks of all the religions, all the nuns of all the religions are perverted as far as sex is concerned. They will have to find some way. They will become homosexuals, they will become lesbians. And that is an ugly state.

And religions have forced people to become homosexuals, lesbians, making love to animals; and we still go on respecting celibacy. It should be declared a crime. Nobody can be celibate, because that is against nature.

You have to learn acceptance of nature, and through that acceptance is transcendence. By being in a sexual relationship, perhaps the relationship and the intimacy will create something new, which is love. And as love grows, sex starts sinking, because it is the same energy that is changing, it is moving into a higher form. When love comes to its maturity, sex disappears. That is true



celibacy. But you have not done anything for it. It has come to you as a gift from nature.

When celibacy comes as a gift from existence, it is tremendously beautiful; but when you impose it upon yourself you create homosexuality, and then you will create one day AIDS. Just the other day somebody was saying to me that Mother Theresa is opening a hospice in New York for AIDS patients. And the person told me, "She is doing great service to humanity."

I said, "This is nonsense. These people are the people who created AIDS. So if they are opening hospitals, nursing homes, it is simply repentance. It is not service. The whole vatican should be converted into a hospice for all the AIDS patients; because these are the people who have created it. And it is not service; it is simply repentance."

I simply teach acceptance of your nature; and through acceptance, immense transformations happen. But they come on their own accord. You don't have to force them.

Love has a beauty. Sex is ugly. Sex is something like the roots of a rose bush. Those roots are going to be ugly. Love is like the roses; although those roots are continuously sending energy to the roses, it is the roots and their energy that is becoming roses, so I will not say to you, "Cut your roots because they are ugly." Do not cut the roots, help them to be strong, nourish them; and you will have thousands of roses blossoming.

And that will be what I call love.

Q: WHAT IS YOUR RECIPE FOR HAPPINESS?

A: Every child is born happy. Every child is born innocent and beautiful. And then something happens; all those beautiful children get lost; all their innocence is destroyed. All their joy is turned into misery.

Just look at a child, collecting seashells on the beach. And he is more happy than the richest man in the world. What is his secret?

That is my secret too.

The child is in the moment, enjoying the sunshine, the salty air of the beach, the beautiful expanse of the sands. He is here now. He is not thinking of the past; he is not thinking of the future. And whatever he is doing, he is doing totally, intensely; he is so absorbed within it he has forgotten everything.

And that is the simple secret of happiness. Whatever you are doing, don't let past move(\*) your mind; don't let future disturb you. Because the past is no more, and the future is not yet.

To live in the memories, to live in the imagination, is to live in the non-existential. And when you are living in the non-existential, you are missing that which is existential. Naturally you will be miserable, because you will miss your whole life.

All the time you are simply missing, and you are never given by existence two moments together; it gives you only one moment at a time. And that one moment either can be lived, or can be missed. There are two ways to miss it -- let past burden you, let future attract you, and it is gone. You are losing the real for the unreal. And this is the whole misery of humanity.

All that I try to help my friends to understand is, to live in the present. Just now, there is no misery, no suffering, no anguish. Just move away from the present, and you have gone into something unreal; and the unreal is bound to be miserable.

Reality is ecstatic; and to join with reality the only way is not to miss the present moment. And if you know just the taste, once, how it feels to be in the present -- looking at the sunrise or the sunset, just be there, so that you can have a little taste of the present -- and you will be surprised that you have the key all the time with you. The master key, that can open all the doors of the mysteries of life; its ecstasies, its beauties.

You don't need a Jesus Christ to lead you into paradise; you are capable to be in paradise right now. Because paradise is not somewhere above. It is somewhere here.

I am reminded; there was a great atheist and he had written in his sitting room the motto of his whole philosophy -- God is nowhere. So anybody coming to visit him was bound to see it in gold letters on the wall that it was impossible to miss it. And then, naturally, the discussion will start. And then a child was born to the atheist, and the child was growing up. He was learning alphabet and he was learning slowly to make words. And one day he was sitting in the lap of his father, the great atheist, and he started reading the sentence on the wall.

He could read 'God is' but 'nowhere' was too big a word. He could not make it. So he cut it in two pieces. He read "God is now here." The father was shocked. He had never thought about it, that 'nowhere' can be also read as 'now here.' And it is said that disturbed his whole atheist philosophy. He started thinking of 'now here' and the implications of it. Not that you will find God if you are now here.... Not that you will find god now, here; but you will find something more than god. You will find godliness. That is my word for the ultimate experience of bliss.

Remember these two words, now here; and you know the secret of the ultimate happiness. There has never been any other secret, and there will never be another secret. This is it.

And it is so simple, and so easily possible for every human being. You need not be part of any church, any organization. You need not carry a holy Bible, or the Vedas or the Gita or Koran. All that you have to do is just a little understanding of your own mind, its function, how it functions.

Your mind is never in the present, and time is always in the present; so time and mind never meet. This is the misery -- that you are missing the train every moment; and you will go on missing your whole life.

One great mystic was dying. And his disciples were surrounding him, and they asked him, "What is your last message, master?"

The dying master opened his eyes, and indicated towards the roof of his small hut. One squirrel was running on the roof making noise. All the disciples looked at the roof. For a moment, there was utter silence.

The master said, "This is my whole life's message." Be in the moment. How beautiful it is just to listen to the squirrel on the roof and not to bother about anything else. And he said, "Can I die now?" And he died, with a smile on his lips, with a bliss on his face; but even that last moment his message was just to be here now.

That is my message.

## **The Last Testament, Vol 5**

### **Chapter #21**

**Chapter title: None**

**14 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

INTERVIEW WITH KATHY GANNON, FOTO PRESS

Q: BHAGWAN, THERE SEEMS TO BE A RESURGENCE OF CONSERVATISM, NOT ONLY IN POLITICS BUT IN PEOPLE'S SEARCH FOR INNER-STRENGTH, FOR TRUTH, PEACE. GROUPS SUCH AS THE MORAL MAJORITY APPEAR TO BE GAINING GROUND, STRENGTHENING THEIR INFLUENCE. WHAT IS THE DRIVING FORCE BEHIND THIS RESURGENCE? HOW DOES IT CONFLICT OR DIFFER FROM YOUR TEACHINGS?

A: It always happens, whenever society comes to a point of revolution, the conservative forces have resurgence; for the simple reason -- to prevent the revolution that is oncoming. It is a defence measure. But in fact, it is an acceptance of defeat.

Conservative forces either in politics or in religion remain silent when they are certain that nothing is going to overthrow them. But when they see the danger, they collect all their energies to prevent any rebellion, any change, any transformation; so it is a good sign. It is just like, at the time of death it happens always that the person simply becomes perfectly healthy. All diseases disappear. It is the last effort of his life energy. He risks everything because death is so close. Now he cannot be moderate. Before a candle dies, the flame of the candle burns the brightest. It is a natural phenomenon.

You are asking me, "Why it is happening?" It is happening because man is at the very door where either he has to die or to transform. You will see this resurgence all over the world. But this is a resurgence that certifies the victory of the revolution. The old society is at the point of death. Before dying it will make its last effort to survive. But a last effort is a last effort. It cannot survive.

And you are asking me how I see it in reference to my ideology. I rejoice, because I can see the death, and I can see the conservative forces resurging with great energy. To me, it is a rejoicing, a moment of celebration.

The new is going to happen very soon; the old is having its last breath.

Q: BHAGWAN, THERE ARE THE FEW THAT ARE VERY RICH, AND THOSE THAT ARE POOR; BUT IN THE MIDDLE SITS THE GREAT MAJORITY WHO ARE AVERAGE IN INCOME AND INTELLECT. DO THEY POSSESS THE

CAPACITY TO UNDERSTAND YOUR TEACHINGS? OR MUST SOME MATERIAL SELF-SUFFICIENCY BE ATTAINED BEFORE ACCEPTANCE CAN BE ACHIEVED?

A: The basic question is not to achieve material sufficiency; because there have been even poor people who have attained to the ultimate. When I say that the poor cannot understand the highest flights of consciousness, I am simply talking about the rule, not about the exceptions.

Kabir was a poor man; so was Farid a poor man. And there have been others too who achieved to the ultimate. But they were not of average intellect; they had as superior an intelligence as any Albert Einstein, perhaps better.

So the real thing is, the average intellect is a barrier. The average intellect cannot understand me, for the simple reason because when you talk about the higher realms of being the average intellect is left far behind. It is inconceivable to it; so the question is not material sufficiency. Even if somebody has all the worldly riches with him, but has an average intelligence, all his possessions are not going to help as far as religious growth is concerned. Then too he needs a sharper intelligence, a keener insight; otherwise there are so many rich people in the world. But you don't see so many enlightened people. I have known richest people; but their riches are only of the world; not of consciousness. Their consciousness is poor.

I used to stay in a palace of a very rich man. He was thought to be the silver king of India because he has the hold of the whole market of silver; it was in his hands to bring the prices down or up. But he was a man of average intelligence. I asked him, "You have everything conceivable." He was the only man in the whole world who had a Rolls Royce made specially with solid gold. Even the engine was solid gold, nothing but gold was used.

I asked him, "You have beautiful palaces; you have everything that one can think of, but I feel sorry for you because you are not yet bored. You are still thinking of having more and more. That shows the average intelligence. A higher intelligence gets bored very soon, because it can see that you can have everything of the world, but still inside you remain empty. In fact, when you have all the things in contrast you see your emptiness more clearly. And you see that death is approaching, and you are still collecting seashells on the seashore. And death will snatch away everything from you, and you will be dying just like any beggar. There will not be any difference in your death and in the death of a beggar. And unless you can make a difference in the quality of your death, it indicates that you have not been able to make a qualitative difference in your life either. Death is only a conclusion; it concludes your whole life, and if you have to die like a beggar then I can say to you that you have lived like a beggar. You may have lived in the palaces; but that does not make any difference."

He said, "I have never thought about it. I am so busy, there is so much to do. In fact, I am surprised when I hear that somebody is bored."

I told him, "You should remember, buffaloes are never bored; donkeys are never bored; dogs are so busy without any business, they are never bored. Except human beings, no other entity, no other living being in existence experiences boredom; and all human beings also don't experience it. It is experienced only by the highest intelligent people. A Jean-Paul Sartre experiences boredom; a Jaspers experiences boredom; a Marcel experiences boredom.

That's where in this century French philosophy defeated the whole British domination over philosophy for centuries, the German domination over philosophy for centuries. One is surprised, what happened suddenly? Because you don't come across a single great philosopher in France in the past. Since Aristotle to Bertrand Russell you will find great Greek philosophers, great German thinkers, great British philosophers; but you will not find a single French name. But something changed suddenly. With Jean-Paul Sartre, French philosophy proved far higher. Bertrand Russell became a pigmy for the simple reason because Jean-Paul Sartre brought words like boredom, anguish, despair, meaninglessness for the first time into the world of philosophy. He proved to be the keenest intellect.

Bertrand Russell is not bored. He has written much, but it is all average. Jean-Paul Sartre has not written much, but whatever he has written is not average; each single statement has come out of tremendous agony of the soul. He sees that life has no meaning, that it is an accident, that there is no way to make any meaning out of it, that you can go on playing with things just to avoid boredom. Otherwise you are going to commit suicide. Because there is nothing else to do. It is all repetition. The same thing you have been doing your whole life. And you will continue to do it till you die. And strange that even people don't want to die. I knew one great dramatist. He was dying, he was seventy five, he had asked me to come immediately. I rushed to his house and I said, "What is the urgency?" He said, "Urgency? I am dying. Try to save me."

I said, "But for what; because I have known you for twenty years. It is the same routine. You have lived for seventy five years, and you are still not bored? Be thankful that death has come and you need not commit suicide, that death is a deliverance. I don't see any point. What you will do?"

He was angry at me. He said, "I have asked you to do something, to meditate for me. I am dying, and you are talking strange things."

I said, "I am not going to meditate for your life; because what you will do tomorrow? You will repeat your yesterday. But you have done it, and what have you gained? You just tell me, can you do anything new? Are you capable of thinking anything new. In twenty years I have never seen. I have looked into your dramas -- it is the same story, it is the same triangle. Just the names are different; but it can be reduced to the same plot. And you think you have created one hundred dramas? They are all carbon copies of each other. And you are still not bored? That shows average intelligence. And religion begins when you start

feeling bored with your ordinary life, with the mundane life; when you are fed up with it all."

Naturally the poor man will need a tremendously powerful intelligence to be fed up of things which he had not got; that needs great intelligence. But the average man, wherever he is, whether poor, whether middle class, whether rich, does not matter. His average intelligence cannot get fed up with the world. And religion begins with the boredom, with the anguish, with the meaninglessness of all that you have been doing, of all that you have been. It is radical transformation.

I am reminded of a beautiful story. A king used to go in the night around the capital to see that everything is alright or not; is there some dissatisfaction? In disguise, he will go on the horse. He was puzzled about one thing only. The whole city was sound asleep, just a mystic was always awake, sitting under his tree, immensely joyous, enjoying the silence that has descended over the capital, enjoying the coolness of the night, the beauty of the stars. The king started becoming interested in the man. He seemed to be a rare man. He had nothing and he was so joyous; his eyes were sparkling with some unknown bliss; his whole being was radiating a certain energy field. Even the king, passing by his tree, had felt a certain breeze of silence, of joy, of bliss, of peace.

One day he could not contain his temptation. He touched the feet of the mystic and asked him, "Would you accept my invitation. I would love you to be in my place." And naturally, just like the average mind, although he was inviting the mystic, deep down he was hoping that he will reject. An ascetic, one who has renounced the world, can not come to the palace. But that was unconscious.

But the mystic was really a great master. He said, "Okay, so I am ready. Should I come right now, or tomorrow morning. Because tomorrow is not certain."

The king was shocked. This is not expected of mystics. This is the working of the average mind. Because he has invited himself, now he cannot withdraw. But his respect for the mystic disappeared. They reached the palace; the king gave him his best chambers, he gave him his best clothes, and each thing he accepted the respect in his eyes was going down.

Next day they were eating together, the most delicious food the king has ordered for the guest. But deep down the king was thinking, "I have been cheated. This man was pretending. He befooled me, he exploited me, he managed to impress me." And the mystic was enjoying the delicious food, and it was hurting hard in the king's heart; this is not the way of a mystic. It is all against the expectations of the average mind. Luxury is not for the mystical people.

Everyday the respect was turning sour. Within six months he had almost come to a point of hatred. The mystic said to the king that "I think it is time you should ask me a question. Why you go on carrying things within you? You could have asked any time. And I think now the moment has come. The love has disappeared, the respect has disappeared, and I have been watching all these things going away; and now hatred, anger, frustration has entered in you. This is the time you should put it out. Be straightforward."

The king said, "Yes, there has been a question that has been haunting me since you have come into the palace. It has become more and more clear. The question is, I want to ask you now what is the difference between me and you? You are living in luxury, you are living in the palace, you are enjoying all the riches possible. Now what is the difference between me and you? Why I am still a worldly man and you are a mystic, a master? I don't see the difference."

The mystic laughed. He said, "It is a beautiful morning. Can we go for a walk? And perhaps, walking, I may be able to answer the question." They went for a walk.

The king again and again said, "What about the question?"

And the mystic said, "Wait just a little more. A little patience."

Then they reached the river, the boundary of the king's kingdom. And the mystic said, "I am going, leaving your empire to you. Are you coming with me or not?"

The king said, "How I can come with you? I have a kingdom, and I have thousand and one problems to solve."

And the mystic said, "Have you received the answer? I am going because I don't have a kingdom, and I don't have any problems."

Suddenly the king saw the difference, felt deep remorse, fell into the feet of the mystic that, "Forgive me. I had been stupid, but please come back. Don't go away. Otherwise my whole life I will carry this wound that there was a great master so closely available, and I missed in my stupidity."

The mystic said, "I have no difficulty to come back, but the problem is the same thing will happen again. Your respect, your love that has arisen back will disappear. I have no problem, I can come back. It makes no difference to me whether I go ahead or I go back, but it makes much difference to you. And I would like to leave you in a state of love, respect, gratitude rather than in a state of hatred, frustration. It is not basically a question of what you have, the question is are you contented with it? And you have a very average mind. If you are discontented with it, then there is a possibility of growing into the world of religion; moving higher into consciousness; a tremendous discontent with the world, a tremendous discontent with yourself as you are, that needs intelligence."

What can I do? I can simply explain to you for the average mind the priests have created a bogus religion, which changes nothing in them. The whole world is full of Mohammedans, Hindus, Christians, Buddhists, Jews, but nothing has changed in them. The priests exist for the average mind, the poor mind. He gives you a substitute, not the real thing. He cannot give you the real thing. Nobody can give you the real thing.

It is your own discontent which can bring you to the brink of revolution.

So the question is, not whether you are poor, whether you are middle class or super-rich. Condensed into a simple maxim, the question is, whether you have intelligence enough to feel the frustration of the ordinary life. Once you start feeling the frustration of the ordinary life, you are bound to go into search for



something else, something different, something qualitatively different. The average mind goes on into the world of quantity; you have a house, you want a better house; you have so much money, you want more money. This is the world of quantity.

The intelligent mind moves in a new direction, a new dimension of quality. It is not a question of more money, more houses, more prestige, more power. It is a question of deep understanding, of immense insight, of coming to terms with existence, of having a communion with the whole, so that you can start feeling an explosion of meaning, and music and poetry.

But for the change from quantity to quality, you need an intelligence so sharp as a sword. And that's my whole work here; to go on shining your sword, giving it more sharpness. Your average mind is created by your society, because it needs only average mind, because it needs clerks; it does not need the mystics. It needs school teachers, it needs station masters, it needs business men. For that, the average mind is the right mind. The mystic is dangerous. You cannot make a mystic a station master. You cannot make a mystic a clerk. The difficulty is that the mystic cannot deal with quantity.

(Tape side B)

The story is about Nanak that his family was in great trouble. They were poor people, and they wanted him, now he was young, they wanted him to be employed somewhere; but wherever they managed to employ him, within a week or two he was sent back. Because the people said that this man is utterly useless.

Finally, the father went to the king and said his misery; he has been an old employee of the king and he has served him his whole life, he was retired. He said, "I am in great difficulty. This is my only son and you have retired me. Now we have to depend on his earnings, but wherever we find somehow some employment he is turned back."

The king said, "There is no problem. You have served me with such honesty and such loyalty, I will put him into some department and something that he can do, something very easy. You send your son." And he was put in the ration shop where his work was only to measure wheat, rice, and other food stuff for different regiments of the king; and just give it to the responsible person who had come.

The very first day the trouble started. He was weighing and he started putting things into the bag the regiment officer had brought. It was going good up to twelve; from one, two up to twelve everything went well. But at the point thirteen -- the Hindi word for thirteen is tera; it also means dying, yours. It also means thirteen, but it also means -- mera means mine, tera means dying; so when he came to tera he stopped. He went on fourteen, fifteen, but he went on saying "tera"; he forgot the first meaning, thirteen; he remembered only the second meaning, that everything is yours. So the number went on from thirteen,

fourteen, fifteen, sixteen. But to him, it stopped at tera; and the officer looked at him, is he mad or something?

He reported to the king, that what kind of man you have chosen? He does not know more digits than thirteen. He stops at thirteen, and then goes on counting thirteen, thirteen, thirteen.

Now that officer is the world of quantity. He could not even think that tera also means dying; tera simply means 'thirteen'. Now, on that simple word, two separate paths. One of quantity, one of quality.

The king himself came to see what had happened. Tears were flowing from Nanak. He was in a ecstatic mood, continuously pouring to everybody who was coming; beggars started coming, other people from the streets saw that he is just not taking any note who is taking. He is simply giving and shouting "Tera."

The king looked at him. He was a man of certain understanding. He said, "He may be wrong for you all. But he is a man of rare quality. I will remove him from here, otherwise he will destroy my palace. But this man is worth not to be a servant, but to be a king." And the king touched his feet; and that was the day that he was recognized by others, when the king touched his feet.

A certain intelligence that can change you from any moment of life into the qualitative realm; and the average mind is not born average. It is kept average by your belief systems, by your religions, by your politicians, by your education. He is kept average.

The family appreciates the average child; not the very intelligent child. Because the very intelligent child is continuously a trouble, a problem. He raises questions which the parents cannot answer; and they feel embarrassed. The average child never raises any questions.

So there is no problem for gaining material satisfaction. If you remain average, you can have the whole world. Nothing will happen to you. But you can sharpen your mind. And the method is simple: just what has been done to you, do the opposite. They have told you to have faith; don't have faith. They have told you to believe; don't believe. Doubt. They have told you to be with the crowd. I say to you, be an individual. And you will drop your averageness. It is just forced on you.

Each child is born with tremendous potentiality. But nobody wants him to have that become actual. He is prevented early, because the society needs retarded people. Otherwise, who is going to be a soldier; who is going to be a policeman; who is going to be a priest? Who is going to be a Christian, or a Hindu, or a Mohammedan? Only retarded people are needed.

The vested interests are immensely afraid of intelligence. And that's why they are all against me. This is my crime. I am corrupting people, because I am taking away people from the crowd, and I am taking away their averageness, their retardedness. This they call corruption.

But this is not new. They poisoned Socrates for the same reason. The same was the crime against him in the court, that he corrupts the youth. That authentically

sincere man was simply telling people how not to believe. How to gather courage to doubt, inquire, so that you can come to know the truth by yourself, because all borrowed truths are not truths, but lies.

Q: BHAGWAN, IS THE INCREASING INFLUENCE OF RELIGIOUSLY MOTIVATED PEOPLE ON GOVERNMENT DIRECTING POLICY? WHERE WILL THE INCREASING INFLUENCE OF RELIGION ON STATE, LEAD?

A: It will lead even to a worse kind of world than we have got. It is the influence of the religious leaders, religious doctrines, that has created the hell of the earth. And now, it is certainly increasing.

The reason again has to be understood, is that the politicians are also afraid of the rebellious youth. The wings of the youth have to be cut. It cannot be allowed freedom. You can talk as much as you like about freedom, but don't act it. And to be on the safer side, it is better to cut your wings, so you can talk about freedom. But you cannot open your wings and fly into the sky, and have a taste of freedom.

The politicians are worried, because the youth is slipping out of their hands. And the only way they can find is, to have the support of the religious establishments. Together with political power and religious tradition, perhaps they hope they can prevent the changing consciousness of the new age. So they are in a conspiracy against the future of humanity; a conspiracy against the new man. And both are afraid of the same thing, so naturally there is an affinity.

Religion can influence people, through parents, through education systems, through churches, from the very childhood. Politics comes later. Religion comes very early in your life. It makes the foundation of your life. And they both are together. Again I say, this is a good sign; because they can see that separately they cannot stand the upheaval that is going to come. They have to join hands. Otherwise there is nothing common between politics and religion. The only thing common is the vested interest in keeping people retarded.

You are asking me what will be the influence, what will be the impact of it? It will be a calamity if they ever succeed. It will be an abortion of the new man. And that is the only hope, because the old man is finished; it is just a dead corpse, that is somehow just dragging itself just out of old habit.

There is a story in India; a great warrior Ramasangha(\*) was fighting the Mohammedans invaders, and he was a furious warrior. In the war, his head was cut. Naturally, when your head is cut you have to fall down, lie down dead. But Ramasangha was such a furious warrior, he forgot. He went on cutting people's heads without head. In fact, he created a havoc. The enemies started escaping. They had never seen such a scene -- a man without head cutting people this way and that way.

Perhaps that story is not true. I don't think it is possible without a head. But, it has a symbolic meaning. Just out of old habits, the old man goes on dragging

himself. He has died long before, but he has forgotten to lie down; he goes on continuing. Not only that, he is conspiring that the new man should not arise, for the simple reason because the new man will be so alive, that perhaps it may remind the old man that "You are dead; that it is time you should be in your grave." All your politicians and all your religious leaders should be in their graves. But for that the new man is needed to give them the idea that they have been dead long before. They have not seen the living being, with all its joy and dance and song and love.

It is good. Let them join -- let all the dead people of the world join together. They are not more powerful than a single living new man. It is a crowd of corpses. And they are making their last effort. They will do everything nasty that they can do, because when it is a question of survival you forget all courtesies, mannerisms; you put them everything aside, your animal comes out.

So the coming days are going to be very decisive; whether the animal, the barbarous, who has been doing nothing but fighting, killing, burning alive people for centuries, is to remain our future too? Or we are going to have a new future, a clean slate, to write our history from the very scratch.

It is tremendously decisive and I don't see that the old order can win against the rising sun. It has to give way. That is the nature of things.

The old has to die for the young to live; they have to vacate the place, howsoever resistant they may be and however long they may have occupied it, it does not matter. When the new man knocks on the door, they have to vacate the place, and simply go into their graves, silently and gracefully. Otherwise we will have to force them. We don't want to do that. I am reminded again; an old man, a Jew, was dying. All his four sons had gathered. The man was lying there, just in front of them, on his bed, just the last moments. But the sons were puzzled. The first son said, "What we are going to do, to carry his body in the casket to the graveyard? I think he should have a Rolls Royce, a limousine. The old man always wanted a limousine, but could not manage because of his miserliness. At least let him have it now, although he will be dead, and it is going to be only one way journey; he will not come back again."

The second son said, "You are always wasting money. What does it matter to a dead man, whether it is Rolls Royce or an ordinary car? I don't agree; a dead man knows nothing, and anyway he is not accustomed with Rolls Royces. He could not manage his whole life, why we should waste our money when he is dead?"

The third boy said, "In fact, what is the need of a car? We can arrange just a truck from the municipal committee. A dead man cannot make any distinctions. It is free of charge."

Listening to all this, the old man managed somehow to sit in his bed, afraid that what the fourth is going to suggest. He said, "Wait, where are my shoes?"

They were all shocked. They said, "What you are going to do with your shoes?"

He said, "I am still alive, I can walk to the graveyard. Gracefully, let me reach to the graveyard and don't waste anything, and don't do such an ugly thing calling

a municipal corporation truck. And the fourth has not still spoken. Perhaps he may like to drag me just down the road? Just find out the shoes because I am finishing every moment. Let me die gracefully."

The only man has only one choice; either he dies gracefully or he will force the new man to drag him to the graveyard. No politicians and no religious leaders can save that is dead. No politicians, no religious leaders can prevent what existence wants to produce. It is going to come. Existence is far infinitely more powerful than all your tiny politicians and your stupid Popes and Ayatollah Khomeiniacs, and Shankaracharyas.

If existence has a desire to create a new humanity because the old has failed, then no matter what these people try to prevent it, they are not going to succeed. Their very efforts show that deep down they know they are losing power. People are slipping out of their hands. So it is a desperate last effort. But absolutely meaningless and absurd.

(Tape side C; seems to be a gap)

There were few more questions I had rejected. But I don't want the journalist to go with the idea that I rejected them because I don't have the answers. I rejected them because they were not worth answering. But not to give him the idea that I don't have the answers for them, I will answer shortly and quickly.

First, he had asked that from America to India, from India to Nepal, now what am I going to do? Now I am going to do a world tour. Because I don't believe in politician boundaries, and I conceive the whole earth as mine; and I have my people all around the world, many of whom I have not seen for years. And I would like to see all of them. So rather than calling all of them in one place, which will be impossible, because now there must be at least three to four million people, the only way is that I should move, go around the world, have a look at my people, give them a little more fire; because they will need fire to burn many things.

Second, he had asked that "Bhagwan, you live in luxury, your life style is luxurious. What about your sannyasins?" In the first place, I am the poorest man in the whole world because I don't possess anything. And whatever I use belongs to my sannyasins, not to me. They have simply borrowed it for a time being to be used by me. And what gives you the idea of luxury? Perhaps you see the diamonds on my cap, you see the diamonds on my watch. Don't be befooled. They are not diamonds, they are absolutely proletarian authentic stones. Just my people have cut them in such a way that they can defeat diamonds; even my watch is made by my own people, and it is studded with stones, not with diamonds. It has no value as far as cost is concerned; otherwise it is invaluable because it is a gift of love.

If you want to know about my food you can ask Devaraj, my personal physician. He does not allow me more than two thousand calories per day. Do you think it is luxury? He is sitting in the kitchen weighing everything -- it should not be

more than two thousand calories in the whole day, twenty four hours. Two thousand calories are given to really sick people who are eating in the hospital. Would you like to change places? I am ready. You can have my robes, but you will have to eat my food too. And it looks apparently that I am using a very costly robe. But it is all synthetic. In the long run, it is the cheapest material possible. If I am using cotton, I will be using ten robes in the same time. Just one robe will do. It is the cheapest and the most beautiful. And everything from my shoes to my head is made by my sannyasins.

And what do you consider my life style? How can you manage to think it is luxurious? I don't drink alcohol, I don't go to dances, I have not seen a movie, I simply come two times out of the house to see only my people. I don't read anything -- books, magazines, newspapers, radio, television. I am not a member of any luxurious club. My life style is very simple. Mostly I am asleep. I love sleeping; because to me sleep is synonymous to meditation and in sleep there are nobody who is a beggar, nobody who is an emperor. Sleep is very communist.

What has given you the idea that I am living luxuriously? And whatever way I am living, it is my people who want me to be as comfortable as possible. It is their love. I have not asked it.

As far as my sannyasins are concerned, I am their luxury. They are the richest people in the world because they have me. There is no group compared to them. Catholics have that idiot pope.

There is not a single group of seekers in the whole world who has a mystic amongst them, as a friend, who is not creating any kind of slavery; who is trying to give them their individuality, their freedom, their original face. They are the richest people in the world. So never say again that my people are poor.

Third, you had asked that "Your sannyasins need you, although you insist for independence. Can your sannyasins exist without you?"

You have to understand three words. One is dependence, which has been the law down the ages. To destroy dependence I have to talk about independence. But the reality is neither dependence nor independence. Independence is only an antidote for dependence. It is like you have a thorn in your feet, then you take another thorn to take it out. The second thorn is as much a thorn as the first. But it helps you to take out the first. That does not mean that you should start worshipping the second thorn. You have to throw them both.

Dependence has been the law through the ages. That is one thorn. I give you another thorn -- independence, so that you can destroy dependence. Then what is left is tremendously beautiful and unknown experience -- that is interdependence. The whole existence is interdependent. You cannot exist for a single moment absolutely independent. You are breathing. You are dependent on the air surrounding you. If oxygen is removed from the air you will die immediately, with all your independence in your pocket.

You are thirsty, you have to drink. You cannot say that I am an independent man; I cannot drink water; I will remain, I will exist without water. Life is

interdependent. We are all joined together; we are not islands. We are a whole continent.

I teach independence just as an arbitrary device to destroy dependence, so that you can become available to a new phenomenon -- interdependence. We all need each other. The farthest star is also feeding you; the sun is far away. It takes for its rays to reach to you almost ten minutes. And for the light, ten minutes is a very long journey. To you ten minutes seems to be a very small fragment of time. But not to the light. Because light travels one hundred eighty six thousand miles per second; multiplied by sixty, that will be one minute travel; multiplied by ten that will be ten minutes' distance. So many miles! But we live on it; our bodies are warm because of the sun. Otherwise you will simply go cold.

Scientists are worried that one day the sun is going to die, because it is for millions of years radiating heat. It does not have an inexhaustible source. Its source is limited. One day, suddenly, the fuse will go off. One night you will see the sunset, and there is not going to be any morning again. But you will not survive either to see, that there is no more any morning. You will all become cold turkeys.

Life is one, an organic unity. Yes, my people have a certain communion with me, the same way I have a certain communion with them. There is no question of dependence, no question of independence. It is a question of becoming one.

Your fourth and last question was, "What happened to you in America?" Now the story is so old, it seems older than Adam and Eve. So please forgive me! I don't deal in junk.

Okay.

## **The Last Testament, Vol 5**

### **Chapter #22**

**Chapter title: None**

**16 January 1986 pm in**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

PRESS INTERVIEWS

**Q: BHAGWAN, WHEN I LISTEN TO YOU I FEEL I AM FLOATING IN THE OCEAN AND I AM FILLED (INAUDIBLE) DIVINE, BUT YOU DO NOT SPEAK ABOUT THE ZERO. IS IT BECAUSE THAT WE ALL COME FROM THE ZERO AND WE WILL VANISH IN THE ZERO?**

**A:** This is one of the most familiar perennial questions man has ever asked. It is immensely significant to understand few implications of it, before I answer the question directly.

First, the way it is presented it is not a question. It is a statement. You are saying, from the zero we all come, and into zero we all dissolve. Where is the question? You are speaking as if you know. A question comes as an inquiry. This is not an inquiry. You are stating something out of your knowledgeability. Please forgive me if it hurts you. I am helpless, because I can say only what is true. And truth always hurts.

You do not know that you come from the zero, do you? You do not know that you disappear into the zero, do you? You are simply covering your ignorance. It would be better to say that "I don't know from where I come, and I don't know where I go." Anything that you accept without questioning is dangerous, because you start believing in it.

I say to you, you don't come from zero; because out of zero nothing can come. That is the exact meaning of zero. It is empty, it is nothingness. Out of nothingness, something is not possible. And something cannot dissolve into nothingness again. There is no way. The scientists are aware of the fact that in existence you cannot destroy anything; you can change its forms. Even a small piece of rock, you cannot destroy it. You can crack it into pieces, but the rock is still there, in pieces. You can make it into powder, but the rock is still there. You can throw it into the ocean, it may disappear from your eyes, but it is still there you know. Nothing that exists can go into non-existence. And vice versa. That is non-existence cannot come into existence.

From where you got the idea that we come from zero? You don't know anything from before your birth, where you were. You don't know when a person dies



where he goes. Your ignorance you are covering in a word, zero. Don't be satisfied so soon.

I would like you to cut a seed and look into it. You will not find any flowers, you will not find any fragrance, you will not find any leaves, branches. But they are all there; just you don't have the eyes to see. They are potentially there, and you can see only the actual. The potential eludes you. Sow the seed in the garden, and one day suddenly you see green sprouts coming out of nothingness. You know they were not in the seed. From where they are coming? And then a great foliage, a whole bush, and hundreds of flowers, and that beautiful perfume. It was not in the seed. You had looked into it. But I say to you, it was in the seed. Otherwise it cannot come. From where it can come? It was potentially in the seed, and we don't have the eyes to see the potential; we can see only the actual.

In Soviet Russia there is a scientist and a great photographer, Kirlian. He has developed a special kind of camera, very sensitive lenses, very sensitive films. And he takes the film of a rosebud, and when he shows you the picture you are simply amazed. The rosebud is not in the picture, but a fully grown up flower. After seven days the rose becomes the flower and the strangest thing is, it is exactly as the picture was. Kirlian has developed a more sensitive eye than we have. In can take the pictures of the potential. Now Kirlian is working on diseases. You bring a perfectly healthy person to him. He takes the picture and says that "Within six months this man is going to have tuberculosis," because it shows in his picture. And within six months that healthy person falls sick, has tuberculosis. It was in the seed, in the potential. Our eyes are very limited.

So I would like to remind you, you don't come from a seed. You come from a fullness of existence, from perfection; from a fulfilled existence. You were in the seed, and perhaps one day you will go back into that silence of the organic whole.

But don't call it zero. It is not empty, it is full. It is full of everything that you see in the universe. It is full of all the stars, all the suns, all the planets, all the people, all the flowers; and much more. Because every day, new stars are being born.

There is no zero anywhere. It is only an abstract concept in mathematics. It is non-existent. In reality, there is no zero. Have you met zero in reality anywhere? In reality you always meet something, never nothing. Nothing is only a concept, and don't be deluded by the concept.

I am reminded of a beautiful story. A small girl, Alexis, has reached into the land of the fairies. She is presented to the king, and the king asks little Alexis, "Have you met any postman coming towards me?" He was waiting for some urgent message, and it was getting late.

Alexis said, "Nobody, sir." And the king misunderstood the word nobody. He thought "nobody" is "somebody".

So he said, "But if you had met nobody on the way towards me, nobody must have reached before you. Where is he?"

Alexis was puzzled. She simply said, "Sir, nobody is nobody."

But the king said, "I know nobody is nobody, but where he is?"

Zero is only a mathematical concept, man-made, it has no existential status. We come from a divine fullness, and we are carrying that fullness within us, with each beat of our heart, our life belongs to that divine fullness.

Even in death; you don't disappear into a zero. Only the body, your house, which has become old and dilapidated, disappears into its elementary forces. But you, as a consciousness, as a being, go on moving into new forms, until that ultimate moment when you realize your divineness, when you realize that you are not just a man, but something more; that you are not just a part of time, but part of eternity. After that realization, you don't go into another form. You have come to the end of a long pilgrimage, you have come to the goal, you have reached home. You enter into the divine fullness consciously.

You have come out of divine fullness unconsciously. That's why you don't know from where you are coming. But when you enter consciously, with full awareness, you know that the circle is complete. That's why we have called the world samsara. 'Samsara' simply means the circle. Whenever the circle is complete, you consciously enter into the same space, into the same blissfulness, from where you had come, but unconsciously. And the world is nothing but a school, to change your unconsciousness into consciousness.

Please don't use negative words like zero. They are dangerous. If you put two zeros on both the extremes of your life your birth is out of zero, your death is into a zero, between these two zeros what you can be, except a zero? Between two zeros, what meaning you can have? What fullness you can experience? Your life will be just a desert. A long series of empty moments with no significance. Avoid negative words! Use positive words; because existence is positive. There is nothing negative in existence, and if you become accustomed to negative words, you lose contact with existence.

It will be a great blessing to you if you can drop that word zero, and start thinking of a divine, overflowing energy that has created you. Just a small word can change your whole flavor of life. It can give you a new song and a new dance, because on both the sides there is a divine fullness. Your life is no more empty. You can see yourself as part of a vast organic unity that this universe is.

And to me this is what religiousness means -- to be positive, to approach life positively. Learn to say "Yes," and drop to say "No." And you will be surprised, that what a revolution comes by a simple change.

**Q: BHAGWAN, WHAT ARE YOUR SUGGESTIONS TO IMPROVE THE EXISTING LAW AND LEGAL SYSTEMS IN THE WORLD, SO AS TO MAKE IT MORE EFFECTIVE AND ABIDING?**

**A:** I would like to start from a small story. It happened twenty five centuries before in China. There was a wise man, Lao Tzu. The emperor of China appointed him as supreme-most judge of the whole empire. And Lao Tzu tried

to persuade the emperor that he will repent: "Don't do this; I am not going to fit with your legal systems, because it is basically wrong. It does not need reformation; it needs revolution."

But the king was stubborn, and he insisted that "You become my supreme judge."

The first case appeared before him in the court -- a thief has stolen from the richest man of the capital almost half of his treasures. It was a great crime. The legal system that was prevailing in the country would have given him death. But Lao Tzu called the rich man also to the court and said that "Both these people are criminals. And they both should be sentenced to jail for six months."

The rich man said, "What kind of justice is this? I have been robbed. My half treasure has been stolen by this man, and you are punishing me; for what?"

Lao Tzu said, "Because you have accumulated so much money that it is bound to create thieves in the country. You are a criminal first. This man comes in a secondary category."

The rich man rushed to the king and said that "What kind of man you have chosen to be your supreme judge? He is dangerous. Today I am going to jail, tomorrow you will go to jail!"

Of course, immediately Lao Tzu was removed.

You are asking me what improvements, what changes, are needed in the legal system. As I see it, it is basically wrong. It needs nothing less than a revolution; because down the centuries you have been increasing your courts, judges, legal experts, and laws have become everyday more and more complicated. And the criminals are growing tremendously. By all this legal system on one hand increasing, on the other hand the crime goes on increasing, ten times more than your legal system. You have not been able to cope with it. There is something very fundamentally wrong.

As I see it, first the whole legal system is based on social revenge, not on social compassion. Sometimes it goes to stupid extremes; for example, suicide is a crime, and if a man is caught committing suicide, he has not yet committed. He has been simply caught making an effort to commit. Then your legal system, sentencing him to death, is strange. That's what he was going to do. So why all this fuss? Years of arguments, courts, judges, wastage of time and money, and finally you sentence the man to death. And that's what he was going to do, on his own, without your support.

Your whole legal system is a revenge system. The society punishes a person because he was disobedient, because he did not follow the crowd, because he was not part of the mob. He tried to be an individual on his own. He was playing his game according to his own rules. Revenge is not going to help, because you are doing the same crime that the criminal has committed. Of course, you have the support of the whole society; so nobody calls your punishment a crime. But any unprejudiced mind can see what you are doing.

A man commits rape. A man commits robbery. A man commits murder. Certainly something has to be done. But not punishment. Because the man who commits rape simply means he is sexually unsatisfied. And your society has not given him a chance to be sexually satisfied.

Mohammedans are allowed to marry four wives. In the world there is an equal proportion of men and women. Now if men are going to marry four wives, then what about those three men who will remain without wives? And if they start committing rape, is it a crime? Nizam of Hyderabad just forty years before had five hundred wives. And you want to prevent rape? Maharaja Patyallah(\*), he was a beautiful man; in Patyallah(\*) any beautiful woman was in danger. She was going to be taken sooner or later, once the Maharaja looks at her, the next day she will disappear. He must have been a really courageous man. He could not manage to take away the daughter of the Viceroy of India. So he raped.

Now, this man seems to be psychologically sick. He had hundreds of wives, concubines, and still he rapes. He does not need punishment. He needs treatment. He should be sent to a psychiatric hospital where his mind can be put right. Something is wrong with his mind. The punishment cannot change him, because the punishment has nothing to do with psychology. In fact, once a person goes to jail, jail becomes his home. He goes again and again. Jail is a kind of university, because there are master criminals. When you send somebody for the first time in jail, he is an amateur. In the jail he finds great masters of crime, experts. He learns the art, he learns that it is not the crime that has brought him to the jail. It is being caught that has brought him to the jail.

You can go on committing as many crimes as you want. Just don't be caught. Because crime is not punished; being caught is punished. This is a strange situation. Those who are caught are in jail. Those who are not caught may be very respectable citizens, powerful people in the society.

(Tape side B)

I am against all kinds of punishment. The whole idea of punishment is inhuman. Anybody committing a crime simply shows that he needs psychiatric help. Instead of jails, we need psychiatric hospitals, where the person can be taken care of respectfully, with dignity, because once a person's dignity is destroyed you have reduced him into a permanent criminal.

In a psychiatric hospital, he should be respected, he should be treated just like any patient. You will be surprised to know that in the past many patients were punished for the simple reason because they were not thought to be patients. For example, somebody was mad. He was punished, he was sent to a jail. Now we can see the stupidity of it all. A madman, you are sending him to jail? It is very difficult to decide whether you are mad or he is mad. What the jail can do to a madman? He needs a dignified respectful treatment. And that's what we are doing now.

About other crimes, the same is the situation. Crime does not happen out of nowhere; it is something in your mind. Something is wrong, which can be put

right. And we have enough development of psychological sciences that the mind can be changed completely. One thing is certain, that the criminal has a very powerful personality. His personality, his power, if diverted towards creativity, may bring great blessings to the society. Right now they become a burden on the society. Thousands of people in jail are living on your labor, on your taxes, on your work. And when they will come out of the jail, they will come more with great expertise, and you will not be able to catch hold of them so easily.

The whole idea of punishment is barbarious. The legal system should change its foundations. Every crime should be treated as a mental disease. And then things will be totally different; then society is showing compassion, not revenge. And you are helping people to become more human, more integrated. And while they are being treated, you can teach them, you can allow them to learn some skill, some craft, so when they come out of the psychiatric hospital they are not dependent on the society. They can create their living by their own effort, and you have given them so much respect, so much dignity, that it will be impossible for them to commit again a crime.

I am reminded of a mystic who had only one blanket. In the day he used to cover his body with the blanket. In the night he used to cover itself to protect him from the cold. One cold night, a full moon night, a thief by accident entered his cottage. I say by accident, because otherwise who goes to a mystic's hut to steal what you can get there? In fact, the mystic was awake. He went behind the thief. The thief was shocked, embarrassed. The mystic said, "Don't be worried. I have just come because I have been living in this place for thirty or more years, I have not found anything. Perhaps you can find. We can divide it. I will join in the search!"

The thief could not believe this man. He said, "I am a thief."

The mystic said, "Forget all about these adjectives. Who is not a thief? Everybody is stealing something or other. People are stealing knowledge through books, people are stealing every kind of thing; so don't be worried. And I am a holy man, and I am joining with you. It is a search. I have been here for thirty years looking for something. There is nothing in this house. Perhaps it is not in my fate; maybe you have a better fate. Something may be found. And I don't ask much. Just half of the share."

The thief was very much puzzled. He had never come across such a man. He said, "Thirty years you have been here and you have not found anything. There is no possibility. Just let me go. It is so cold, but seeing you I am perspiring. You have made me so nervous, and it is just by accident that I have entered. Just forgive me."

The mystic said, "Only on one condition, that you will have to take this blanket; because this is the only thing I have got. And you have honored me so much. Because thieves enter into kings' palaces; who comes to a poor man's hut. You have honored me. For a moment I feel like a king. So just don't refuse. Take this blanket."

The thief could not say anything, but when he saw that the mystic was naked, he had only the blanket, he felt really sorry that he has done for the first time something wrong. In his whole life he has never felt that he has done anything wrong. But to face this man was so difficult, to refuse this man was so difficult, he escaped with the blanket out of the door.

The man shouted, "Stop!"

And the thief stopped and looked back and he said, "Have I done anything wrong?"

He said, "Yes, at least close the doors. And you have forgotten to give me at least just a thank you. It may help you in the future some time. So say thank you, close the door. And then you can go away wherever you want."

He said, "Thank you," closed the door and ran away.

Naked, the saint was sitting near the window, looking at the full moon. And he heard a song. The meaning of the song is, "I am so poor, I could not give him anything more. He must be in desperate need. Otherwise who comes five miles out of the city to a lonely isolated hut of a mystic. If it was in my power, I would have given him the full moon. Not less than that. But I am a poor man. I cannot do anything else than give my blanket."

Later on the thief in another case was caught by the police, brought to the court, was asked "Do you know anybody who can identify you?" He said, I don't know anybody, except a mystic who lives outside the city. Perhaps he can recognize me."

The saint was called to the court, he recognized the thief, but he said to the magistrate that "Don't punish this poor man. I had given him my blanket, he has not stolen. And he is a very graceful gentleman. He has not only not stolen my blanket, he said 'Thank you, sir,' and when I said to him, 'Close the doors' he is so obedient. He closed the doors. He is a very humble man. Forgive him.

The mystic was very much respected in the surroundings. The magistrate himself was a follower of the mystic. When he said, forgive him, he forgave him. As the mystic was leaving the court he found the thief following him. He said, "Why you are following me?"

He said, "Now I am going to be with you forever. I have never come a man who has ever respected me as a human being. You have given me dignity. Others have treated me like a dog, a thief; and the more they have mistreated me, the more I have done the same things, out of revenge. You are the only man who has not bothered about my actions. But you have looked directly into my eyes, and into my being. I am not going to leave you." The thief became a saint in his own way. He became the successor of the old saint.

The whole legal system needs to drop revengefulness. It has to become compassionate; it has to treat human beings with respect. Actions don't count. What counts is the whole personality, which is a vast thing. An action is a small thing. Don't make it too big. And we are making it too big. Somebody does something wrong -- and remember it is human to err; everybody commits

mistakes. But the mistakes should not be taken as equivalent to his life. It is only a small fragment in a long series. Don't give it too much importance. Don't make it the focus of light. Don't throw that man into a jail, undignified, unhonored, all his humanity taken away. Don't behave with that man as if he is an animal.

Society needs to be more compassionate. Law needs to be more compassionate. Remember, man is not for law; law is for man. And if law is not helping man, then it has to be changed. It has not helped. There is no doubt about it. And I am not saying that "Withdraw all laws, and dissolve all courts." I am saying that your courts and your laws and your legal experts should make the whole phenomenon based on compassion, not on revenge.

And compassion is the essence of all religions. And if we cannot create our legal system based on the essential, fundamental religious experience of the ages, then future will condemn us; then future will think about us as barbarious, then future is not going to accept as civilized people, cultured. I am reminded of H. G. Wells.

One man said to him, "What do you think about civilization?"

And H G Wells said, "It is a good idea, but it has yet to happen."

Civilization has not happened? And a man of the calibre and intelligence like H G Wells thinks so. It has not happened yet. We are still living in a barbarious age. Perhaps we have better clothes, better houses, polite nice manners; beautiful masks to hide our faces; but deep down, there is the animal who hankers for revenge.

It is strange to see that still there are countries where death sentence is legal. If a man has murdered someone, and you think it is a crime; certainly it is a crime. Nobody has the right to destroy somebody else' life. But what you are doing? You destroy that man's life. And I don't see the logic, because if this man's murder, crucifixion, was going to revive the other man, then too there was some logic in it. Instead of one man dead, now there will be two men dead. And you think law is satisfied, the society is satisfied; but this satisfaction is ugly.

So I will not go into the details of law, because that is not my function. My function is to change the foundation. Then details will change automatically. Up to now revenge has been the foundation; let compassion be the foundation in the future.

It is a very strange experience. I have been visiting jails, teaching prisoners meditation, and I was surprised that they are more innocent than your magistrates, than your advocates, than your law makers. They are more innocent people. I have been in jail in America for twelve days, and that gave me a great experience, from the inside. I have been to jails before, but I was an outsider. This time I was an insider, and inmate. And I was surprised to know, utterly surprised, that the people you have condemned as criminals, condemned for their whole life to live in darkness and dismal cells, which is worse than death, are far more innocent, loving, understanding.

In twelve days I was in five jails, because they were afraid to keep me in one jail. It was surrounded by news media, by sannyasins, by people who love me; and they were afraid that something may go wrong. So they went on changing me from one jail to another. It was good for me, because I came to know thousands of criminals -- and not a single person in those five jails, and each jail had five hundred, six hundred, seven hundred people -- not a single criminal was against me. They were all in favor of me, because they were looking on the television continuously, my statements; and when I passed through the cells, every criminal was showing me the sign of victory. And they were shouting in different languages that "Bhagwan, don't be worried. Final victory is yours!"

I will ask the jail authorities for small things -- a toothbrush, toothpaste, a soap, a towel, a comb, and it will take twelve hours for the toothbrush to appear, but the toothpaste is not there! And if toothpaste will appear, then toothbrush is not there. If the soap will appear, the towel is not there. I cannot take a shower. But I was amazed that these criminals will go on throwing things into my cell; and they will say, "Bhagwan, this is absolutely new, we have not used it. This toothbrush, you can see it is still sealed, we have been keeping it, we had never known that this will be our blessing, to give it to you."

I will ask for milk and the answer was, no. And some criminal will bring his own milk, and he said that "These people are simply harassing you." Every criminal is getting milk, and to you they say there is no milk, no fruits, knowing perfectly well that I am vegetarian, and I will not be eating anything else than fruits and vegetables, milk. You will be surprised that in twelve days whatsoever I have eaten has been given to me by the criminals, not by the jail authorities. Out of their own -- because they used to get one apple every day, and if I was in a cell where there were six people, they all bring their apples. I had six apples. I will say, "I cannot eat six apples. And it is, you know, you are all Christians, just one apple Adam and Eve had eaten, and humanity is suffering still. And you are giving me six! Do you want me to get out of jail or not?"

I came to see that we are not doing justice to these people. Their small act, maybe in a fit of anger, they did something. And it has become their whole life. You have not given them a chance to change. You have finished them. You have put a full stop. Just a small fit of anger, and the man may have done something. What he needs is, to be taught how anger can be dispersed, how one can come above anger; but this you are not doing. By forcing him into jails, you are making him more angry. You are creating more criminals.

Your whole legal system is a criminal system.

Q: I AM A LAWYER. I DON'T KNOW HOW TO MEDITATE, AND WHEN, WHEN I AM OCCUPIED ALL OF THE TIME. SO PLEASE SUGGEST.(\*)

A: It is important to understand because all the teachers of meditation in the world have been telling you that you have to keep a separate time for



meditation. Mohammedans have to meditate five times in the day. Five times they have to close their shops, their businesses if they are real Mohammedans. But this is absolutely impractical. If the man is driving a railway train, or flying an aeroplane, and he has to stop five times, this is not going to be meditation, this is going to be a massacre!

My approach about meditation is totally different. I do not say to you that you have to have a separate time for meditation. Meditation has to be just like breathing -- you don't have a separate time for it, that in the morning you breathe and then you go to your business and forget breathing. You go on doing your things, and breathing continues.

Meditation has to be something like that, that it runs like an undercurrent in your all activities of the day. I will suggest you a very simple meditation. Whatever you are doing -- you may be digging a hole in the earth, planting new rosebushes in your garden, working in your shop, or fighting a case in the court - - it does not matter what you are doing. Do it consciously, do it with full awareness.

I will tell you what I mean by it. Once Buddha was passing in Shrivasti with his dearest disciple, Ananda. A fly came and sat on his forehead. Just as we will do, he simply waved his hand and the fly was gone. Then he stopped, and took his hand very carefully, very consciously. The fly was no more there, and he waved his hand with great grace. Ananda could not understand what is happening. He said, "You have the fly few minutes before, and it is gone. Now what are you doing?"

And Buddha said, "That time I did it wrong. I did it without awareness. I continued to talk to you, and mechanically I simply waved my hand without being conscious of what I am doing. Now I am doing it as I should have done in the first place, to remind me that it does not happen again." Any action done with awareness becomes meditation.

(Tape side C)

In the beginning it will be difficult, you will go on forgetting again and again. But don't be discouraged. Even if in twenty four hours you can manage for twenty four seconds, that is more than enough. Because the secret is the same. If you can manage it for one second, you know the key. You know the knack. Then it is only a question of time. Slowly, slowly, you will be having bigger gaps when you are aware. The action continues; not only it continues, it becomes better than ever before; because now you are doing with such consciousness. Its quality changes, because you are conscious, you are totally there. Your intensity changes, your insight, your understanding;

and the action that you are doing starts having a grace of its own.

Meditation should be slowly spread all over your life. Even while going to sleep, lying down on your bed, it will take few minutes for you to go to sleep. Those few minutes be alert, of the silence, of the darkness, of the relaxed body. Remain alert as sleep starts descending on you, till you are completely overwhelmed by

the sleep, and you will be surprised that if you had continued to the very last moment when sleep took over you, in the morning the first thought will be again of awareness; because whatever is the last thought before you go to sleep is always the first thought in the morning when you wake up. Because it continues as an undercurrent in your sleep.

You cannot find time, nobody has time. The day is so full. But six or eight hours in the night can be transformed into meditation. Even a Buddha will feel jealous of you. Even he cannot meditate eight hours. It is simply an intelligent effort to transform your sleep. You are taking a shower. Why not take it with awareness. Why take it mechanically? Just doing like a robot, because you have been doing it every day, so you go on doing it and it becomes mechanical. Do everything non-mechanically, and slowly, slowly meditation will not be a question that it needs separate time. It becomes spread all over your day, twenty four hours. Then only you are on the right track.

The people who meditate ten minutes in the morning, are not going to gain much. Because ten minutes of meditation, and twenty four hours against it, how you are going to win? You have to put twenty four hours of meditation against twenty four hours of ordinary life. Then there is absolute guarantee that success is going to be yours.

Q: BHAGWAN, WHY ONE NEEDS A MASTER?

A: Nobody needs a master.

But then, the journey will be very long. It may take many lives for you to discover the truth. So this is the first thing to remember, that the master is not an absolute need. You can go on your own alone, because truth is nobody's monopoly. You can seek and search and find it. The only thing is, how long it will take for you, because there are thousands of ways which lead nowhere. And there is only one way that leads to truth.

How you are going to find that one way amongst thousands of ways? The only logical method will be, move on every way and find out that this is not the right way. Eliminate it. Move on another way, and find out this is not the right way; eliminate it. Elimination is the only way for the person who has no master.

But how long it will take for you to eliminate thousands of ways? Perhaps thousands of lives. And who knows, you may get discouraged. Most probably you will get discouraged. You may start thinking, perhaps there is no road, no way. Just to console yourself you may start thinking, there is no truth. I am simply wasting my time, my energy, my life. So remember it. As far as I am concerned, the master is not an absolute need. But, without a master it is almost impossible to find the right path, and the most shortest path that leads to the ultimate truth.

The master cannot give you the truth. But the master can show you that you need not go on wrong paths. He can eliminate those paths. Without him, you

will have to go through those paths and eliminate yourself. The master can eliminate them for you. He cannot show you the right path. Let me insist it. He cannot show you the right path, he cannot show you the truth. But he can show you what is false, what is wrong. And if you know what is false, what is wrong, then you can discover the truth more easily.

The master's function is to eliminate the false and leave you alone with the truth and the right path. Ordinarily people think that the master gives you the path. No, he does not give you the path. He simply takes away all wrong paths. Then whatever is left is for you to travel. It is up to you. If you choose a long journey, which will be spread over many lives, you are free to do it. But if you want, if truth is a thirst and an urgency, then the master is the greatest friend in this world. And remember, I don't want to call the master the master. Because that gives an impression as if you are a slave. And that's what your so-called masters have been doing. They are masters, and you are spiritual slaves.

The real master is only a friend, nothing more, nothing less. He can share his experience with you, he can show you how he has been failing, how he has been going on wrong ways, how he has faltered, fallen, how many lives he has been searching. And help you to avoid all that.

If you understand the master as a great friend, you will not unnecessarily waste your life searching for truth. What is the harm, to give your hand in the hand of a friend? Why are you so afraid? I can see, the fear is because your so-called masters have created slaves around themselves. The real master does not create slaves. He creates independent people, individuals. And he takes your hand only to the point where wrong paths are eliminated, and only the right one is left. That is the moment he will pull his hand away from you; in spite of you; even if you want, the master will say, "You have to go alone from here. Nobody can accompany you to the ultimate shrine of truth. Everybody has to go alone, totally alone. Up to here it was okay. I was eliminating the false, but now you are standing facing the right path, so I have to say goodbye to you." A friend knows when to help and when not to help. A friend knows when to hold your hand and when to leave you alone.

Find a master who can be a friend, and does not enslave you. He can be of tremendous help.

Okay.

## **The Last Testament, Vol 5**

### **Chapter #23**

**Chapter title: None**

**17 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

PRESS INTERVIEWS

Q: BELOVED BHAGWAN, CAN A BUDDHA LIKE YOU BE IN PRISON? I AM NOT ABLE TO UNDERSTAND.

A: I can understand your difficulty. But it seems you are not aware of the history of human consciousness. Socrates is poisoned, and he is a Buddha. Gautam Buddha himself died out of food poisoning. Al-Hillaj-Mansoor, one of the greatest Sufi mystics, is killed by the fanatic Mohammedans. Sarmad, another man of immense experience of the ultimate truth, is killed again by the fanatic people, the orthodox, the traditional.

Many attempts were made on the life of Buddha to kill him. It is not a new thing. It is as old as man himself. You have always treated your highest expressions with inhumanity. While they are alive, you try to kill them, and when you have killed them, then you start worshipping them. Your worship is nothing but to cover your guilt.

Many attempts have been made on my life; just seven years before in a morning discourse, ten thousand sannyasins were present, and the police was informed by some anonymous person that a group of fanatics is going to make an effort to kill Bhagwan. So twenty top police officers rushed to the place where I was speaking. In their presence, and in the presence of ten thousand sannyasins, a knife was thrown at me. The man missed the target. But the police caught him red-handed. Ten thousand eye witnesses, it is almost impossible to find for any attempt on life, and twenty police officers. They got hold of the knife, and it was a police case. Still the man was set free, and the magistrate gave the judgment that no attempt on life is being made.

But he must have felt guilty, because through a common friend, a doctor, he informed me that please forgive me. I am a poor magistrate. The pressure of political parties over me is too much. They want the man to be freed. I know the attempt has been made, and there cannot be more solid evidence -- ten thousand eye witnesses, and twenty top police officers also witnesses. But the politicians will destroy me. I have to listen to them. So just please forgive me.

What happened in America with me is nothing new. It has always been happening. You have to understand one thing, that whenever there is somebody who has a message for you, which goes against your traditional ways, your orthodoxy, your conditioning, then your whole priesthood, your politicians, the status quo, all the vested interests are against such a man. For the simple reason because he is a disturbance. If people listen to him there is going to be a revolution. And that revolution will change everything. It will throw those who are in power. It will throw those priests who are dominating you.

Naturally those who are in power would not like it. It is better to finish one man rather than to loose all their vested interests. Why they crucified Jesus? He has not committed any crime. He was a simple man. He has not done anything illegal. But why they insisted to kill him? For the simple reason he was upsetting the whole society. He was saying things which go against the past, which go against the old, which bring some new light, which take you into the unknown. He is opening doors for progress. And there are people who don't want any progress. They want a static society, a dead society. And these people are in power.

Naturally, every Buddha has to go to jail, and every Buddha has to be killed or crucified. Twenty five centuries have passed since Socrates was poisoned, but nothing has changed. Against Socrates, there was no crime. They invented a bogus thing against him; that was that he corrupts the minds of young people. He was giving the new people new insights. He was giving more intelligence to people. He was making them aware what is wrong in the old, rotten society, and how it can be changed. But the old society thinks this is corruption. He is dangerous. He should be removed, before it is too late.

I had not done any crime; my only crime in America was, what Christian missionaries have been doing for centuries all over the world. They have been converting people into Christianity. But the people they convert into Christianity are the orphans, the beggars, the poor, the starving, the aboriginals. They have not been successful to convert a single cultured, educated, high-class individual anywhere in the whole world.

Their problem was that I was attracting the cream of the society; the people who had become part of my commune were doctors, engineers, electronic engineers, scientists, professors, legal experts, surgeons, educationists. That was the shock to the fanatic Christians. They have not been successful in the world to change a single educated man to Christianity. And I have taken their best people out of their fold. This was my crime.

Ronald Reagan, the President of America, is a fanatic Christian. He is a fundamentalist Christian. And he wants America to be a Christian country, and the pressure of him and the Christian priests was that a man like me is dangerous; because I am influencing the highest intelligentsia of the country. And if it goes on, it is going to destroy the very roots of Christian religion. That was the reason why they arrested me without any warrant. They could not show

even what is the cause for which they are arresting me. It was simply a joint effort of the Christianity and the politicians to destroy a commune which was the first effort ever made, and it was so successful that anybody who had come to the commune was immediately convinced of its potentiality, of its power, of its future. It was almost a dream come true. The Christian priest was afraid about his Christianity, and the politician was afraid because I am not a politician. And the people who have joined me are not political.

I want human beings to be absolutely free of politics, and free of orthodox, traditional, dead religions. Each individual should find his own truth. There is no need for any priest to become a mediator between him and truth.

But they cannot prevent me. I am going on a world tour. In fact, they have allowed me more scope. I was working in America; they should have remained silent. That would have been more favorable to them. Now the whole world is available to me. I am going on a world tour to every country of the world. And the people in America who are interested in me can meet me anywhere. I will be around America, on every island. I cannot enter America, but Americans can come out. I have my own ways. It is not easy to defeat me.

But I can see your question has a point; the point is that you expect that a Buddha should be something superhuman. He cannot be jailed. He cannot be killed. He cannot be poisoned. These are your superstitions. No buddha is superhuman. Every buddha is as much human as you are. It is your potentiality. You can become a Buddha any moment you decide. It is a question of decision.

But we have been told, and we have accepted it because it is very consoling, if somebody says to you, "You can become a buddha," you say, "How I can become a buddha. A buddha is a special superhuman being. I am an ordinary human being." And to create this idea, stupid stories have been invented. I will tell you few stories that can make it clear.

Buddha is born when his mother is standing; no mother gives birth to a child standing. Have you seen any woman giving birth to a child standing? And the story does not stop there. Buddha is born from the mother's womb, himself standing on the floor. And the story still does not end. He walks seven feet; just born baby walks seven feet, and declares to the whole world that I am the greatest buddha, the suprememost that has ever been or that will ever be. Now, this is all nonsense. No gynecologist will support this. And how a just-born baby can walk, and can talk. But this is just to create the idea in your mind that Buddha is special.

Mahavira does not perspire. He is a special human being. He is not just like you. Now this is impossible unless, instead of skin he has plastic. Perspiration is an absolute necessity. You can ask any physiologist, that without perspiration you cannot live. It is a protection against death, because for life your temperature has to remain exactly the same. When it is too hot, and you don't perspire, your inner temperature will go on higher and higher; and your life span as far as temperature is concerned is not very big. From ninety-eight to one hundred ten,

only twelve degrees; that is your life span, twelve degrees. And if the heat is too much, and you don't perspire, you will die out of your own inner heat. Perspiration is a tremendous strategy of nature. It releases water from every pore of your body, so the heat of outside becomes involved in evaporating the perspiration. It does not reach to you. Perspiration prevents the heat from reaching to you. It keeps your temperature exactly the same -- whether it is cold or hot outside, your inner temperature has to remain the same. Now Mahavira does not perspire.

Why such stories are invented? Just to make you feel inferior, and to make these people feel superior; to create a gap. That gap is not helpful, that gap is dangerous, because that gap makes you remain what you are. You start thinking, what can I do? Mahavira is a special person, Buddha is a special person. Jesus is the only begotten son of God. You are not son of God. You are son of a poor man, just ordinary like you. Jesus is the son of a virgin woman. Now that is absolutely idiotic. Virgin girls don't give birth to people. But Jesus has to be separated from the ordinary humanity. This keeps him above, and it has kept humanity crawling on the ground, feeling that this is our faith, our destiny. We cannot go above where we are. We are not born of a virgin mother, we are not the only begotten son of God. We perspire, we need deodorant. We are ordinary human beings, mortals. We cannot become the awakened ones, the buddhas.

But I say to you, all these stories are false, they are invented. And they have cheated you for centuries, and you have to destroy all these stories. And remember one fact: that everybody was a human being just like you, so that you can also aspire to reach to the stars. There is no need for you to remain crawling on the earth. You can also become a buddha. You can also become a Socrates. You can also become a Mohammed. Nobody is preventing you except your own ideas that you have collected from the society, from the priests; and all those ideas are poisonous. They are killing you, and they are preventing you from growing, expanding, attaining to higher states of consciousness.

I say unto you that to be a buddha is your potentiality. If you don't claim it, except you nobody else is responsible. And no special quality is needed to become a buddha. All that is needed is to be more alert, to be more conscious, to be more calm, to be more silent, to be more peaceful, to be more compassionate; and all these things are possible for you. Not to perspire is not possible for you, but to be compassionate is possible for you. To be kind and to be loving is possible for you.

I am bringing Buddha within your reach, and that hurts. That hurts every priest of every religion. Because he has made Krishna, Rama, Mahavira, Buddha, Christ, Mohammed, so special and so far away from you, so superhuman, it is a need for the priest to make the ideals far away from you, so he can settle in between you and the buddha; he can become the mediator, the agent.

If there is no difference between you and buddha, then the priest and his profession is finished. Then there is no need for popes, bishops, ministers,

Shankaracharyas. What is the need? You can manage it yourself. And they have not been of any help. Twenty five centuries have passed since Buddha and there have been almost half of the humanity buddhist. How many buddhas they have created? Now half the humanity is Christian. How many Christs they have created in two thousand years? Can't you see the failure of your priesthood, your churches, your temples, your mosques? They have utterly failed. Five thousand years have passed since Krishna; and all the Hindu priests and all their rituals have been gone down the drain. They have not been able to produce another Krishna. So what is the point? This priesthood is an unnecessary load. These people are exploiting your blood. They are parasites, not priests.

But when you say any truth like that, you endanger yourself. As I entered Nepal, my friends told me immediately, "Don't say anything against Hinduism."

I said, "Why?"

They said, "This is a Hindu kingdom."

To them I said, "Okay." But to myself I said, if this is a Hindu kingdom then I have to say something against Hindu priests. Because what is the point of saying something against the Christian priests. For that I am going to Italy from here directly, to encounter the Pope in his own land. I have been challenging him for a public debate, and he has been like a coward, remained silent. Now I am going exactly to Rome, and challenge him there in his own country.

These people are all around, in different names, and whenever there will be someone who can create a rebellion, and change the deadness in which the society has fallen, and make people alive again, they are bound to be angry. They would like such a man to be jailed, to be poisoned, to be killed, to be removed. His presence is too dangerous.

But I want these people to remember that you can kill me. But you cannot kill my spirit. Jesus is crucified, but his spirit became more solid a phenomenon through crucifixion, crucifixion has not finished Jesus. In fact, crucifixion made Jesus a historical event, a milestone. So I am not worried about when I am going on a world tour, it can turn out to be a world tour in different jails. I would love it. It will be a great experience to see different countries, their different ways of harassment, cruelties, inhumanities. I will be enriched by it.

Your question is simply because you expect something from people like Buddha, something superhuman. For example, the story is if Buddha sits under a tree, and it is not the season for the tree to blossom in flowers, but when Buddha sits under the tree, the tree blossoms immediately into flowers. I don't believe. I have tried sitting under trees. They don't blossom. Do you think trees are more intelligent than man?

It is said that a serpent bites on Mahavira's feet, and instead of blood milk flows out. I was speaking with a Jaina monk, who spoke before me, and he prays that Mahavira was a superhuman being. Even when a snake bites him, blood does not come out of his feet, but milk. After him I had to speak. I said this is possible only in two ways: one that in Mahavira's body there is no blood, it is filled with



milk. But that milk would have turned into curd long before. He will be stinking of curd. Second possibility is that Mahavira's feet has the same kind of mechanism that a mother's breast has. Then it is possible that milk can come out. But to think that his feet has a breast in it does not make Mahavira special. It makes the snake very intelligent. He finds the right place.

(Tape side B)

Just your expectations. Otherwise, they are all human beings. Just like me and you. The only difference is, they are awakened and you are asleep. But you can become awakened any moment.

Q: BHAGWAN, DO YOU TAKE A SPECIAL PLEASURE IN BEING MISUNDERSTOOD BY THE UNTHINKING CROWD OF JOURNALISTS, POLITICIANS, AND THE LIKE? DO YOU MIND YOU ARE THE MOST MISUNDERSTOOD PERSON IN THE HISTORY OF A SPIRITUAL REVOLUTION?

FOR THE LAST FIFTEEN YEARS THAT YOU ARE AN INFINITE SOURCE OF INTELLECTUAL DEPTH. YOU HAVE BEEN USING LOGIC, TO DEMASTER LOGIC, USING INTELLECT TO GO BEYOND INTELLECT, IS NOT IT AN UNACCEPTABLE PARROT? YOUR FRIENDS ARE LESS ATTRACTED BY YOUR BOOKS THAN YOUR ENEMIES; YOUR ENEMIES OPPOSE YOU IN PUBLIC BUT THEY BECOME LEARNED PEOPLE BY STEALING YOU, AND MAKE A DECENT A BUSINESS OUT OF THEIR OUTFIT. THAT IS, THE RADIO IN NEPAL DEPENDS SIXTY PERCENTS ON YOU ON ITS RELIGIOUS PROGRAMS, AND YET THE PEOPLE DON'T HESITATE TO SAY THAT RAJNEESH IS A DANGER TO SANATHAN(\*).

NUMBER THREE, WHY BHAGWAN, WHY IS IT THAT PEOPLE KNOW YOU ONLY AS A SEX GURU TO THE EXCLUSION OF OTHER THINGS YOU HAVE EXPRESSED IN ABOUT FOUR HUNDRED BOOKS?

A: I certainly enjoy to disturb people, because there is no other way to help them. When somebody is asleep, the only way to wake him up is to disturb him, shake him, throw cold water into his eyes. Of course, he will be angry, he may be seeing a beautiful dream, and you are disturbing him.

I enjoy disturbing people for the simple reason if they are disturbed, then there is a possibility of changing their minds. They have started thinking. It does not matter, they may start thinking against me. But if they start thinking, sooner or later, they will have to come closer to me. The danger is the non-thinking person. To think against me is not a problem. I am reminded of a beautiful anecdote.

In Judaism there is a revolutionary tradition called Hassidism. The founder of Hassidism, Baal Shemtov, wrote a beautiful book and sent the first copy of the book to the chief priest of the Jews, as a present. One of his disciples carried the book. He told the disciple that "You have to give the book in the hands of the rabbi himself. Don't give it to anyone else. And remember whatever is the

response of the rabbi, what he says, what he does, what shows in his eyes, on his face, everything you have to note it. And you have to report me immediately, so that you don't forget."

The disciple went to the chief rabbi. He was sitting in the garden with his wife, taking his morning breakfast. The disciple presented the book. He took the book in his hands and he said, "What it is? Who has written it?"

And he said, "It is my master, Baal Shemtov, it is his first book, and he wanted it to be presented to you."

And the rabbi became mad. He threw the book out of the garden into the street. And he said, "Never dare again to bring that man's books in my house." He was just furious.

The wife said to him, "This is not right. You could have thrown the book when the person had gone. Or you could have put it in your library where there are thousands of books. You need not read it. You have not read many of those books. This also can be put there. But there was no need to become so furious, so angry; this is below you. You are the chief rabbi of the Jews. This does not suit you."

The disciple went to his master, Baal Shem, and told him that "The rabbi is a dangerous fellow. He threw the book out in the street. He was furious with anger. He hates you. But his wife is very nice. She told that it was not right of him. He could have kept the book in the library, or even if he wanted to throw it he should have thrown it when I had left."

You will be surprised to know what was the response of Baal Shem, and Baal Shem is one of the buddhas of a very unique quality. Baal Shem said to the disciple, "You don't understand. That rabbi will read the book, that rabbi will become one day my disciple. But that woman which you think is nice will never read the book, will never be interested in me." And that's what happened finally. The chief rabbi turned a disciple to Baal Shem, but his wife remained an orthodox Jew.

The disciple said, "But how you figured it out? The situation was just the opposite."

Baal Shem said, "You don't understand human psychology. I had touched the emotions of the rabbi, and when you touch the emotions of somebody, you have disturbed his heart. He will cool down, he cannot remain disturbed forever. He will start thinking that he has done wrong. He will go out and take the book back, and would like to see what this man has written, but the woman will never look in the book. She was suggesting a nicer, mannerly way to dispose it of. She was not touched. The rabbi was disturbed, she was not disturbed.

And this is my experience. If I can disturb you, there is a chance to find a friend in you. I have touched your emotions. If I cannot disturb you, there is no chance. You have remained a stone statue. I have not been able to reach to your heart. The enemy and the friend are not very different people.

One of the great political thinkers of the West, Machiavelli, has written in his masterpiece book "Prince", that you should not say anything to your friend which you would not like to say to your enemy. Because who is your friend today may become your enemy tomorrow. And you should not say anything against your enemy, because today he is your enemy; tomorrow he may be your friend. Then it will be very embarrassing. Keep balanced. And he is right, deeply right about human psychology.

I have seen people disturbed, I have seen people angry, and I have seen those same people changing. They have become my friends, because they started thinking about it. They could not sleep unless they had found some solution. Certainly they could not go back, they could not settle back into their old mind. It has been disturbed. They have to find something new.

So I certainly enjoy. You have said that perhaps I am the most misunderstood man in the whole history of consciousness. That is true, for the simple reason because Gautam Buddha never left Bihar. The name Bihar comes from Gautam Buddha, because he was travelling in this province; Bihar means travel. Because he travelled continuously in the same province, it became Buddha's bihar, his travelling space. Naturally, he could not reach the vast humanity when he was alive.

Jesus lived in Judea, an unknown country, a small country; nobody has heard about it; not a single reference about Jesus is found in any contemporary book of any other country. Naturally he could not disturb anybody else than Jews. The same is true about all the old spiritual masters.

Now, the world has shrunk very small. Even sitting in one place, I can disturb the whole world. Science and technology has made it possible. Jesus has no idea that there are other people than Jews. He was born a Jew, he lived as a Jew. He died as a Jew. He had never heard even the name Christian. The Christian came three hundred years afterwards; when his statements were translated into Greek, then the Jewish word Messiah became Christ, and the followers of Christ became Christians. Poor Jesus never knew that his followers will be called Christians. The world was big, approach was impossible.

Now it is different; the world is small, approach is very simple. I can disturb the whole world without any difficulty. And I am going to do it, because I am a very fair person. I cannot disturb only you. I will disturb everybody equally. And I don't feel worried about being misunderstood. That is the beginning of understanding. First you have to misunderstand. The misunderstanding comes because you have a certain prejudice, you have a certain mind, a certain ideology. And when I say something, it conflicts with it.

Naturally, you favor with your own conditioning. Whether it is right or wrong is not the question. It is your conditioning, it is your religion. It is your holy book.

In America the first day when I was in jail, the sheriff of the jail was a very gentle man; and seeing me that I have nothing to do there, he brought a BIBLE and he said, "This is my present to you."

I said, "Have you read it yourself, from the first page to the last?" And I said, "Be honest, you are keeping holy BIBLE in your hands. Don't lie!"

He became a little nervous, then he said, "You are right. I have not read it from the first page to the last."

I said, "That's why you have brought it to me. Because in this BIBLE there are five hundred pages which are nothing but rotten pornography. I have read it from the first page to the last. This book should be banned. This book should not be in any church, in any library, in any university. Because it is sheer pornography, and not one or two pages, five hundred pages."

He said, "My God, I had never thought about it."

And I showed him few pages, and I told him, "Read it. Can you read this page before your daughter?"

And he had to confess, "I cannot. This is ugly."

But this is holy BIBLE. He said no more. "You have disturbed me. Now I cannot sleep. My whole life's idea was that this is God's word. But how can God write such pornographic passages?"

Naturally, first one gets a shock, first one tries to defend, tries in every way to find that "I am not right, he is right." That is what creates misunderstanding. But truth has always been misunderstood, because the whole majority of humanity lives in lies. So whenever a truth is said, it hurts.

And there is a misunderstanding. But truth has a quality. You cannot deny it. You can try denying, but sooner or later you will have to accept it. So every confusion, every misunderstanding, is just temporary. It cannot remain forever. If I am saying something which is true, then your misunderstanding will be dispelled. So I am not worried about misunderstanding. Please misunderstand me as much as you can, because that is the only way that you will come to some understanding.

You have also asked that there are people who go on stealing from my statements, my books. This is happening all over the world, not only in Nepal. It is happening in the films, it is happening in televisions, it is happening on radio, it is happening in newspapers, magazines, all kinds of people are trying to steal. But, I am not worried about it. Truth is truth. It need not be necessarily concerned with my name. Let them steal. They are stealing truth. Let them present it in their own name. No harm. Because I am not interested in my name; I am interested in my truth.

If the truth reaches to the people, just as you said in your question that sixty percent of the radio in Nepal is stealing from my books, help them to steal hundred percent. My name is irrelevant. What is relevant is truth. And truth is nobody's property -- neither mine nor yours. So why think in terms of stealing? Perhaps they are not stealing; they are impressed but they are cowards, they cannot say my name. But still they are doing my work. So far so good. Help them. Find out more passages for them to steal. Anyway, the message has to

reach to the people. In whose name it reaches is not my concern at all. Just it should reach.

Truth is universal. It is not mine, it is not yours. So the question of stealing does not arise.

You have also asked, that I have four hundred books in my name. Still people only read one book, which is about sex. That too they don't read the way I have written it. The name of the book will make it clear. The name of the book is "From Sex to Superconsciousness." It is a book of a scientific methodology, how you can transform your sex energy into consciousness, superconsciousness. How your sex energy can become your samadhi. But nobody talks about samadhi or superconsciousness. They think the book is about sex. The book is not about sex. The book is against sex. It is anti sex. Because it is an effort to show you the technique, how sexual energy can be purified. How it can start not going downwards, and taking you downwards, but can start moving upwards, uplifting you higher.

When sex moves down, it creates children, it becomes a biological force. When it moves upwards, it does not create children; it is no more biological. It moves into a different realm. It becomes a spiritual force. It recreates you. It gives you a rebirth. It creates a new man in you. It makes a child of you, so innocent, so utterly pure; it is a spiritual rebirth.

But people are sexually repressed, so much so that anything, just the word sex, immediately triggers their repressions. I have heard about a psychoanalyst. A man was brought to him by his family, and they said, "Something has to be done. This man is going mad."

The psychoanalyst said, "Wait, let me examine him."

He drew a line on a paper and asked the man, "Do you see what this line reminds you?"

He said, "What? It reminds me of sex."

The psychoanalyst was a little shocked. Just a line, reminds him of sex? So he made a triangle. Seeing the triangle, the man simply closed his eyes. He said, "Don't make that. You are so filthy. Just stop! Sex, sex. Are you a psychologist, or what?"

The psychologist tried one more effort. He drew a circle. And the man hit the psychologist and he said, "You idiot. You are not a psychologist. You are a sex maniac. This is all pornography."

The psychoanalyst said, "Cool down, sit down. Just I have one question to ask you. Does anything remind you of anything else?"

He said, "No. Everything reminds me of sex."

Repression is one of the greatest problems for man to face. All the religions have repressed sex. They have told you, it is sin. They have told you it is against religion. It is against God. Celibacy is spiritual. Now all these things are absurd. Sex is a natural phenomenon. It is not against nature, not against life, not against God. Because if it is against God, then why he goes on creating people with

sexual energy? On the one hand you say God creates everything. Then who has created sex? It must have been God. And if God is not against sex, then how it can be sin. And if it is sin, then God is the greatest sinner in the world because he has given sex to millions of people, millions of animals, millions of insects, millions of birds, millions of trees. This whole existence has sexual energy, because that is the only reproductive energy. This whole creation is full of sexuality. God cannot be against it.

The priest is against it, and why the priest is against it? He is against it because he wants to create guilt in you. That is the secret of torturing you, of enslaving you. If you feel guilty, you are bound to go to the priest, to confess, to ask for a prayer, to ask for some repentance, to ask how to get rid of this guilt -- fasting, austerities. And the priest goes on telling you how you can get rid of it. You are in the grip of the priest because he has made sex a sin.

But this is not true religion. In the VEDAS the seers were all married people; they were not celibate. The Rishis, the poetry of the VEDAS is written not by celibate people. It is written by people who were married, they had children, they lived a normal life. The UPANISHADS were written by married people, not by celibates. (Tape side C)

Up to the time of Buddha and Mahavira, there was a very life affirmative religion in this country. There was no denial of any life energy. There was total acceptance, and how to transform it. It was those days when Vatsyayana wrote his KAMASUTRAS; and have you forgotten that we have called Vatsyayana one of the greatest rishis of this country? A man who writes a book on sex, the first book in the whole history of man, has been called by us one of our greatest seers. Now those were the days of life affirmation. With Buddha and Mahavira, things changed. They were both from the warrior race. And their rebellion was against the brahmins. So whatever brahmins have been doing up to that time, they reversed the whole thing; because brahmins were allowing marriage, sex, children, even to the seers, Jainas and Buddhists denied it to their monks. It is a very strange thing that because Jainas denied sex to their monks, people started feeling that Jaina and Buddhist monks are higher, more spiritual, than Hindu seers. Shankaracharya had to follow Buddha and Mahavira, and made celibacy the central point of all people who renounce life, who want to grow spiritually.

I am simply trying to bring you the original religion back. I want you to understand that the true religion cannot be against life, it can be only against death. The true religion is for more life, for eternal life; it is an alchemical process -- how to transcend death. And that's what I have written in that book.

But just the title has attracted people. And you will be surprised, the people who have been reading it are the monks, and the nuns; it has gone into many editions in almost all the languages of the world. You will find it in every monastery. Strange! Three hundred and ninety nine books, nobody bothers, which are purely spiritual. This book attracts them because of their own repression. It shows something about them. It is not a healthy thing. It is very sick.

Q: BELOVED BHAGWAN, HOW CAN AN INTELLECTUAL UNDERSTANDING BE TRANSFORMED INTO AN EXPERIENCE OF HEART(\*)?

A: The intellectual understanding cannot be changed, cannot be transformed, into a spiritual experience. In fact, the intellect has to be put aside if you want a spiritual experience. Intellect is a barrier, not a bridge. Intellect can think, but it cannot see.

I am reminded of a small story. Gautam Buddha is staying in a village. In that village there was a blind man, who was a great intellectual, a giant. He has defeated the whole village, on the point that light does not exist. The whole village tried to convince him that light exists, you are blind. But the man said, "If light exists, then let me touch it. I want to touch it and feel it."

They said, "Light cannot be touched."

He said, "Then I can hear it. You can hit it by something, so I can hear the sound."

They said, "That is not possible."

He said, "Then it bring it close to my nose, I can smell it." That too was not possible. He said, "I can taste it. These are the four possibilities with me, and you go on saying 'No, no' to every possibility. You simply want me to condemn as a blind man. When I am ready to explore the experience of light with all the senses that I have got, you deny it. I say to you that light does not exist."

When Buddha came to the town, the people brought the blind man to Gautam Buddha, and they said, "We have tried hard, but he does not listen. On the contrary we feel defeated; we know light is. But how to convince this man who is blind? But he is a great logician. He gives great arguments. He is a very intellectual man."

Buddha said, "You have brought him to a wrong person. He does not need a philosopher. He needs a physician. I have a physician, my own personal physician. You take him to my physician. His eyes perhaps can be treated. You cannot convince him about light, but you can treat his eyes. And the day he will open his eyes, there will be no need to convince him intellectually. He will see the light himself."

It took six months to treat his eyes. Buddha moved to another place. He came running the day he could see light, he fell into the feet of Buddha crying out of joy, and he said, "Forgive me. All my intellectuality was absolutely useless. It is an experience for which eyes are needed, not argument, not logic, not intellect."

Spirituality needs eyes. It does not need intellectuality. And you are asking how to transform intellectuality, to have the transformation. It cannot be done. You will have to put your intellectuality aside; you will have to become as innocent as a child, with no argument, with no intellect, with no reasoning. Just a simplicity, a silence, and you will attain to those eyes I am talking about. You will be able to see the transformation happening.

Through intellect, you can gather knowledge, but you cannot become a seer. And all knowledge that is gathered, is borrowed, is meaningless. Unless the truth is discovered by you, it is not truth. Others may have discovered, you cannot just go on repeating their words. It will be simply like a parrot.

That's what people are doing all around the world. Like parrots they go on repeating the VEDAS, the UPANISHADS, the BIBLE, the KORAN. They don't understand what they are doing. They don't have any experience of their own. And it is a question of individual experience; and the basic necessity is to put aside everything that you have borrowed from others, all your scholarship, all your knowledge.

Can't you drop that which is not yours? And you will be surprised that when you start dropping that which is not yours, you will be left with nothing. And in that purity, in that silence, when there is nothing borrowed, burdening you, when you are unburdened, you can open your wings and fly to the highest star. That is the only transformation possible.

Q: BELOVED BHAGWAN, CAN LIFE BE HELPFUL IN FINDING THE WAY TO TRUTH?

A: Only life can be helpful in finding the truth. Those who have been teaching to you, "Renounce life", are taking you away from truth. Life contains truth as its center. You have to live life with totality, with intensity, with awareness, with gratitude to existence; and life itself will take you to the innermost shrine of the ultimate.

I am not against life. All the religions have been teaching you life- negative things, renounce this, renounce that, renounce your family, your children, your wife. Renounce everything, and escape to the mountains. It is fortunate that you have not listened to them, otherwise there would be no life left. All people would have escaped to the mountains. Who will feed them?

It is a very strange thing. The people renounce life, but they depend on the people whom they have renounced. They give them food, they give them clothes, they give them shelter. It is strange. They should not accept these things. If you have renounced life, then you should not have any concern with people who have not renounced.

Millions of people have renounced life under the impact of life negative religions. And do you know what has been the effect of it? Millions of women have become widows, and their husbands are alive; millions of children have become orphans, and their fathers are alive; millions of people have become poor, because there is nobody to help them to earn livelihood for them. And we have worshipped these people. These people to me are criminals. They have hurt so many people; they are violent. And what they have gained. They have not made life more beautiful, they have not made life more loveable, they have not made life any contribution. They have not created anything. They have been just



a burden to other people. And if you look into their eyes, you will not find any spirituality.

I have been wandering and looking into the eyes of different religions, monks and nuns, and I simply see a kind of deadness, not intelligence, not sharpness, not aliveness. They have forgotten to sing, they have forgotten to dance. They are living corpses. I don't see it as spirituality. Spirituality should be richer, multi-dimensionally richer. Wherever you are, you can start growing spiritually there. Your wife is not a hindrance, your children are not a hindrance. Your business is not a hindrance; in fact these are all opportunities for you. These are tests for you. If you can remain silent, loving, compassionate, joyful, in all these situations; if you can manage a tranquility, an equilibrium, in failure, in success, in sickness, in health, in richness, in poverty. If you can remain the same, undisturbed, this is spirituality.

To become the center of the cyclone is spirituality. Don't escape from the cyclone, otherwise you will miss the center. This whole life is a cyclone; and you have to become the center of the cyclone. The whole cyclone moves. But the center remains unmoving. It remains silent, undisturbed, undistracted.

Yes, life is the only way to truth. There is no other way.

Q: BELOVED BHAGWAN, WHY IS IT THAT A SANDALWOOD TREE IS ALWAYS SURROUNDED BY SNAKES?

A: First, literally, the sandalwood tree is an unique tree. Its fragrance is a magnetic force, and the snake -- you have always thought that the snake listens to music, and you have seen it, that the snake dances, sways with the music. But you will be surprised to know that the snakes don't have ears. It is now an established scientific fact that snakes don't have ears. Even the scientists were very much puzzled, because they can see that snakes are affected by music; but they don't have ears. They have dissected their whole body, there is nothing like ears in their whole body. And finally they have found recently that, although they don't have any ears, their whole skin is sensitive to sounds. That's why they sway. Without ears, their whole body listens. And because they don't have ears, the energy that goes to ears is available to their nose.

There is a certain division. You may have observed that blind people are very clear about sounds. Blind people are beautiful musicians, blind people can remember sounds very easily than people who have eyes, for the simple reason because the energy that is involved in the eyes moves to the ears. Now the snake has no ears, its energy moves to the nose. It has a tremendously sensitive nose. And the sandalwood tree attracts it. This is the literally meaning of your question.

But I understand that you are not asking the literal meaning. You are asking the symbolic meaning. And there is a great symbolic meaning.

In the biblical story, Eve and Adam are seduced by the snake, who tells to Eve that if you eat from the tree of knowledge you will become like gods. That's why God has prevented you from eating the fruit of the tree of knowledge. Now this is a great temptation. She persuades Adam and they both eat from the tree of knowledge. Who is this snake? Snake don't speak.

This snake is symbolic, and the tree of knowledge is symbolic. The tree of knowledge is not the tree of wisdom. Remember the distinction. Wisdom comes out of your own innocence. Wisdom means your innocence becoming mature, your innocence coming of age, your innocence flowering, releasing its fragrance. It comes from within you. Knowledge comes from somewhere else, from a tree. This is symbolic. It is borrowed knowledge. Then the snake is the priest, who is telling you to read the GITA, read the KORAN, read the holy BIBLE, because this will make you knowledgeable.

But no book can make you knowledgeable. It will burden you with information. But it will be always borrowed, not authentic, not yours. The snake in the biblical story is the first priest of the world. There is a story that one day a newly recruited devil came running to the old devil, the master devil and said to him, "Do something immediately, because one man on the earth has found the truth. And if he spreads the truth into people, what will happen to our business?" The old devil said, "You are a new recruit. Don't be worried. My people have already reached there."

But he said, "I am coming from there, I have not seen any of your people."

He said, "You cannot see that way. All those priests, pundits, scholars who are surrounding the man who has found the truth are my people. They won't let the masses reach the man of truth. They won't let the man of truth reach the masses. They will become the mediators. They will represent the master to the masses. They will become the interpreters, and that's how we manage to distort every truth. It has been found many times before, you don't be worried. We have experts, how to distort it, interpretation. We have scholars, we have pundits, we have rabbis, we have popes, we have all kinds of snakes. They will do the job."

And this has been happening. This is not only a story. You will be surprised to know that Mahavira rebelled against Brahmins. But his chief disciples, eleven disciples, were all Brahmins. That is strange. He was fighting against Brahminism, and his chief disciples are all Brahmins. Mahavira has not written a single word. All that is written is written by those eleven Brahmins. Naturally it is distorted. It is not what he has said. It cannot be what he has said.

The same happened with Gautam Buddha. He was also from the race of the warriors, Kshatriyas; and he was also rebelling against the priesthood of Brahmins. But his most closest disciples are all Brahmins. He has not written a single word. When he died, all the Brahmins gathered together and they wrote all Buddhist scriptures. Now they don't represent the reality. They represent the Brahmin interpretation. Naturally, it is very protective of Brahminism against which Buddha was fighting his whole life.

These are the snakes. If Buddha is a sandalwood tree, then these scholars and pundits, these are the snakes. And naturally, before anybody else, they smell who has found it. And it is very difficult because of these snakes to reach to the sandal tree directly.

I am trying my best to reach you directly. I am not allowing any snakes between me and you. I am a walking sandal tree.

## **The Last Testament, Vol 5**

### **Chapter #24**

**Chapter title: None**

**18 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

PRESS INTERVIEWS

Q: WHY THOUSANDS OF DEAD RELIGIONS HAVE WEAK PREMISES, ETC. PLEASE COMMENT.

A: It is not a tragedy. It is something of a fundamental, existential truth. The living Buddha is always going to be homeless, for the simple reason that it is very difficult to accept a contemporary human being as someone who is awakened. It goes against your ego, that you are asleep, and somebody else is awakened. It hurts you. Hence the living, awakened person is always condemned, poisoned, crucified.

But when he is dead, then things change completely. You can worship a dead Buddha, because he is not your contemporary. He is not your competitor. You can give him qualities which he never possessed. You can make him a god, which he never was. Now it is in your hands, whatever you want to make out of it. And then it is easy to worship him.

The dead is acceptable. The living is dangerous; because the dead in your hands can be changed according to your expectations, but not the living. With the living the situation is just the opposite. You are in his hands; he will change you. The dead cannot change you. You can change the dead. You are powerful over the dead saints, but over the living you have no power. Naturally you love your power.

When Gautam Buddha was alive, dozens of attempts were made on his life. And finally he died with food poisoning. He was condemned as much that you may not believe. He was passing through a village, the whole village gathered together; they abused him. They said ugly things, they used vulgar words. And he remained silent, listening to them. His disciples were getting furious; but because the master was present, they had to remain silent.

When the people of the village had ended insulting him, he asked them politely, lovingly, compassionately, "Have you said everything that you wanted to say, because I have to reach the other village. People must be waiting there, and I don't want anybody to be waiting for me unnecessarily. If you have to say something more, I will be coming back again from the same route, and I will have enough time for you. Then you can say whatsoever you want to say.

One of the men from the crowd said, "We were not saying things. We were condemning you. We were insulting you. We were abusing you."

Buddha said, "That is what you were doing on your part. But you have forgotten one thing. That I am not taking it at all. In the other village before your village, people had come with sweets and flowers to present to me, and I said, 'I don't need.' They had to take them back. I ask you, what they will do with those sweets and flowers?"

Somebody in the crowd said, "Of course they will distribute in the village."

Buddha laughed and said, "What you will do? I refuse to take all your abuses. Now go and distribute in the village. Give it to your children, to your parents, or whomsoever you want. Or keep yourself. I refuse to take. And you cannot give me anything which I refuse to take."

A living enlightened being is not in your hands. If you want to be related to him, you have to be in his hands. That needs guts. That needs courage. That needs intelligence. That needs capacity to risk all and everything.

Naturally, the living enlightened being is not worshipped. He is condemned, he is refused, he is not accepted. The same person, when he is dead, creates a great change in your mind. First, because you have condemned him while he was alive, you start feeling guilty. Whatever you have done was ugly, inhuman. To compensate, you start worshipping. You move to the other extreme. You make statues of the same person; but now it is within your hands, what to make of that man.

Do you know the statue of Buddha differs in different countries? In Nepal, it has a different shape, different face. It is Nepalese. In Japan it is certainly different. The Japanese buddha has a big belly. The Chinese buddha is different. It is exactly like a Chinese, with the cheek bones protruding. The Indian buddha is totally different. And you will be surprised to know that none of these statues have any similarity to the real man, because for three hundred years no statue was made of Buddha. After his death there were no pictures, no cameras, no photographs, no paintings.

After three hundred years Alexander the Great came to India. He was a beautiful man. He impressed the imagination of the Indian artist. And the Buddha carries the face of Alexander the Great. A dead saint is in your hands. Whatever you want to do you can do with him.

You try with living, enlightened beings also to impose your ideas. Those who listen to you are not authentically enlightened, because they are being instructed by the unenlightened; they are following their own followers; they are being dominated by the ignorant. Your so-called saints, respectable, are not truly arrived to truth yet. They have simply fulfilled your expectations. Whatever your idea is how a saint should be, they are behaving in the same way. You will respect them, but they are false.

A real buddha is going to be condemned. He cannot be respectable in his contemporary world, because he will not listen to your suggestions. People go on

giving me suggestions. They say to me, "Bhagwan, don't say this, this will create trouble." They don't understand that if I listen to them, then I am not the man to be a master. I will do what I feel spontaneously to do. If it creates trouble, then perhaps existence needs trouble at this moment.

If I have to remain homeless, no harm. Because anyway, every home is just a house. You have only an illusion that it is a home. Many people have lived before you in that house, and are gone. You will be gone soon. Somebody else will be living there -- your children. There is only stable home, that is in the graveyard. There you go with a one-way ticket; you never return back. That is permanent abode. That is the only home. These homes that you think are your homes are just caravanserais. So when my people ask me, "Bhagwan is it okay if we arrange a hotel for you to stay, I say 'Everything is a hotel;' and I have told my secretary, Prem Hasya, just today that Buddha remained without a home for forty two years, walking, moving from one village to another. You arrange one aeroplane for me, so I can go on moving around the world all the year round; no need for a house, no need for a home."

Q: BELOVED BHAGWAN, THANK YOU VERY MUCH FOR VISITING NEPAL.  
QUESTION: YOU ARE THE MOST SUCCESSFUL SPIRITUAL BUSINESSMAN.  
WHAT IS THE SECRET OF YOUR SUCCESS?

A: It is a very pertinent question; in the meeting of the top businessmen of Nepal. First I would like to remind you, I am not a businessman. For the simple reason, I don't have even a bank account anywhere in the world. I don't have even pockets in my robe. I have not touched money for fifteen years. I remained in America for five years, but I have not seen a dollar bill.

How can you call me a businessman? Perhaps you may have heard that I have ninety-three Rolls Royces. In fact, I don't have even a Honda. Those ninety-three Rolls Royces belonged to the commune of the sannyasins in America. Not only they had those, they had three hundred other cars. They had one hundred buses, they had five aeroplanes. It was one of the richest communes that has ever existed in the world. And that's what pushed the American politicians to insanity. They could not tolerate that even their president cannot afford to have ninety-three Rolls Royces. But those Rolls Royces don't belong to me. I am not the owner of those Rolls Royces. I don't own anything; not a single rupee.

Just the other day, few American idiots must be staying in the hotel. When I passed by their side one ugly and fat and retarded woman said to the others, "This is the man who has ninety-three Rolls Royces." Strange, that people are not interested in my teaching, in me, in my way of life. They are interested in the Rolls Royces. It shows their mind.

I have been receiving thousands of letters from people around the world. Everybody condemning me for having ninety-three Rolls Royces; yet thousands of letters reaching to me that Bhagwan, if you can give one Rolls Royce to me it

won't make any difference to you. Ninety-three or ninety-two, what difference it will make to you? But to me it will be my lifelong dream fulfilled. And you will be surprised to know that I received a letter from a Bishop, who was continuously talking against me, and against the Rolls Royces. That's why I had come to know his name. And finally I received his letter, asking me that if I can donate one of the Rolls Royces to his church, it is a tax exempt charitable religious body, and he will be very glad.

I told to one of my secretaries to write to the Bishop, that I am absolutely willing. Do you want a regular Rolls Royce, or would you prefer a long-stretch big Rolls Royce, a limousine. And immediately came the reply, if you are so compassionate, then a limousine will do. But unfortunately I had to inform him that I can give you anything, but they don't belong to me. You will be caught by the police.

My situation is like this: two beggars sitting under a tree, under the influence of opium, looking of the moon, full moon night, were talking business. One beggar said, "Tell me exactly how much you will take for the moon?"

The other beggar said, "Who told you that I am thinking to sell it?"

And you call me the most successful spiritual businessman? Spirituality and being a businessman is a contradiction in terms. Either you can be spiritual, or you can be a businessman. Because the whole art of business is, to give you less and take you more from you. That is the profit. In spirituality, there is only giving and no taking. I have not taken anything from anybody. I have given my love, I have given my understanding, I have given my experience, without any condition, to anybody who was thirsty, and ready, and open and receptive. But I have not put any condition on him, that he will have to pay for it.

Spirituality is just sharing something that you have got. And there is no need to take anything from the person you share, because the very nature of spiritual experience is such, the more you give it, the more it grows within you. There is no need to take it from anybody else. Just go on sharing, and you will be surprised that it functions against the ordinary laws of economics. In economics, if you go on giving things, soon you will be a beggar. But, in the spiritual economics, if you don't give, then whatever you have got, that will also die. To keep it living you have to keep it flowing. Don't make a pond of your spiritual experience. Let it be a river. Soon the river will reach to the ocean, and the whole ocean will be yours. And you need not ask for anything.

One thing I have to remind you in this reference; in Russia my sannyasins are being persecuted, just as they are persecuted in America, or in other countries. In Russia they think that my sannyasins are working for America, that I am representing capitalism; and in America they think that I am the greatest communist on the earth. It is a very strange situation. All kinds of labels have been given to me which are contradictory. They all cannot be true together.

Hindus think I am converting people perhaps to Christianity. Christians are against me because they think I am taking away their cream, their youth, out of

the Christian fold. Naturally I am converting them into Hinduism. Looking at all these labels and condemnations, I thought I should have a look actually who am I? An agent of FBI, or an agent of KGB?

And then I remembered a small story.

An old man, very simple, found by the side of the road a small mirror. He had never seen such a thing in his whole life. He looked into the mirror. He said, "My God, this seems to be the picture of my father. I had never thought that that old man was so romantic; that he will have his picture to be taken. But it is good that I have found it. I will keep it as a memory. But I will have to hide it from my wife, because if she comes to know that this is my father's picture, she is going to destroy it immediately."

So he went in the house, very silently. The wife was surprised. He never comes so silently. There must be something going on. He went upstairs. The wife went on watching him. She also went upstairs slowly, without making any noise. She saw him hiding the mirror in a suitcase. She could not figure it out -- what can it be? But she said, how long he will be here. Soon he will have to go to work again. And he had to go to work.

The moment he had to go to work the wife went up, opened the suitcase, found the mirror, looked into the mirror and said, "My God. Fifty years I have lived with this man, and this sonofabitch is running after this rotten woman. I will kill her."

Looking into myself I found that I am a mirror. Whoever looks into me finds his own face reflected.

You are a businessman, what can I do? When a monkey looks into the mirror, he finds another monkey there.

I am not a businessman at all. This is not the way of a businessman. I am certainly trying to persuade you to grow, to bring your potential to its ultimate height. I am not going to give you anything. I don't have any commodity to sell. I am simply trying to provoke in you a challenge.

(Tape side B)

You have the real thing, but you are not looking at it. You have ignored it. You have the seed, which can become a beautiful flower and fill your life with fragrance. I will take away things from you which in fact you don't have. And I will give you only those things to you which you already have.

Now what kind of business is this?

**Q: BELOVED BHAGWAN, WHY PEOPLE CALL RAJNEESHEES MAD PEOPLE?**

**A:** They are mad. If you are sane, then my people are certainly mad. If you have eyes, then my people are blind; if you have found the truth, then my people are lost. It is all a question of relativity.



If you look at my people, you will find a totally different experience. First, there is no Rajneeshee in the world because they are not my followers. They are not Hindus, they are not Buddhists, they are not Christians, they are not Mohammedans, because all those people are followers. My people are my friends, they are not my followers. So there is not a single Rajneeshee in the whole world. They love me.

So first you will have to drop the idea of somebody being a Rajneeshee.

Secondly, have you loved somebody, ever? If you have not loved somebody ever, you will not understand that love is mad. Because love is not of the mind, it is of the heart. Love is not logic, it is not reason. That's why all lovers look mad. But unfortunate are those people who have never tasted such madness.

There are other dimensions also. Perhaps you may have some creativity in you. Have you loved music? Have you loved dancing? Have you loved painting, or sculpture; anything creative? And you will know that while you create the mind stops, and something bigger than the mind takes over.

One of the greatest painters, Vincent Van Gogh, was asked once that when you are painting you look like a madman. Vincent Van Gogh said, "I don't look, I am. Because while painting I forget all reasoning. I forget my mind, my intellect. I forget myself. The painter disappears. Only there is a creativity. The painting is there, but the painter is not." Naturally this will look mad. How painting can be there without the painter? Because we are accustomed of logical thinking, of dividing things.

One of the greatest dancers of this age was Nijinsky. Perhaps he was the greatest dancer of all the ages, because he had something which has never been seen in any dancer. He used to take jumps while dancing, so high that scientists said it is impossible, it is against the law of gravitation. You cannot jump that high. But what to do with this man? He jumps, he goes beyond the law of gravitation. And even more strange was the phenomenon when he had jumped high, gone beyond the limit of gravitation, he will start falling back. The ordinary way is, you fall fast with a thump on the ground. But that was not the way with Nijinsky. He will fall like a feather, very slowly, coming with ease, as if it is within his power, as if gravitation has no power over him. He was asked by the scientists, "How you do it?"

Nijinsky said, "Don't ask me that, because I have tried it. Whenever I try, I cannot do it. I have failed always, whenever I have tried. It happens only when I forget completely, and there is only dance and the dancer disappears. Then it happens. I am amazed as much as you are amazed. I don't know how it happens. I must be mad."

The people who are with me are in deep love, in deep friendship. They are in great creativity, far greater than any painting, and far greater than any music, and far greater than any dancing. Because they are creating their own being. They are creating their own soul. Yes, they are mad people. And they are fortunate that they have the guts to go out of your so-called sane intelligent,

mundane world. Whoever has courage amongst you would also like to be mad, like my people.

This madness is not the ordinary madness when a man falls below his mind. It is an extraordinary madness, when a man rises above his mind. Both go out of the mind, but the ordinary madman goes down; the spiritual madman goes up, higher than the ordinary logic, reasoning, thinking. Just look at my people. You will not find more intelligent people anywhere. Their madness has a method in it.

Just look at me! Do you think I am mad? If I am mad, then I hope that you all should be mad. That will be the greatest blessing in your life.

Q: BELOVED BHAGWAN, WHAT IS THE MIND? HAD IT A BEGINNING OR AN END. AND A RELATED QUESTION: FINDING OUT ABOUT THE TRUE NATURE OF THE MIND, IS IT ENOUGH TO FREE US FROM THE CYCLE OF DEATH AND REBIRTH?

A: Mind has no beginning, but mind has an end. Meditation has a beginning, but meditation has no end. This is the whole circle of life. Have you understood?

Mind has a(\*) beginning. Then all the religions had been looking for that beginning. Christians say that the world was created by God four thousand four years before Jesus Christ; that is six thousand years before today. Then certainly mind has a beginning. But it is strange. The great Christian theologians have never asked a simple question, that what God was doing for eternity, before six thousand years.

Secondly, why suddenly one day, it must have been January, Monday, why he began the creation? Why he created the whole world? What caused him to create it? Is there some bigger power than him, who ordered him to create it? Is there some desire hidden in his being, that he wanted to create it?

But God is desireless, and there is nobody above him. So why, at a certain point, suddenly, he started creating? He seems to be whimsical. And you cannot depend on such a God, because tomorrow he may start thinking to destroy. If he can create without any valid reason, he can destroy without any valid reason.

All the religions will say mind has a beginning, because the world has a beginning, because God created it. I say to you, mind has no beginning, because existence has never been created. It has always been here. And it is very simple. Why make it complex? God created the world -- why? Because the world is there, a creator is needed, somebody should create it. But the question arises, who created the God? And then you say, God is never created. He has always been here. If God can be here, without being created, then why bother with God. This existence is perfectly beautiful. It has always been here. Do not accept any unnecessary hypothesis.

That's why I say, mind has no beginning. Because existence has no beginning. But mind has an end. It ends into meditation. You can call it, it gets transformed into meditation.

Meditation has a beginning, but no end. Then it goes on and on, for infinity, for eternity. Mind is a small thing. Meditation makes you part of existence. It allows you the freedom of becoming one with the whole. And to me that is the only way of being holy -- to be one with the whole.

You are asking, if we can understand the workings of the mind, will they disappear? Certainly, absolutely. The only way for the activities of the mind to disappear is to be a witness to them. Just see them, clearly. Without any judgment. Just be a watcher, uninvolved, unattached. And those activities start disappearing, like shadows. And when mind is no more in action, that is what we call meditation. When mind is not functioning, you have arrived at the beginning of meditation.

And you are asking, will it deliver us from death? Will it deliver us from being born again and again? Certainly, because it is only ignorance that keeps you being born again and again. Because you are always dying with a desire unfulfilled. That unfulfilled desire takes you into a new form. Existence is very compassionate. It does not want you to be discontented. It does not want you to be unfulfilled in any desire.

When you are dying, if you are hankering for something, something that you always wanted but you could not get, something that was always in your mind, haunting you, and you were not able to find it, existence will give you the right form in which your desire can be fulfilled. Existence is very favorable, very friendly. You are children of it. It has to be friendly to you. And if you are crying for toys, teddy bears, it will provide you with teddy bears.

I am reminded of an old Jewish man who was on his deathbed, a very miserly man. His four sons had gathered and they were worried, when the old man dies, what arrangements have to be done; how they should be done? The man has not died yet. He is listening to their talk. They are whispering.

The first son said that, "Our father always wanted a Rolls Royce, but being a miser he could not manage. At least when he dies we should bring a Rolls Royce to carry his dead body to the cemetery."

The second son said, "You are just being stupid. For a dead man what difference does it make whether you are carrying him in a Rolls Royce, or in a Ford? It doesn't matter. The dead man is dead. He will never know the difference. Why waste money?"

The third man said, "Even Ford will cost money. My suggestion is, we should phone to the municipal corporation, and they can bring their truck in which they go on throwing beggars and others into the cemetery. A dead man is dead, whether he is your father or your mother, it does not matter."

Before the fourth was going to speak, the old man somehow managed to sit up in the bed and said, "Wait! Just find out where my shoes are."

They said, "But what you are going to do with shoes. You were going to die."

The man said, "I am still alive. Just give me my shoes. I will walk to the cemetery. You are all for wasting money."

Now this man, what do you think? If he dies he is going to be born, his whole life he must have repressed thousands of desires, even at the point of death he is concerned about money.

A man of meditation dies without any desires. He dies in silence. Hence there is no question of his being born in another form. And a man of meditation knows that death is a lie, that death has never happened; it only appears from the outside. You see somebody dying, from the outside, but you don't know that is happening inside the man. His inner being never dies. But most of the people live unconsciously. Naturally they die unconsciously, unaware that death has not happened.

Death has never happened in the whole eternity. Death is just an outsider's observation. The meditator observes from within. He sees himself, his body dying, his mind dying, his heart drowning. The beats are going farther and farther away, and the breathing is drowning. He goes on seeing all this, and he also goes on seeing that it is not affecting him at all. It is only the body and its components which are decomposing, falling apart. But his own being is intact.

This experience of immortality takes him to the universal shore. This whole existence is full of consciousness. When I said, there is no God who created the world, please don't misunderstand me. When I am denying a God outside existence, there is a purpose. The purpose is, I want God to be inside existence. An outsider God is not of much value. A God inside everything, in the stones, in the stars; all that exists is overflowing with divineness.

The moment you understand your own immortality, now there is no rebirth for you. You have become part of the universal godliness, you have become one with the whole. Just like in the early morning sun, a dewdrop slips from the lotus leaf into the ocean, and disappears. On the one hand it disappears in the ocean. On the other hand, it becomes the ocean. Both the things happen simultaneously. Be ready to disappear. That is the only way to become all. Lose small boundaries, so then you can become one with the unbounded. It is your birthright.

**Q: BELOVED BHAGWAN, THE WESTERN MIND SEEMS TO WANT TO REDUCE EVERYTHING, NO MATTER HOW SUBTLE, TO THE KNOWN. THE EASTERN MIND SEEMS TO WANT TO REDUCE EVERYTHING, NO MATTER HOW CONCRETE, TO THE UNKNOWN. CAN WE HELP EACH OTHER?**

**A:** The existence can be divided in three categories: the known, the unknown, and the unknowable. What is known today was unknown yesterday; what is unknown today may become known tomorrow. So there is not much difference between known and unknown. It is only a question of time.

Science, that means the West, believes only in two categories -- the known and the unknown. And as a corollary, scientific mind of the West believes that there will come a day when we will have reduced everything into the known, and there will not be left anything unknown. That is one of the basic assumptions of scientific inquiry. We are everyday discovering more and more, and the unknown is shrinking, becoming smaller and the known is becoming bigger.

Naturally one can conceive somewhere in the future a time is bound to come when everything will be known. But if it is true, then that will be the death of humanity. If all is known, then there is no adventure left. If all is known then there is no more any challenge. Then life will be very empty. If everything is explained, there will not be anything mysterious. And to lose the miraculous, you will lose something tremendously valuable.

It is the unknown, undiscovered, that goes on challenging you to progress, to evolution, to reach new heights, new peaks of consciousness. But if a day comes that all is known, everything is reduced into simple formulas, then there will be no romance, there will be no poetry, there will be no beauty, there will be no joy. There will be nothing left which is valuable.

But fortunately the West is not right. The division between the known and the unknown is not complete. The East has a threefold division -- known, unknown, unknowable. It agrees with the West that the unknown can become known, but the unknowable will always remain unknowable. There will always be mystery around human consciousness. There will be always mystery around love, friendship, meditation, consciousness. We may be able to know all that is objective. But the subjectivity, the innermost core of human consciousness, will remain always a mystery. And this has been the persistent effort of the East, to make it clear to the whole world that the unknowable should not be denied, otherwise you will take all juice out of human life. You will create robots out of human beings, you will destroy them, and they will be just machines and nothing more.

And modern science, for the first time in the history, has started to agree with the East. As modern physics has entered deeper into matter, into electrons, neutrons, protons, the physicist has become puzzled. Things seem to be becoming mysterious. Up to now he was thinking the unknown is turning into known. Now he is not of the same opinion. Now he is saying that we are entering into something of which we have never thought about, the unknowable.

(Tape side C)

So there is not much difficult of bringing East and West closer. They are already coming closer. Just the Eastern meditators have to understand the latest scientific researches, and the scientists of the West have to understand the deepest explorations of meditation. And this is not difficult. And they will come to a synthesis which will not be just forced. It will come out of the experience, naturally, spontaneously.

I am educated in the ways of the West. I have been a professor of philosophy and logic, teaching Western philosophy and Western logic. From Socrates, Plato and Aristotle to Bertrand Russell and Jean-Paul Sartre. But, in my own individual life, I have been working deeper and deeper into meditation, reaching farther and farther into my own inner space. And I have found the center of the cyclone. I can see it absolutely clearly that the time has come when East and West can join together in a combined effort, because the search has led both to the same point, the unknowable.

The unknowable can be called the truth, can be called the nirvana, can be called liberation. These are different words.

I am reminded of Albert Einstein's last words. Before he died, he said to his friends that "If I am born again, I would not like to be a physicist. I would rather like to be a plumber." They were surprised, a man of the calibre of Albert Einstein wants to be a plumber? For what? Einstein died, he could not answer them, but I can answer them. He had explored the objective world, the outside world, as much as any man in the whole history. He has found the atomic energy. But he himself remained unknown to himself. He knows so much about the matter, and he knows nothing about his consciousness. This is the reason he wants in his next life some simple job like a plumber, which does not need any intellectual effort, so that he can devote his energies for inner exploration.

In my vision, in the future, there will be only science; no religions. And the science will have two wings, just like a bird; one wing for objective inquiry about the matter, about the outside, about the other. And the second wing for inner inquiry, to find out what it is which is living in me, which is conscious in me; to discover the interiority of my own being, my subjectivity. Science will have two aspects, just like every coin has two aspects.

There is no need for any religion -- Hindu, Mohammedan, Christian, Buddhist, Jaina, Jew; there is no need. Science is enough. And it can do both the work. One side for the outside, and the other side for the inward pilgrimage. That is going to be the meeting point between East and West. And sooner it happens, the better.

## **The Last Testament, Vol 5**

### **Chapter #25**

**Chapter title: None**

**19 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

PRESS INTERVIEWS

**Q: BHAGWAN, WHAT DO YOU THINK ABOUT THE ATTITUDE OF THE BUDDHA, MESSIAHS, AVATARAS, TIRTHANKARAS, TOWARDS WOMEN?**

**A:** Just disgusting! All these people have insulted woman-kind down the ages as much as it is possible. None of them can be forgiven. None of them can be forgotten.

Christians have a trinity of God, the holy ghost, and the son, Jesus Christ. But in the trinity there is not a woman. A very strange family. The father is there, the son is there, but where is the mother? And what purpose has this holy ghost? Why keep this idiot there? A woman would have been perfectly human and understandable. But in the highest trinity of Christianity they cannot accept a woman.

Jesus was teaching in the village of his birth, and a crowd was listening to him. His mother, Mary, came running because her son has come to the village; and she was waiting long, for years he had not been there. She is standing outside the crowd and somebody shouts to Jesus, "Your mother is standing outside the crowd."

And do you know what Jesus says? He says, "Tell that woman" -- he does not use the word mother -- he says, "Tell that woman that I don't have any mother. I have only my father who is above in heaven." And these people you have worshipped. You have never asked about their behavior. He had twelve apostles, his chief disciples. But amongst them there was not a single woman, although there were women far more devoted than those apostles.

One of the most beautiful women of Judea, Mary Magdalene, was a prostitute, but listening to Jesus she went through a transformation. She dropped her profession and devoted her whole life to Jesus, but she was not accepted as one of the apostles. You will be surprised to know that when Jesus was crucified all those twelve male apostles escaped, afraid that they may be caught with the same result. What happened to Jesus may happen to them. They were afraid of crucifixion, they had seen the misery, the anguish of Jesus. They all escaped. But three women -- Jesus' mother, about whom he said, "Tell that woman she is not

my mother," was still there, unafraid. Everybody knew she was the mother of Jesus. Nobody knew those apostles.

Mary Magdalene, a prostitute, had more courage and more guts than those so-called holy men. And another woman of the same name, Mary was also there. These three women brought Jesus' body from the cross. Not a single man was there. But the Christian church has not accepted those three women as saints. Those twelve cowards who escaped, they are great saints. The woman has been condemned by all the religions.

Mahavira says that no woman can go to the ultimate liberation directly from the woman's body. Strange, because the same person continuously teaches people that you are not the body, you are the soul. If you are the soul, then the question arises, is the soul of a woman also feminine? Is the soul of man also masculine? The soul cannot be feminine and cannot be masculine.

Consciousness is simply consciousness, it has no sexuality, it has no genitals. But he forgets when it comes to woman. He says, "A woman has to do austerities, practice virtue; all that will help her to be born as a man in the next life. And then she can make efforts for ultimate enlightenment. Only man can become enlightened. No woman can become enlightened."

You will be surprised to know that in spite of all these teachings, one courageous woman became enlightened. Her name was Mallibai. She lived a few hundred years earlier than Mahavir. The woman had really attained to all the qualities of the enlightened person. She has the tranquillity, the silence, the unconditional love, fearlessness, absolute freedom. They had to accept her, but they played a trick.

In my childhood I used to go to a Jaina temple which was just near my house. There are twenty-four statues of the Jaina tirthankaras. They are all alike. I never discovered that there is one woman, for the simple reason that the Jainas have changed her name. From Mallibai they have changed her name to Mallinath. Do you see the disgusting, ugly, male chauvinist mind? Mallinath one thinks naturally must have been a man. The name is of a man, but she was a woman.

It took years for me to discover that Mallinath was not Mallinath; it was a woman. But why did they change the name? Because they were feeling embarrassed. It goes against their whole teaching and their whole philosophy. No person can become enlightened from a woman's body. What is wrong in a woman's body? It is more beautiful than a man's body; it is more strong than a man's body. Perhaps you will be surprised when I say that, because you have been carrying the idea that man is stronger, but only muscularly he is stronger. But that is not the only strength in the world, there are far more superior strengths.

For example, the woman has more resistance to diseases than man. That is her real strength. More men fall sick than women. To keep the balance nature has to produce ten boys more if it produces one hundred girls, it has to produce one hundred ten boys. Because by the time they become mature enough to get



married, ten boys would have gone down the drain. But those hundred girls will be still around. They have a far stronger grip on life.

Women live five years longer than men all over the world. If man's age is seventy, then woman's age is seventy five. Women talk about committing suicide, but they don't commit. And whenever you find that a woman has committed suicide, be very careful; in most of the cases it will be a murder. Either the husband has murdered her, or the mother-in-law has murdered her, it is not a suicide. Women simply talk, it is the man who commits murder, commits suicide. Twice as many men go mad as women. One thinks this is strange, because women act crazier. They throw things, they break plates, they hit with pillows, and they are always ready to throw a tantrum, weeping, screaming. They know the whole paraphernalia of how to torture the husband. But they don't go mad. Perhaps they don't go mad because every day they have a release, they don't accumulate.

Man cannot cry, it is unmanly. He cannot throw things, it doesn't suit him. He cannot break plates or scream. He accumulates, and one day he explodes, wholesale.

What is wrong with a woman's body? Why she cannot become enlightened? I have been working with millions of people, men and women. I don't see any difference as far as enlightenment is concerned. But even a man like Buddha, who is the best of his kind, was afraid to initiate women into his commune. For fourteen years continuously he refused women, he would not initiate them. What is the problem?

Perhaps it is not the woman that is the problem, it is repression that is the problem. All those monks are repressed people, their sexuality is boiling within. To allow women into the commune is dangerous, because these people who are carrying a repressed sexuality, finding women close enough, may not be able to control themselves. But this is something wrong with your methodology, your discipline. For your wrong discipline, why you should insult women?

In my commune, women and men have lived together with no question of fear, because basically I am against repression. In fact, you will be surprised to know that my swamis, the male sannyasins, were afraid of women. They were trying to escape from women, not vice versa, because while making love man loses some energy. The woman does not lose anything. Seeing the fact, the man becomes aware that, "I am being stupid. This is not a bargain, I am simply losing, and the woman is enjoying. I am being befooled."

It was continuously reported to me by women sannyasins, "What has happened to your sannyasins? They find excuses to escape."

I said, "Nothing has happened. I have allowed you both total freedom, and freedom brings understanding. They have seen that in sexual relationship they are the losers, they are the fools. Next day, they have the hang-over. Naturally, everybody wants to protect himself, and everybody has the right to protect himself."

But Buddha was afraid, because he would not allow a man even to see women. He would not allow a man to touch a woman, he will not allow a man to talk with a woman. Now if this is the situation, then naturally women have to be kept out of the sangha, of the initiated commune. But finally he reluctantly agreed, he had to agree. His mother died when he was born, and he was brought up by his mother's sister from the very first day. She was the woman he had known as his mother. He knew she was not his mother, his mother had died, but she had given him more than any mother. She did not get married, just because of him, because if she got married perhaps she would have her own children and she may not be so careful of Gautam Buddha. She loved the boy, and the boy had as much potential that it looked like he was going to become a milestone in the history of man. She sacrificed her whole life.

And when this woman came to her own son and asked to be initiated, Buddha could not refuse. Reluctantly he initiated her; but then the door was opened. If you initiate one woman, you cannot refuse another woman. And what he said at that moment is worth remembering. He said, "My religion was going to last for twenty-five centuries. Now it will last only five centuries, because the women will corrupt everything."

This is strange. Why should women corrupt? It can happen only if your male sannyasins are corruptible, if they are ready to be corrupted. And if they are ready to be corrupted, I don't think his religion was going to last for twenty-five centuries. People who want to be corrupted have thousands of ways to be corrupted. Woman is not an absolute necessity. They can become homosexuals, in all the monasteries they have become homosexuals.

But all these prophets have misbehaved with woman. It is time that the woman should assert her individuality, should assert her spirituality, and should condemn all those people who have been against women, who have reduced her into a sub-human species. A totally new quality of religious consciousness is needed, which accepts men and women equally.

There is nothing to be afraid of. And if spiritual beings are so much afraid, then who will be fearless?

I am reminded of a small story. Two Buddhist monks are coming from the village back to their monastery. Before the monastery they have to cross a small, mountainous river. The current is very strong. The old monk is ahead, and he finds a beautiful young woman standing on the bank of the river, and she says, "Reverend, night is coming. I am alone, my house is on the other side, and I am afraid to enter this mountainous river. The current is so strong. I am afraid, I may be taken by the current and drowned. Won't you help me?"

The old man remembered Buddha's sayings, "Don't talk to a woman." He didn't say anything, he simply lowered his eyes because he had seen her. She was beautiful. Already his heart was beating faster, she had already affected him. It was dangerous. He simply jumped into the river to get back to the monastery as quickly as possible. When he reached the other side he remembered that his

young sannyasin, a young bhikku is also coming just behind him. And he is too young. If my heart started beating faster, if I started thinking of things which cannot be said, what about the young man? At that time he saw the young man carrying the girl on his shoulders. The old man was furious, and also jealous. The young man put the girl back on the ground. The girl thanked him. But the old man did not speak to him. He was really angry, he was not in a state to talk. But before they were entering the monastery, on the steps before the door, he stopped and said to the young man, "I am going to report it to the master. You have committed a grave sin."

The young man said, "What sin, what are you talking about?"

The old man said, "Ah ha. Are you trying to befool me? What about that beautiful girl that you were carrying on your shoulders?"

The young man simply said, "I have left her on the bank of the river, but it seems you are still carrying her."

Man and woman are part of one humanity. They should not be thought of as separate. Religion is for both, and together they can grow better than in separation. We just have to drop all kinds of sexual obsession, repression, which are ugly inheritance from ignorant, primitive days. We are living in a more sophisticated, more intelligent century. We should behave according to the contemporary times.

Q: BHAGWAN, RIGHT NOW I AM FEELING YOU, TASTING YOU, DRINKING YOU LIKE A DRUNKARD. AS WITHOUT BOTTLES THERE WILL BE NO DRUNKARD, WITHOUT YOUR PHYSICAL PRESENCE, HOW WILL I BE ABLE TO FEEL YOU, TO TASTE YOU, TO DRINK YOU? AND THE QUESTION IS: WHY IS THE WORLD SO SICK TODAY?

A: Love knows no distance, love knows only closeness.

You may be miles away; just close your eyes and let your heart take possession of you. You will find me sitting by your side; you will find your hand in my hand. This is my promise.

The world is miserable because the world has forgotten how to be. The world is in suffering because people have listened to all kinds of superstitions, followed all kinds of wrong thoughts, and are lost in a jungle. Naturally there is great anxiety. Time is slipping out of your hands, death is coming closer every moment, and you have not even known about life. And life is fleeting by.

As you grow older you will find yourself in more anguish, because the life that was an opportunity to find the truth, to find meaning, to find some eternal nourishment, you have wasted in collecting seashells on the beach, colored stones, and death will take everything away. Hence the tension goes on growing, and the whole world is becoming tense, particularly at these times, because the third world war is hanging just on the horizon. That is the death of all.

For the first time humanity is feeling the fear of a universal death. Before, individuals have felt it, it was a small thing. Now it has become total and global. Any moment any computer in the Soviet Union or America can go wrong. It is not even in human hands, now everything is being controlled by the computers. And you know, you cannot depend on machines, you cannot depend even on men. Just a small accident and the whole world will be just going up in smoke, hence the tension is tremendous. But you can make it a great opportunity too, because death is so close and life is more unreliable than it has ever been. You can change your life into deep silence, into meditation; you can realize, under this pressure it is easier to realize, your innermost center, which is immortal. No nuclear weapons can destroy it. And once you have felt it, all tension, all misery, all anguish, will simply disappear as if it was never there before.

This is the time for everybody to meditate. This is the time that, except for meditation, nothing can help you to get out of your misery. And meditation is a simple phenomenon. Just whenever you have time, sit silently, doing nothing. Relax, close your eyes, watch your thoughts as if you are watching a movie on the screen. You are just a watcher. And you are in for a great surprise, perhaps the greatest surprise of life. If you can watch your thoughts just as if they are moving there on the screen, and you are not involved in them, they start dispersing. It is your involvement that gives them life energy. When you withdraw yourself and become just a witness, thoughts start falling, like leaves which are dead start falling from the trees. Soon you will be surprised, the screen is empty.

The moment the screen of the mind is empty, a miracle happens. Your consciousness, which was focused on the screen of the mind, finding nothing there, turns upon itself. The circle is complete. It went from you up to the screen, but there is nothing there to stop it, and it comes back to the original source.

Consciousness coming back to the original source is what I call enlightenment. You have become awakened, you have opened your eyes for the first time. Now for you there is no death, no misery, no pain; for you there is only blissfulness. And this blissfulness is not something that you will attain after death. This blissfulness is something that happens here and now.

I teach the religion of here and now.

All the religions have been teaching you postponement. That is a very cunning trick. They have been telling you, "After death you will get the results." Nobody comes back after death so you don't know whether any result happens or not.

I teach you immediate experience. And if you are doing it, wherever you are doing it, I am going to be with you.

## **The Last Testament, Vol 5**

### **Chapter #26**

**Chapter title: None**

**20 January 1986 pm in Kathmandu, Nepal**

[NOTE: This discourse will be in the book "India Coming Back Home", which has not been published, as of August 1992.]

PRESS INTERVIEWS

Q: ARE YOU THE BEGINNING OF A NEW RELIGION?

A: I am certainly the beginning of something which is far more precious than any religion can be. I am also the end of all the old religions.

The old religions have not helped humanity to progress in consciousness, in being. On the contrary they have hindered man's growth, his spirituality, in every possible way. The old religions became simply a facade of politics. In the name of religion, politics has reigned all over the world.

One thing that is most important to understand is that truth cannot be organized. The moment you organize it, you kill it.

Truth is an individual experience, and it can never become a collective phenomenon. Those who have attained the experience of it were individuals, not crowds, not mobs, not Hindus, not Mohammedans, not Christians, not Jews; but just individuals. Moses is an individual, just as Mahavira is; Gautam Buddha is an individual just as Jesus Christ is. They experience something in their aloneness, in their silence, in their innermost shrine of being. The church is not outside, it is within you.

But the Christians are looking for the truth in a church which is outside. They are looking for truth in a collectivity, in a crowd, and it is clear to anybody who has a little bit of intelligence that in two thousand years they have not produced a single Jesus Christ again; neither have the Buddhists been able to produce in twenty-five centuries another Gautam Buddha.

And it is not that people have not worked hard. People have worked tremendously hard; down the centuries millions of people have sacrificed themselves and everything they had to become enlightened. But nothing has happened; there seems to be something fundamental missing. They forgot one thing: that Gautam Buddha was not following anybody, and they are following Gautam Buddha; that Jesus Christ was not following anybody, and they are following Jesus Christ. That is the point where they missed.

You have to be just yourself, individual, not a carbon copy of anybody else. You have to assert your original face. Existence believes in originality, not in imitation. There are millions of Christians, but not a single Christ.

I am reminded of Friedrich Nietzsche's statement -- he said that the first Christian and the last Christian died on the cross two thousand years ago, the first and the last. Then what are these crowds doing? Almost half of humanity is Christian. What is this half of humanity doing if the first and the last Christian has already died two thousand years ago? They are simply deceiving themselves. The days of organized religion are finished.

I declare a totally different conception. I will not even call it religion because that word is associated with the old religions; I will call it only religiousness. I am the beginning of religiousness. Religion is bound to be Hindu, bound to be Mohammedan, bound to be Christian. Religiousness need not be Hindu, how can it be Hindu? How can it be Mohammedan?

If love cannot be Hindu, cannot be Christian, if silence cannot be Jewish, then why should religiousness -- a quality, a fragrance -- have any adjective to it?

Yes, I am the beginning of something new, but not the beginning of a new religion. I am the beginning of a new kind of religiousness which knows no adjectives, no boundaries; which knows only freedom of the spirit, silence of your being, growth of your potential; and finally the experience of godliness within yourself -- not of a God outside you, but a godliness overflowing from you.

The old religions are just corpses, stinking; still they are immensely powerful, because the whole past has given them prestige, authority. And nobody wants to leave power and authority. They go on manipulating humanity, exploiting human beings; they go on keeping you retarded. They don't want you to evolve, because the moment you evolve and you become intelligent, you will be free from the bondage which is their vested interest.

Anybody who is intelligent cannot be a Hindu, cannot be a Mohammedan, cannot be a Christian, -- because all these religions have done so many ugly actions in the past, they have killed millions of people, burned people alive in the name of God, in the name of love. They have been simply destructive; they have not enhanced beauty, they have not contributed to humanity in any way. They are parasites. They have sucked you for centuries, they have been living on your blood.

It is time that churches should be transformed into schools, into hospitals. Temples and mosques, synagogues and gurudwaras should be used for art galleries, music schools, for teaching painting and sculpture. And the priests should cease to exist. It is ugly; the priesthood should simply disappear from the earth, because man does not need anybody to mediate between himself and existence.

I am reminded of a great master, Lao Tzu. He used to go every day for a morning walk. One of his neighbors asked him, "A friend has come to visit me. He is a poet, a lover of beauty, and he is also very much interested in you. He wants to accompany you tomorrow morning on your morning walk."

Lao Tzu said, "I have no objection, except a simple condition: that he should not speak while we are walking in the mountains."

The friend said, "That's acceptable."

All three started the next day before sunrise. It was a beautiful calm and quiet early morning; and then the sun started rising above the hills, and with it the flowers started opening and the birds started singing. The poet forgot about the condition. He said, "How beautiful!" Just two words, and then he remembered. He didn't say anything more.

Back home, Lao Tzu called the neighbor and said, "Your friend is too talkative; I cannot afford to have him again. And he is stupid too. I was there, listening to the songs of the birds, seeing the sun rising, listening to the wind passing through the trees, hearing the sound of running water. No mediator is needed. What can he add by saying, 'How beautiful!?' He simply disturbed."

Existence and you are enough. There is no need for any agent between you and existence to interpret, to say, "How beautiful!", to take messages from you to existence and bring messages from existence to you. That's what the priests have been doing down the ages; they have kept you away from reality. They have been standing between you and reality.

A truly religious person does not need anybody between himself and the sunrise, between himself and the stars in the sky, between himself and the fragrance of the flower. It is all divine, you just have to be open to it.

When the priesthood is dissolved, organized religions finished, then humanity will be one. Otherwise, they have created so many barriers between man and man. Every evening since I came here I have gone for a walk. The first day one man said, "Osho, this is not pranam that I am doing to you; this is salaam." Pranam is Hindu, salaam is Mohammedan.

I said to him, "To me, both mean the same."

The second day he said, "I have come again."

I said, "That's good, but don't say what you said on the first day."

Why create barriers? It is the same experience. A loving welcome... whether you call it pranam or whether you call it salaam, does it make any difference? But in his mind there must be great difference, that he wanted to indicate to me that he is a Mohammedan. Just to be human is enough. To be Mohammedan, to be Hindu, to be Christian is to be below your humanity, is to fall from your height, is to lose your dignity.

Yes, I am the beginning of something new. You can call it religiousness, but don't call it religion.

Q: YOU SAY YOU ARE A BUDDHA, AND HIS TEACHING WAS BASED ON SIMPLICITY, A SIMPLE LIFE. YOURS IS BASED ON COMFORT AND LUXURY. WILL YOU PLEASE COMMENT ON THAT?

A: It is a significant question, with tremendous implications to be understood; one is that there is no difference. You will be surprised to hear it, because you don't understand the inner mechanism of transformation.

Buddha was born a king. He got fed up with his palaces, with his richness, with his luxury; he became a beggar. In the middle of one night, he renounced his kingdom and went into the forest as a beggar.

I was born as a poor man. I got fed up with up poverty. In the middle of one night I renounced poverty, and since then I have been living like an emperor. What is the difference? Just one difference is there: Buddha's renunciation was simple, my renunciation is very difficult. To renounce a kingdom luxury and is a very simple phenomenon; you just get out of the palace and into the mountains. But to renounce poverty is not so easy, otherwise you would have all renounced it. I have done the more difficult task.

But the inner mechanism is the same -- a drastic change in your lifestyle helps you to become enlightened. It doesn't matter whether from the palace you move to the hut, or from the hut you move to the palace. A drastic change in your lifestyle brings the revelation easily, because it uproots you from your ground, it brings you to a totally new territory. You cannot remain the same, you have to change.

Obviously it seems Buddha did a great thing, but it only seems so. I have done the greater thing. You try! -- and you will know immediately that to renounce empires is the easiest thing in the world. To renounce poverty is the most arduous phenomenon.

But there are other aspects of it too; I am not in favor of poverty, and neither are you. It is natural that nobody should be in favor of poverty, because to be in favor of poverty means to be in favor of hunger, to be in favor of being without clothes, to be in favor of being without shelter, to be in favor of sickness, old age, and no medicine. Nobody is in favor of poverty.

But Gautam Buddha and the twenty-four Tirthankaras of the Jainas, all these twenty-five people who have impressed this country immensely, have impressed the whole East, were born as kings. You have to understand it: Buddha was born as a king. The incarnations of Hindus, Rama and Krishna, were born as kings. You have not accepted a single poor man as a buddha, as a tirthankara, as an incarnation of God -- that shows your mind.

You respect luxury, you respect kings. In fact, you have respected Gautam Buddha not because he was a beggar, but because he renounced his empire. Just think, if Gautam Buddha was born a poor man, and one night he had renounced his poor man's house, with no clothes, no food, the father dying without medicine. I don't think you would have ever accepted him as a great master; you have never accepted anybody like that.

Why were the twenty-four tirthankaras all kings? Is not anybody else intelligent enough to be spiritual? Is the whole world empty, with nobody to give it challenge? Do only kings have a prerogative, a monopoly?



The reason is that these kings renounced their kingdom, and became beggars. In your eyes, the kingdom is so valuable that it is amazing that a man would renounce something for which you have been hankering your whole life. The man is not respected for himself or his spirituality, he is respected for the money that he has left behind. You are still counting money, you are still looking at the bank balance.

I used to know a postmaster, a poor man, the only earning member of a big family. When his wife died and his children got married he asked me, "I am tired and all my duties are fulfilled. I can renounce the world."

I said, "What have you got to renounce? How much is your bank balance?"

He said, "Bank balance? I don't have a bank balance, just three hundred and sixty rupees in the post office."

I said, "You can renounce, but don't tell anyone that you had only three hundred and sixty rupees when you renounced; otherwise nobody is going to pay any attention to your renunciation. People will simply laugh."

After ten years I met the man in New Delhi. He had gathered a good following. One of his disciples told me, "My master was a great rich man; he renounced everything."

I went to see the master. Looking at me, he felt a little nervous. I said, "Don't be worried. I will not tell anybody that you renounced only three hundred and sixty rupees." But they all heard it. Since then he has lost all his following. He is very angry with me.

I want to emphasize the fact that, although you think that you respect Buddha because he renounced, deep down you still respect the empire, the kingdom, the riches -- not Buddha himself.

With me the situation is totally different. I have renounced poverty. You have to look eye to eye with me. Either you respect me, or you don't respect me. But money does not come in between.

The people who have respected me are far more religious than you who have respected kings because they renounced their kingdoms. The people who have respected me, have respected me, not the kingdom that I had renounced. I had no kingdom; their respect is direct, immediate. It concerns me, it has nothing to do with anything else.

And moreover, I am against this whole idea of Gautam Buddha, Mahavira and other tirthankaras renouncing their kingdoms. Because they not only renounced their kingdoms, they raised the value of poverty, which you have never thought about -- they made poverty something spiritual, which it is not.

Poverty is the source of all crime, all sickness, all that is ugly in life. They made poverty something spiritual, and thousands of people became beggars with Buddha. But have you looked into the whole situation?

The people who followed Buddha left behind them crying and weeping wives, crying and weeping children, old parents. What happened to those people? The wives became prostitutes, the children became orphans, the old parents died

without any care and without any medicine, because the man who was the earning member had become spiritual. And this happened to millions of people. Who is responsible for this?

I cannot forgive Buddha, or Mahavira, or other tirthankaras. They raised poverty to spirituality, convinced people, and destroyed thousands of families, millions of people. And the people who became beggars became a burden on the society. Because if you have renounced the world, then you don't have any right to ask for food from that same world; you don't have any right to ask for clothes, for shelter, from that same world. This is a strange thing: you condemn the world, and the world feeds you. You renounce the world, and the world supports you. You live on it. These are the people who have reduced the East to poverty, to slavery.

No, I am not in favor of poverty.

And finally, I have also renounced. Buddha renounced this world, because this world's pleasures are momentary. Try to understand the subtlety of the logic: he renounced the world, this world, because its pleasures are momentary. But he is renouncing it to gain another world beyond death, the pleasures of which are permanent and eternal.

Look around the world into different religions' idea of the other world. I will give you a few instances to understand their psychology.

In the heaven of Mohammedans there are rivers of wine. Here, on the earth wine has to be renounced. In paradise, where rivers of wine are available, you can drink as much as you want, swim in it, get drowned in it. But it's very strange: in this world wine is a sin, and in that world it is a reward. I can't see the connection.

In this world the woman has to be condemned. She is the source of sin, she is the door to hell. If you can manage to renounce the woman you become a saint, and the saints are rewarded with beautiful women in paradise. Not ordinary beauties, those women never grow to be more than sixteen years old. They are stuck for millions of years at the age of sixteen. They don't perspire, they are always young.

In Arabian countries homosexuality has been prevalent for centuries. It is a very shocking thing that in paradise, for saints, young boys are also made available.

Buddha, Mahavira, Mohammed, Jesus... they all renounced this world because its pleasures are momentary for a world where pleasures are eternal. I renounce the world of eternal pleasures for this world, where pleasures are momentary. Who is renouncing more? I would hate a girl who has remained for millions of years stuck at age sixteen. She is a prostitute and she has been used by millions of saints.

I have heard about a disciple whose master, whose whole teaching was celibacy, had died. After a few days the disciple also died. Of course the first thing he looked for in paradise was his master, and he soon found him under a beautiful tree -- which remains eternally green! He saw the master, but he was very much

shocked because in his lap was sitting an American Hollywood actress, Marilyn Monroe. She was very beautiful, but without any brains, just flesh without any soul. The disciple was very shocked. The master has been teaching celibacy and here he is hugging a naked film actress! But then he thought, "Perhaps this is his reward! He deserves it. His whole life he was celibate; he would not allow any woman even to touch his feet; he would not see any woman. Certainly he deserves it."

He came close, fell at the feet of the master, and said, "My great master. You certainly deserve such a beautiful woman."

Before the master could reply Marilyn Monroe said, "You idiot. I am not his reward. He is my punishment."

I have renounced that world. To me each moment is paradise, and I don't have any desire for eternal pleasure. In fact the very idea is sick. Just think, if you have anything forever you are going to get bored -- if you have any intelligence. The woman may be very beautiful, but to have the woman eternally... just think of eternity, forever and forever, the same woman. In no religious scripture is there any mention of divorce in paradise. Once you are caught by the woman you are caught forever.

Whenever I think about the paradise that all the religions have created I simply freak out. I don't want to go to paradise. Absolutely no! It is only for idiots. I would rather go to hell, because the best and the most colorful people, the most creative people, all the great poets, all the great painters, all the great dancers, all the great sculptors, you will find there. In heaven you will find only dried up saints with no juice. It will be utter boredom; you cannot even have a good conversation.

You cannot find Byron in heaven, you cannot find Shelley, you cannot find Bertrand Russell, you cannot find Jawaharlal, you cannot find Rabindranath Tagore, you cannot find Maupassant, Tolstoy, Dostoevsky, Chekhov, Leonardo da Vinci, Dante, Socrates. You cannot find the cream of humanity there. You will find only dull, unintelligent, retarded people. Their qualities are that they can fast for twenty-one days, but that does not give intelligence. Somebody can stand for twelve years and will not sit down, but that is not a quality. Somebody lives naked, but that is nothing creative; every child is born naked, every animal lives naked. If nakedness is spiritual, then all animals will be ahead of you.

I have also renounced, and my renunciation is far greater. I have renounced the world of eternal pleasures for this beautiful world of momentary pleasures. I have renounced eternity for the moment; to me it is enough. And I call this contentment.

All your saints are full of desire, whatever they say. They go on saying to you, "Be desireless." But why? -- so that in paradise all your desires can be fulfilled. But this is not desirelessness; it is motivated. I say to you, there is no need to be desireless. Live each desire with as much awareness as possible, and you will feel a tremendous contentment arising in you. Each moment it goes on growing --

you feel fulfilled, here and now. I do not promise you anything after death, because that is a very cunning device of your priests, your prophets, your messiahs. I want you to experience something here.

I am a realist, I am not a dreamer. And my experience is that if you can live each moment with contentment, awareness, silence, joyfulness, this very earth becomes paradise; there is no other paradise anywhere. All those paradises are invented only for idiots to be exploited.

I have renounced everything hocus pocus.

Q: NO GOVERNMENT CAN TOLERATE YOU, NO POLITICIAN WILL ALLOW YOU TO ENTER, NO PERSON ON A CHAIR WILL ALLOW YOU TO MAKE A DENT INTO THEIR POSITION. NO CHURCH, NO RELIGION, WILL FORGIVE YOU FOR WHAT YOU HAVE DONE TO THEM AND NINETY-EIGHT PERCENT OF THE WORLD'S POPULATION CANNOT ACCEPT YOU. HOW DO YOU PROPOSE TO DEPROGRAM THIS GREAT HUMANITY AND CHANGE THE FACE OF THIS EARTH?

A: It is true, no government will allow me to do what I want to do. No religion will ever come to support me. Nobody who has a vested interest is going to be friendly towards me. Nobody who is in power has the guts even to listen to me.

I count this as a great victory, because nobody before me has threatened so many people around the world. Their very fear is a proof of my truth. If I were false there would be no need for them to be afraid of me. They could have exposed, they could have argued, they have all the means. They could have told the whole world that I am wrong. Their fear is that I am not wrong. And truth knows no defeat; it can be delayed, but it cannot be defeated.

You say ninety-eight percent of the people are in the grip of politicians, of priests, how are you going to deprogram and change the whole humanity? You have forgotten the remaining two percent. You have forgotten yourself.

When Karl Marx started thinking of communism, he was alone; now half the world is communist. Two percent of the people is enough. The ninety-eight percent look like a big majority, but the question is not going to be decided by a majority. The question is to be decided by who is true.

Truth has its own ways, very subtle ways. Two percent of the people is a big phenomenon. If I can get to two percent of the people's hearts it is enough. Because those ninety-eight percent of people who are not standing with truth, they are standing with something which is already dead. They are standing with things which are lies, they are standing with things which are superstitious.

Just two percent of the intelligent youth around the world is enough, and we can make the whole world aflame. I don't see that there is any problem.

I have been talking to all the races, to all the nations, to different cultures, and I have always found a tremendous rapport between me and the intelligent people -- a deep synchronicity everywhere around the earth. Only the stupid are not

with me, I don't want them to be with me. I want only the intelligent people; and they are with me. They can understand, and they are the people who change the world. The vast majority is never active, it is dormant.

Only the small minority, the arrowhead... once the small, intelligent minority gets the idea and starts moving, the majority follows automatically. The majority has always followed; if it has followed people who have no truth in them, why cannot it follow people who have some vision of truth?

But don't be worried about that. I am not interested in governments, I am not interested in popes and Shankaracharyas and -- Ayatollah Khomeiniacs. I am interested in the young people. Their age does not matter, maybe they are sixty or seventy. All that is needed is a fresh intelligence. And if they are with me, we are going to change this world. Nobody can prevent us. I have not come across a single argument against me. Against me there are only gossips, and gossips cannot do anything, they are simply indications of failure. The majority is having a nervous breakdown.

Just the other day, while I was coming back from my walk one man shouted very angrily, "What is the purpose of your coming to Nepal?"

I looked at the man. I wanted to ask him, "What is the purpose of your being in Nepal? What is the purpose of your being born?" My purpose is clear -- I corrupt people. Whosoever has guts, I corrupt him. That has always been the purpose of the category of people I belong to. Socrates was corrupting people, Heraclitus was corrupting people, Pythagoras was corrupting people. I am simply doing the same. But it is good to be corrupted in the hands of Socrates because that will bring a rebellion in you, a revolution in you. I don't want to have anything from you.

I simply want to give you something that I have got.

Q: WHAT IS WOMAN? AND FINALLY, A JOKE FOR NEPALESE PEOPLE.

A: Before I answer you, there have been a few more questions which I rejected because they were very simple. But I don't want anybody to feel that his question is rejected. I am very sensitive about it; so first I will give the answer to those questions which I have rejected.

One was, that I am a self-appointed buddha but still I could not see what was going on behind my back in the commune, and the commune was destroyed. The question arises in many people's minds, because you have a certain expectation of a buddha, of an awakened man. You think that an awakened man has to know everything that goes on around him. If you think that then you are not aware of the history of the awakened people.

Gautam Buddha was betrayed by his own cousin-brother, Devadatta. He was preparing to betray him for years, and he convinced five hundred people to go with him and leave Buddha, because Buddha was not really awakened;

Devadatta was the real awakened one. What do you say? Gautam Buddha was not aware of this, therefore he was not enlightened?

But your expectations are without foundation. Gautam Buddha was given poison in food, and he ate it. Is that not enough for you to deny that Gautam Buddha was enlightened? He could not see that the food just in front of him is poisoned.

Mahavira is described by the Jainas as having all the qualities of God. He is omnipotent, all-powerful; omniscient, all-seeing, past, present, and future; omnipresent, past, present, future. But his own son-in-law betrayed him and prepared the ground to take thousands of his followers away with him, convincing them that he was the right tirthankara, Mahavira was not. What do you say about it? Mahavira is omniscient, that's what Jaina scriptures say; because of these scriptures you go on carrying absurd expectations that he sees everything, not only in the present, but the whole eternal past and the whole eternal future. But it has been known that one day he was standing before a house begging for his food and the house was empty. The people had left just the day before. Now this man cannot know whether the house is occupied or empty? He knows all past, present, and future, and he does not know that the house in front of him is empty?

In fact your definitions are false. Enlightenment simply means that one knows oneself. It does not mean that he becomes omnipotent, that he becomes omniscient, that he starts seeing past, present and future. It simply means that he is no more ignorant of his own self; nothing else.

So please drop unnecessary expectations. I am a simple human being, who has come to know himself and is totally blissful, immensely contented, with his knowing. There is no question left. You are all full of questions, I am just empty of any questions. I am not even full of answers. It is your question that creates my answer, otherwise I am empty. And I don't claim any miraculous powers.

But you go on projecting ideas of your own which have nothing to do with me. Now you say that I am a self-appointed buddha, as if you know what you are writing. Let us go into it a little deeper.

Do you want a buddha to be appointed by a committee? Naturally the committee will be of unenlightened people. The blind people will be appointing a man who has eyes. They will certify that, yes, he has eyes. Do you want a buddha to be chosen by a majority? Is it a political thing? The majority is blind, the minority is blind. How can they choose, how can they select? Do you want a buddha to be nominated by some king or some queen? But what do they understand about enlightenment? The 'awakened one' is not a title that can be conferred by a government, it is not an award like the Nobel prize that a committee can decide. It is not a degree that a university can give. Then how does it happen? It is not self-appointment either, it is self-revelation.

In your experience there are things which may help you to understand. You have a headache; now only you know it, even your doctor cannot know whether you

have it or not. Is it a self-appointed headache, or has a committee decided, or has there been an election? You know when you have a headache.

The moment one becomes full of light and full of blissfulness one knows -- it is self-revelation. So please don't use ugly words, because you are not using ugly words only to me. You are using those ugly words to all the awakened ones of the whole history.

Q: WHY DO YOU NOT LAUGH HERE WITH US? YOU USED TO LAUGH IN YOUR COMMUNE IN AMERICA.

A: It is relevant. The commune in America consisted only of my sannyasins, who were deep in meditation, who had no questions to ask, who simply enjoyed my being with them. There was a certain harmony between my heart and their hearts. So it used to happen that when they would laugh, I would laugh; when they would dance, I would dance. You are still a little distant. If you want me to laugh with you, you will have to come a little closer, become a little more open, a little more receptive. If you want me to dance with you, you will have to start dancing.

I am available, it all depends on you. It is a question of communion. Right now I can only talk to you intellectually, not heart-to-heart, not being to being. It takes time to attain to that growth. It took four years of five thousand sannyasins living with me for all distance to disappear, for me to become completely one with them. Then their laughter was my laughter, and their dance was my dance. Don't feel sad; you can manage it.

Now, the question that has been waiting: what is a woman? It is a simple question, yet great implications are in it. A woman is a man with a womb. That's exactly the meaning of the word woman: womb plus man. She has more than man has, she is richer than man is. She can produce life; man cannot. And because of this, because she is capable of producing the greatest thing, life, man has always felt an inferiority complex. To avoid that inferiority complex he has tried in every way to destroy the dignity of woman, to cut her wings, to engage her in the house, not to give her an education, not to allow her financial independence, not to let her move in the society freely, not to allow her to have friends of her own. These were the strategies to reduce her into a slave so that man can forget his inferiority complex.

He has done a few more things with himself. He has tried to create paintings, he has tried to create literature, he has tried to create great pieces of art, dances, poetry, just in order to feel that he is a creator.

At the same time he reduced the woman's freedom, destroyed her humanity in every possible way, in smaller ways.

I was a professor in a university. One of my friends, a professor in the same department, said to me, "I am in trouble. I had never thought about it before, but now it has become tremendously important. I have fallen in love with a woman

who is taller than me. Now she insists on marriage, and I don't want to become a laughing stock, because she is really too tall, almost one foot taller than me." The man was very short, and he said, "Even now when we are not married, whenever we go anywhere together somebody asks her, 'Is he your son?' And that hurts me very much." No man wants his wife to be taller than him.

It is time to understand clearly that there is no question of inferiority. Man is man, woman is woman; man has immense capacities which woman does not have. The woman's interest is very local, limited. Even the wife of Albert Einstein is not interested in his far away galaxies and stars. She gets fed up with him. She said, "Sometimes you should forget all about these stars. What have we to do with them? The real thing is that our neighbor's wife is having an affair with somebody else, and you are talking all kinds of nonsense. Talk something juicy." The woman is very earthbound, man has strange interests, adventures. The woman is not interested in that. So there is no question of comparison. The woman creates life. But just life is not the real thing. Man can create consciousness. Very few women have been interested in creating consciousness. Life is a lower thing. Consciousness is a higher thing. The woman is capable of creating consciousness, but very few women seem to be interested.

All the meditation techniques have been discovered by men, all the religious experiences have been discovered by men. All the art, all science, all poetry, even books on cookery are written by men. The best cooks in the greatest hotels of the world are men. Don't feel inferior; and neither does the woman have to feel inferior. She creates life; without her there would be no life and without life there is no possibility of awakening, of superconsciousness, of the ultimate experience of life. All the buddhas are born of a woman, they are indebted to the woman.

Both have their own uniqueness, there is no need to compare. If we accept each other in our uniqueness, men and women can become friends. Up to now they have been intimate enemies. I would like them to be intimate friends.



## **The Last Testament, Vol 5**

### **Chapter #27**

**Chapter title: None**

**22 January 1986 am in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW BY ENZO BIAGI, AKA SARJANO, CORRIERE DELLA SERA, ITALY

Q: BHAGWAN, YOU NEVER STOP SURPRISING US. HOW COME YOU DECIDE TO GO FOR A WORLD TOUR?

A: It is very simple. People don't live in the moment. They plan for the future. Hence they are surprised.

I live in the moment. I don't know about the next moment. So it is not only I surprise others; I surprise myself too. I keep the coming moment open, unplanned. I don't know what is going to happen. This way, life is more juicier, more adventurous, more spontaneous. This way one is always young, never gets old. This way even death is a surprise, not a shock.

One enters into death too with great joy, to discover something; and if the whole life has been a moment to moment journey, discovery, the death cannot be otherwise. Because the death is not the end of life, it is the very culmination, the very peak, the height.

Q: WHEN CAN WE EXPECT YOU IN ITALY?

A: Any time. Perhaps I may start my world tour from Italy.

Q: DO YOU EXPECT TO BE WELCOME IN ITALY (INAUDIBLE) THE POPE AND THE VATICAN?

A: Certainly. In fact because of them, I am going to be welcome in Italy. The Pope and his company have exploited Italy for centuries and I don't think Italians are dumb or retarded. They can see the parasite in the Pope.

I am going to be welcomed by the intelligentsia of Italy, by the youth of Italy, and by all those who are bored and fed up with the rotten Christianity that the Pope represents. I have always felt Italy to be my country, more than any other country. It does not belong to the Pope. It belongs to me. In fact, Jesus Christ was crucified by the Italians. They should do the same with the Pope.

It is not a coincidence that Italy became the citadel and the center of Christianity, because Jesus Christ was crucified by the Italian governor general, Pontius Pilate in Judea. It created guilt in Italy. And out of the guilt, Christians have exploited Italy. They destroyed the Roman empire, they destroyed the whole glory of the country. They destroyed its fundamentals of philosophy. The Roman philosophy of life is very close to me, because it was the philosophy of a pagan. It was not devoted to a god, a fiction. It was not devoted to the other world, another fiction. It was basically devoted to man, his life, his joys. It was a very earthly and pragmatic world view. That's why I say, Italy belongs to me, not to the Pope.

Q: THE GERMAN GOVERNMENT HAS ALREADY STATED THAT THEY DON'T WANT YOU IN THEIR COUNTRY. WHY DO YOU THINK THEY ARE SO AFRAID OF A MAN THEY HAVE NEVER SEEN BEFORE?

A: Every government is afraid. And every organized religion is afraid, for the simple reason that I am against all kinds of establishments. I am against the whole past of humanity. I want to begin the history anew, fresh. The past has been ugly, and the responsibility goes to the politicians and the priests. And I don't want it to be repeated in the future again.

Naturally, I am the greatest enemy of establishment today in the world. They are afraid because they don't have any argument against me. Whatever I am saying is so true that they cannot deny it. They are aware that their intelligentsia, their young people, are going to understand. Germany particularly is afraid. The reason is Adolf Hitler, and what he has done to the world. He is the politician par excellence. With Adolf Hitler, the Germany is completely disappointed in the politicians, and the politicians know it perfectly well, that the German youth is seeking and searching some substitute for them. They know also that even far away countries, wherever I have been, the German youth has been reaching to me.

Their concern is that if I come to their country, I can change the whole mind of the youth, which is the future. I can manage very easily to put their youth against themselves. They can see that even without going to Germany, I have the largest number of sannyasins in Germany, and I have not gone there. Once I am there, it will be difficult to find a young man who is not a sannyasin. So those cowards politicians are trying to prevent me from entering Germany. They don't understand me. This helps my work. This makes their weakness clear, and brings it in the open and loudly.

As I have reached Europe, my sannyasins in Germany are going to sue the government in the courts because it is absolutely illegal to prevent me. I have never been in the country. Naturally I have not committed any crime in the country. They don't have anything against me. And to prevent a person who has not done anything in your country, he has not even entered in your country, is simply absurd.

The reason that they have given why they don't want me to enter in the country is so lousy, that it makes one laugh. They have said that they don't want me to enter Germany because I am not going to be a help to their country. Then they should make a general law that only people who are certain to be a help to their country can enter Germany. And before I have entered, how they have managed to find it, that I cannot be a help to their country. I have thousands of sannyasins there, I am a help to them, they are a part of their country, they want me to be in the country. They cannot be deprived.

They have been asking me, should they go into the courts against the government? I have been telling, "Just wait, let me be in Europe; then sue the government. With me in the Europe it will be a totally different scene, then all the sannyasins of the Europe will be of tremendous help to you; and you will feel stronger, and the government will feel weaker.

"We are going to defeat them, and I am going to enter Germany. Whether they change their law or not, it does not matter."

Q: SEVERAL OF YOUR SANNYASIN FRIENDS; AND THEY SUGGEST THAT YOU COME TO THE BORDER OF GERMAN AND AUSTRIA, AND THEY WILL COME IN THEIR THOUSANDS AND THOUSANDS TO VISIT YOU AND DANCE ON THE BORDER, SO THAT THE GERMAN GOVERNMENT WILL BE EXPOSED ALL OVER THE WORLD. WOULD YOU LIKE THIS TO HAPPEN?

A: I am going to do many things. That is one of the things. I am going to call them to the border, be with me, declare to the world news media that if our master cannot to Germany, Germany can come to our master. And I have seen the American jails. I would love to see the German jails too. If they don't change the law, still I am going to enter Germany and show to the world that how your so-called democratic governments are behaving with absolutely innocent people.

Q: YOU HAVE ATTACKED ALL THE RELIGIONS OF THE WORLD, POLITICIANS, THE PHILOSOPHERS, THE SCIENTISTS, THE GURUS, INTELLECTUALS, THE POPE, MOTHER TERESA, EVEN GANDHI, THE MEDIA, THE EDUCATIONAL SYSTEM, AND THE WHOLE WORLD AS SUCH.

IS THERE EVERYTHING WRONG IN THIS WORLD? IS THERE ANYTHING WE CAN SAVE?

A: It looks a little bit strange, when I say everything in one stroke. It looks strange because you don't understand that all things in the world are part in an organic unity. They are not separate things, so it may be possible that if you take a fragment, it will look good and worth saving. But it is dangerous. It has been part of a poisonous unity. To save it can pollute your future.

For example, if the politicians have been corrupt, if the priests have been corrupt, if the educationists have been corrupt, who creates your intellectuals? The educational system, the theologians, the philosophers, the political ideologies, they are all part of your intellectuals. Their minds are conditioned by them. You cannot save the intellectuals. Saving them you will be saving much of the priests, much of the politicians, much of the educationists.

Even your paintings, howsoever beautiful, are influenced. Your sculpture is influenced. You can see in the middle ages even your greatest artists, people like Michaelangelo have worked their whole life in the churches and cathedrals, just painting the stories which are all fictitious about Jesus. Your sculptors have been in the hands of the priests, making statues of Jesus, Buddha, Mahavira to be worshipped. Your musicians have been part of the course(\*) of the universe. Your philosophers have been part of theology, part of the courts; none of your philosophers have the guts to expose the religions and their patent lies.

Even men like Kant, Hegel, giants in the world of philosophy are completely silent about Christianity. Whom they are cheating? They are showing their cowardliness, and they are trying to propound a philosophy that somehow supports the religion, the vested interests, the establishments. They are not revolutionaries.

Everything is entangled with everything else. Society is an organic unity. And when you want to clean the whole human race, the whole human consciousness it is better to drop it all and begin absolutely fresh, rather than choosing pieces, which may look good as pieces, but they have been part of a poisonous system for centuries, and they carry the poison. They may destroy your whole project for the future. And what is the need?

We can create a new man, we can create a new art, and we can create new architecture. If we can create a new religiousness, we can create new philosophical understanding of life, we can create new art, new poetry, new paintings. Why not get rid of the old, so that you are not chained with the dead. It is something like your father dies, your mother dies. Your father had beautiful eyes. They were real, alive, in the organic unity of your father's body. But if you dig those eyes out, and save them...

(Tape side B, no overlap)

... that they were rebels, revolutionaries, that they were against the past. No. They were trying to take help from the past so that they can have the authority of the past. They wanted to be authoritative. The desire to belong to the past is the desire to be authoritative. I don't want to be authoritative. And there is a difference to be remembered between these two words, authoritative and authority. The authoritative person is always deriving his authority from ancient scriptures, traditions, prophets, and all that. He is not certain about his own experience to be enough of an authority. He needs props and supports.

My experience is enough unto itself. It is a authority in itself, without anybody's support. In fact, their desire to belong to a tradition, their effort, the way Jesus is

trying continuously to persuade that "I am your messiah." The way Buddha is trying to persuade the Jainas that I am your twenty-fourth Tirthankara is pitiable. That simply shows these people, don't rely on their own experience; their experience is not authoritative. They need some extra authority, some certificates from tradition, some sanctions from holy scriptures.

It happened, one of very impressive man in this century in India was Ramateertha. He impressed America immensely, Europe and other countries. Naturally he thought, that when he comes to India he is bound to influence millions of people. When he could influence people of other traditions, other religions, it is a natural corollary that he is going to influence the Hindus to whom he belongs.

So he reached first to Varanasi, which is the center of Hindu wisdom, and thought to be the oldest city in the world. Perhaps it is. There is not a single scripture in India which does not mention Varanasi; the oldest of the scriptures still mentions Varanasi. Many cities have arisen and disappeared; Varanasi has a certain permanency. And it is the most sacred city in India, the citadel of Hindus; Hindu scholars, pundits, priests. So Ramateertha reached Varanasi, because if Varanasi recognizes him as a saint, then the whole India is bound to recognize him.

But to me, this is the poverty of the man; to seek recognition from others. You don't have your own experience certainly. Otherwise that experience authenticates you. There is nothing else that you need. It is enough, more than enough. It is only one who is empty within who wants some sanction from outside.

He called the meeting of the wise of Varanasi. He stood up to speak. He had not spoken more than few minutes, and a Hindu scholar, a Brahmin pundit, stood up. And he said, "Stop all this nonsense. First answer me one question: Do you know Sanskrit? Because listening these few minutes to you, it seems you don't know it. You are quoting from Persian, from Urdu, but you are not quoting from Sanskrit. And your pronunciation is not that of a Sanskrit scholar."

And it was true; he was born in Punjab, near Lahore, which is now in Pakistan. His mother tongue was Urdu, not Hindi. He was educated through the medium of Urdu, and he was a scholar of Persian, Arabic. That was the atmosphere around Rapal(\*). It was a Mohammedan area. He has read even VEDAS and UPANISHADS through the translations in Persian. He had no idea of Sanskrit or Hindi. He had to accept it. And the Brahmin pundit said, "Then first go and learn Sanskrit; and don't destroy our time and don't waste our energy. Without knowing Sanskrit, you cannot be accepted by the Council of the Wise as a saint."

This was very shattering experience, very shocking, but it can be shattering and shocking only to a person who has no inner light of his own. And, you will be surprised, he started learning Sanskrit. What a poverty! It is shameful. And he was so much shattered that the Council of the Wise, which is the topmost council of the Hindus, has rejected him that he drop his orange clothes. He has no right.

He started using white clothes 'til he becomes a scholar in Sanskrit as if to become wise, to become enlightened, Sanskrit is a necessity. That is absolutely stupid. Buddha never knew any Sanskrit. He never spoke Sanskrit. Mahavira never knew Sanskrit, he never spoke Sanskrit.

He went to the Himalayas, learning Sanskrit, and one day he saw his wife coming up the hill. He was married before he renounced the world and became a sannyasin. The poor woman had accepted, as it has been the case for millions of women in India, with grace and gratitude, with joy although it is going to be a very difficult life for her because he had not left anything, he was not a rich man. He was just a lecturer in a college. He came from a poor family, he was a very intelligent boy, so he was getting scholarships, and that's how he finally managed to top the university in mathematics, and became a lecturer of mathematics. But he had not much to leave behind. The poor woman was happy that her husband has become a holy man. In pain, in anguish, but still she was not angry.

Hearing that he has come back after years of traveling, she sold the few ornaments that she had for the ticket from Punjab to the Himalayas, just to see him. There was no other expectation. One of his disciples, Sadha(\*) Bonsingh(\*), was sitting with Ramateertha as he saw the wife coming. Ramateertha told the Bonsingh(\*) that "Close the doors, and don't allow that woman in."

Bonsingh(\*) was a very intelligent man, and he had written few very beautiful articles, poetry. He said, "This is strange, because I have seen you meeting hundreds of women in the West. I have seen you shaking hands with people, which is against Hindu spirituality. This act seems to be ugly. The poor woman you have left. Somehow she is managing by cleaning people's houses, their toilets. And she has come to see you; and you are closing the doors. What is the fear? Do you still believe that she is your wife? Then you have not renounced. What is the distinction between another woman and this woman? So either you allow her, and let her see you; or I am going to leave you. It has been difficult for me to accept that you are learning Sanskrit just to get a sanction from those idiots, none of whom is enlightened. But I have been keeping silent. But this is too much."

(GAP IN THE TAPE)

... being a holy man by the Pope. Now the Pope himself has no enlightenment. He is not an awakened being. What meaning his sanction carries? And the person who starts believing himself as saint because a sanction has been given by the Pope is also not self-realized. Otherwise he will not wait for the sanction.

I don't have any sanction; I am nobody's saint. No tradition supports me. No orthodoxy stands behind me, no holy scripture can certify me. But I don't need. Even if they want to, I will reject. Because my own experience is more than enough, and it gives tremendous freedom.

So certainly I am a strange friend, master; and with me begins a new era of religiousness. And I want to destroy everything that is old, past, dead. I don't

believe in renovating old houses. I want to make a new house, fresh, for the new man to live in it.

Q: DESCRIBE HOW IS IN YOUR VISION, YOUR MAN EAST AND WEST ZORBA THE BUDDHA, AND A SCIENTIST WITH WINGS, RELIGION AND SCIENCE. SO IF YOU CAN BRIEFLY EXPLAIN WHAT IS YOUR VISION OF THIS SYNCHRONICITY, THIS UNITY THAT WE TRYING TO CREATE IN THE WORLD AND WHAT WE CALL HUMAN.

A: The old man was schizophrenic. He was split between the body and the soul, between matter and spirit, between this world and that world. And he was told by the old religions, the old prophets, the messiahs, the saviours, to choose.

If he chooses the body, he chooses the matter, he chooses this world, he is a materialist, he is a Zorba; and the Zorba was condemned by all the religions around the world, without exception. If he chooses the spirit, he chooses the other world, he chooses God. Then he is a spiritual being. Then he is a saint. But in either case, he will be in anguish, he will be in suffering, because both are intrinsic parts of his being, and he is being cut into two.

So whatever he chooses, Zorba or Buddha, he will remain half. And the half can never be totally fulfilled. The half will remain always a wound because the other half is missing. So the Zorba is missing; he becomes almost an animal, loses all dignity. And that hurts. The buddha is missing; he becomes almost a god, but he loses contact with reality. He starts living in a dream, in fantasies. He has lost his roots. Now his flowers cannot be real ones; they can only be plastic. So all buddhas have plastic flowers, and certainly plastic flowers can't have fragrance and can't have life.

The Zorba remains only the roots; and the roots are ugly, and the roots live underground in the darkness of the soil. They can't even see the light of the sun, the stars of the night. They live like thieves in darkness, hiding themselves, hiding their ugliness. This has been the history of the past men. I can say with absolute certainty that the past history of man is hysterical; it is sick.

(Tape side C)

The new man accepts the whole man. It does not divide. It teaches an organic unity. Its fundamental philosophy is that you are one whole, not body and soul, not this world and that world. Your body is only the visible part of your soul. Your soul is only the invisible part of your body. This world contains that world within it. Just you have to go deep into it. In each experience, if you are intense and total, you will find within this world that world too. This contains that. They are not separate. There is no guilt, there is no sin.

Yes, you can commit mistakes, which is absolutely human. And you commit mistakes because you are not aware. I say to you, you are allowed to commit mistakes, but don't repeat the same mistake again and again. That means unawareness. When you commit a mistake for the first time, it is perfectly okay,

because you have never committed it before, so how you can be aware of it. So it is a good learning. Learn something out of the mistake. And be aware that it is not repeated. So commit as many mistakes as you can. But they have to be always new, so you go on learning and you go on growing in awareness.

So all the rituals of religions, and all their prayers and all their mantras and chantings, are reduced to a simple method: awareness. All their sins are reduced only to mistakes. The original meaning of the word sin is good. It means forgetfulness. So don't commit the same mistake again, otherwise it becomes a sin; it becomes a forgetfulness. But I would not like to use the word sin, because it has become so much associated with guilt, and guilt is the heaviest load on humanity. To take it away, we can make people so light that they can almost fly.

The new man will not have any guilt. The new man will not have any split. The new man will have only one religion; that is awareness. The new man will have only one world, this world. Because that world is hidden behind it. This world is like a circumference, and that world is the center. And I call the whole man the holy man; then he becomes Zorba the Buddha.

Then the whole life, with its whole spectrum, all the colors of the rainbow, you can live without any fear, without any guilt. You can dance like a Zorba, you can meditate like a Buddha, and I don't see there is any contradiction. In fact, if you have danced totally, deeply, so deeply that the dancer disappears in the dance, that is the time to start meditation.

And when you have meditated, and you are full of silence and peace and blissfulness, so much so that not that you are blissfulness, but you can bless the whole world, that is the moment to dance. Your dance then will be a showering of blessings to the whole world.

I don't see any contradiction. That's why I say, drop the old completely. It was sick, it was schizophrenic. And let us have a new man; organic, healthy, whole. And with the new man comes a new world into existence, which will not be divided by politics into nations; which will not be divided by religions into different sections, fighting, murdering, killing, burning living people.

We can make this earth a paradise, if we are together. If there are no nations and no churches, no religions, nothing dividing man from man. Then we will have so much energy available which is being involved into wars, into fighting, into organizing; that this whole earth can blossom into new flowers of consciousness.

Okay, Sarjano.



## **The Last Testament, Vol 5**

### **Chapter #28**

#### **Chapter title: None**

**23 January 1986 am in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

INTERVIEW WITH AMAREESH, "PSYCHOLOGY TODAY"

Q: BHAGWAN, WHAT CAN YOU RECOMMEND TO WESTERN PSYCHOLOGISTS, WHO WANTS TO BE MORE THAN AN AGENT OF EGOIST IDEOLOGIES?

A: They will have to find a totally new orientation. As the Western psychology is, it is based on the ego. The whole effort is how to enhance the ego of the individual, how to make it more solid, more assertive, more \*\*\*, more ambitious. And the whole problem is that the Western psychology does not accept anything beyond mind. It divides man into body and mind. Body is mortal, so is mind. Between these two there is nothing which is eternal and can be made a base for a new psychology.

Western psychology goes on sharpening the mind, making it more efficient, more successful, but that means you have to depend on a certain kind of self, otherwise there is no binding between this mind and the body. They will fall apart. They need to be glued together and that glue is the ego. Unless Western psychology rises above the mind and finds a self which is not an invention, but it is \*\*\*.

It is difficult for it to get rid of the ego; something is needed as a center. Either you have a real center or you have to create a substitute center which will be false, but for the moment it will do. And once you have accepted a false center that is the ego, you are solving one problem, giving man a center, giving his body and soul a bridge. But you are on the other hand creating thousand and one problems. Then you have to go on hiding the fact that the ego is false, because if the man comes to know that the ego is false, he will simply fall apart. He won't have a center, he won't have any roots, he won't have any being.

To keep the ego continuously alive, apparently at least, real, a strange mechanism has to be used. It is just like paddling a bicycle. If you want to bicycle to remain mobile, you have to continuously go on peddling. If you stop peddling, it is not only going to stop the bicycle from moving, it will make the bicycle fall immediately because it has only two wheels. Moving, it is possible that they can support you. The whole trick is then the movement. It is a subtle trick. By the time the cycle is at the point A and is going to fall, you have moved

it to the point B. By the time it is going to fall at the point B you have moved it at the point C. By the time it is going to fall at the point C you have pedaled it at the point D. This is the strategy; otherwise it will fall at any point, A,B,C, just a slow down. Just don't pedal. Let it remain at one point just for few seconds and it will fall.

The same strategy is needed for the ego. You have to go on and on towards new ambitions, from A to B, from B to C, from C to D. You cannot stop being ambitious. The moment you stop being ambitious, suddenly your whole structure will fall apart. You won't have any center, you won't have anything that you can call "I". And in that state, except madness, nothing else is possible.

So the Western psychology has to teach ambition, make the ambition the very nourishment of your I, your ego and the ambition has to be a constant process which stops nowhere till you die. It starts by the moment the child starts understanding language and it goes on and on up to the last breath. It is a very strange game. To keep anything false, giving you the appearance of the real, you cannot stop the process and have a look at it. You can look at it only in the process. Then, it looks perfectly there.

Gautam Buddha has an analogy. He could not have used bicycle because there were no bicycles. He uses the analogy that you are having a lighted torch in your hand and you move your hand round and round. That gives an illusion of a round circle of fire which does not exist, but it appears to exist. But you have to move fast. You can't give gaps. You can't move from a to b so slowly that the person can see that there is only a lighted torch, there is no circle. He should not see the gaps. There are gaps: when you are moving, howsoever fast you are moving, there are gap. But our eyes have a certain capacity; they cannot see the gaps if it is moving fast enough.

The fire circle is the ego according to Gautam Buddha. You can watch it only in movement. In movement it exists, that's why we have to goad the child, "Come first into the class. Be at the top of your university." We have to goad everybody from every side -- the father, the mother, the relatives, and then one day the wife and the children. Even children are goading their father that,"Neighbors are having new cars and you are still having five year old model. It is shameful. We feel embarrassed. You are not a successful man. What are you doing? Can't you earn enough to have a new model every year?" The wife is continuously goading; she needs new clothes, new diamonds, new ornaments, because neighbors are having it, and it is a question of prestige -- your prestige!

I used to stay with one of my friends in Calcutta. He was a simple man, using very simple clothes, simple life, but his wife was loaded with all kinds of precious stones. And they both used to go with me to the meetings where I was speaking. I asked him that "This is strange: you live like a poor man, your wife is carrying so much load..." He said, "She is my showcase. She is my prestige. I don't need to carry that load: she carries it for me. It is enough that people know she is my wife. All those diamonds and all those rubies and emeralds she cannot

earn. They are my gifts. I can afford to be simple without being poor; just I have to keep my wife loaded continuously. She is the most loaded woman in the whole Calcutta and everybody knows she is my wife -- that's enough. She is my showcase, my advertisement, my success, my bank account -- everything she is. I need not."

From the childhood to the old age you are being continuously harassed that "Keep on moving, more and more." The reason is very basic. The people may not know why it is happening. The reason is very basic, because your ego will fall at any moment if you stop. You cannot stop until your last breath. Then nobody cares: you are dead! If your ego falls it is not a problem.

But while you are alive if your ego falls, it is going to create problems. When a person goes bankrupt, why he commits suicide? Was his life only his bank account? If he has gone bankrupt that does not mean that life has to be finished. Any failure and you immediately think of committing suicide. Students fail in examinations and immediate idea is to commit suicide. Why? Because the ego has fallen; now they don't have anything to support them, anything to call their center. They have lost their center, now they are an empty circumference. It is so empty that it is better to end the life rather than to carry this emptiness.

This is a known fact that people at the peak of their success feel utterly bored, utterly deceived by life itself. They had never thought that on the way. On the way everything looked beautiful, but by the time they have reached the end of the ladder suddenly they have to stop because there is nowhere else to go. They have reached to the end of the ladder before their death. The ego disappears. It is only in the process. While they were going from one rung to another rung, it was there. But when they have reached to the last rung, it is just not there, and suddenly a realization: that their whole life they had been working for something which has never existed in the first place, that they had been deceived by everyone, that the whole educational system has been a deception, that even the parents who pretended to love them did not love enough.

Nobody was there in their life who could have told them the truth and now wasting their whole life, rising on this ladder, they find at a point from where there is nowhere to go. Suddenly, the wheel of fire has disappeared, they are disillusioned. All successful people if they are intelligent, die disillusioned. Only mediocre people can avoid disillusionment, for two reasons: because they are mediocre they cannot reach to the very end of the ladder -- the competition is tough and they don't have the intelligence to make it. Secondly, even if they can make it, they are not intelligent enough to see that they have lost their center.

The western psychology had to fall upon the ego. In fact, whenever they feel that somebody is psychologically sick, their diagnosis is that his ego is not strong, that he needs some more strengthening of the ego, more assertiveness, more aggressiveness, that he is too humble, that he is too simple, that he is not making his way enough competitively, that he allows others to pass ahead of him, that he

does not prevent him, that he does not pull the legs of others and reach ahead of them. That his ego is weak, his ego should be strengthened.

Because of the woman's liberation movement, the women started going to the psychoanalysts and they had more time also to afford. The husbands had to do their job, earn the money; the wife had all the time in the world. And psychoanalysis is in the fashion.... As the women in the West started going to psychoanalysts, the liberation movement has taken a very egoistic turn. It had to, because psychoanalysis goes on teaching to them that "You have been exploited down the ages because you have weak egos. Man has never allowed you to have a strong will, strong ego, aggressive, assertive. You have been told that to be aggressive and assertive is unwomanly. To be humble is to be graceful. You have been told things which go against strengthening the ego and that is your downfall, down the ages. And that is your basic sickness. The only way to get out of this sickness is to assert. Do whatever the man is doing. If the man are smoking cigarettes, you have to smoke cigarettes. Don't think that it is unwomanly."

Now in the East, no woman of higher classes can even think of smoking. It just looks ugly. It just does not fit. And certainly the eastern woman has more grace. And grace has a beauty of its own.

The western woman may have a beautiful face, but it is harsh. It is not graceful. It is hard. And this has been continuously hammered into her mind that "This is the way to fight. She has to be just like the man: she has to learn Aikido and she has to learn Judo, she has to learn Jujitsu, she has to learn Yoga. She has to be capable of fighting on the same ground as man. She should not be befooled by man's teachings of humbleness and grace and beauty and calmness, equilibrium, tolerance, patience. She should forget all those words; they are the causes of their slavery. And the woman has agreed. That has not made her free. That has simply made her unwomanly. That has turned her natural sexuality into a perversion, because if man is the enemy, then how you can fall in love with man? That is going to be a contradiction. It is better to be lesbians; you love another woman of your own kind. And that's what the woman's liberation movement has turned into: lesbianism.

And the whole thing is that western psychology has chosen -- rather than discovering the real center -- a cheaper substitute: a false ego. It has destroyed man, because it has went into man's mind as ambition. There is no other way for the ego to keep alive. It has destroyed man, because it has went into man's mind as ambition. There is no other way for the ego to keep alive. It has destroyed the woman of all her beauties, of all her unique qualities. In the name of freedom it has not given freedom. It has simply degraded her whole being. It has not raised her consciousness. It is really a laughing thing that the women who are in the liberation movement have consciousness-raising sessions. They don't know anything about consciousness and their consciousness-raising sessions are really consciousness-degrading sessions.

Their consciousness means how to be against men, how to be equal in every field. If man uses dirty words, vulgar words, then women have to use the same dirty and vulgar words -- that is equality. I wonder, sooner or later, they are going to pissing standing, because consciousness-raising the cost. Their whole movement has turned into utter stupidity and the reason is psychoanalysis.

You are asking me how the psychoanalysts in the West can find a better framework than ego supplies to it. The only, without exception, the only way is meditation -- which western psychology has been avoiding. It has been avoiding to protect its whole structure, its whole literature. Its founders, its great psychoanalysts, they all will be drowned, forgotten if meditation enters into the area. Because meditation can help you to discover something beyond your mind. The ego exists between the mind and the body. It is a false creation. The self exists not between body and mind, but beyond mind. And to reach to the self you have to learn the ways how the mind can be silenced, so its constant chattering is not there. Because the real self is absolute silence.

Unless western psychology incorporates meditation, it is going to remain attached with the ego. It cannot leave the ego, because without ego then there is no center to man. At least there is something -- it may be false -- but something to hang around... but it destroys the whole life of man. It drives him into more and more, it makes him speedier without knowing where he is going, why he is going, without even inquiring who he is.

Western psychology has not asked a basic question -- who am I? -- because that question will destroy the false ego. And to ask that question means you are entering into the world of meditation, and meditation in other words is a state of no-mind. And western psychology has been at great pains to deny any such state as no-mind -- mind is the end of your being -- and without exploring and without even looking at the whole long history of the eastern mystics -- this is a very unscientific attitude. The western psychology is not only a... one century old science. It is just born.

The eastern mysticism is almost ten thousand years old. And it is not a question of one man saying it or one country saying it; different countries, different races, different times, and they had no exchange of ideas, have reached to the same conclusion. You can not simply go on ignoring it. Half of the humanity -- and perhaps the best half because it became civilized long before the West, it became cultured long before the West, it has lived all the glories that West thinks he is attaining now.... Looking at its literature, looking at its sculpture, looking at its music, its poetry, you have to think about that the people who have created such sculpture, the people who have created such great poetry, such great painting, such great music, should not be ignored out of hand. They should be listened carefully and whatever they are saying should be explored without any prejudice. They are saying that mind is not the end of man; no-mind is his basic reality.

The mind is a changing phenomenon, it is a flux -- and we know it! Each moment it is changing. The thoughts are continuously in a traffic. You cannot keep one thought in your mind more than for few seconds. It is unstable flux. It cannot constitute man's basic reality. Something more solid is needed. And it is there, it has been discovered. People have lived it. And you can see the difference: the greatest psychoanalyst in the West is still prone to the same kind of sicknesses as any ordinary man, to the same madness, to the same schizophrenia. As far as his expertise is concerned he is well- trained, but as far as his humanity is concerned, he is just as ordinary as anybody else. There is no transformation in him.

Psychologists have been known to rape their patients -- now how these people are going to help? Psychologists go mad more than any other profession, twice than any other profession. They commit suicide twice than any other profession. They are not joyful people, they are not calm and quiet, they don't show the mystics' silence, the mystics' joys, the mystics' certainty, authority. It is all mind work.

The mystic seems to be far above than the psychoanalyst. In fact they are afraid to encounter the mystic, because in front of the mystic they are in the same position as when a camel comes by the side of a mountain. Camels don't like to go to the mountains; they like the desert. There they are the mountains.

Carl Gustav Jung was in India. He went to see the Taj Mahal, he went to see Khajuraho, he went to see the temples of Konarak, but he did not go to see Ramana Maharshi. And wherever he went, he was again and again told that "You being one of the topmost psychoanalysts in the West, you should not miss this opportunity of meeting a eastern mystic who has come to his full flowering." He was in the South, within two hours distance he could have reached Ramana Maharshi. For three months he was in India, but he avoided. This cannot be just coincidence. And he himself felt that he needs to give some explanation, otherwise it will be felt that he has been avoiding. And naturally, he was a great intellectual and a great psychoanalyst -- he could find any excuse and any explanation and he found the explanation which is very dangerous. His explanation was back in \*Zurich, he gave the statement that he did not go to see Ramana Maharshi because the ways of the East and the West are different and the eastern way is dangerous for the western man because he has developed differently, his tradition is different, his culture is different, his religion is different, his whole psychic development is different. It is dangerous to bring into this different psychology any method from the East because that is developed for a different kind of man, for a different kind of psychology -- that's why I did not go." But this is all rubbish because who was saying to you that you have to follow Ramana Maharshi, who was saying to you that you have to use his techniques, his methods?

All that people were insisting was that you should at least see him. Just meeting him would not have destroyed your western psychology. And if it is so weak, so fragile, that just seeing the Ramana Maharshi it is going to be destroyed, then it is

not worth -- it should be destroyed and sooner the better. Why waste time with such a weak thing? Ramana Maharshi is not afraid of you.

When he was told that Carl Gustav Jung is here and he has been continuously told by every psychologist he is meeting in India that "It is useless to meet professors of psychoanalysis in India because they are simply repeating like parrots what you are producing in the West. It is better to go to see something unique and different so you have a certain comparison. Perhaps he may be coming." And Ramana was overjoyed. He said, "He is welcome. Whenever he wants to come, I am available."

And this man is uneducated. He left his home when he was only seventeen. He is not an expert in anything. He is not a logician, he is not a philosopher and he is not afraid of one of the founders of psychoanalysis. He is happy to see him. But the psychoanalyst is a coward.

To me this is not just an incident between Jung and Ramana; it is very symbolic, very significant. The western psychoanalysis is afraid because it is based on shifting sands, it has no foundation. So if you ask me, I cannot suggest you small changes here and there. I cannot tell you how you can renovate leaving the old structure intact -- just giving it a new paint, a new arrangement of furniture and things like that. No. The whole structure is from the foundation is wrong.

The western psychology has to drop the ego and has to find the real self and that is possible only through meditation. And the East has done it for thousands of years. So it is not something new, it is not something unexplored, it is not something Quixotic. It is something for which centuries stand in support. And not a single meditator has gone mad, not a single meditator has committed suicide, not a single meditator has committed rape. It is not only expertise, intellectual understanding; it is a transformation of the man himself.

The psychoanalyst has to be reminded of one of the Socratic sayings: physician, first heal thyself. The psychoanalyst himself is sick, utterly sick. He is not different from the patient. They are in the same boat. He is having the same nightmares, he is suffering from the same mental tensions, he is feeling the same meaninglessness and he is trying to help people who are having the same diseases. How he can be a authority? With what face he can emphasize to the patient that things can be different? His whole personality is not involved in his work. It is only his education. It is something like a man gets educated in the history of art, becomes a great historian about all the art that has happened in the world, but he cannot draw a straight line himself. Because that does not come in the history. That is not a point at all. His expertise is history. This is the situation with the psychoanalyst: he knows everything about the mind, but he does not know how to change it, he cannot change his own mind, because for every change you have to be separate from the thing you are going to change. And he is identified with the mind -- who is going to change whom?

Meditation creates the gap. It takes you beyond and behind the mind, then you can change, because mind becomes an object to you. Then you are no more

identified with the mind. Then you can rearrange or you can completely change and the mind cannot affect you at all. You are so far away, so above, that the mind cannot reach to you.

The mind not reaching to you gives you a tremendous power. You can reach to the mind and you can change anything you want and the mind is for the first time helpless. And you can help your patients for meditation.

Right now they are telling to their patients futile exercises of dream analysis. The patient comes twice a week or thrice a week for one hour, talks about all his dreams. And while he is talking about the dreams, sitting behind the couch, do you think the psychoanalyst is listening to him? Is he capable of listening? For that he will need a silent mind which he has not got. Perhaps he is dreaming himself, sitting behind.

It was a great device of Sigmund Freud that the patient cannot see the psychoanalyst, whether he has gone to sleep, whether he is dreaming, whether he is listening or not.

I have heard about a very rich man who was going through the psychoanalysis for almost ten years. The psychoanalyst was tired but could not get rid either, because he was paying too much -- he could not afford it. But something has to be done, because he was driving him nuts! Listening to the old, the same rotten stuff, again and again which we had.... He had listened thousands of times, but because he pays and pays more than anybody else, he cannot say that your dream analysis work is finished. That will cut almost half of his income. He had to suffer. He had to tolerate.

One day he came with an idea. He said to the rich old man that "I have got some urgent work and I know your dreams -- for ten years I have listened to you -- so what I will do: I will put my tape-recorder. You continue to talk, my tape-recorder will tape it. And in the night, when I am free of all this work -- silently, at ease -- I will listen to the tape, and that will be more significant."

The rich man said, "I have no objection." And he was having every day session, so next day when the psychoanalyst was entering his office, he saw the rich man getting out. He said, "But this is the time you come in. You are getting out." He said, "Yes, because I have left my tape-recorder. In the night, finished with all the business and work, silently, I taped all my dreams. Now my tape-recorder is talking to your tape-recorder. We both are saved! Do you think only you have got ideas? And now there is no question of any fee! Tape-recorders are talking with tape-recorders. Neither I am involved nor you are involved."

All that psychoanalysts are doing is just telling their patients to go deeper into their dreams and bring their dreams. And then each school of psychoanalysis interprets their dreams differently -- so it is not a science yet. It is just anybody's guess.

The same dream you take to Sigmund Freud and the meaning is always sexual. Whatever the dream, he will bring it to sex. Sex is the source of all the dreams. You cannot dream something, you cannot even imagine something, which he



cannot reduce to sex. He is a perfect master about that. You may think that you have worked out perfectly, that this thing cannot be reduced to sex, but he will reduce it to sex. His whole life's expertise is only one thing: how to reduce everything to sex.

If you go to Jung with the same dream, it will not be interpreted as anything sexual; it will be interpreted in terms of mythology. He may take you thousands of years back -- perhaps to Atlantis, the continent that has drowned and disappeared, perhaps to some aboriginal tribe in Thailand which you have never heard about -- but he will reduce it to some mythology. All dreams are mythological and you are carrying a collective memory of the whole humanity. So he is capable to find from anywhere, something that corresponds to your dream. And this is his expertise, mythologies.

If you go to Adler with the same dream, he will reduce it to will to power, because everything is to him nothing but will to power. And these are the greatest founders of three schools. Then there are small schools and they go on growing, and they all have their interpretations. And you simply confuse the patient; you don't help him. You simply make things worse than they were before, because before there was only a dream, ordinary dream. Now there are universal mythologies, sexual perversions, will to power and whatnot.

You have not helped the person. You have filled his mind with more rubbish, you have puzzled him more, and there is not a single man in the whole western world whose psychoanalysis is complete. And there will never be a single man whose psychoanalysis will be complete. What kind of science is this? Because the criterion for psychoanalysis to be complete is that all your dreams disappear.

They have been analyzed, they have been brought to consciousness -- now they have nothing to do with you. They should evaporate. Your sleep should become dreamless sleep, what Patanjali calls sushupti, which is very close to samadhi. But not a single man has been able through psychoanalysis to reach to the state of sushupti, dreamless sleep. So the question of samadhi does not arise.

Samadhi means when sushupti, dreamless sleep, becomes alert, awake. When you are asleep as far as the body is concerned, you are asleep as far as the mind is concerned, because there is no disturbance of any dream, there is no tension in the body -- but beyond the mind, the no-mind is fully alert. He knows that the mind is without any dreams, he sees it, it is without any dreams, he sees it the body is absolutely relaxed. And this seeing, this alertness, continues twenty-four hours. Then sushupti becomes samadhi.

The western psychology has not even reached to sushupti. And it can never reach! Because dreams are such a thing: you can go on analyzing and new dreams will be coming up. Because every day you will be living and every day you will be repressing. You cannot express everything while you are living in the day. That repression will become dreams. And what can you do with mythologies which are millions of years old, which are there in your collective

unconscious? They are inexhaustible. And what you can do with will to power, because that is another name of the ego.

The whole teaching, the whole culture, the whole civilization is nothing but will to power -- through money, through politics, through education, through everything -- just more power.

How can you get rid of dreams? Nobody can be fully psychoanalyzed. That is a complete failure of the whole system, of the whole science.

In the East we have never bothered about dreams. This is something to be noted, that for ten thousand years we have been working with the mind, but we have never bothered about dreams. On the contrary, rather than making too much fuss about dreams, we have called the whole world a dream. Do you see the point? The western psychology is making your dreams a great reality that has to be solved, encountered, analyzed and we have, with a single gesture, rejected the whole world and whole life as a dream. No analysis is needed, no profound philosophy is needed. It is all dreamstuff. What you have to do: you have to find the one who is dreaming. The dream is not important, but the dreamer. This is where eastern and western psychologies depart: they become entangled with dreams and the East simply puts dreams aside and start looking for the dreamer, because the dreamer is the real thing. And if we can manage and change and transform the dreamer, the dreams will disappear. The dreams are projections of the dreamer. Who is the dreamer? Where is the dreamer? Rather than wasting time with analysis of the dreams -- which is endless, ad infinitum -- they have simply reached directly to the dreamer. And what they have found is the real self. And in finding it, they have found a tremendous energy of awareness.

Because you were not aware of it, that's why there were dreams. In your unawareness was the existence of dreams. In your awareness they evaporate just like dewdrops evaporating in the morning sun. The moment you become aware of your authentic being, all dreams disappear.

So in the East there have been thousands of people without any psychoanalysis, who have dropped all their dreams, who have not only reached to a dreamless sleep but has simultaneously reached samadhi -- the ultimate goal of human health, wholeness, immortality.

The western psychology needs a complete change. It is not going to be just a partial change here and there. It is going to be en toto. And the thing that will bring the change is meditation: going into the no-mind, beyond mind, so that you can be a witness of your mind and its activities, of your body and its activities. And this no-mind has no ego. This real self is not an ego. It is part of cosmic consciousness, it is part of the whole existence. It is not yours.

The western psychology is on the verge of a great revolution. The revolution will come from the experiences of the mystics. Perhaps, Ramana Maharshi may not have been of much help. He may have impressed Jung as a charismatic figure, but he may not have been of much help. But I can be, because I know as much western psychology as any Jung, as any Freud, as any Adler. And I know the

East not theoretically, but as my own experience. I can become the bridge. And it will be difficult to find a man like me, for the simple reason because those who study the western psychology don't become mystics and the people who become mystics don't bother to study western psychology.

I have been doing all kinds of unnecessary things.

Okay, Maneesha?

## **The Last Testament, Vol 5**

### **Chapter #29**

**Chapter title: None**

**23 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH ENZO BIAGI, AKA SARJANO, IL MANIFESTO, ITALY

Q: YOUR COMMUNE IN AMERICA OREGON, HAS BEEN DESCRIBED AS BOTH, AS AN EXPERIMENT OF AN ALTERNATIVE SOCIETY AND AS AN EXPERIMENT OF A REAL COMMUNIST.(\*). WOULD YOU AGREE?

A: Yes, I agree. I agree totally.

It was an experiment for both: as an alternative society and as a higher quality of communism.

The old society has some basic things on which it depends. There have been many critics of the old society but none of them has succeeded to hit the very roots. They have been just pruning the leaves.

So the critics have been criticizing and the old society goes on and on. Their criticism has not made any difference to it.

The roots of the old society are hidden like all roots of all the trees. They are not available unless you dig deep.

For example, the family is the basic unit of the old society.

Marriage is the basic unit of the old society.

Money as the means of exchange -- is very fundamental to the old society.

Religious orientation -- whatever the religion may be; but the old society needs a certain religion. It is the opium that keeps the people asleep and drugged.

In my commune we were destroying the very roots. We were destroying the family, we were dissolving the family into the commune.

The children were not going to belong to the parents: they could love them, they could meet them, they could invite them, but they cannot possess them. They have been only vehicles of bringing those children to the world. The children are not their property. The commune will take care of the children.

Hence, marriage loses its relevance.

You can be together with a woman or a man as long as you love. Except love, there is no other reason to be together. There should not be any other reason to be together. Because any other reason is going to be wrong reason.

No law, no logic, no convenience, no respectability... the moment you see the love has disappeared it is time to depart in deep gratitude, friendship,

remembering all the beautiful moments that you have given to each other. Not spoiling it by fighting, quarreling, going to a court for a divorce -- it is absolutely ugly.

When there is no marriage there is no question of divorce.

When there is no marriage prostitution disappears automatically.

Prostitution is the shadow of marriage. It is the marriage in which love has died that creates the prostitute -- the ugliest institution in existence.

The old society forces the woman to sell her body for money.

This is a crime which cannot be forgiven and strange is the fact that all the old societies are against prostitution and they are the causes to create it; and they can't see the simple logic that when a man cannot feel love for his wife and cannot enjoy her... she is no more an ecstasy to him -- he tries to find, perhaps he can buy ecstasy, he can buy love, he can buy happiness... a desperate effort of a miserable man.

In the ancient times it was not possible for women to have male prostitutes for the simple reason that they were reduced to such slavery. They had no right, no say, how the society should be run. They had no money but in this century, as women have become slowly financially independent, simultaneously a new institution has come into being: male prostitution.

Now the woman is doing the same as man has been doing. She is also hoping for hers through money. Those beautiful moments can be captured back which she has lost.

But money cannot buy few things.

It cannot buy love.

It cannot buy peace.

It cannot buy ecstasy.

The old society is miserable, but itself is responsible for all the miseries.

Then there is the money as a means of exchange and it is money that has created classes. The so-called communism created by Karl Marx and Friedrich Engels does not take note of the basic fact. They miss the most fundamental thing... they want to distribute the money equally, but they don't see the point that it is the money which has created the classes.

You can distribute the money but then you will have to keep a continuous dictatorial state to keep the money distributed equally; otherwise, soon there will be people who will be having more money and there will be people who will be having less money, because to earn money is an art. To accumulate money is an art. To create wealth is an art. And everybody is not so talented.

Soon there will be poor and the rich. But they did not see, they both were blind about the most important thing -- that the easiest way to disappear is to take the money out of the society; that it is no more the means of exchange... then there is nobody poor and nobody rich. There is no need to create a classless society: just remove the money and the classless society comes into being.

The commune should take the responsibility of providing the basic needs of the members. Everybody should get whatever is his need. And we had managed in our small commune of five thousand people for four years, the highest quality of communism that has ever existed on the earth. It was an alternative society because it dissolved the family, it dissolved the marriage, it dissolved divorce, it dissolved the whole of possessiveness of the parents over children. It dissolved money. It made a classless society. It dissolved any need of a ruling class and the ruled. It created a functional structure.

So the president was not more prestigious than the plumber. He was doing his work; the plumber was doing his work. It was possible that the plumber was doing a better work as a plumber than the president was doing his work. Then the plumber has to be honored and respected.

Yes, our commune was an alternative society and a higher form of communism.

And we have proved that it is possible. We were not only theoreticians; we have practically proved it, against all odds, against the greatest, mightiest government... We managed to create an oasis in a world of misery.

People rejoicing and dancing. People feeling completely unburdened of the whole past and unconcerned of the future.

Those four years we had managed to give reality to a dream which man has been dreaming for millenia.

Q: HAS THE FACT YOU LEFT AMERICA TO BE CONSIDERED A FAILURE OF YOUR EXPERIMENT?

A: It was not a failure. It was an absolute success.

We succeeded doing everything that we wanted.

We managed to prove that whatever is our theoretical idea is practical. It is pragmatic, it is down-to-earth: that is our success. I call it absolute success -- not in terms of time that it existed in only four years, but in terms that it existed at all!

It was going to be destroyed: that is not something unexpected. It was going to be crushed. In fact, it threatened the greatest world power -- that is its success. It challenged the greatest power -- that is its success. That the greatest world power had to use illegal means, undemocratic means to destroy it, is its success.

America has failed, not the commune. Otherwise a small commune of five thousand people: what harm it could have done to America? It had no clear weapons, it was not a danger to anybody, it could not have conquered America. What was the fear?

The fear was not of nuclear weapons: the fear was not that this commune is going to conquer them. The fear was that this commune is transforming a dream which is hidden in every man's unconscious. That this commune is making something real... that man has always wanted to experiment with but has

thought that it is a dream, and it is good to dream about them but you cannot materialize them.

We proved it. Anybody who thinks it was a failure is absolutely wrong. We succeeded in every way. We threatened the greatest power -- what more success do you want?

Such great powers are not threatened by small things. They don't take any care. They could have ignored, but they could not ignore. They had to take note of it and they had to understand it clearly that if this commune goes on growing sooner or later it is going to threaten their very existence, without any nuclear weapons.

It is going to take away their youth. It is going to take over their people. It is going to take away their most potential power -- human power; then they can go on keeping their nuclear weapons, they will be of no use.

The fear, the paranoia, in the American government's mind, against a single man and his small commune is a proof of absolute success.

Q: BHAGWAN, THAT MEANS THAT THERE IS NO HOPE FOR WHEREVER PEOPLE LIKE YOU WILL TRY AN EXPERIMENT LIKE THIS -- IT WILL, IS IT BOUND TO BE DESTROYED?

A: No, there is always hope. They can destroy one time, they can destroy hundred times, but they cannot destroy it always.

Each time they will destroy we will be creating more sympathy, more lovers, more people on our side.

Each time a man like me will be jailed, you will find more and more people coming closer to our philosophy, way of life.

This is how history functions. They will destroy few times but each time they will be weakening themselves and they will be strengthening us. We invite them to go on destroying till we are more powerful than them and they cannot destroy any more and they have to commit suicide because nothing else is left for them to do.

Q: WE THINK THAT THERE HAS BEEN SOME MISUNDERSTANDING WHEN YOU TALK AGAINST POVERTY TOO. IN FACT, IT HAS BEEN A REPORT TODAY YOU ARE AGAINST THE POOR. WILL YOU PLEASE MAKE IT CLEAR: ARE YOU AGAINST POVERTY OR AGAINST THE POOR?

A: There is no misunderstanding. I am against poverty, but without poverty how can there be poor people?

If I destroy poverty, I am destroying at the same time poor people too.

The poor people exist through poverty. The misunderstanding is created by the people who would like to say that destroy poverty, but love the poor. What they are saying is: that the poor man can be still a poor man without poverty? They

are trying to save Jesus, they are trying to save all the old religions because Jesus is not saying that he is for poverty -- he is saying, "Blessed are the poor."

But how these people can be poor without poverty? And if he wants these people to be poor, he is for poverty: without any confusion. I am against poverty, hence I am against the poor man because the poor man is nothing t a byproduct of poverty. Once the poverty is withdrawn the poor man disappears. So there is no confusion.

It is better I should say that, "To me, they are both the same thing."

But the distinction has been made down the ages so I can understand what the question is. They have always said, "Condemn the evil, but don't condemn the evil man."

But without the evil how the man can be evil? That is beyond my comprehension. They say, "Destroy sickness, but love the sick people." t if you destroy the sickness, where you are going to find the sick people? To me, it is sickness that makes them sick and if you are really destroying sickness there is not going to be anybody who is sick, and nobody needs your sympathy.

So I am against poverty and I am against poor man.

I would like every man to be rich in all the dimensions of life.

I am all for riches and to me riches does not mean only money. A man who cannot understand the greatest literature of the world is a poor man and I hate him! He is living unnecessarily... he is simply a burden on the earth. Either he has to improve, either he has to sharpen his intelligence, or he has no future.

In all the dimensions poverty has to disappear -- and with the poverty the poor man disappears automatically.

The man remains... just that ugliness of poverty disappears. I cannot say "blessed are the poor", "blessed are the sheep", "blessed are the ugly"... just I cannot say, and I cannot tolerate anybody else saying this. I will condemn him, criticize him to my best. Because I want this earth to be full of beautiful people -- multi-dimensionally rich; contributing more beauty, more joy, more blissfulness.

**Q: WHAT IS YOUR ADVICE TO DESTROY POVERTY FROM THE WORLD?**

**A:** My advice is very simple.

First, absolute birth control for twenty to thirty years.

On the other side, after seventy-five years, freedom for everybody to choose if he wants to die then he can simply go to the hospital and register himself that he has lived enough and now there is no point in living and he wants to be relieved.

So on the one hand, we prevent the new people coming and on the other hand we make the old people move faster in the queue... so the world population is reduced to almost one fourth of what it is, then the earth is plenty, rich, nourishing.



Secondly, nations should disappear from the world. They are one of the causes of poverty, sickness, war, destruction and misuse of technology, science and the energy that man produces.

We need one world. If we want to be rich, we need only one world. No political lines on the earth. Then it will be very easy to see.

There was a time in Soviet Russia they were using wheat instead of coal in their railway lines, in their engines; because they had a bumper crop of wheat and wheat was cheaper than coal and they don't have many mines for coal.

The whole East was dying hungry; they cannot eat coal. They have mines of coal, but they cannot eat coal. But the wheat is being used as coal. If it was one world things would have been simple. Shift the coal where it is too much and useless and send the wheat where it is needed -- don't burn it: it is not something to be burned when people are hungry.

Just few months before in Europe they drowned millions of tons of food in the ocean and just close by in Nigeria, in Ethiopia, people were dying. In Ethiopia people were dying in thousands because they had no water, no food. And in Europe you are drowning food, fresh food, into the ocean.

In fact, one hundred thousand dollars were wasted just in drowning it: because you need labor to drown the food.

If the world was one, Ethiopia would not have died the way it has died. And it has been happening always... America goes on destroying its crops, drowning its food in the ocean, but will not give it to those who are dying. For the simple reason because if you start to giving food then your own economy suffers. Then the prices come down and no country wants -- particularly people who are holding the markets, don't want the prices to come down.

And why they should bother about Ethiopia? Ethiopia or no Ethiopia -- it makes no sense to Europe. It is good if it is finished: one problem is solved.

We need one world.

Just the idea of one world means tremendous energy involved in preparation for war -- nuclear weapons, atomic energy, millions of the best minds humanity has ever produced; all the scientists, all the technologists, are freed to do some creative work.

If they can manage atomic energy to destroy Hiroshima and Nagasaki, if they can manage nuclear weapons to destroy the whole world, why they cannot manage with the same energy, to produce more food? To produce better clothes? To produce better houses? To produce totally a new kind of world which has never been dreamt of, which is now possible. Unpolluted, ecologically sane... there is enough food in the oceans; just our scientists have to work on it. Very nourishing food can be found from the oceans.

And ultimately science goes deeper into it, there is bound to come a time when science can create synthetic food; just as synthetic clothes, just as everything man can made(sic) which will be better -- far more improved than nature.

Man can live at least three hundred years very easily. Just if he gets the right kind of food and if the whole scientific world changes its direction from death to life it is possible.

Things are very simple. Just we have not explored. If you look at the back you can understand it.

There was a time when man lived only on hunting. He had no idea that fruits can be eaten, that crops can be grown. If anybody had said that he would have been thought crazy. Because people had never done that. They have all lived on hunting and to live on hunting was a very difficult process because you may get some day food, and you may not get some day. It was all accidental.

But as the population grew they had to listen to the dreamers who said these fruits can be eaten; that crops can be grown... and that was a tremendous revolution -- from hunting to cultivation.

And we are still hanging there. Standing in my window I see every day, and I feel so sad.

One couple is working since I have come... they may have been working long before... with their hands, preparing the ground to sow the seeds. They have not even come to use the bullocks or the horses, they are living almost fifty thousand years back.

In the middle of Katmandu, where you have all contemporary technology available, the whole day from morning to evening they are preparing the ground just by hands. It will take months to prepare... which could have been done with bullocks or horses within a week. Which could have been done by a tractor just in few hours.

But perhaps they have no idea. We have to bring science, technology, to every field of life. In every possible way.

Man's mind clings to the past. Everything new seems to be unnatural. It is not true.

I use hundred percent polyester and my father was very much against. He will say, "This is unnatural: you should use cotton." But I told him, "Do you know... there were times people never used cotton, they were naked; and when for the first time cotton was used there were people like you who said it is unnatural, because our fathers, forefathers, have never used it. And I feel perfectly comfortable in it... I have never felt so comfortable in any other kind of clothing. So have I to understand my own experience or just to follow the old trodden path?"

Poverty is not something of a great problem. The problem is divisions of nations, divisions of religions. You can see it in India. The man is poor if he is Hindu, if he becomes converted to Catholicism he becomes rich. Hindu, he will remain poor; Christian, he need not be poor.

But is it right to exploit the man? Is it right to purchase the man's ideology by giving him food, shelter, clothing, education? Why can't you give him without

any conditions -- just as a human being? It means 'there is enough, but first you have to be a Christian.'

Poverty is not necessary: your Hinduism, your Buddhism, is a barrier. Be Christian and poverty disappears.

I want all these religions to disappear... so all their riches can be used for the benefit of all.

Reduce the population, destroy nations, destroy religions, and the world would be as rich as you cannot dream.

It is a very simple phenomena.

Q: BHAGWAN, WE AGREE WITH YOU IN TOTAL AND FOR, WHATEVER HELP WE CAN BE WE WOULD LIKE TO KNOW IN WHICH CIRCUMSTANCE WOULD YOU BE WILLING TO CREATE ANOTHER EXPERIMENT OF AN ALTERNATIVE SOCIETY TO OFFER AS A MODEL TO THE WORLD?

A: This time I am not going to create a society or a commune, as a model. I have done that.

But my people will be creating communes around the world -- on the same model. So that I don't become tethered to one small space; one single spot, with only few thousand people.

I would like to remain available to all of my sannyasins around the world. Now I am going to be a constant wanderer, a traveller, looking what my people are doing around the world. Helping them to do it better.

So I am not going to put my energies into a small model -- that I have done... and this is not my habit -- to do anything again. Once is enough.

I have moved to another experiment, now I will be moving around the world continuously, travelling, reaching to every sannyasin, to every lover, to every friend, to every sympathizer; and creating a worldwide movement... and now it is up to my sannyasins to create communes.

This way I will be able to work on a bigger scale, larger scale. And it will become more impossible for any stupid government to destroy my work because it will be spread all over the world.

Q: YOU TALK ABOUT MEDITATION. CAN YOU EXPLAIN THE DIFFERENCE BETWEEN MEDITATION TECHNIQUES AND MEDITATION ITSELF? AND HOW THERE CAN BE MEDITATION THAT CAN DRIVE YOU IN A BULLDOZER, OR WORKING TWELVE HOURS A DAY?

A: Meditation techniques are not really meditation.

Meditation techniques only prepare the ground.

They are needed because people's minds are so full of rubbish... that before meditation can be started, that rubbish has to be removed.

Meditation techniques are just to remove the rubbish. If that is removed, then starts meditation.

If somebody comes with a mind clean, he does not need any technique. He can directly enter into the space I call meditation.

And the space called meditation has nothing to do where you are, what you are doing, or not doing. It is simply a constant awareness, an undercurrent of alertness. So you can work twelve hours on a bulldozer or you can just sit silently doing nothing. Deep underneath your work or no work there is a thread of alertness.

I have loved always a story... There was a master thief -- he was never caught and it was thought to be an honor if he stole from your house. People talked about that, "The master thief has visited us." Because it was not an ordinary thing... he never went to ordinary people -- he went only to the super rich, to the kings, to the emperors. So to be visited by the master thief people used to brag about it. It was more valuable than what he has stolen. His coming was more valuable. He was getting old. His son asked him, "That now you are old and you have not taught your art to me."

The master said, "It is never late. You can come tonight with me and I am going into a very beautiful palace."

The son followed. He was very much afraid. Although he was young and strong; and the old man has passed eighty, but he was unafraid... He made a hole in the wall; the son was perspiring, it was a cold night and cold wind was blowing and he was so nervous he could not believe that that old man's hands were not even shaking. And he was doing as if it is his own house. He made the hole, he entered in the hole, he called the son -- he was very much afraid to enter in it -- but now he himself has asked and what the father will think of him, so he entered. The father said, "Don't be afraid, can't you see me? And you are just with me, just watch me... and behave! This is not the way of becoming a master thief. Follow me!"

He followed, but his legs were trembling, his breathing was no more normal, his heart was thumping... he could not believe that the heart can make so much noise. The night was silent, but the old man was as if absent. He opened the doors upon doors -- he had a master key -- he entered into the innermost chamber; he opened the door of a closet... beautiful, very costly dresses. He told the son to go in and to find out the best dress you like. And as he went in the old man closed the lock, locked the door, shouted loudly, "Thief, thief!" and ran out from the backside, from the same hole they had entered.

Everybody was awake... the whole house, the servants, and the master and the children and the wife and the guests were there and they were all looking all around... where is the thief? and certainly there has been a thief, because the hole in the wall was a proof.

And the young man could not believe that his father will do such a nasty thing to him. He has always been nice.

Closing the doors, putting the lock, and then shouting thief, thief! And running away. Now how he is going to get out? His mind could not function: your mind would not have functioned either.

It was such a situation where mind has to stop, because mind can work only with known situations. As the unknown comes in, the mind stops, simply stops.

Then a maid-servant came in, looking all around. She thought perhaps it is good idea to look in the closet. She opened the lock, opened the door, she was having a candle in her hand, looked inside, and the young man had no idea what he is doing, why he is doing, he simply blew the candle out, pushed the servant, the maid-servant, and ran out from the same hole, but now everybody has seen him. They all followed. And he was running for life, so he was running at his best. He could not do better... he had been a good runner, he has participated in the university, he has been a good competitor, he has been a champion runner, but he could not believe that this is double that he is doing. If he had done this much he would have been the national champion.

The people were still following and more people had joined them -- neighbours and others and they were all shouting and they had torches and he comes by the side of a well, and still not knowing what is happening; because he is not in a situation to figure out, to think -- there is no time -- mind needs time to think.

Those who know, say "mind is time". They are not two entities. If there is no time, there is no mind. If there is no mind, there is no time.

He had no time to think, but things were happening on their own accord. This is what I call a spontaneity.

He just took over a big rock and he could not believe that he can take that big load in his hands... the rock was too big, and he threw the rock into the well. Not knowing what he is doing, and why.... And ran away. All the people who were following gathered around the well thinking that he has jumped into the well. Listening to the rock sound falling into the well.

He reached home....

The old man was fast asleep!

He was snoring!

The young man could not believe that this is your father. He pulled his blanket and he said, "Is this a way to behave with your own son?"

The father opened his half-eyes and said, "So, you are back? The remaining story you can tell me in morning. If you are back, it seems everything went right. But don't disturb my sleep. Just go and have a good rest."

The son could not believe that he is not even curious what happened to him... his life was at risk at every moment... he could have been caught, he could have been given to the police, the people could have shot him -- anything was possible, and he is saying, that "You are back, that's enough, the remaining story you can tell me in the morning, that is not very important. What is important is that you are back and I am happy."

In the morning the father said, "There is no need to tell the story. This is the whole art. If you want to become a master thief you have not to function out of the mind, you have to function out of your totality, spontaneity. Now you can choose -- this is my business, my whole life's work... I have given you a taste. If you love it, the adventure of it, the ecstasy of it, then you are welcome my son. From today you can go on your own because there is only one lesson in this path."

Meditation is a single lesson of awareness, of no-thought, of spontaneity, of being total in your action, alert, aware. It is not a technique, it is a knack. Either you get it or you don't.

Q: DO YOU THINK THAT YOUR SANNYASI AND FRIENDS HAVE NOW LEARNED THE LESSON ABOUT THE DANGER OF AN ORGANIZED RELIGION?

A: They certainly have. I have been telling to them my whole life the dangers of organized religion.

But just telling is not enough. They need something practical. I gave them a practical situation.

They have learnt it... they have burnt their fingers in learning it -- they will never forget it, they will never repeat the same mistake again.

I am happy. Once in a while people need something actual, not theoretical.

Q: IF YOU HAVE THE CHANCE TO SPEAK BOTH TO REAGAN AND GORBACHOV WHAT WOULD YOU SAY TO THEM?

A: I would say to them that if they have any humanity left in them then the first thing is: help to create one world.

They are the greatest powers in the world -- if they want, it becomes a very easy thing.

They are in a situation to destroy the whole world. I can show them an alternative that you are also in a state of creating one world... perhaps it has not dawned on their consciousness, that the power they have is not only capable of destroying the world, it is also capable of creating one world. Because never before in history two countries had so much power that the whole world will have to listen to them. All that is needed that they should agree on the point that we want to create one world. Then all these small nations, poor nations, can be given the alternative to choose... Either a third world war or one world.

(Tape side C)

And in the third world war only America and Russia are going to lose -- nobody else. Because nobody else has got anything to lose.

Even if the third world war does not happen, most of the countries will die out of starvation and population. Can you understand: I used to think that by the end

of this century India will have the population one billion. Right now it is nine hundred million. For the first time in thousands of years it will be the first time that it will go ahead of China. Up to now China has been the leading country having the greatest population. But just the other day, I came to know that by two thousand -- by the end of this century -- India will not have only one billion population, it would have doubled its population as it is now... that is nine hundred million it is now.... It would have doubled: that means, eighteen hundred million. One billion and eighteen hundred million. These people are going to die by themselves -- without any war. In fact, war will be a great release of their tension, of their worry, of constant death ahead.

The only countries one third of the world -- the third world -- will die of poverty, starvation, sickness....

The remaining world -- which is not poor, but which has not the clear powers compared to Russia or America, will die of AIDS; which is even uglier than dying with a starvation.

So this world is finished.

Only in the third world war America and Russia are going to lose. They are going to destroy themselves. The remaining world is going to commit suicide on its own -- they don't need your help.

So I will suggest to these people that just be clear about the situation. You are going to lose, if there is a war. Only you will be the losers, and you both will be destroyed in it.

You can propose to the world that we have decided to be together. Rather than to die together; we have decided to live together -- and create one world.

And nobody can prevent Soviet Union and Russia from creating one world. They can remove all the lines from the map very easily -- there is no problem at all.

And once they decide that they are not going to fight, then their tremendous energy -- which is involved into war efforts -- will be available for them, and for the whole world, to make a paradise out of it.

Okay, Sarjano.

## **The Last Testament, Vol 5**

### **Chapter #30**

**Chapter title: None**

**24 January 1986 pm in Kathmandu, Nepal**

[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only. The interviewer's remarks have been omitted where not relevant to Osho's words]

INTERVIEW WITH ENZO BIAJI, AKA SARJANO

Q: YOU SAY THAT MARRIAGE HAS DONE ITS WORK AND IS NOW OUT OF TIME. WE AGREE. CAN YOU SUGGEST THE COMMUNE AS A NEW BASE UNITY OF LIFESTYLE? AND SAY THAT THE CHILDREN WILL GROW UP MORE FREE IN THIS CONTEXT. IT LOOKS BEAUTIFUL BUT IT'S VERY DIFFICULT FOR A MOTHER, ESPECIALLY AN ITALIAN MOTHER, TO THINK THAT HER CHILD DOESN'T BELONG TO HER. PLEASE EXPLAIN.

A: Every transformation, every revolution is difficult in the beginning because you are accustomed of the old and to adopt to the new creates the difficulty.

The very idea of possession is anti-love.

You possess things, you don't possess living beings.

But unfortunately we have reduced living beings into things. It will hurt to drop the possessiveness but it help immensely for the mother in understanding, in spiritual growth, and the hurt will be healed very soon.

It is just an old habit transferred from one generation to another generation that 'you possess me', 'I possess you'. Dropping possessiveness means 'I am myself', 'you are yourself' -- we meet out of independence, we love out of freedom, not out of any contract.

And once a person has tasted love, non-possessive love, he will be surprised that what he had been thinking of love was not love but fear.

It is fear which wants to possess so that you cannot escape, so you remain always part of the furniture of the house. So that you remain obedient, so that you are not an independent being, but just a projection of the idea of your mother, of your father, or your wife, or your husband.

The difference is so much as if a bird comes out of the egg, he must be afraid, he is entering into an unknown world. Inside the egg he was safe, secure, no problems. Getting out of the egg is a trauma, but once he looks at the stars and the whole sky is his, once he opens his wings and rises high into the heavens, he knows that the egg was not his home -- it was a prison. Now he has found himself.

In finding freedom, one finds himself.



And only a free man is capable of loving.

You cannot expect love from slaves. You cannot expect love from prostitutes. They can pretend; you pay for it. You cannot expect love from a child who feels in a bondage -- he will pretend, and he will pretend his whole life because you are training him for pretension not for love. He will pretend with his wife, he will pretend with his children, and this way the disease goes on and on.

Intelligent people are needed to come out of this vicious circle and I am not saying that you are not allowed to love... I am saying you are not allowed to possess.

You can love your children, you can love other people's children -- what is special in your children? They are as strangers to you as other children. Your love should have some unconditional quality about it.

In a commune a boy, a girl, will be getting love from thousands of people and it is one of the most significant thing to remember that when a girl is brought up by the mother she hates the mother her whole life. She cannot forgive her, she cannot forget her -- on the one hand; and on the other hand -- she is just a replica of her own mother.

The same is about the boy.

And it is known fact that the girl wants to love the father, the boy wants to love the mother, but this is thought to be a criminal act.

As the boys and girls will grow up the father and mother will create a distance between their own children and themselves, but the harm has already been done. Scientists say that the first days of life are the most important in your whole life because you get certain impressions which you will carry your whole life.

The boy will carry the impression of his mother his whole life -- he could not get the mother, but he will search the mother in other women, and no other woman can fit with his idea.

The same is true about the girl.

People fall in love and you ask them, "Why you fell in love with a certain woman, or a certain man?" And they are at a loss to answer, because it is something unconscious of which they are not aware.

The reality is you fall in love with a woman who had some similarity to your mother. Maybe the similarity will be very superficial -- the hairdo, the sound of her voice, the way she talks, the features of her face, the eyes, anything; just a small thing, and you fall in love. You fall in love with a fragment, but soon after marriage you will discover the woman is not a fragment, she is a whole continent, so is the man. Both are going to be frustrated, because what the hairdo will do. Even if the nose of your wife is exactly the same as your mother's, it is not going to make your life a joyous pilgrimage.

What does it matter if your father resembles with the husband you have chosen. Because he was professor, very scholarly, always talking of great things, and this man is also a professor talking of great things -- but these things don't constitute

life... so when you are together twenty-four hours you start discovering so many things which do not resemble to your father or to your mother.

Finally when you discover the whole phenomenon of your woman, that small fragment is so small, it makes no difference at all. Then there is frustration, then there is constant quarreling.

This is one of the basic facts why no couple is happy and I say it without any exception.

No couple is happy around the world and every couple is pretending to the outside that they are living in paradise... they are living in hell! twenty-four hours. They pretend to be loving only when guests come, visitors come, otherwise the house is hell.

I have heard: two men used to visit a restaurant and they both remained till the manager forced them to leave. This was a great similarity -- just those two men one day when they were getting out of the restaurant, one man asked the other, "Why do you stay so long?"

He said, "I am married and as long I can remain away from the home, it is peaceful."

But he asked, "What is the cause of your staying because you are also staying?"

He said, "It is better that you should not know."

But the man insisted to know.

He said, "I am a bachelor. As long as I can remain away from my empty house it feels I am alive; when I enter into my house it seems I am entering a grave."

When you are alone you cannot live.

When you are together with a partner you cannot live.

Certainly the whole human psychology is beserk.

In the commune children will be part of the commune. They will have many uncles, many aunts, many sisters, many brothers. They will not get a certain fixed idea in their mind how a woman should be or how a man should be.

Almost ninety percent psychological problems will dissolve and for the remaining ten, also I have some idea. As the children grow to sexual maturity they should be allowed absolute freedom, with all the cautions so that they don't get pregnant.

Now the Pill is available. First it was available only for the woman, now it is available for the man too.

All kinds of birth control methods are available.

After the year thirteenth or fourteenth, the girl or the boy are going to be sexually mature. It has to be understood that nature has brought them to maturity. As far as nature is concerned they are capable of producing children, but the society, the family, the old rotten structure will prevent them, up to twenty-five years of age -- that means a difference of ten or eleven years before they get married; and for these ten years every society insists that you should remain celibate. You are asking the impossible.

Then nature has matured their sexuality -- it is none of their fault -- it is as simple you can take a vow that I will not allow my hairs to grow, but are you capable to do that? Your hairs will continue to grow. You can go on reading BHAGAVAD GITA and holy BIBLE and you go on, on your knees, praying god that, "I have taken the vow". That, "I will not grow my hairs, but they go on growing."

Your biological structure is not under control of your mind, and sex is the most important part of your biology because whole nature depends on sex for the production.

These ten years are going to be of perverted sex. They could have been a great experiment, a great experience.

In a commune the children will be allowed to have all knowledge, all medical support, so they don't get pregnant. And they should move with different boys, with different girls... there is no hurry to decide.

And there should not be any hurry to decide.

First let the boy experience few dozen girls, let the girl know few dozen boys; only then you can expect for her to decide that who seems to be more closer to her being, who will be a partner with whom she would like to travel a long way. And the boy will also be able to see which is the girl, what are the qualities that impress him. And they should go on changing in the commune because it is not a settlement, they are just playing around with their love energy... to have an experience before they decide.

And my understanding is that if ten years of experience cannot make you come to a conclusion, in a seventy year life, what more do you want?

These ten years will settle.

Nobody is made for you; neither you are made for anybody else.

It is a search, a groping in the dark, for the most convenient companion who is non-possessive, who loves freedom, who loves to give freedom, who is not only non-possessive, who is against being possessed. That she is absolutely open to share love, without any conditions.

These ten years will be the most significant of your life.

Right now they are a nightmare.

And then you can decide whenever you want, or you can decide that a married life is not for you. Perhaps you would like to continue the same way as you have been doing for ten years -- nothing is wrong in it.

It is absolutely up to you! No parent decides it. It is your decision to choose a partner, or not to choose a partner.

One thing more to be remembered: that at the age of nearabout eighteen you have the greatest sexual power that you will ever have in your life. After eighteen your sexual power starts declining and it is sheer stupidity to decide for marriage at twenty-five, when sexual power has already declined tremendously - - you will not be able to satisfy a woman.

The most satisfying sexual orgasm is between eighteen and nineteen. You are at the prime of your energies but the education goes up to twenty-five, twenty-six,

and if you are going to do a Ph.D. it may go up to thirty, or if you are really a bookworm it may go up to thirty-five -- to have a D.Litt.

I came across a man in Varanasi. He was the only man in the whole world... and that was his only achievement, useless, but he was praised -- perhaps I was the only man who condemned him in front of him... he had seventeen M.A. degrees in seventeen subjects.

All that he has been doing his life was moving from one subject to another, and attaining another M.A. to prove that he is, in the world, the only man who has seventeen M.A. degrees. And the people who had brought him to me had brought him with great praise. They told me, "He is a rare individual."

And I looked at him and I told him that, "You are absolutely idiot. What are you going to do with your seventeen degrees? You have wasted your whole life. Now collect all your papers and keep on your chest and move in your grave. Perhaps God may very impressed seeing seventeen masters' degrees..."

First the man was shocked and then tears came to his eyes and he said, "Perhaps you are the first man who has told me the truth. I have wasted my life, I have never loved -- I had no time, I never got married -- I had no time, I was running from one department to another department, my whole idea was to have all masters' degrees that are available in the university of Varanasi. But your attitude shocks me, hurts me, but still I do understand -- I have wasted my life."

By the year thirty-five sexual energy is fast declining. That is the reason that most of the people in the world don't have the orgasmic experience because that orgasmic experience was possible between eighteen/nineteen, somewhere there, when you were so full of energy and the woman was so receptive that making love was a divine dance.

When mens' energies have declined, womens' energies have not declined. So she feels continuously frustrated. And man feels deep down that he is the unfortunate one who has never known what orgasm is but he cannot accept it.

Ninety-eight percent women in India had no sexual orgasm. And that is one of the basic experiences that nature gives you, as a gift. With that experience you for the first time become aware that life is not just mundane, it has something divine in it.

My own understanding is that it was the orgasmic experience which created the mystics in the world.

Because if meeting with a woman, totally, can give you such an experience; meeting with the whole universe, merging with the whole universe, totally, you can imagine how much, how vast, how infinite it is going to be.

It is going to be absolute orgasm.

But if you have missed the first, you have no possibility to attain the second. The first was an indication of a new dimension.

You will collect money and power and prestige and you will die as everybody has died.

In the commune the children will have all orgasmic experiences and before they decide they will know what kind of a woman or what kind of a man brings them to that holy experience. That is going to be decisive -- not astrology, not palmistry, not parents, nobody can decide it... that merging and meeting and that great experience, overwhelming both the lovers, is enough; it has decided.

(Tape side B; no overlap)

Q: MOST OF US IN RELATIONSHIPS BETWEEN MEN AND WOMEN LOOKS LIKE A SADO-MASOCHIST (INAUDIBLE)(\*). AND THERE ARE NOW MORE AND MORE PEOPLE WHICH CALL THEMSELVES THE 'SINGLES', CHOOSE TO BE OR NOT. THIS IS A NEW PHENOMENON IN THE WEST INCREASING EVERY DAY. WHAT DO YOU THINK ABOUT THAT? AND DO YOU THINK THERE IS ANY HOPE FOR A RELATIONSHIP BETWEEN A MAN AND A WOMAN WHICH DOESN'T ENSLAVE BOTH?"

A: The phenomenon of people living alone is disgusting because it is out of frustration. They wanted to be with someone, they have tried and they have failed again and again.

Now it is out of failure they have reached to a conclusion that it is better to be alone, but their aloneness will be sad, empty, ugly, because it has not come out of any abundance of love -- it has come out of the psychopathy of love.

And it is true, the best couple in the world is one in which one partner is a masochist and the other is a sadist. They fit very well.

The sadist wants to torture, the masochist wants to be tortured. You cannot find a better combination. Both are happy -- there is no complaint, but the situation is ugly.

To settle in such a state that the one is sadist and the other is masochist; two sick people cannot create a healthy relationship. In fact, their relationship is based on sickness.

Most of the couples who seem to cling together are of this type because they are fulfilling each other's need, and it is a natural byproduct -- if you cannot find somebody who fits with your psycho-pathology, it is better to be single... but that is not going to make you psychologically healthy.

Your singleness may create thousands of perversions.

I have heard a story that two men were going to Alaska. At the last village they stopped to purchase few necessary things: toothpaste, (inaudible)(\*), et cetera, and the shopkeeper said that, "I have something more which perhaps you are not aware, you will not get a woman there."

They had not thought about it -- that is true. In Alaska, where you are going to get a woman? So the man said that, "I have some arrangements, I have a rubber woman. You just pump it and it is more beautiful than any woman, and it is very easy, it never quarrels, never nags you and easy to carry, just take the air out, fold it back and keep in the pocket -- nobody will know."

They both looked at each other and said, "It is a good idea."

But one said, "I don't have money."

The other said, "I have money." So they purchased the woman -- a really beautiful woman with filled air with all the right proportions of the body.

After two years, one man came back.

The shopkeeper said, "As far as I remember, two men has gone, where is the other?"

He said, "Don't mention him. I shot him."

He said, "Why you shot him, he was your friend?"

"Don't call him my friend!" he said. "When I was out, he was making love to my woman. He was cheating me continuously. I had asked him again and again, are you making love to my woman? Because I had paid for it. And he said, 'No, I am not interested in women.' But one day I came in the middle of the day and saw him making love to my woman. I shot both."

These singles will find rubber womens(sic), these singles will have to come to some understanding about their sexuality. And their singlehood will create the same situation as celibacy has created for thousands of years.

But it is a sign that old marriage has failed. That people are so tired of it that they choose to be single rather than getting married and entering into a continuous nightmare.

I have lived with hundreds of families, I have not come across a single couple who is happy, but what else to do? The society has managed everything in such a way that they have to pretend to be happy -- that is their respectability, prestige in the society, but deep down they are dying of a cancer, cancer which is invisible and cannot be operated upon.

The world can be so joyous, just few stupid ideas have to be removed. Give chances to children to experiment with sex so that before they decide, they decide with full awareness that the person they are choosing fits with them -- not on a fragmentary basis but whole to whole. And then too it is not a marriage according to law, it is not a marriage according to social customs, it is a marriage between those two people. Any moment they feel that old joy is disappearing then why continue? Say goodbye, find out new partners -- the world is so full of men and women, perhaps you may find somebody else, your woman may find somebody else... and don't think of permanency... in existence everything is momentary, what is beautiful today may turn ugly tomorrow; what is so great this moment that you are ready to accept it for your whole life, may turn so sour tomorrow that you may like to kill yourself or the other person.

But there is no need of all these things. It should be a free-floating, free-moving society.

In each constitution of the world this should be a birthright of man to choose a partner, to change a partner, without any hindrance from the government or the society because it is an individual affair.

And when the children are being taken care of by the society there is no problem. And children will not be losing you -- the mother can visit them, the father can visit them; they will be still calling you 'father', calling the woman 'mother'. To them, nothing has changed. To them, it is perfectly good. In fact they will be very understanding that if love has disappeared it is good that you have separated, rather than torturing each other your whole life.

Life is so simple  
man has made it so complex  
unnecessarily....

It seems that the religions of the world, the politicians and other powerful people of the world don't want human beings to be happy. They don't want to be in a state of euphoria, they want them to be miserable.

There is some vested interest in their misery. If they are miserable, continuously burdened with wife, with husband, with children, with parents, with job, with unemployment, they cannot be rebels. They are dying under the burden of their own life. Who has time for rebellion?

But if my idea is to (inaudible)(\*) spread, and people are happy and independent -- joyous, then the vested interest will be in tremendous trouble, because these rebellious people are not burdened with anything; their whole energy is available to revolt against anything that hinders human happiness.

Just the other day there was a question about drugs. Alcohol is almost universally legal, marijuana is not, LSD is not, Ecstasy is not, and the strange thing is that alcohol is the most dangerous drug out of these four I named.

'Ecstasy' has no bad effects, is non-addictive, simply gives you a pleasant feeling, a well-being... it is prohibited. I can't understand. Why you prevent people from feeling well-being? And it hurts nobody. The whole medical research is in favor of it; that it is the absolutely harmless drug. It will bring you out of your sadness, make you smile and laugh and dance and song(sic), but it is illegal. You may have to suffer in jail if you are caught with Ecstasy.

Marijuana grows in the Himalayas wild and has been used by the people for thousands of years, with no bad effect. It certainly gives you hallucinatory feelings, but rather being in real hell it is better to be in a hallucinatory paradise - - what is wrong in it? If you cannot give a real paradise, at least let people have some glimpse in their dreams, in their hallucinations....

LSD can be more perfected, it can be perfected to the point where anybody can take it without any prescription and can feel immensely good, healthy, full of energy, and can see life in its utter beauty... the same rose flower and you see it for the first time radiating, surrounded by a aura of light.

LSD intensifies your sensitivity. All people are not born with sensitivity and nobody is training them to create more sensitivity about beauty, about joy, about compassion. LSD can do that, but LSD is illegal.

Alcohol is legal -- which has no plus points. Alcohol simply destroys people, helps them to forget, but the next day they fall in a deeper ditch -- the hangover.

In Kulu, Neelam reported to me that she has a friend who has two friends: one is alcoholic and another lives on marijuana. The alcoholic has destroyed his whole life, his business is ruined, his family is ruined, he is ruined. And the man who is(sic) being taking marijuana is fully healthy, his business is good, his family is together -- but marijuana is illegal, and alcohol is legal. Why alcohol is legal? One wonders....

It is in favor of the vested interests.

Drugs like 'Ecstasy' are not in favor; they are in favor of humanity but they are not in favor of the vested interests.

And the same is situation on many fronts.

Q: BHAGWAN, YOU HAVE BEEN VERY HARD WITH THE HOMOSEXUAL, ESPECIALLY WITH LESBIAN LADIES. THESE PEOPLE HAVE BEEN SO MUCH CONDEMNED AND DISCRIMINATED (INAUDIBLE)(\*) IN OUR SOCIETY, THAT WE REALLY DIDN'T EXPECT YOU TO ADD YOUR CRITICS AGAINST THEM. CAN YOU PLEASE SAY A FEW WORDS ABOUT THIS.

A: I cannot support anything unnatural.

It is homosexuality which has brought humanity to the AIDS and AIDS may destroy two-thirds of humanity, without nuclear weapons.

I am certainly against homosexuality. I am so much against it that even people of very great genius, talents, creativity... I have appreciated them on all accounts but as far as homosexuality is concerned I cannot support even Socrates. He was a homosexual. His homosexuality destroys much of his credibility that he did not understand Tao -- the way of nature.

And homosexuality, moreover, is a religious disease. And condemning all the religions, for all the harm they have done to humanity: one of the greatest harm is homosexuality. Because it is these religions who started preaching celibacy and started separating man monk\*s from female nuns.

If you go into the history of three thousand years, you will be surprised, the nuns were having discourse with the devil. And a special investigator by the pope was appointed in the middle ages to find out the nuns who had had any sexual contact with the devil. And they tortured the nuns, interrogated the nuns, day and night, and finally they managed them to confess; the way they manage in Communist Russia... they can manage to confess anything -- just go on torturing, there is a limit to human capacity. Don't let them sleep, don't give them food; finally the woman thinks it is better to accept rather than deny, and then acceptance has to be according to the investigator. And thousands of nuns in the middle ages were burned alive because they had confessed. First you force them to confess that they are having intercourse with devil, and then because they have confessed themselves, you burned them alive.

Who was responsible?



And the monks created homosexuality. The monks are the cause, if some day humanity is going to die through an ugly disease, AIDS, the whole blame goes to the religions.

I am not condemning, I am simply clarifying the situation that the homosexuals should understand that they are victims of a religious tradition and they should come out of it.. and it is not difficult, just we have to create places where homosexuals can be hypnotized and convinced for heterosexuality.

Lesbians -- religions created, but more than that, now the women's liberation is created. Against man, how a woman can love a man? A woman can only love a woman.

No-one knows if homosexuality has brought to AIDS to what dangerous disease is in the future that lesbianism may bring. It is better to stop it now.

And I am not angry. It is my compassion. I would like religious people to make arrangements for homosexuals to be changed into heterosexuals -- men or woman. It is their duty, otherwise they should be punished, not homosexuals, not lesbians. But I am against anything that is not in harmony with nature: it is bound to create troubles because nature makes your body in a certain way, your biology in a certain way -- it is made for heterosexuality, it is not made for homosexuality.

There is no condemnation in me, there is no criticism either. I am simply putting the facts: all the homosexuals of the world and all the lesbians of the world should protest against the religions, the churches, the pope, that, "You are responsible for distracting us from our natural being and you have to pay for it. Now open hospitals, nurseries, where we can be put back in harmony with nature otherwise we are going to destroy your churches, your temples, your mosques, because we are burning we cannot allow you to be unscratched and nobody is pointing the finger towards you."

Q: YOU SEEM THE MOST ELEGANT SPIRITUAL FIGURE IN THE WORLD. THE LOOK, WHICH SEEMS A VERY IMPORTANT MATTER TODAY, IS IMPORTANT FOR YOU TOO?"

A: To me what is important is my truth, is my experience, and certainly the truth changes the look... the experience changes everything.

It is such a great inner revolution that the whole body is bound to follow it.

Truth brings beauty, compassion, charisma.

But just look does not matter to me; what matters is truth.

Q: IF YOU HAD THE CHANCE TO SPEAK BOTH REAGAN'S AND GORBACHOV'S WIVES, WHAT WOULD YOU SAY TO THEM?

A: Wives are powerful people, as far as their husbands are concerned. Their husbands may be presidents and prime ministers of countries, but before the wife, they are nobody.

So I will tell to both the ladies that the whole existence of humanity in your hands....

Dictate to your husbands that it is time for Soviet Union and America to be friends and share scientific wisdom for the benefit of all humanity. Otherwise, nag them, throw clothes at them, wake them in the middle of the night, sit on their chest, beat their chest -- unless they say "Okay".

Wives can do miracles.

I am reminded of a story: a king was asking his close circle of wise people that, "Can you find a husband in my kingdom who is not henpecked?"

They all said, "Of course, thousands of people are not henpecked."

But one man, Birbal who was one of the wisest of all remained silent.

The king asked him, "Birbal, why are you silent?"

He said, "I am silent because the greatest king of the country is asking the question and I suspect you are a henpecked husband yourself, and I don't see any possibility of finding another person more powerful than you."

The king said, "You are right, but still try. I would like to see a man who is not henpecked."

So two horses were given to Birbal: one white and one black, great stallions, and he was told that, "Take these two horses and if you come across a man who is not henpecked let him choose one out of the two. These are the best in our kingdom." He went to many many people. He knew it is an exercise in futility but finally he reached a small cottage. A wrestler, a very big man, maybe seven feet high, very strong and muscular, was massaging himself in the early morning sun. His body was worth seeing -- almost steel.

Birbal thought perhaps this is the man; such a strong man cannot be henpecked.

He asked the man, "Are you henpecked?"

He said, "If you say the word again I will kill you here and now. Take your words back. Me and henpecked?"

Then Birbal said, "Where is your wife?"

He said, "She is inside, you can see, preparing my breakfast."

A very small lady, thin....

Seeing both Birbal was convinced that he is not a henpecked person. This woman he can throw thousand feet high! What she can do to him.

So he said, "I am satisfied. The order are the king has said who is not a henpecked husband he can choose one stallion; they are the two greatest horses in the kingdom -- one is white, one is black -- which one you like?"

And he said, "Wait a minute." And he called his wife, "Darling, should I choose the white or the black."

The woman said, "Choose the white! And if you choose the black then remember, nobody is going to be bad than me. I will put you to your senses."

So the man said to Birbal, "White."

Birbal said, "Now, no more, because you are a henpecked husband -- with all these muscles and with this height, you may be a champion wrestler but before your wife you are nothing. And she is just a tiny woman but she challenged you that if you choose the black one, then I will show you who I am. Choose the white! Otherwise I will make your life a hell and you simply have chosen the white. Now I cannot give neither the white nor the black and I have to report to the king that, `Drop this search, there is nobody who is not henpecked.'"

So I would like to say to these ladies of the president of America and Russia, that you have immense power in your hands, you can change the whole course of history -- just scream loudly, break plates, throw things all around, and your husband is going to say, "Forgive me, I will do whatever you say."

What all the pacifists of the world have not been able to do, women can do it.

Okay?