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The Last Testament, Vol 6

Chapter #1

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

PEOPLE CLAIM THAT YOU ARE A MAN OF INTELLECT BUT NOT OF DISCRIMINATION -- YOU TRUST EVERYBODY AND EVERYBODY BETRAYS YOU.

The question is very strange because the first quality of intellect is discrimination. A man of intellect is bound to be a man of discrimination. Intellect has no function. Its only function is to decide what is right, what is wrong. Discrimination is its whole area. So if you say that I am a man of intellect, then the second part of your question becomes inconsistent with the first part. And you can see this is discrimination; the first part of your question is inconsistent with the second part.

You say that I trust everybody and everybody betrays me. I wonder how you have come to this conclusion. I certainly trust everybody but nobody has ever betrayed me, because my trust is not conditional. This has to be understood.

Your trust can be betrayed if you have a condition in it. If I trust you without any condition there is no possibility of betraying me. Whatever you do I will still trust you. You can kill me but you cannot destroy my trust. I will die trusting you.

If you do anything that appears to others as betrayal that simply means you are betraying yourself, you are falling from your own dignity. But you cannot betray me. I have never experienced any betrayal in my life. I cannot condemn anybody of betraying. Everybody has behaved the way that he could and I had never expected him to behave in any other way. I have trusted him the way he is. My

trust is not a demand that you have to behave in a certain way. So whatever you do, you are doing to yourself, not to me.

But whoever has asked the question is unaware of an unconditional trust, an unconditional love. All our love, all our trust, is conditional. And because it is conditional it is not authentic, it is not true. Then if the person behaves a little bit differently, goes in a different direction than you have been demanding, directly or indirectly, immediately you start condemning him, that he has betrayed you. You had assumed that you had purchased the person and his future too. The future remains open. You cannot say what the other is going to do tomorrow and whatever he is going to do he is going to do to himself. You should not be affected by it. If you are affected by it then you are not a man of enlightenment.

I am not affected at all by what people do to me. My concern is that I remain the same whatever they do -- whether they are for me or against me, whether they are my friends or they become my enemies, it does not matter. My love, my trust, will remain the same.

I am amazed for many reasons. First, anybody who listens to me, who has read me, will find out very easily that I am not a man of intellect, because intellectually you can find a thousand and one inconsistencies and contradictions in my statements. But I do not see any inconsistency, any self-contradiction, because to me life is not logic and to find the truth of life, intellect is not the way. Life is a mystery, you cannot figure out what it is. You can experience it, taste it, sing it, dance it, but you cannot explain it. You cannot make a theory out of it.

The moment you start making a theory, immediately the mystery of life disappears. The function of the intellect is to theorize. Science depends on intellect. That's why it can be said that the whole effort of science is to demystify existence. Science divides existence into two categories: the known and the unknown. And what is known today was unknown yesterday, and what is unknown today may be known tomorrow so the distinction is not of any quality -- it is just a question of time and man's search. Science can conceive a day when all will be known and the category of the unknown will disappear. This is the way of the intellect: to demystify, to make everything known, to destroy the unknown.

How can you say that I am a man of intellect? I am doing just the opposite. My whole effort is to make even the known unknown. To bring mystery back into your life -- even in small things which you have started taking for granted, I want you to have another look.

I am reminded of one of the most beautiful persons of this century, D.H. Lawrence. He was walking in a garden with a small boy and, just as small children are curious, the boy was asking this question and that question. At one question, even D.H. Lawrence was stunned. The small child asked, "Please forgive me. I must be tiring you by asking questions, but this is the last: I want to know why the trees are green."

And the answer that came from D.H. Lawrence is significant; it is not the answer of the intellect. He said, "The trees are green because they are green."

The boy agreed, that's perfectly right. But Lawrence went on thinking, "Is that an answer? Will anybody who approaches life intellectually be satisfied with it?" But the reality is that whatever we know is surrounded by infinite unknowability; not only the unknown.

And that's where I make a difference. Objective science divides life, existence, into two categories -- the known and the unknown. The science of the interior divides life into three categories -- the known, the unknown and the unknowable. And the unknowable is the most important, because ultimately you have to face it. And the moment you face the unknowable you have to recognize your ignorance, you have to become again a small child.

Socrates is reported to have said, "When I was young I thought I knew everything." And he was a great intellectual. "When I grew a little older I was not so certain, a little older still and there was more uncertainty, a little older still and now I could not say with certainty that I know anything."

And before he died he said, "Only one thing I know, that I know nothing." This is from the man who had one of the keenest intellects; but he had something more, higher and deeper than intellect, and that is intuition.

I am not a man of intellect, because my whole work is with the unknowable. The method of science is intellect, the method of the inner world is intuition. Intellect is absolutely meaningless.

When you start moving inwards, deeper into meditation, awareness, consciousness, you will become more and more aware of the mysterious, the miraculous, and you will become aware of the fact that existence basically is unknowable. We can know little bits and pieces here and there and it is enough for our practical life but the deeper you move you always come across a wall.

There was a time one century before that scientists were very optimistic because science was coming to know more and more every day. But after Albert Einstein things have changed totally. Albert Einstein came to the deepest, the very inside of matter, and was puzzled because what he came to understand was so mysterious, so illogical, that even to make a scientific theory from it appeared impossible.

One thing was that as the atom was divided into electrons Einstein became aware that electrons don't travel from one place to another. They simply, from point A, disappear and appear at point B -- they don't travel between. You have no trace at all of their traveling, no footprints. How to explain it? It comes closer to magic than to science; it comes closer to the great experiences of the meditators than to science.

When I read this I remembered one of the great meditators: Basho says, "On the way to truth there is no path. It is like a bird flying in the sky, it leaves no footprints behind it." Of course in the air no footprints can be left. I simply remembered the words 'it leaves no footprints behind it.'

And Albert Einstein finds electrons moving from point A to point B and in between no footprints. No trace. As if they disappear from one point and appear at another point -- which is absolutely illogical. It troubled Albert Einstein for many days to declare to his scientific friends that he had come across a phenomenon which was beyond intellect. But what could he do? This is the way existence is behaving and existence has no obligation to fulfill our requirements of intellect, logic, consistency. We have to go with existence; existence is not going to go with us.

The latest scientific researches have become more and more mystical and this is one of the greatest hopes, that soon we can make a single science. There is no need of religions and there is no need of science -- a single science with two wings. The interior wing which is mysterious and the outside wing which is also mysterious. Now it is possible because both are entering into the area of mystery. It has happened many times but people don't take note of it because it is so rare. You must have heard the name of Madame Curie -- she was one of the Nobel Prize winner scientists -- and she was working on a scientific problem for years and was not getting anywhere. One night she worked late and was really getting tired and fed up with the problem -- she was almost going to drop the idea and start some other project. What is the point of wasting time on something which has taken four or five years of her life and she is still just where she was at the beginning -- not a single glimpse, not a single clue. And life is short; you cannot waste your whole life on a single scientific problem.

That night she went to sleep thinking, "Tomorrow I am going to burn all the papers that I have written these five years -- I am finished with it." In the morning when she woke up she was surprised, she could not believe it. On her table, in her open notebook that she had left the night before, the answer was written. And the most puzzling thing was that the room was locked from within; nobody had entered. Her husband was also a scientist but if Madame Curie could not solve the problem in five years then he could not manage in just one night. And moreover, he was not at home, he had gone on a trip.

As she watched closely it became more and more mysterious -- the handwriting was hers. Then she closed her eyes and tried to remember what had happened, and then the whole scene revealed itself....

Now she remembered that in the night she had had a dream. She had gone to the table, written the answer, went back to her bed and forgotten all about it. It was not a dream, it was a reality, because the notebook and the answer was the proof that she had not dreamt, but from where did this answer come? Because there was nothing else on the page, only the answer.

It was not from her intellect -- from her intellect she had been working for five years. But because she got tired the intellect said, "it is beyond me." She slept with this idea that "I am finished with it" -- this was the decision of the intellect and in such moments intuition takes over. Intuition takes over only when

intellect is finished. Intellect is for a lower reality -- for the mundane world. Intuition is for the higher reality, for the mysterious, for the miraculous.

Then she worked out backwards from the answer the whole process and found that the answer was right. This is similar, exactly similar to the case of Gautam Buddha. But nobody has even compared the two processes.

Gautam Buddha became enlightened on the night when he had decided to drop all efforts. He was tired, he has done everything that was told by the masters, teachers, scriptures and he did everything to his best and nothing had happened. Twelve years had passed since he had left his palace and his hands were as empty as ever. It was a full moon night, sitting under a tree he decided that the whole search was futile -- 'I am finished with it.'

With the same attitude in which Madame Curie went to her bed, Buddha went to sleep under the tree. And in the morning when he opened his eyes, as the sun was rising, he was amazed to look at the world. It was not the world he had slept in. These were not the eyes that he had gone to sleep with -- he had new eyes and a new world. It was luminous, it was mystery all over. And all his anxiety had disappeared, all his questioning had disappeared -- there was absolute silence and immense tranquillity.

For the first time he felt he was at home, he had arrived -- now there was nowhere to go, the goal was achieved. The intellect had been working for twelve years -- tired, it dropped out of the way, gave space for intuition to move in; and what is impossible for the intellect is not impossible for intuition.

For intuition is a totally different approach, it is an innocent approach with no logic. It is the approach of the child when he is born and opens his eyes for the first time. He knows nothing but he sees everything, although he cannot say, "what are the walls and what are the pillars and what are people and what are animals?" -- he cannot discriminate. But he is seeing everything. He cannot describe, he has no words, but that does not mean that he is not seeing.

Intuition is pure seeing -- it is not a process, it is a quantum leap.

I am not a man of intellect. I have left it far, far away. Whatever I am saying to you is my intuitive experience. That's why you can find in my statements many inconsistencies because intuition knows no inconsistencies, no contradictions; but when you think about those realities with intellect you are looking from a totally different angle, with a totally different methodology -- that creates the trouble. You immediately see this is inconsistent, this is contradictory. Whoever has asked the question knows nothing about intellect and knows nothing about discrimination either. Because to know about intellect and to know about discrimination you have to be higher than both -- only from a sunlit peak can you see the lower realities.

This question was given yesterday too and I had chosen to answer it but because the time was up I had left it. I was surprised that today it is different -- it is not exactly the same question as it was yesterday. You cannot deceive me and you should never try it: yesterday it was more stupid and the person must have

thought over and over again how to put it in a better way so it is less stupid. But stupidity is stupidity. It makes no difference.

Yesterday it was, "Osho, you are a giant of the intellect but you don't know discrimination."

The man must have thought 'a giant of the intellect' and 'is unable to discriminate' looks obviously nonsense, because intellect's function is discrimination. And if you are a giant of intellect, then your whole work is discrimination; very delicate and very refined discrimination.

But you did well to remove that word 'giant' because I am not a giant, I am a simple human being. It would have been even nicer of you if you had removed the word 'intellect' too. If you had said, "Osho, you are not a man of intellect," I would have appreciated your understanding. I am not.

But you had to put in the word 'intellect' because you wanted to make the point about discrimination. If you accept me as not a man of intellect then there is no question that I am not a man of discrimination -- the question cannot be made. Just to declare that I am not a man of discrimination, unwillingly you had to accept me as a man of intellect.

There is no need. You could have simply said, "Osho, you are not a man of discrimination," and I am not. I don't discriminate between friends and enemies, between men and women, between white and black, between Hindu and Mohammedan, between one nation and another nation; I don't discriminate in any way. All these discriminations are crimes.

All these discriminations have to be dropped and this is not the first time that this point has been made to me. On different occasions, by different people, for different reasons, it has been pointed out to me.

I would like to tell you a few points so that you can understand what is boiling in your unconscious.

One of the Congress presidents in India, U.N. Dhebar, was attending my camps and there should have been no difficulty, but one day he told me, "Osho, you are the real inheritor of Mahatma Gandhi's ideology, although you have never been with Mahatma Gandhi. You have never been associated with Gandhism, but if you start teaching Gandhism, then it can be saved from dying."

I said, "It would have been better if you had not said this, because I hate to be anybody's successor and I hate to propagate anyone else's philosophy."

And that day I criticized Mahatma Gandhi on many points. I would never have bothered because there are millions of people in the world; I am not going to criticize everybody, there is not time for that. But U.N. Dhebar just pointed me towards Mahatma Gandhi, so he was responsible, he was present.

After the meeting I asked him, "If you have anything to say you can say it to me now or you can say in the next meeting before everybody. I am willing to have an open discussion about it because I think that Gandhism should die if India has to live. If Gandhism continues then India will have to die. And if I have to choose

between the two I would choose that India live -- Gandhi is already dead. It does not matter if Gandhism also dies. Who cares?"

He said, "No I cannot discuss it publicly. I understand what you say is right, but you should be more discriminative."

I said, "You are a politician, I am not a politician. A politician has to be discriminative, but why should I be?"

He said, "I am simply telling you that you have such a great following in the Gandhians that if you say things against Gandhi all these people will leave. They will not leave Gandhism, they will leave you. That's why I am saying you should be more discriminative. When you make any statement you should wait and see whether it is going in favor of you or against you." And he was giving friendly advice. But what he actually meant by discrimination was diplomacy.

I am not a diplomat.

I said, "I will say whatever feels to me to be the right thing, whatever the consequences."

I have lost many followers in these thirty years in the same way. When I criticized Gandhi, all the communists and socialists started coming closer to me; they thought that I must be a communist. Who else is going to criticize Gandhi? The president of the communist party told me, "We can be immensely helped by you because we don't have any person of your charisma who can influence the masses."

But I said, "Wait. I did not speak against Gandhism because I am a communist -- now you have created another trouble, I will have to speak against communism." And again the same advice: "No, Osho, you have to be very discriminative. These people can be of immense help to you. The communist party is the most organized party in the country and if they are behind you, your work...."

I said, "Forget all about work. First let me finish the communists because they have come under a misunderstanding and I don't want anybody to be with me under any misunderstanding." And I had to criticize communism just because of their desire.

And this has been happening politically, socially, religiously... I have got people who love me in every religion. There are rabbis who have written letters to me, that "You have made us understand our own religion, you have given us new insight, but then strangely sometimes you start criticizing. You should be more discriminative, say only good things about people then you will have millions of followers. And what is the point of bringing things up which are not right."

Their intention is good but what they are telling me is that I have to be basically a politician.

On my way to Nepal, in Delhi, friends gathered and said, "Before you leave for Nepal we have to say a few things: one, don't speak against Hinduism there!"

I said, "Why?" I was not aware, I may not have spoken about Hinduism at all.

They said, "It is a Hindu kingdom and the constitution is based on Hinduism. The constitution declares this is the only Hindu kingdom in the world. So avoid that."

I said, "Now it is going to be difficult. If you wanted me to avoid it you should not have mentioned it. You should be more discriminative -- I cannot be!"

I have never been diplomatic, I have never been political. I say only that which feels right in the moment to be said. I don't think about the next moment.

I have spoken on all religions. I have spoken on their beauties, on their greatness, on their high flights of ecstasy, and from every religion people have come to me; but the moment I showed them that there is a darker side also, that these small moments of ecstasy and flight into the higher regions of consciousness are very few.... Your whole history is full of bloodshed, killing, murdering, burning people alive. I cannot just go on praising those few good points which are to do with only a few good people. I will have to say the whole thing. And ninety-nine percent is rubbish. If I don't say it then I am committing a crime against truth itself.

So I am not a man of intellect -- you are right. And I don't know how to discriminate -- you are right. But I am perfectly happy and content as I am, and you are not. Before saying anything of advice always think to whom you are saying it.

I am absolutely fulfilled. I don't need even a single moment more to live. Even death will be welcome right now because I know there is no death. There is only truth. And once you have experienced it, it does not matter what happens to you, what happens to your body, because nothing can change your inner climate, the inner blissfulness, the inner beauty. The inner dance continues in spite of it all.

HOW CAN A MEDITATOR KNOW THAT HE IS GOING HIGHER AND DEEPER, OR IF HE IS STUCK SOMEWHERE?

It is very simple. First, there are qualities which grow as meditation deepens. For example, you start feeling loving for no reason at all. Not the love that you know, in which you have to fall -- not falling in love. But just a quality of lovingness, not only to human beings. As your meditation deepens, your lovingness will start spreading beyond humanity to animals, to trees, even to the rocks, to the mountains.

If you feel that something is left out of your love -- that means you are stuck. Your lovingness should spread to the whole existence. As your meditation goes higher, your lower qualities will start dropping. You cannot manage both. You cannot be angry as easily as you have always been. Slowly, slowly, it becomes impossible to be angry. You cannot deceive, cheat, exploit, in any way. You cannot hurt. Your behavior pattern will be changing with your inner consciousness change.

You will not fall into those sad moments that you usually fall into -- frustrations, failures, sadness, a feeling of meaninglessness, anxieties, anguish; all these are slowly, slowly, going to become foreigners.

A moment comes when even if you want to be angry, you will find it impossible; you have forgotten the language of anger. Laughter will become easier. Your face, your eyes, will be aglow with some inner light. You will feel yourself that you have become light, as if gravitation does not function as it used to function before. You have lost heaviness, because all these qualities are very heavy -- anger, sadness, frustration, cunningness. All these feelings are very heavy. You don't know, but they are making you heavy-hearted and they also make you hard.

As meditation grows you will feel yourself becoming soft, vulnerable -- just as laughter will become easy to you, tears will also become easy to you. But these tears will not be of sadness or sorrow. These tears will be of joy, blissfulness; these tears will be of gratitude, of thankfulness. These tears will say what words cannot; these tears will be your prayers.

And for the first time you will know that tears are not only to express your pain, your misery, your suffering; that's how we have used them. But they have a far greater purpose to fulfill: they are immensely beautiful when they come as an expression of ecstasy.

And you will find, on the whole, expansion -- that you are expanding, you are becoming bigger and bigger. Not in the sense of the ego but in the sense that your consciousness is spreading, that it is taking people within its area, that your hands are becoming bigger and hugging far away people, that distances are falling away, that even far away stars are close, because your consciousness now has wings.

And these things are so clear and so certain that a question or doubt never arises. If a doubt arises that means you are stuck; then be more alert, then put forth your energy more intensively in meditation. But if these things come without any question....

This is a strange world: if you are miserable, if you are suffering, nobody says to you that somebody has brainwashed you, somebody has hypnotized you. But if you are smiling, joyously dancing on the street, singing a song, people will be shocked. They will say, "What are you doing? Somebody has brainwashed you -- are you hypnotized, or have you gone mad?"

In this strange world suffering is accepted as natural. Anguish is accepted as natural. Why? Because whenever you are in suffering and whenever you are miserable you make the other person feel happy that he is not so miserable, he is not so unhappy. You give him a chance to show sympathy to you, and sympathy costs nothing.

But if you are so blissful, so happy, then that man cannot feel himself happier than you; you are putting him down. He feels something is wrong with him. He has to condemn you, otherwise he has to think about himself, which he is afraid

to do. Everybody is afraid to think about himself because that means changing, transforming, going through some processes.

It is easy to accept people with sad faces, it is very difficult to accept people with laughter. It should not be so. In a better world, in a world with more conscious people, it should not be so, it should be just the opposite -- that when you are suffering people will start asking you, "What is the matter, what has gone wrong?" And when you are happy and you are dancing by the side of the road, if somebody passes by he may join you, he may dance with you, or he may at least feel happy seeing you dance. But he will not say you are mad, because dancing is not mad, singing is not mad, joy is not mad; misery is mad. But madness is accepted.

With your meditation developing you have to be aware that you will be creating so many critics around you who will say, "Something is going wrong with you. We have seen you smiling when you were sitting alone. Why were you smiling? This is not sane. "To be sad is sane, but to be smiling, that is not sane.

People will find it hard if they insult you and you don't react. You simply say 'thank you' and go on your way. This is hard to take because it deeply insults the person's ego. He wanted to drag you down into the gutter and you refused; now he is alone in the gutter. He cannot forgive you.

So if these things start happening you can be certain you are on the right path. And soon people of understanding, people of experience, will start finding the changes in you. They will start asking you what has happened to you, how it has happened to you. "We would also like it to happen to us." Who wants to be miserable? Who wants to remain continuously in inner torture?

As your meditation deepens all these things are going to happen: somebody will condemn you, somebody will think you are mad, somebody who has some understanding will ask you, "What has happened to you and how can it happen to me?"

You remain centered, rooted, grounded in your being -- whatsoever happens around does not matter. You have to become the center of the cyclone. And you will know when you have become the center of the cyclone. There is no need to ask, "How will we know?" How do you know when you have a headache? You simply know.

One of my teachers in school was a very strange man. The first day in his class he said to us, "Remember one thing: headache I don't believe, stomachache I don't believe, I believe only things which I can see. So if you want freedom from school any day, don't make the excuse of a headache, a stomachache, et cetera; you have to bring something real to show me."

And he was thought to be a very strict man. It was very difficult to get even one hour's leave. Just in front of his house there were two kadamba trees -- very beautiful trees. At evening time he used to go for a walk and it would be almost dark when he was returning.

So the first day I said, "It has to be settled." I climbed one of the trees and when he came underneath the tree, I dropped a stone on his head. He screamed, shouted. I came down. I said, "What is the matter?"

He said, "It hurts, and you are asking what is the matter"

I said, "You have to show it. Unless you show it to me I am not going to believe it. I am your student! And never mention this to anybody -- I don't want you tomorrow to call me to the principle's office because you will be in trouble. You will have to show your hurt, you will have to put it on the table, otherwise it is just fiction; you have invented it; it is imagination. Why should I climb the tree in front of your house? I have never done that in my whole life. Suddenly have I gone mad?"

He said, "Listen, I understand what you want me to understand, but don't tell anybody. If you have a headache I will accept it, but don't tell anybody because that is my lifelong principle. I am making an exception."

I said, "That's okay. I don't bother about anybody else. Just understand that when I raise my hand, either it is a headache, or it is a stomachache -- something invisible. You have to let me go."

The whole class was surprised: "What is the matter? The moment you move your hand, he simply says 'Get out! Get out immediately!' And the whole day you are free from his torture. But what is the significance of that hand movement, what does it mean? And why does he get so affected?"

You will know; it is far deeper than a headache, and far deeper than a stomachache, far deeper than heartache. It is soul-ache; you will know it.

ARE WITNESSING AND SENSITIVITY TWO SIDES OF THE SAME COIN?

They are not two sides of the same coin -- witnessing and sensitivity. But sensitivity is one of the qualities that develops in you with witnessing. Other qualities also develop. With witnessing you become almost a garden -- many flowers and many fragrances develop in you.

Witnessing becomes your very base of transformation. The more you see your mind, the more you witness it, the less you will find it. It needs unconsciousness to be there. It is an animal that exists only in darkness. As you bring the light in, the mind with its thoughts starts disappearing.

And it is the thickness of thoughts that makes you insensitive. When there are no thoughts and you are simply a witness, just a mirror, then your sensitivity is infinite. Then anything that comes in front of you is reflected totally. Then you see the same rose flower with a totally different vision: then it becomes radiant, then it radiates not only color but rays. Then it becomes not only just matter but an energy phenomenon.

In the Soviet Union one scientist photographer, Kirlian, has been taking photographs of the energy that surrounds everything. He has developed such sensitive plates that when you take the photograph of a rose flower you also find

in the photograph an aura of light surrounding it. It is the same with photographs of man, and every man has a different color aura. So the ancient idea of auras is now finding a scientific support.

The enlightened man will have a white aura. A man like Adolf Hitler or Joseph Stalin will have a black aura, and between these two -- black and white auras -- will be the whole humanity. Different colors, sometimes mixed colors, and all those colors show where you are, where you are inside.

When you become a witness you become a sensitive mirror, more sensitive than Kirlian's photoplates. You will see things in a totally new light -- the same things, the same world, but in a totally different light. Ordinary things start having extraordinary beauty. Just pebbles on the shore become more valuable, more charming, than any Kohinoor -- because it all depends how you see them. If you can see their aura, their light, their color, their beauty, then they are no more just stones -- they have become flowers.

And as you become more and more sensitive you will have an understanding of people which you never had before. Just seeing the face of a man you will be seeing much more than the man himself knows about. Just holding the hand of a man you will know much more of his energy than he has ever known. Being with someone you will find that your energy is being sucked and you feel tired - - just being with him. And with somebody else you feel you are nourished, you feel healthier, you feel more well-being.

Different people will give you different experiences, and different people will become attracted to you as your awareness grows. Then only the better quality people will be coming closer to you.

It is true that a man can be known by his friends, by the company he keeps. It is absolutely true, because you cannot keep company which is not in tune with your inner being.

With your witnessing there will be a few difficulties: your old friends may not remain your friends any more, not that you have done any harm to them but simply you have changed and now you no longer fit with their state, with their consciousness. So don't be worried about that. If you are married and you find that your wife is falling far away from you then it is better to tell her what you are doing: that if she wants to be with you, if she loves you the way you love her, you would like her also to be a companion on the path of meditation. Otherwise, soon you will be so far away from each other that everything will be misunderstood.

Your children will find that you are a different person -- you are no more the same old papa. It is better to help your children to learn a little bit of witnessing. And don't think that they cannot learn; they can learn better than grown up people because they are fresh, they are not loaded with any past. Just you have to be more friendly with them than fatherly. And before the rift happens it is better to make it clear to them, "It will not be my fault if the family falls apart. I have

chosen a path which is going to give me something and I would like it to be shared by you all."

I don't want any family to be disturbed by anybody in the name of spirituality, and if we can be a little more loving and compassionate and make them understand -- and they will be able to see that you are less angry, you are less tired, you are less frustrated, you are more loving, more compassionate -- they will surely come with you.

The old religions have been teaching 'renounce the family.' This was one of the reasons -- because there is going to be difficulty sooner or later -- but I don't think that even giving it a try, you renounce the family.

I say to you it is a good training school -- the family -- and if you cannot change your children and your wife who love you, then whom are you going to change in this world? You will find more and more strangers everywhere.

Start wherever you are. And if you are finding something of tremendous value, share it with everybody.

None of my sannyasins has renounced the family. And every sannyasin has found a tremendous support by the family. They have become closer, they have become friends, they have become fellow travelers.

The Last Testament, Vol 6

Chapter #2

Chapter title: None

1 February 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.]

Q: BHAGWAN, WHAT PURPOSE DOES YOUR PHILOSOPHY OR RELIGION GIVE FOR LIFE -- FOR THE EXISTENCE OF ANYTHING AT ALL?

A: First it is not right to make religion and philosophy synonymous. They are two totally different things.

Philosophy is thinking about life, its purpose, its goal, but it is only thinking.

Religion is living it, not thinking.

The difference is as great as: you are thinking about food, delicious food, and that you are eating it. Thinking cannot quench your hunger -- it is only eating that is going to help.

Philosophy is a futile exercise of the mind -- it leads nowhere.

Secondly, the moment you divide philosophy and religion the question takes a different shape. Now it becomes: what is the purpose of your religion?

The very idea of purpose is valid in a philosophical investigation. That idea does not belong to religion at all.

Religion is living. Living totally, living intensely, without any purpose because purpose is always in the future and living is always in the present. If you have a purpose to live your life is divided between present and future -- you cannot be total. And without being total you cannot experience what life is.

The only way to be total is to forget all about purpose. It is a meaningless question. It leads only to a logical regress. If it is said that 'A' is the purpose of life then the question will remain 'what is the purpose of A?' The question is not dissolved. If 'B' is the purpose of 'A' then the question will simply shift from A to B.

Finally and ultimately, one has to understand that there is no purpose to life or to existence... and there is no need either.

It is perfectly beautiful to have no purpose and live totally, enjoy totally, relax in the moment totally. It will take you to the peaks of ecstasy -- but that is not the purpose of life, it is just a byproduct of total living.

It is a little bit difficult. It will lead -- I repeat again -- to ultimate ecstasy. But that is not the goal. If you make it a goal you will never reach it. It is not a purpose. If you make it a purpose then you are cut off from it forever because purpose and goal all exist in future and you have to live in the present.

And present and future never meet.

So you have divided yourself into two halves which are not going to meet. So I will not say that ecstasy is the purpose or the goal. I will say, 'when you live intensely, totally in the present, without any purpose and without any goal, ecstasy happens as a byproduct of total living.'

Q: BHAGWAN, WHY DOES SUFFERING EXIST IN THE WORLD?

A: The suffering exists in the world because of purposes, goals and things like that. The suffering simply means you are split, torn apart -- you are in such a situation that you can never be one whole, you can never be an organic unity. Suffering disappears the moment you drop purposes, goals -- ends. And you start living moment to moment. There is no tomorrow and there is no future.

Time means now.

And space means here.

All suffering disappears.

But because the so-called leaders of the world, thinkers, philosophers, theologians -- they are all giving you great ideals to be achieved, great goals to be reached; they have managed humanity to suffer forever. Those ideals, those goals, those ends are the causes of suffering and your so-called great religious political, social leaders are the criminals who have created the whole phenomenon of dividing man.

But it has been done with such sophistication, perhaps they themselves are not aware what they are doing. They may be suffering themselves.

Q: BHAGWAN, WHAT IS THE GOAL OF YOUR RELIGION OR PHILOSOPHY, NIRVANA OR HEAVEN ET CETERA? CAN YOU DESCRIBE THIS GOAL OR ULTIMATE REALITY?

A: There is no goal. The question of describing it does not arise. There is certainly a byproduct of total living which can be indicated at.

It is absolute contentment, fulfillment, coming to one's realization of all the potentials that were in the seed form, now they are all have come to be flowers. A great fragrance, a tremendous insight and clarity into things, absolute silence and peace, no desire, nowhere to go... everything is so calm and quiet there is no question, no word at all -- it is a wordless blissfulness.

But it is not a goal that I am describing.

I hate the word goal.

It is good when you are playing football, then you can have goal and goalkeepers, but don't make life a game of football. Life is not a game. This has created a great problem for human beings because whenever somebody has lived totally they had seen the beauty, the rejoicing, the peacefulness, the

tremendous quality of contentment. Seeing this they have made it a goal. They thought that this is the goal to be achieved. And this was only a byproduct.

But for the outsiders it became a goal and they started striving for contentment, for desirelessness, for fulfilment, for silence, for peace, for ecstasy, for nirvana... and those people have never reached. Not a single person who has made these things as goals has ever reached. It is enough proof that in the whole history of humanity not a single exception exists.

The people who have reached are those who never bothered about goals, who never bothered about reaching somewhere, they were simple people, loving people, loved life for its own sake, no other purpose.

And to love life for its own sake can be described my way of life.

Q: BHAGWAN, HOW DID THE UNIVERSE COME TO EXIST, AND WHY?

A: It never came to exist, it has always been there. So the question: how it came to exist does not arise.

And because it has always been there, the question of why is also irrelevant. Whom to ask? How to find?

It has always been there, and it will be always there. It is simply there.

These questions are invented by your so-called philosophers which if reduced to reality are more foolosophers than philosophers. Because they can't see a simple point, a simple logical point, that if you say how the existence came into being, any answer is not going to satisfy.

Each answer will create the same question again.

It will lead you to an absurdity in logical terms. Seeing that every question will bring an answer, but the question will not move even a single inch, you can go on finding other answers -- the question remains the same.

It simply shows that the question is wrong. Otherwise some answer would have been suitable. And you cannot conceive any answer that can be suitable about: how this existence, why this existence?

Hence the people who had a clarity -- not thinkers, thinkers are the most clouded people, they don't have any clarity. But people of meditation who had absolute clarity, no thinking, they could see immediately which question is relevant and which question is irrelevant.

Even to answer an irrelevant question is not good because that shows that you are not clear, that you cannot see clearly that your answer will again help the same question to crop up. So I seem(*) existence find it(*) it have not. It has always been here. It has never been created. It will always be here.

The forms may change but the essential reality into those forms continues. It is a continuum -- absolute continuum.

This also helps you to get rid of god which is a heavy burden -- a pain in the neck. The idea of god helps nobody and tortures millions of people. Devil has never tortured so many people. But the idea of god has made people torture

themselves. And the idea of god is simply invented, invented because of these questions.

I could see it even as a small child because just by the side of my house there was a temple, a Hindu temple and people were worshipping and priests were worshipping and I used to play in that temple and ask the priest, that "What kind of game is this that you go on playing? Because there is nobody, just a stone sculptured in the shape of a man; and you are praying and you are kneeling down and tears are flowing, great emotion, great sentimentality and I don't see a single tear on the other side. On the other side there is nobody, just a stone."

And they will say, "Don't say things like that. It is not a stone. It is God who created the world. Without God the world cannot exist. Something is necessarily needed. If it exists, then there must be a creator."

And finally they prohibited me to enter in the temple. Because I asked them, that "If that is true, then who created God, because he exists according to you. So you must have the guts to ask, 'Who created God?'"

And they were so angry that they simply, virtually threw me out of the temple and told me never to come in. I said, "But this is not the answer. It simply shows you don't have any answer and if God can exist without being created then what is wrong in the existence to exist without being created."

If you have to accept at some point that a thing can be without any creator then why go into unnecessary hypotheses. Then why not remain with the reality which is not a hypothesis?

Q: BHAGWAN, WHAT LIES BEYOND DEATH? WHAT IS IT THAT EXISTS -- THE SOUL, ATMAN -- CAN YOU DESCRIBE IT?

A: There is no death, only a change of form.

Everything continues....

The water that is constituting you, almost eighty percent or more, goes to the water. The mud that is constituting you, goes to the mud.

All the elements that constitute you go to their original sources. Your consciousness moves on into a new body. You can call it soul, you can call it atman.

The old body was no more capable as a house to be lived in so you simply move in a new house and you continue moving into new houses till any kind of desire remains in you.

The moment all desires disappear, the moment you live so totally that all desires are consumed by your living, that you simply live without any desire, without any ambition, without any goal, then the material elements move into material elements and your consciousness moves into the universal consciousness.

Nothing dies.

Only combinations disperse.

And they constitute another body for you. Existence is very compassionate -- it goes on giving you new bodies, new forms, until you have learned the lesson. And the lesson is to live so totally that there is no space for any desire. Then you are allowed to be part of the universal consciousness.

This universal consciousness is not separate from existence. It is part, intrinsic part of existence. Existence is one. Matter and consciousness are two extremes of one energy. Matter is a certain combination of the same energy as consciousness. It is the same cloth out of which all kinds of clothes are made -- your shirts, your caps, your pyjamas, everything. According to your need.

But the cloth, the basic reality, is one.

And death is just a misconception, a misunderstanding.

It always happen to others. That's the reason why you are having a misunderstanding.

It is always somebody else who dies. You never die. So the question arises 'what is death?' And the moment you will die, if you are living with all kinds of desires, unfulfilled ambitions, then the possibility is the process of death will happen but you will be unconscious. That too is the compassion of existence.

Just like a surgeon will give you anesthesia before surgery, existence gives you a coma before it separates your elements and changes the whole structure and gives you a new being, a new form.

But nothing dies.

Death is as much a lie as God is.

So when I first read Frederick Nietzsche's statement that 'God is dead' I said that this is such a small statement but having too biggest lies in it -- God and death.

Q: BHAGWAN, HOW DO YOU EXPLAIN THE NEED AND EXISTENCE OF SO MANY RELIGIONS?

A: There are so many religions because there are so many imaginative people in the world. If there was clarity in people's minds, there would not be a single religion. Then religion would not be needed at all.

It is the imagination that creates religions.

Because these questions haunt the mind of anybody who does not know anything beyond the mind. The mind is full of questions, curiosities -- it wants some answers. Even if they are false, it is a solace. Not to have any answers is very difficult.

To accept one's ignorance is against man's ego.

So it would rather accept any stupid answer rather than say that "I don't know"... it hurts. It wants to claim that it knows. It covers up all the questions that are haunting him -- who created the world, why he created the world, when he created the world?

Now it is just a question of your imagination how you manage to answer these questions. Each religion has its own imagination. That is the only difference

between all religions. They are not based in truth because truth cannot have so many religions.

It is different climates, different people, different ages, and different imaginations.

For example, there are tribes, ancient tribes, which have remained still attached to their old pattern, they have not changed, they are still dominated by women not by men. The matriarchal aboriginals; their god is a woman, obviously... because if the society is dominated by women how can a man be god?

And in fact, the god is the imagination of the woman, the powerful one. The woman is the priestess, the woman decides all the rituals. Naturally the god is a woman.

And then there are societies which are made by man, dominated by man... they cannot accept God as a woman. God has to be a man. Simply the male chauvinist, but a natural imagination.

Whoever is in power will decide who is the god.

Different cultures, different societies and different religions have different ideas of their heaven, their hell, and it is all imaginative.

I have seen in India in the temples, there used to be -- I don't know whether they still are there or have been removed -- but in my childhood I have seen in temples maps hanging showing where is hell, where is heaven, where is God's house, where is Devil's house.... And these people who had made these maps had no idea of the map of the world, in which we live, because you cannot imagine it you have to know it otherwise soon your imagination will be proved false.

They did not have any map of the world, but they had maps of heaven and hell -- exact. And nobody can challenge, because there is no way to prove it or disprove it. But they all had descriptions which show something of themselves, not about heaven and hell.

The Tibetan hell is eternally ice cold -- there is a rare hell, because all the hells are full of fire and people are being burned. But in Tibetan hell it is eternal ice that never melts and you are thrown into the ice. Because Tibet has suffered so much from ice, finding some fire in hell would be impossible -- you cannot find any fire there.

Yes in their heaven, it is warm, fire is available, it never gets cold, because it is their climate that is giving them a certain imagination.

The Indian heaven is not warm, it is almost air-conditioned. They had no word like air-conditioner in those ancient days, but the description is that just as in the early morning cool air blows, the whole day it is the same -- the cool air. India has suffered much from heat, naturally for saints cool air is needed and fire is needed for sinners.

These are all man made conceptions. All the religions are rooted in imagination, in dreaming. They are nothing to do with facts, nothing to do with truth. That's why there are so many. There are three hundred religions in the world. Perhaps

it is impossible to imagine anything more... three hundred religions may have exhausted all possibilities of imaginations, that's why the number has stopped there. But they are all false. Their manyness is a proof of their falsity.

Q: BHAGWAN, WHAT WOULD HAPPEN IF RELIGION DID NOT EXIST?

A: It will be just far out...

Life would be a real joy, without any guilt.

People will be more authentic, more sincere, in living and in every aspect of their being.

Religion has made them hypocrites. It has given them masks to bear. It has hidden their original faces.

If there was no religion people will have their originality, their original faces, their sincerity, their uniqueness. And they will be playful about everything, there will be no seriousness. All seriousness is created by religions...

Asking questions which are absurd, then answering those questions, then forcing people, conditioning people to accept those false answers for false questions -- they have destroyed humanity tremendously. They have destroyed your freedom, they have destroyed your joy, they have destroyed your laughter, they have destroyed as much as nobody else.... These religions have been a curse, not a blessing.

If there were no religions life will be a real blessing and my whole effort is that there should be no religions and man should be left alone with his reality and the reality of existence, without all these pretenders, prophets, saviors, messiahs....

It will bring a great newness to a life which seems to be dull, a freshness to a life which these people have made a sin. It will bring songs to people's heart, it will be possible again to dance under the stars for no reason at all... just because it is so beautiful to dance, so beautiful to sing, so beautiful to love, so beautiful to live.

The burden on the heart put by these religions is Himalayan.

It is a miracle that man has still survived... somehow, he goes on creeping under the burden, but he has survived.

But it is only survival, it is not life.

Q: BHAGWAN, ANOTHER QUESTION: WHAT IS IMPORTANT TO YOU?

A: It depends on each moment.

I cannot give a wholesale answer to it because that means again I am proposing a philosophy, again making a religion that 'this is important for me and this will be important for me tomorrow too.'

It changes....

While I am taking a bath, the shower is important.

While I am talking to you, talking to you is important.

While I am eating, eating is important.

While I am sleeping, sleeping is important.

So it is very difficult for me. Everything is important at the time I am doing it...
and I don't do unimportant things.

Okay. Good Maneesha.

The Last Testament, Vol 6

Chapter #3

Chapter title: None

7 February 1986 pm in Kathmandu, Nepal

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(Beginning of tape is scrambled)

BHAGWAN: The mind is a chattering box. You cannot stop it. The very effort to stop it gives it more nourishment to go on.

Millions of people, for centuries have been trying to stop it, and they have all failed, for the simple reason that the desire to stop it is also part of it. It is not beyond it.

One side of the mind is desiring the other side of the mind to become silent. This is not possible. The only way few people have been able to stop it without making an effort to stop it, are the people who have disidentified themselves with the mind. There is not even a desire to stop it or to continue it, because all desires belong to it.

One simply watches it. Let it chatter. You simply become a watcher. Let the traffic of thoughts move. There is nothing to be worried. It is going to harm nobody. These thoughts are only soap bubbles. Don't take them seriously. Don't become tense while watching them. Be relaxed.

I will tell you a story to understand it.

Gautam Buddha told one day, while they were passing into a mountainous region -- it was the midday, hot sun and he was getting old -- he told his disciple, Ananda, that "I am very thirsty. You should go back. Because while we had been we had passed a small current of the mountainous water, few bullock carts have passed through the current, making it muddy. Dead leaves, which may have rested in the bed, are floating over the water, It was not worth drinking. And particularly for Gautam Buddha he could not take that water.

He knew that, if he goes ahead, where he had left Gautam Buddha, then five miles ahead of that place there is a big river and he can find good crystalclear water. He came back empty-handed.

Buddha was very strict. He said, "You go back and you bring that water, because I remember when we had passed, it was so pure and so crystalclear." But Ananda said, "You should understand me. In the meantime some bullock carts have passed." Buddha said, "I understand, but you go sit by the side of the bank -- however long it takes. You just go and sit there. Don't get into the current, because your getting into the current will make it muddy again. You simply

wait, watching, doing nothing. All those dead leaves will be taken away. The mud will settle down. Then you fill the begging bowl and come back."

Ananda wanted to go ahead towards the river, but he could not disobey Gautam Buddha. Unwillingly, he went back -- but he was for a great surprise. By the time he reached there, the miracle has already happened. The dead leaves had moved with the current, and the mud has already settled. And the water was as clean and as pure as it could be.

Taking that bottle back, he tried to figure out why Gautam Buddha insisted, because he never does anything without some purpose behind it, some meaning behind it. And then he realized on the way, that it is a message to him, that "Ananda, don't get into the river, into the current of the mind. That's what you have been doing all your life. Just wait on the bank, and simply watch.

It is one of the secrets of inner life, that as your watcher becomes more and more strong, the thoughts become less and less. It is exactly in proportion. When there are hundred percent thoughts in the mind, you have zero watcher. When you have ten percent consciousness involved in watching, ten percent of your thoughts will disappear -- because it is the same energy that creates thoughts, that creates the watcher.

When you are hundred percent a watcher, a pure witness, a mirror, all thoughts disappear. You cannot stop them, but you can manage a situation, a device in which they get stopped. They simply disappear.

And to know such a state, when you are aware and alert, fully conscious and watchful and there are no thoughts there, your whole consciousness for the first time in your life returns back on itself. Becomes aware of awareness. You become conscious of consciousness.

In the silence, when the chattering mind is no more there, one realizes oneself. Unless the mind is silent, you cannot realize yourself. You will remain involved with the thoughts and those thoughts are almost meaningless -- memories, fragments of memories, imagination, dreams, daydreams, all mixed up. It is a chaos. Even if sometimes you find some beautiful thoughts moving, they are all borrowed. You have heard them, you have read them, but they are not yours. And that which is not yours is not true.

This has to be remembered. Everything borrowed is untrue. Only your own realization can give you authentic truth. You can recite the whole Bible or the Koran or Dhammapada -- it does not matter. You are simply being a parrot, and sometimes even worse than a parrot.

I have heard about a bishop whose pet parrot has died, and he was missing the parrot very much. It was such a religious parrot. He used to repeat the whole sermon on the mount. And it was such a joy for anybody to come and listen to the parrot, so he went to the biggest petshop and wanted some religious kind, some spiritual parrot. The shopkeeper said, "What are you talking about? Parrots and spiritual?"

He said, "Yes. I had one, and with great effort made him learn the whole sermon on the mount, and he used to repeat it with perfection." The shopkeeper said, "Now I ko understand what you mean by spiritual. You mean the parrot who can repeat scriptures. I have something for you you would love."

He took him inside the shop. He said. "It is a very special parrot and I was keeping it for myself -- but you are in such a desperate need and you are missing your own parrot which is dead, I will be happy to give it to you.

Before you take it, let me introduce you about its qualities. Just watch and you will see one thread hanging by its right leg, another thread hanging by his left leg. The threads are very thin. Nobody can see them unless one comes very close. You have just to pull the thread of the right leg and he will repeat the sermon on the mount."

"But sometimes you may be having a visitor, who is not a Christian. Then you have to pull the left leg. Then he repeats a beautiful portion, in pure Sanskrit, of Srimad Bhagavat Gita."

The bishop was enchanted to find such a rare parrot. He asked the shopkeeper, "And if I pull both the threads together?" Before the shopkeeper was going to say anything, the parrot said, "You idiot. I will fall on my ass. Never do that!"

Even parrots are more intelligent that your bishops, your pandits, your rabbis. Even the parrot said, "This is absolute stupidity."

But for centuries people have used their mind almost like a parrot, and have thought that they are spiritual, that they are religious. Now all that can be done by a computer more perfectly, but a computer is not religious, not spiritual. Neither you are, just by repeating words from scriptures. Don't be a His Master's gramophone record!

It is below humanity. And it good of the company that makes those records, that they have chosen a dog as their symbol! His Master's Voice. But what millions of people are doing in the world, then repeating His Master's Voice? Their masters may be different, but the function of the dog is the same.

The mind can stop, but not by your effort but by your effortless witnessing. That is the whole meaning of meditation. Relax. Don't force, and just watch. Let the mind do its things.

It will take a little patience, but it has always happened. It is almost a scientific law, without exception, that if you can manage a little patience you will come to a point where the watcher is nourished and the mind becomes unnourished, and the thoughts start disappearing. When the whole energy of your consciousness moves into watching, you will find there is no mind at all. And to know a state of no-mind is the greatest experience in life a man is capable of. It is ecstasy. It is superconsciousness. It is self-realization. There is nothing higher than that.

Q: BHAIRAVA, MY SELF, BHAGWAN

YOU ARE HERE WITH EVERYONE. YOU ARE HERE WITH EVERYDAY.

WHY CAN I THINK LIKE THIS? WHY CAN I TRUST YOU LIKE THIS? WHY CAN I LOVE YOU LIKE THIS?

A: It is very simple. You can love me, because I am not a prophet. I am not a messiah. I am not a savior. I am not an incarnation of god. You can worship those people. You cannot love them. And worship is not love.

Love needs that you understand one thing clearly, that I am amongst you, that I am not superior, that you are not inferior.

For thousands of years the prophets and the messiahs and the saviors have been telling you they are superior, you are inferior. They are saints, you are sinners -- and the distance is so great, love is impossible. And to prove that they are special, all kinds of inventions, imaginary qualities have been given to those people, either by themselves or by their followers.

For example, you cannot love Mahavira, the most important prophet of Jainism -- for the simple reason because he is so far away. You cannot even touch his feet. They are beyond your reach. Mahavira does not perspire. This is absolutely stupid, because it is unnatural. Perspiration is as absolutely needed by your body as water is needed, as food is needed, as air is needed. And if Mahavira does not perspire, the only possibility is that he has a plastic body.

But why this insistence upon nonsense? Because perspiration is a defense system of your physiology. It keeps your temperature exactly the same. Outside temperature may go on changing, but your inside temperature has to remain the same to keep you healthy.

Your lifespan as far as temperature is concerned is not very big: between ninety-eight degrees and one hundred and ten degrees. Only twelve degrees is the span of your life. If it falls below ninety-eight there is danger. If it goes above one hundred ten there is danger. Your temperature should be kept constantly the same. Perspiration does a miracle. When it is too hot, you perspire. It is an effort of the body to make an arrangement with the sun, that the sun will get engaged in evaporating the perspiration, and its heat will not reach within you. It will be prevented by perspiration.

You don't perspire when it is cold. When it is cold, you shiver. That keeps your body warm. Shivering is keeping the body warm. Your temperature cannot fall below.

Even you may start chattering your teeth. That too is an effort to keep your body warm, so your temperature remains the same and the cold is prevented outside.

It is absolutely medically, scientifically impossible that Mahavira never perspired.

But it is not the only special thing about him. His disciples for twenty-five centuries have been repeating he does not urinate. He does not defecate. I can understand it looks a little odd to see Mahavira sitting on a toilet, or Krishna or Rama or Jesus Christ. It seems weird, embarrassing.

But nobody has prevented it. Jainas have completely prevented Mahavira. He is the most constipated man in the whole history of the world. The greatest record is done by an Englishman who has remained constipated for eight months continuously. That is nothing compared to Mahavira. He remained for eighty years!

But all these irrational ideas are imposed on all your prophets and saviors, for the simple reason: to create a distance between you and them. It is humiliation of humanity. It is a direct insult of all human beings. If you had the guts, you would have rejected these people long ago before.

Jesus walks on water. He raises dead people back to life. All these things are not possible. Nature never allows any exception.

But the followers would like to make their prophet higher than other prophets. They will create some imaginary qualities, and will make it absolutely necessary that unless these qualities are there, a man is not a prophet.

I have heard about an American, a very rich man, who had gone to Jerusalem. Jerusalem is very special. It is a sacred place for the Jews. It is a sacred place for Christians. It is a sacred place for mohammedans.

He went to the lake Galilee where Jesus used to walk on water. The boatman asked him, that he can take him to all the places around the lake and show him where "our lord used to walk on water." He said, "First things first. How much it will cost?" The man said, "Not much. Just ten dollars." Seeing that he is an American, ten dollars is nothing -- although that was not the usual rate. He was asking ten times more.

The American was a real miser. He said, "Now I know why our lord Jesus Christ used to walk on water! Ten dollars! I have seen enough of lake Galilee. That's enough. And I don't know how to walk on water, and I don't want to waste ten dollars. But upto now I had never understood why he used to walk on Lake Galilee. You have answered me."

All these people, we have allowed, helped, accepted, recognized that they are special beings. And this has been one of the most harmful things to humanity. Because once you accept that you are an ordinary human being and they are incarnations of god -- somebody is the only begotten son of god, somebody is a special messenger of god. If they can meditate, if they can realize themselves, it is understandable. But how can we do it?

The distance between the prophets and you has not allowed you to love those people, has not allowed you to respect yourself. It has destroyed your self-respect and it has kept you in misery and anguish, because a natural conclusion, a logical conclusion that we are ordinary human beings and these things are not possible for us. We cannot walk on water and we cannot raise the dead back to life, so we have to accept our misery, our suffering, our anguish.

You may not have thought it in this way, but this is how I look at the whole miserable humanity. This is the creation of your so-called special prophets and saviors. If they had just a little more respect towards ordinary human beings, if

they had accepted -- which was the truth -- that they are part of you, and they are exactly like you and whatever they have attained is your potential, you can attain it too -- the world would have been totally different. Then we would not have remembered Gautam Buddha perhaps. We would not have remembered Krishna and Mohammed and Jesus perhaps. Because there would have been so many people of the same quality, of the same awareness, that there would have been no need especially to recognize and remember them. I would like it to happen some day. We remember Gautam Buddha only because for twenty-five centuries we have not been able to produce the same consciousness, the same intensity of life, again. If millions of people can do it, Gautam Buddha will be lost. There is no need to divide history by Christ. He becomes a milestone.

Before Jesus Christ and after Jesus Christ, that's how we divide our history. But there was no need, if there were many, many people who had the same quality of love, of compassion, who had experienced the same beauty and the same immortality.

Jesus Christ would have lost into a big crowd of conscious people. I hope a day will come we will not need to remember Gautam Buddha, Mahavira, Krishna, Jesus Christ -- and all the other prophets, because it will become an ordinary, simple, human experience. That is my basic approach.

You can love me. Don't be surprised by it. I love you too. More than you can love me. Because I am not superhuman. I also perspire when it is hot. And in a cold night, I also cannot sleep without a blanket.

There is no distance between you and me. There is a little bit of difference, but not of distance. I am aware. You have to be aware. The difference may be of time, but not of status. It is within your reach to become aware. It is your responsibility to become aware, so even that difference is dissolved.

Every master in the world should dream of the day, when all the disciples turn into masters and there is no need for any distinction to be made. So don't be surprised. Please accept me as an ordinary human being, exactly like you. I was also groping in darkness. I was also in the same space in which you are.

It was my yesterday. It is your today -- but it can change. Tomorrow you can be in the same space where I am.

It is our birthright. Self-realization is our only birthright -- which no government can prevent, which no imprisonment can prevent, which no communism can prevent, which no fascism can prevent. All our rights can be taken away, but the right for self-realization is indestructible -- because it is not according to any constitution. Constitutions can be changed. It is according to the very nature of existence, which cannot be changed.

BELOVED BHAGWAN,

MY QUESTION IS ABOUT MY SISTER. SHE HAD AN ACCIDENT, AND SINCE THAT SHE CAN'T MOVE, SHE CAN'T SEE, SHE CAN'T HEAR, SHE CAN'T SPEAK. HOW CAN SHE KNOW ABOUT TRUTH? HOW CAN HER

CONSCIOUSNESS FUNCTION WITHOUT (*)? IS IT BETTER TO LET HER DIE, SO THAT SHE CAN BE BORN WITH (*)?

A: It is one of the most fundamental questions, which is being raised all around the earth in different forms. Because for centuries we have accepted an idea, that death should be avoided. That it is something evil. That life is given by god and death comes through the devil.

Even the medical profession of the world, every medicine graduate has to take the Hypocrites oath, that he will not help anybody in any way to die. He will help in every possible way to protect life.

It was right in the days of Hypocrites, because ten children were born and only one survived to become an adult. Nine were going to die. That was the situation.

The whole world population in the times of Gautam Buddha was so small you cannot imagine. It was only two crore. Now India alone has ninety crore people. The whole world has now five hundred crore people. From two crore people, in twenty-five centuries, we have reached to five hundred crore people. And the earth remains the same. And the medical science has grown tremendously.

It used to be said that seventy years is at the most one can hope to live.

For almost five thousand years, scientists have been searching for bones, skeletons, to find out exactly how long man used to live. And they have come to a very strange conclusion, that people were not living more than forty years of age -- because we have not yet found a single skeleton which were more aged when he died than forty years. So it is right that people believe that in the past the days were so beautiful that no father ever saw the death of his own son.

It is natural. If every father is going to die at forty, how he is going to see the death of his own son?

But in this, those nine small children are not included, because they lived no more than two years. Otherwise every father was seeing dozens of his sons and daughters dying. Once a child has survived more than two years, then there was a possibility for him to live at least forty years. Naturally meanwhile his father will be dying.

Now there are people in the west who have passed hundred years of age. There are people in certain parts of Soviet Union, where some thousands of people have passed the age one hundred fifty, and some hundreds of people have passed the age one hundred eighty. And they are still working, they are not old. In Caucasus in Russia, you can find a one hundred eighty year old man working in the field like any young man. And scientists say that there is a possibility, if right food, right exercise and right atmosphere is available, a man's body is capable to live at least three hundred years.

That is a very dangerous prospect, because even in ninety or hundred years time, you get so fed up with life. What are you going to do for three hundred years? Your own generations will not recognize you. In three hundred years so many

generations of your own children -- they will not think any relationship with you. The gap will be too big.

And what are you going to do? You have lived, you have loved. You have seen all that life contains, the failures, the successes; the pains and the pleasures; the days and the nights. You have seen all the seasons. Now there is nothing more. It is now again repetition. The same wheel is moving.

We have to think about the whole matter of death again. My own opinion is that if a person comes to a stage where he finds that it is absolutely useless for him to live, he has lived enough, then it should not be illegal. It should be absolutely permissible. In fact, every hospital should have a special arrangement, a special department, for those people who come to die there -- so they can die in peace, in silence, with all medical care. This medical care is not to keep them alive, this medical care is to help them to die as beautifully, as silently.

My own suggestion is, every death department in a hospital should have a meditator who can help people before they die, to learn meditation so they can die meditatively. Their death can become an immensely valuable experience. Perhaps more valuable than their whole life has been. And they are not committing any sin.

You can have time to think. Perhaps they are emotionally upset at the moment. Perhaps something has happened that has given them the idea, "It is better to finish your life." They should be given a time, that "You enter into the hospital, rest for one month, prepare for your death. We will help. But if in this one month you change your mind, it is up to you. You can get up, and get out! Nobody is forcing you."

And remember, no emotion remains more than for a few minutes. Anybody who commits suicide, if he had waited a single minute more, may not have committed. It is a momentary thing. But if somebody for one month continuously enjoys, is happy, is really looking forward to death, as an adventure, then it is our duty to allow these people to drop the body -- as gracefully as possible.

About the question, I had to give you this much introduction so that you can understand that death is not something evil, that it is something natural. But the question is about, not an old person. The question is about a younger sister, who cannot move, who cannot see, who cannot hear, who cannot speak. All her senses are absent. Now do you call it life? This is simply vegetation.

And she must be in incredible suffering. That we cannot see, because she cannot say. She has no doors to communicate. She is absolutely alone, cut off from all life. What is the point of her vegetating for seventy, eighty or ninety years -- or maybe more? She will be a burden on the family. She will be a sadness on the family. And she herself will be in absolute hell, because she is completely imprisoned.

Just think of yourself. There cannot be a bigger concentration camp: your eyes are taken off, your ears are closed, your nose is closed, you cannot speak. You will be in a coma.

There are many people. I have seen myself one woman, who was in coma for nine months. And doctors are saying that she can never come back to consciousness, because she has been so long unconscious that a small and very delicate nervous system which keeps one conscious, has almost died. They showed me x-rays of her brain, and they said that all the points that make one self-conscious, have died. She will remain unconscious. Perhaps for fifty years, because she was not more than thirty when I saw her. And now she is a constant heaviness on the whole family, on the husband, on the children. They cannot do, they are simply helpless. The doctors cannot do anything, they are helpless. But the law prevents that you should not help anybody to die, otherwise the doctors will be criminals. They will be thought to be murderers.

The law is primitive. The law does not understand compassion. That woman needs a mercy-death. She cannot ask even for her death!

The sister of the sannyasin cannot ask even for death. But those who love her, should ask the government, whichever country you belong, you should take her case to the court -- that to keep her alive is not compassion. It is not love. It is absolute primitive idea, which has no more any contemporary support for it. And the whole family is ready, that she should be relieved from this prison, so that she can get a new birth, a new body -- with eyes, with ears, she can talk and she can walk. So her death will not be a calamity.

Her death will be a blessing for her.

I am simply telling you my approach. I am not telling you to act accordingly, because that may be illegal in your county. You have to approach through law to the government, and make it a point of national discussion, that it may not be your sister only. There may be many other children, suffering in the same way -- for no other reason except because the law does not permit any medical person to help somebody to drop the body.

It is time that we should understand and our medical profession should understand, and the Hypocrites oath should no longer be the oath for medical students. They should be given an oath that helps a person to live, if he can live abundantly, more beautifully -- but if the person cannot live and you can simply go on helping him just to breathe.... Breathing is not life. Then it is better: help him to die. In both the cases, you are compassionate. Either you serve life or you serve death -- it does not matter. Your compassion should see that the person gets into a better space, into a better life.

And every country has to come to pass a law. Just as many countries are now accepting birth control. That is one end of life. You are preventing children from being born. If you have accepted that, on the other end you should allow old people who want to leave the world, to let them leave ceremoniously. They can

call all their friends, their whole family. They can live with the whole family for one month, because now they are going to be here only for one month.

Birth is not in your hands, but at least you can be free to choose your death.

A little more governments in the world are going to accept soon, that on the other end also we should allow people to move faster. Because the world is too much crowded. On one hand we are preventing people to come. On the other hand we should let them move, so a few move fast and the world becomes less crowded and less poor.

And it is not a question only of the world becoming less poor and less crowded, it is also a question of those people. Because I have seen in hospitals and in almost all of the western countries, particularly in America, thousands of people are simply living in hospitals. They are ninety years or hundred years old. They cannot live in the house, because they cannot even breathe on their own. And still we are keeping them alive. For what?

Artificial breathing is being given to them. I don't think it is going to be a pleasure to those people. They will never be going back home. They will die in the hospital.

And I don't see where is the logic, to keep them breathing artificially. When their bodies are not ready to breathe, please let them not breathe. That is their personal affair. You are interfering too much.

You won't let them die. They are dead. You are forcing them to continue. But you are not aware of any purpose. And when you are keeping thousands of people alive, who should be resting in their graves, unnecessarily occupying places in the hospitals, the time of the doctors, of so many machines and so much care -- and what is the purpose? After two or three years they will even stop taking the artificial breath in. They will refuse and reject.

Nothing else is going to happen. But for three years you will be keeping them unnecessarily in torture. And this is thought to be service. This is thought to be compassion. This is thought to be Christianity. This is simply cruelty.

Let those poor people die. And there are thousands of people around the world who are ready to leave the body, because the body is only a pain to them. With so much disease, with so much sickness, they are no more able to do anything. They are no more able to enjoy anything.

I have heard, in the second world war a man got a bullet into his throat. So his food became difficult. He could not eat. Doctors managed to fix a pipe, but he did not enjoy this because there was no taste. So finally they decided, "First you chew it and then put it into the pipe. Have the taste, then put it in the pipe so it goes into your stomach."

That man is still alive and doing the same thing! He cannot do anything else, because his body is very delicate, very much fragile. He can die any moment, but he has lived really long. And what he is doing seems to be simply ugly, nauseating, that first you chew your food, then you vomit it in the pipe. Then it takes it to the stomach.... Then what is the point?

I have inquired about this man, because now it is forty years since the pipe has been fixed. Has he been able to find a woman to love him? And I have been informed no woman wants to be close to him. Has he got any friends? No. Because just to see him, with his big pipe throwing all kinds of bad smells out of it.... Who wants to befriend to him? He is not allowed in restaurants, because the restaurant starts suffering from losing customers -- because seeing him doing all that in a restaurant, who would like to eat there?

I have enquired, has the man in these forty years done anything creative? Has he painted? Has he been writing poetry? No. All that he is doing, is -- because he is almost dead, he is just living like a ghost....

It is not compassionate. And everybody feels disgusted by him. And he cannot do anything else, because he has no energy. He is living on such a low energy, that if the man is asked, "Would you like to die?", I don't think he will refuse. But right now it is a very strange world. It goes on continuing old laws, which have lost all reality, which have become just shadows of the past, torturing humanity unnecessarily.

Had the man been asked before this whole nonsense had been done to him? No. The doctors are doing their duty. They have to fulfil their oath. The government is doing its duty. It has to fulfil the law. It cannot allow people to commit suicide. It is a very strange government and very strange law. All over the world. If you are going to commit suicide, and you are caught red-handed before you commit, then the government will do the job. They will sentence you to death, because you are trying to commit suicide. Strange! Because that is what the man was doing himself! Now, after two, three years of trial and harassment and all kinds of arguments, many advocates involved, judges involved -- and finally you come to the same decision. The poor fellow was doing it without all this nonsense.

My suggestion is, that your sister should be released from this body, because this body is nothing but a prison to her. If you love her, you have to say goodbye to her. With tears, with sadness, but still you have to say goodbye to her. And you have to meditate and pray that she gets into a better body. But ask the government, make a movement around it, so not only your sister is helped. There may be many other children. And I think the sannyasin was from Japan, and in Japan there are bound to be many children, because of Hiroshima and Nagasaki, of which the government of America is responsible.

Those two cities, America destroyed without any reason at all. The war was almost finished. Germany has surrendered. Now there was no possibility for Japan to continue. It was only a question of a week, or at the most two weeks and Japan would have to surrender. What was the need to destroy two civilian cities, which were not fighting? Small children, pregnant women, old people? Each city contained at least ten lakhs people. Twenty lakhs people were destroyed within five minutes. Those who survived are producing this kind of children. Those who have survived are proving to be more dangerous than those who have died, because now they are carrying radioactivity in their very bodies. Women and

men, they will produce children which will be retarded, will be deaf, will be dumb, can be blind -- all kinds of perversions. And this will continue for centuries.

But America, and the president of America at the time -- whose name is very strange: Truman! -- did such an un-true-manly act, just because he was worried the war is going to end and before the war ended he wanted to experiment what are going to be the results of atomic explosion on human beings. Poor Japanese were used as guinea-pigs. And just out of fear that the war is going to end. If the war ends, then there is no reason to use those bombs on human beings -- so he was in a hurry.

And it is not only human beings who get affected: the trees have carrying radium. If you eat the fruit of those trees, you will get the radium. And nobody knows which trees are carrying the radium. The fishes, the birds, the animals who have survived in the area, all are full of radium. And they have moved, because you cannot keep the fish in the same place. You cannot imprison them. They have moved all around. They are giving birth to new generations which will be carrying radium for generations to come. And if you eat that fish, you become a victim. You will carry the radium; your children will become victims.

So it is not only Hiroshima and Nagasaki that have been affected by those two atom bombs. The whole humanity has been risked.

And for no reason at all. There was no question of defeating them. They were ready to surrender -- because they were just following Germany. And when the leader has surrendered, how long the followers can fight? At the most two weeks; that is the estimate of all the military experts of the world.

And Truman was warned, that it is absolutely unnecessary, that Japan is going to surrender. And because of this warning he was in such a hurry, he immediately ordered to destroy those two beautiful cities, just for an experiment.

And that is again the problem. Now America is the greatest nuclear power in the world, and they are the only nation who has a protective system. Nobody can throw a nuclear missile on their land. It will be immediately returned.

Russia is still halfway in creating its protective system. It needs time, at least one year time, to protect itself completely. This one year is more dangerous, because America is in a powerful position. If America misses this one year, then there will be no question of defeating Russia. Right now Russia can be defeated, with all its nuclear weapons -- because those weapons will be returned back and American weapons will fall on Russia and They cannot be returned back.

We are not aware that we are sitting on a volcano.

And the American politicians -- I have been there for five years, I have watched closely -- are the ugliest in the world. Pretending all the time about democracy, but there is no democracy at all. Hidden behind the mask of democracy, is simply a fascist regime. And Ronald Reagan will not hesitate, if he sees that within one year Russia will be equal in power, then this time should not be lost -- because this time may not be available again.

And people like Ronald Reagan are not very intelligent people. Neither they have any compassion. And you cannot expect much from a man like Ronald Reagan who was just a movie star in Hollywood -- that too of third-rate films, cowboy films. And not very successful either. And he has been keeping a pet animal with himself. When he became the president, the animal was with him and went to White House. It was an ape. It is strange, that he finds a friendship in an ape. He cannot find friendship in human beings. And I have heard the story that when he became the first time president, he and his ape had gone for a walk on the beach. One man came across and said, "Mister President, can I ask you a question? Why do you keep this ape with you?" And as Ronald Reagan was going to speak, he said, "I'm not asking you, I'm asking Mister President.!" He thought this is the ape, and the ape is the president! But politicians all over the world are the same. Charles Darwin in his whole life tried to find the missing link between apes and men, and I wonder how he missed. He should have looked at politicians! There was no need to go anywhere. That is the missing link. No intelligent person wants to be a politician. And no politician can be expected to be intelligent.

Create a movement in your country for your sister, because in Japan there will be many children in the same position. And make as much uproar about it, only then you will be able to be allowed, that your sister can have a peaceful death. And don't be worried because your innermost being never dies.

Q: BELOVED BHAGWAN, (THIS QUESTION IS INAUDIBLE)

A: It is happening! And it is unbelievable! It is the most miraculous experience. When it happens, you cannot believe it. You know it is there. You have to believe in it. But it is so unbelievable, you had never expected that it will happen to you. But the reason that you feel so difficult to believe in it, is that you have been told for centuries that it is the most difficult thing in the world -- and it is not.

You have been told that it takes many lives for it to happen. And that's an absolute lie. It can happen in a single moment. Because you already have it! It is just a question of becoming aware of it.

It is nothing to be achieved. Achievement takes time. It is nothing to be invented. Invention takes time. It is something that is already there, has always been there, within the innermost core of your being. Just you have forgotten to go there. And you are knocking on other people's doors to find it.

And your religions have been telling you, that it is the most difficult thing -- for the simple reason because your priests don't know anything about it. They are professional people. It is their profession, not their experience. Naturally when you ask them, the only way is to console you, to satisfy you, that "It will happen, but it takes years' effort. You have already been here on the earth for many, many lives. How much more they want to wait?

There is something basically wrong in their whole approach.

They are not turning you towards your own being. That is where they are wrong. They are turning you towards a god somewhere far away. You are already looking out in things, in money, in power, in people. That is your mistake that you are looking out, not in. And they go on making the same mistake greater. They tell you it is far away, that is still out of you. It is the god in the heavens, which is simply a lie. All that is needed is to tell you that you are the temple of god, that there is no other temple. That if you want to go anywhere, go inside. Don't freak out, freak in!

And it is the simplest thing in the world. To find something which you have already got, how it can be difficult?

The last question?

Q: BELOVED BHAGWAN, (THIS QUESTION IS INAUDIBLE...)

A: You ask only for one joke? I am not that miserly!

At least I can tell two!

It is said, when Jesus was born he was born in a stable. Because in Jerusalem there was a great annual festival, and Joseph and Mary -- the father and mother of Jesus -- were very poor people. They tried hard, but all the hotels and all the caravanserais and every possible place was overcrowded already. There was no place to stay. They would have stayed on the street, but the problem was that Mary, Jesus' mother, was pregnant. It was her ninth month. She could give birth any moment. And that very night she really gave birth to Jesus.

One kindly person, seeing the situation that the woman is pregnant and coming close, any moment she can give birth to a child -- he had a stable. He said, "You can share my animals if you want. That is the only place, where I keep my horses and donkeys and cows."

In that stable, amongst the animals, Jesus was born. And the story is that three great wise people from the east, who had been waiting for the birth of Jesus, started moving towards the place where Jesus was born. The story is beautiful. It says, a star moved ahead of them to show them the path. Otherwise how they are going to find? And the star stopped on the stable.

Those three wise people reached the stable. Of course the door of the stable was not made for man, so it was a very small door. The first old man, as he entered the door, hit his forehead with the door, and said, "Jesus!"

Mary, hearing this, told Joseph, "Have you listened? This seems to be a good name for the child." That's how Jesus got the name!

And the second story:

In an international school of small children, the Christian teacher was insisting that Jesus Christ is the greatest one in the whole history. And after she had spoken, in the end she asked the students, "Can you tell me who is the greatest man of history?" One American boy stood up and he said, "Abraham Lincoln."

The lady teacher was shocked. For one hour completely she was insisting on Jesus Christ and this boy says, "Abraham Lincoln." But she says, "It is good, but not good enough. You sit down." "Has somebody else the answer?" One Indian boy stood up and said, "Mahatma Gandhi." She said, "That too is good, but not good enough." Then a Jewish boy raised his hand. She said, "Yes."

She was a little hesitant, because he was a Jew. And the Jewish boy said, "There is no question about it: Jesus Christ." The lady could not believe.

When the class was finished she caught hold of the Jewish boy and asked him, that "You are a Jew?" He said, "Yes." "Then why you said Jesus Christ is the greatest man in the world?" He said, "Business is business! In the heart of my hearts I know it is Moses!"

Okay?

The Last Testament, Vol 6

Chapter #4

Chapter title: None

8 February 1986 om in Kathmandu, Nepal

[NOTE: This is a typed tape transcript and has not been edited. The first part of this discourse has not been published, as of August 1992. It is for reference use only. The second part of this discourse is in the book: Light on the Path, Chapter 34.]

QUESTION: BHAGWAN, HOW CAN WE GET RID OF THE PROGRAMMING OF ORGANIZED RELIGIONS?

ANSWER: The process of deprogramming is one of the most simple. Just you have to watch the ideologies, philosophies, religions, that you are carrying in your mind -- are not your own experiences. That's the distinction to be made: what is not your own experience, you have been programmed. Otherwise how you got it?

You are a Christian or a Hindu or a Mohammedan. How you got to be a Christian? You have never explored. You don't have any personal experience. Your heart will immediately say to you, that "I am absolutely innocent of all these things." Your mind has been programmed.

And to understand what is programmed, is to understand what is false in you, what is borrowed in you, what has been forced upon you. This very awareness is enough. The ideas are not clinging to you. You are clinging to those ideas.

So it is not a question how to get rid of them. It is a question how not to go on holding them. And the moment you see the falsity, you will drop them. To know something as false and borrowed, is enough to drop it.

And once you have dropped all that is borrowed in you, you are again innocent, a tabula rasa, a clean sheet on which nothing is written. And I don't want to write anything on it. I want you to experience and write yourself. You are the only person who has the right to ink in (?anything) on your being.

This is the most essential freedom. All other freedoms are just so-so. And this essential freedom is not given to man. Political freedom is given and social freedom is given, but they are not real freedoms. To programmed people, there is no freedom, because they will be using the freedom according to the program which is their bondage.

So the first and the most important thing is to get unburdened of the bondage. And the simple distinction about everything -- you have to go all over your mental luggage and ask, "Do you know god? Have you experienced anything of

god?" If not, then whether god exists or not does not matter. It is not your experience. It has no relevance to you.

And once you are a clean slate, you can go on an adventurous journey of discovering what is the truth. But before one knows what is the truth, one has to know what is false. Because you are so much surrounded with the false, that you will not be able to know the truth. That is the purpose of deprogramming: to help you clean yourself of all borrowed knowledge enforced on you in your childhood, in your innocent moments of life when you were not capable to doubt and question -- but now you are capable to question and doubt. So whatever your parents, your teachers, your churches, your priests have done -- you have to undo it.

And it is such a simple process to undo it: just like a snake slipping out of his old skin. He never looks back. You just go on watching each idea, and you will find they are all false because none of them is yours -- so there is no fear, no problem that you can get confused. What is yours and what is not yours is such a simple process, that everybody is capable of.

Q: BHAGWAN, YOU HAVE SAID THAT PEOPLE NEED TO EXPERIENCE MATERIAL WEALTH IN THEIR LIVES BEFORE SPIRITUAL GROWTH CAN HAPPEN. WHY THEN DO SO MANY PEOPLE IN WEALTHY, DEVELOPED COUNTRIES, SUFFER FROM MENTAL DISEASES?

A: The cause is the religions. The wealthy people in the West get bored with their riches. They are finished with their wealth, but they don't know where to go. And what their religions provide is false, it leads to madness. The false cannot lead you to health. It is dangerous.

The false may be a consolation to the poor, because he is not yet finished with materialism. So the false religion, the churches, can console the poor, that "You will have all these things in the future life, in paradise, just be patient, just keep quiet. Don't be discontent. This is a fire-test by god. Pass through it calmly, coolly." But this cannot be a consolation to a wealthy man, because whatever your paradise provides, more than that they already have.

This is the cause of their madness. They need some real, authentic spirituality, which is not available to them. And your religions prevent them from moving in directions where they can find it.

Your religions program their minds, that they go on clinging to Christianity or Judaism or any other -ism, not knowing that except truth there is no health and there is no wholeness and there is no freedom. And the truth is found in meditation, not in prayers, not in churches, not in the BIBLE, not in the KORAN. It is found when you are silent, utterly silent. In that purity of awareness begins a totally new kind of life, ecstatic.

Full of joy and light. Full of blessings and benediction. So it is very clear why in the West so many wealthy people are going mad. The Christianity or Judaism are

responsible. If the wealthy people go mad in the East, then Hinduism, Buddhism, Jainism, Mohammedanism -- these will be responsible.

The search for truth is individual, and your churches don't allow you individuality. They don't allow you to move alone. Their whole emphasis is to be in the crowd. And the wealthy man is finished and bored with the crowd. He has known all that the crowd can give, money can purchase. He has known everything that men or women can give. That is finished.

And you don't allow him any exit.

The pressure of remaining in a situation which is absolutely nothing but discontent, and you don't allow him to move from there. You want him still to be Christian, still to be a Hindu. You are driving him mad. All the churches of the world are responsible. They have consoled the poor to remain poor and they are preventing the rich to go on an individual pilgrimage.

They are creating hell for both. Of course the hell for the rich is bigger, because there is no consolation for him. Whatever they have to offer in paradise, he has lived it so it can't be a consolation, it can't be a hope. His material success has destroyed any possibility of hope in your so-called paradises, heavens. Now he has to live hopelessly, in the same church, in the same crowd. He has to be a hypocrite. How long he can manage the tension? Sooner or later he breaks down. All that is needed is that he should get out of the church, out of the crowd, and out of the programming that those churches have done on him so he can be alone. And he can move on his own in search of truth. This world does not provide any truth, any blissfulness. And the religions of this world are only talking, of the same pleasures in the next world. For the wealthy it has not meaning.

He knows that even in paradise he will be discontented.

And to live in a hopeless state, where you cannot find any exit, naturally is going to create a nervous breakdown. One of Jean-Paul Sartre's books has the name 'No Exit', and the book describes hell. It is not the old hell, where you are burnt into fire and you are cut into pieces and tortured. No, there is nothing of it. It is a contemporary hell. The only thing hellish is that there is no exit.

People are sitting in a room. They don't know why. They don't know how long they have to sit here. They don't have any way to go out. They are bored with each other's faces. They have talked everything they knew about. Everything is finished, all communication is dropped. They are in a state of getting mad.

And that is the situation of the wealthy man in the West. What I have said is absolutely true. This is the moment, if the man has courage enough to move out of the mob mind and takes the responsibility of freedom and searches for truth, searches for masters who can help personally and intimately -- he will become a new man, rather than becoming a madman.

Q: BHAGWAN, FOR YEARS, THERE HAVE BEEN GROWTH AND CONSCIOUSNESS MOVEMENTS. WHAT IS GROWTH AND

CONSCIOUSNESS REALLY ABOUT? IS CONSCIOUSNESS SOMETHING EVERYONE HAS AND CAN DEVELOP -- OR DO SOME HAVE IT, AND SOME DON'T?

A: First: it was George Gurdjieff who for the first time in the whole history of man stated that everybody does not have the consciousness. Few have. The majority is without consciousness.

It was simply a device. It is not a statement of truth. Because all ancient mystics have been saying, that everybody has consciousness. All that is to be done is to discover it, to become aware of it. They were stating the truth. But people are in such an unconscious state that they will misuse even a statement which contains truth -- and they have misused.

Because two possibilities are there: if everybody has consciousness, and the only difference is that few people become aware of it, and that is what growth means. That is what consciousness is all about: becoming conscious of your consciousness. And then you start growing in a new dimension, which has never been available to you.

Ordinarily you grow only mentally, physically. The body gets old. The mind gets more and more knowledgeable. And these two are available to everybody. But the real growth begins when you start becoming aware of your potential of consciousness. Then you are moving from the individual to the universal, from the mortal to the immortal, from death to eternal life.

Because all the mystics have said it, people became very satisfied with the statement, that "The only difference is that we are not aware. A Gautam Buddha is aware. So we can become aware any moment. There is no hurry about it. There are much more important things that you have to do first. This can be done any time. There are things which you can do only today, but this is something that you can do tomorrow, day-after-tomorrow; in this life, in another life. There are thousands of lives available, so you can do it anytime."

That gave them a dangerous safety. Gurdjieff has to hit hard, to make people aware, that "Forget all that nonsense. Only very few people have consciousness. And unless you strive for it, you can't have it. So it is not to be postponed. Each moment is valuable, and it is the most important thing in life. There is nothing for which you can postpone it." In fact he wanted to create an urgency about it, and he had to lie. But his lie is out of compassion, seeing that people have made the truth a dangerous buffer. It protects them from growing spiritually, because they can always say, "There is not much problem. Consciousness I have got. Just I have to be conscious about it, so any day I can do it. And eternity is available."

Gurdjieff was very perceptive, that whatever the mystics have been saying, was true but they have never looked what was the result. They wanted everybody to know, that "You have consciousness. There is no need to be worried about it, you can grow it." They were simply stating a fact, without seeing what is going to be the effect on the sleepy people. In their sleep they will think, "There is no hurry,

we can sleep a little more. It does not make much difference whether you wake up today or tomorrow. Right now sleep seem so beautiful, so why disturb it?"

Gurdjieff was the first man to become aware that to tell the truth to the sleepy people is a dangerous thing. They need to be shaken, shocked -- and this is one of the greatest shocks, even to hear it: that you may not have any consciousness at all, that this death will be simply death, nothing will be remaining out of it. You will be simply dying totally. You are nothing but body and mind. You don't have any eternal element in you. Because you have not produced it. It is not given by birth, that is Gurdjieff's point. To insist, that "You are not given from the birth. You have to work for it and work hard, and you have to attain it before death. Otherwise your death will be complete death. So don't wait for another life!"

And he really created panic in many intelligent people, because the man was of great power, of tremendous understanding. He knew what has to be done with a sleepy man better than anybody else. All these mystics were nice guys. He was not. They were simply saying what was true. It is not enough to say the truth.

Unless you bring people to the truth, your statements have no truth. If they prevent people from coming to truth, then you may be thinking you are saying the truth, but you are preventing millions of people from attaining it. Who is responsible for it? So Gurdjieff gave a totally new turn. People were shocked, because they have never heard, that "You don't have any souls. All people don't have. You have to create it. Then you can have it. It is your greatest creativity, greatest effort. So only very few people out of millions will be surviving death. Others will be dying like dogs, nothing will be surviving."

He was emphatically trying to wake you up, that "Stop postponing. You don't have it. And postponement is dangerous. Tomorrow you may not be here, so today is all that you have got. Create it -- before death knocks on your doors. Do everything to create it."

So I support him perfectly -- knowing that he is lying. But his lying is far more compassionate, more understanding of man, than all the mystics of the past who have been telling the truth. But they were just nice people, good people, who never lie, but without taking in consideration what their statements are going to do to people. Gurdjieff was very much concerned, not much concerned what he says, much concerned what effect it creates in you. If that effect brings you closer to truth, then he was ready to say anything.

Very few people have understood Gurdjieff. The followers think he is telling the truth. The people who are against him see that he is telling certainly a lie because all the mystics cannot be wrong, and he is the only man who is saying such a thing. A single man against the whole history of mystics, of different races, different countries -- who have all emphasized, that "You are born as consciousness." -- and he is simply denying them all.

But both have misunderstood him. Neither the critics can see his compassion, nor the followers can see that he is lying, but his lie is to produce a certain effect. He was a very scientific man.

So I agree with him and I disagree with him. I know everybody has the soul. It has not to be created, and there is no way to create it. If you don't have it, you don't have it.

You can discover it only, you cannot create it. And that discovery can be helped by Gurdjieff's statement. If you are shaken, and you cannot sleep anymore, knowing that you may not have the soul at all -- because you have not encountered. One thing is certain. You are not aware, so you cannot deny him. You know your mind. You know your body, but you don't know the knower, who knows the mind, who knows the body -- but he is there. Knowing the mind, knowing the body is enough proof that there is a third entity in you, which knows these both. And it is from the very birth. In fact, if you listen to children, in the beginning all the children of all the races use third person for themselves. They don't say, "I am thirsty." They say, "The baby is thirsty." Or whatever is their name, that "Pinky is thirsty." They use the third person. It is strange. It is universal. Not a single baby starts by using, that "I am thirsty."

What will be the reason of it? The reason is that the innocent child is yet not programmed. He knows it perfectly well, that he is not thirsty, because he is aware in a certain way of his consciousness, and he is identified with his consciousness. The ego has not been created yet. And he knows, that "I'm not thirsty." Because when he thinks of thirst, he thinks, "The body is thirsty. The mind is feeling the thirst." Not so analytically, so logically, but in some innocent way every baby is aware, that there is something within him: his reality -- which is never thirsty, never hungry. It is always the body, which he calls the baby, or whatever name the people have given to him. He also uses the name as if he is outside that personality.

Soon he will be losing that innocence. We won't allow him to remain that innocent. We will, by the time he is three or four years old, force him to say, that "I am thirsty."

And the day he starts saying, "I am thirsty," he is getting into a tremendously long journey of falsehoods. Soon he will get identified with the body and the mind, and will forget his real identity.

So when Gurdjieff said to people, that "You don't have any soul", nobody stood up to say to him, that "What are you talking about?" Nobody was capable. They have heard only that everybody has a soul. But what to do with Gurdjieff? He is challenging, that "You don't have a soul. Unless you create, you can't have it. You have to deserve it, why you should have it by the birth? What you have done to get it?"

So I agree with him as a device, but I disagree with him because that is not a statement of truth.

And you are asking, "What is growth and what is consciousness movement?" It is basically to understand that within you there is a line running into eternity. If you get disidentified with the mind and the body, you will suddenly become

aware of a luminous eternity. That is the discovery of consciousness. And then growth happens.

Then you don't simply grow old. You grow up. You mature. Then you don't go on collecting thoughts, and thinking that you are becoming a great intellectual. No, then you grow in intelligence, not in intellectuality. You become more perceptive, more alert, more aware. You start seeing things which you have never seen before, within yourself and without you too.

There is a radical transformation of your whole personality. The personality disappears and individuality appears. All that is false in you goes on dropping, like dry leaves, dead leaves falling from the trees.

And fresh, young, new leaves start coming out of the tree.

You are always young, once you have discovered your consciousness. You are always fresh. You are always joyful. You have become part of the eternal dance of existence.

I call it growth.

Q: BHAGWAN, WHAT IS SPIRITUALITY?

A: The old concept has been, that spirituality is something against materialism. To renounce the pleasures of matter, of body, of mind has been defined as spirituality. To me it is nonsense.

Spirituality is to be disidentified with everything that you can see, that can be an object to you -- so that finally you remain only the subject. Pure subjectivity is spirituality. It has nothing to do with renouncing anything. In fact, the spiritual being will be able to enjoy everything more intensely, more totally than the materialist. The materialist is very poor. All the religions have condemned the poor materialist. He has nothing worth condemning. His life is superficial.

Spirituality is life in depth, in ultimate depth. You are centered at your very being. But you can go on living on the circumference, moving freely anywhere -- still remaining at the center. Your identity is at the center. You know who you are. Then there is no problem, if you enjoy food, if you enjoy clothes, if you enjoy a beautiful house, if you enjoy music, painting. There is no problem. There is no need to renounce it.

Old spirituality has killed so much of creativity in man, that some day if man becomes aware of what the old spirituality has done, all your saints will be condemned as the greatest criminals -- for the simple reason because they have prevented all creativity. Condemned it as materialism.

They tried to live a juiceless life, and they enforced on other people also to live in the same way. Spirituality was something like living in a corpse.

To me spirituality is living totally, intensely, burning your torch on both the ends. Still remaining aware of your center, never losing for a single moment the awareness of who you are. Then it doesn't matter where you are.

If you remember who you are, it does not matter where you are. You will be in absolute bliss.

Q: BHAGWAN, WHY ARE PEOPLE SPACING OUT INSTEAD OF IN?

A: Because spacing out is simple. It can be done through chemical means, through drugs, through alcohol, through LSD, through marijuana, through hashish. It is simple, because the question is just eating something or smoking something, and you space out. But no drug can take you in. They are from the outside, they can take you outside. They can create a very beautiful hallucination. And once you have tasted that beautiful hallucination, then you want it more and more -- because the reality is so mundane.

Your forefathers, your past, has destroyed all beauty, all joy in the ordinary world. They have not enhanced it. So when you go on a drug trip, you create an individual dreamworld which is beautiful. And to come back from it, this world seems even more dull and dead than before. Now you have a comparison.

Going in needs effort. No chemicals can help. Going in means you have to become meditative. You have to make tremendous effort to become aware. Certainly once you get in, you will be surprised, that whatever you were getting by spacing out was just hallucination. You were wasting your time. Spacing out was hallucination and the world outside was dull, but when you get in through meditation, -- that is the only way that leads inwards -- it transforms your whole vision. The ordinary, mundane reality becomes so beautiful. You don't need to go to any paradise. The very motivation for paradise disappears. This very moment it is here.

The ordinary flowers and the ordinary birds singing in the morning, it is so celestial, so sacred. Looked from your innermost core, this world becomes so magnificent, so marvellous, that you cannot conceive anything can be better than this. And once you are in, all those drugs look stupid, because you were just dreaming and deceiving yourself. But they are simple and cheap.

Spacing in is costly. You have to pay for it, by your effort, by your constant effort in spite of many failures. It is a real growth. It takes time. But it is worth, millions times more worth than the whole world -- because it will give you a new vision, which transforms this ordinary world into an extraordinary ecstasy.

Q: BHAGWAN, WHAT CAN A LIVING BUDDHA OF THE TWENTIETH CENTURY GIVE TO PEOPLE?

A: The buddha can always give the same thing. Centuries don't matter. He can teach you how to space in.

Q: BHAGWAN, YOU ARE GOING ON A WORLD TOUR. WHAT WILL YOUR MESSAGE BE?

A: My message is, that we have to create a world without the boundary of nations, without the boundary of religions -- only then we will be for the first time civilized. Otherwise we are carrying barbarious past in beautiful garbs.

My effort will be to expose our barbariousness, in nationalism, in different groups, calling them religions; in different political ideologies, creating hopes for man for an utopia.

And these things they have been doing for thousands of years, and nothing materializes. It is time that we drop all the boundaries, all the distinctions of color and race, and bring the whole humanity as one, undivided whole. That will be the beginning of civilization.

So my whole effort is to expose all hypocrisy, and to bring to people's mind, that how we have been deceived and how we are deceiving ourselves.

If it can be explained to people directly, I trust immensely in the hidden intelligence of humanity. They will drop all this, because if they can be shown the relationship between the national boundaries, religious boundaries -- that they have been nothing but destructive, murderous, creating more and more wars. They are still doing the same, and perhaps this time they may destroy the whole life on the earth.

And it has taken millions of years, from the time life existed only in the ocean as fish, millions of years have taken nature to bring evolution to man. Of course nature cannot go beyond that. But few people have tried and have transcended nature too, and these are the people I call the awakened ones, the enlightened ones. Perhaps it is only the planet in the whole universe, where a man like Gautam Buddha has existed. To destroy life is not just destroying life on this planet. It is destroying a tremendously great adventure of existence, because all these stars, millions of stars, have millions of planets like earth.

It is suspected that at least on fifty thousand planets, there may be some kind of life. But no scientist is capable to say certainly that on any planet, life has reached higher than on this planet. This small earth is the most precious planet in the immense universe, and it cannot be destroyed by a few idiots -- they may be religious, they may be political.

And the question is to create a public opinion against any kind of war, but wars can be basically stopped only if we drop all the limits. Otherwise such insane things go on happening.

Just the other day I was seeing a report, that in European Common Market they have accumulated so much surplus food, that just to destroy it, it will take three to four billion dollars, to destroy it! It is not the cost of the food. To drown it in the ocean will take three to four billion dollars.

And they are going to do it. They will not give it to Ethiopia, where thousands of people continue to die every day. They will not give it to Nepal. They will not give it to India, where millions of people are waiting at any moment to starve and die. Why they will not give it to anyone? They don't feel any responsibility.

Their whole problem is economic, not human. They don't want to lower the price of their goods. Otherwise their markets will collapse, and they cannot give those things free. And why they should give? This is the problem basically deep down, because giving it to Ethiopia is not in a state to purchase.

If they give to some other country which is purchasing goods from them, then certainly their prices will come down and their whole economic structure will fall. But giving to Ethiopia will not affect. Giving to Nepal will not affect, because these poor people are not purchasing anyway. They don't have any purchasing power.

But nobody feels. Ethiopia is Mohammedan. Why Christians should bother about it? Let them die. That makes the population of Christianity bigger than the Mohammedan. If Hindus start dying in India, why the Christians should give their food to them -- although it is surplus and they are going to throw it in the ocean. If the Hindus die in India, there is a possibility that the Christians in India will become the rulers.

Now Christianity is the third greatest religion in India. But they will not be the people to die in starvation, because they are well-supported by the Western Christian countries. The people who will be dying will be the Mohammedans and Hindus.

There is a possibility that so many Hindus and Mohammedans will die that Christianity will become the major religion in India. And let them die, let them start to die, then it is easier to convert them. Just giving them food is enough to convert them to Christianity.

And if they are adamant, then it is better to get rid of them. Christianity becomes the major religion, India becomes a Christian country. So again Christians are the rulers of the country.

Unless we stop all these limits, which make us human, behave with other human beings in such an ugly way -- there is not much hope. The only hope is that we can convince the new generation, to get out of the prisons of nations, religions, political ideologies, and create one world, one earth, one humanity.

The Last Testament, Vol 6

Chapter #5

Chapter title: None

31 July 1986 am in Bombay, India

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

PRESS INTERVIEWS

Q: WHAT DID YOU LEARN ON YOUR JUST COMPLETED WORLD TOUR?

A: With great pain in my heart I have to convey to you that man, as he is today, is not worth fighting for.

I have come home with dreams broken, fictions destroyed, hopes shattered. What I have seen is the reality, and what I had been thinking all my life about man was only his mask.

I will give you a few examples because the whole world tour would take almost a month to relate to you. So I will give only a few significant points which can indicate... Before me, from the East, Vivekananda, Ramateertha, Krishnamurti and hundreds of others have gone around the world, but no one was once condemned by the whole world the way I have been condemned -- because they all behaved politically.

In a Christian country they would praise Christianity, in a Mohammedan country they would praise Mohammedanism. Naturally, in a Christian country if a man from the East, who is not Christian, praises Jesus Christ as highly as he praises Gautam Buddha, naturally Christians are happy, immensely happy. And none of these people have converted any Christians from the West to the Eastern vision of things, the Eastern way of life.

Meanwhile, the West has been sending its missionaries and converting millions of Eastern people to Christianity. Perhaps I was the first person who has converted thousands of young, educated, intelligent people into the Eastern way of thinking and living. And that shocked the religious vested interests in the West, the political vested interests in the West to such an extent that it was unbelievable. I would not have believed it myself if I had not gone on the world tour.

The whole of Europe has a parliament and that parliament has decided that my plane cannot land on any airport in Europe. The question of my entering their country does not arise -- I cannot even land my plane for refueling on their airport. And the reason has been given that I am a dangerous man. I cannot see the logic -- refueling my airplane, what danger can I do to a country in fifteen minutes?

In England, I arrived at eleven in the night. The pilot's flying time was finished and he had to rest for twelve hours, and they wouldn't allow me to rest in the airport. I told them, "In the airport, special facilities are made for transit passengers who will be staying for a few hours and will leave. I am not entering England."

But they said, "We are sorry. Orders from above are that "this man is dangerous, he can destroy your religion, he can destroy your morality, he should not be allowed in the country."

I said, "I am not entering the country. The airport is not the country. And in taking five, six hours of sleep at the airport I cannot conceive how I can destroy your morality and your religion and your tradition. And if it is possible that a man, just by sleeping in the first class lounge at the airport for six hours, can destroy a religion and morality which has been preached for two thousand years, then it is worth destroying."

On the second day, in the British parliament, the question was asked, "Why was he prevented?"

And the same answer was given: that I am dangerous to morality, to religion, to tradition. The strange thing is that in the whole parliament not a single member asked, "What can a man do in the middle of the night, tired, sleeping, and leaving again at six o'clock in the morning? In what way can he destroy your Christianity which you have been preaching -- conditioning each child from his very childhood -- for two thousand years? If your two thousand years of teaching can be destroyed in six hours, then there must be something wrong with your teaching."

Even countries where I was not going, their parliaments decided that I should not be allowed into the country.

One small country, Uruguay, allowed me to enter because the president had been reading my writings, listening to my tapes -- a young man, intelligent. He gave me a six months' visa to stay, he wanted to see me. But the moment I entered Uruguay, American pressure became tremendously hot and the American president told the Uruguayan president that if I was not thrown out of Uruguay within thirty-six hours then all the loans that had been given to Uruguay in the past, billions of dollars, would have to be paid back immediately. If they could not be paid, then the rate of interest would be doubled from tomorrow.

Secondly, America said, "All the agreements that are being made for the coming five years" -- which again amounted to billions of dollars of loans to Uruguay -- "are cancelled. You can choose, you are free. You can have this man or you can have our support."

You will be surprised, it was reported that the president, with tears in his eyes, said, "Rajneesh's coming to Uruguay has at least given me one insight: that we are not independent."

I had to leave within thirty-six hours, because a poor country like Uruguay cannot manage to pay the billions of dollars they owe from the past, nor to be cut off from future loans. I told the president of Uruguay, "You need not be worried, I can understand the condition. You will feel bad if you deport me. I am leaving on my own so you will not feel bad." And as I left, the president of Uruguay received an invitation from Washington to meet President Ronald Reagan. He was given a great welcome and a three hundred and sixty million dollar immediate loan, for which there was no agreement made before -- a reward.

The old slavery has disappeared it seems; politically, humanity seems to be no longer a slave. But a far deeper slavery, economic slavery, has entered in.

I moved around almost the whole world and in every country the same situation was repeated, again and again. I would reach the country, and before me, an American plane would arrive to contact the president or the prime minister and inform him of the danger.

The president of Uruguay told me that it would be better for me to stop my world tour, because he was concerned about my life. What he had heard in the White House is that they have a contract with a professional assassinator for half a million dollars, if he can kill me. A single man without any arms, and the biggest, most powerful country in the world is so afraid?

The attorney general of America told the press that he does not want to hear my name, does not want to see my face in any newspaper, in any news magazine; he does not want to know whether I am still alive or dead. I should be completely erased. And what crime have I committed? Just to think is the greatest crime; and to show people that they are wrong is the greatest crime.

I was in Greece at the invitation of the president of Greece. I accepted the invitation because I wanted to see who the people are who killed a man like Socrates.

In the East we have worshipped Gautam Buddha -- they were contemporaries. Both Buddha and Socrates have the same qualities of tremendous intelligence, both have the consciousness to raise man to higher planes of being. We worshipped Gautam Buddha and Greece poisoned Socrates. I wanted to see what kind of people these are.

A one month visa was given to me, and within fifteen days the archbishop of Greece declared that if I was not turned out of Greece that very moment, then he was going to burn me alive with all my friends in the house where I was a guest. I was asleep at the time when the police arrived. Just two weeks -- only two more weeks I was going to be there. My secretary in Greece told the police, "You sit in the waiting room and I will wake him up, let him wash his face and change his clothes."

They would not wait for five minutes. They said, "We will burn the house. We have brought dynamite," and they showed dynamite.

And they threw the girl who was my secretary from a high platform to the gravel road, dragged her to the police car without any arrest warrant, without any

reason. Her only fault was that she had said to the police, "Please wait five minutes so I can wake him up."

I woke suddenly, I could not believe what was happening -- because I don't have nightmares. It seemed as if bombs were exploding, because the police had started throwing stones at doors, at windows; they threw rocks in to the house. I rushed down, I inquired, "What is the matter?"

And they said, "You have to leave this very moment because the archbishop of the Orthodox Christian church does not want you to be here."

I said, "There is no problem. I did not come on my own, I have been invited. This is an insult to the president of Greece, and to me it is a confirmation that you are the people who must have killed Socrates. Because I have been here only two weeks and have never left my house. Socrates had been here his whole life. In twenty-five centuries you have not changed, you are still brutes."

I went around the world, there was experience after experience of the same kind. All democracy is fake, all ideology about freedom, freedom of speech, is fake; All hope that someday man will become human seems to be a far away utopia.

I have always believed in non-violence, believed in peace, but after this world tour I have to confess to you that I cannot believe in peace and non-violence any more. I have been against the third world war, but with great pain I have to tell you that perhaps the third world war is needed. This humanity is so rotten that it should be destroyed, at least the world should be cleaned of ugly human beings. Existence must find some other way to evolve human consciousness.

Scientists say that there are fifty thousand planets in the universe where life exists. So if on this tiny earth life disappears, there is no harm. This kind of life is not the life of man. Darwin was absolutely wrong that man has evolved out of monkeys -- man is still a monkey. Perhaps he has fallen from the trees, that's all. Not evolved, but fallen.

My effort from today will be just to work for those few individuals who want to grow into meditation, into peace, into silence; and I drop all hope for humanity and all hope for this planet. It is in ugly hands and it is impossible to change those people because they have all the power.

Even in my own country... just yesterday as I entered I saw, written at the airport, "Welcome to India." I had no luggage, I had nothing to declare except myself, and still I had to wait for three hours. And I asked again and again, "What kind of welcome are you giving to an Indian? I am not a tourist."

This ugly bureaucracy, these ugly governments, these ugly religions, have spoiled a beautiful planet. I have called you simply to say that I am utterly disappointed, disillusioned. I will live only for those people who are individually interested to evolve.

As a humanity, there is no hope. Only one thing I can hope -- the sooner the third world war happens the better. Let us be finished with all this garbage.

Q: DO YOU PLAN TO SETTLE IN INDIA?

A: Yes.

Q: WHY DID YOU LEAVE IN THE FIRST PLACE?

A: Because of you.

Q: CAN YOU CLARIFY THAT, PLEASE?

A: I had been working in India for thirty years, and thousands of Westerners started coming to India to listen to me; they invited me to their countries. I thought this was a good opportunity for the East, because the West has always dominated the East; it has made it a slave materialistically, politically, for hundreds of years. The only answer from the East can be a spiritual conquest of the West -- that's why I went there.

They can give us bread, we can give them soul. They can give us shelters, we can give them life.

They are hollow, there is nothing inside them. We may be poor but spiritually we are rich. Their effort is to make us more and more poor because only poor people can be converted to Christianity. And they became my enemies, as a whole, because I was appealing not to the poor, not to the orphans, not to the beggars; but to the professors, the surgeons, the scientists, the painters, the musicians -- to their genius, their very cream.

It is a deep humiliation to them. Otherwise it has never happened in history that the whole world should be against a single man. I am fortunate in that way.

Q: THE HARE KRISHNA MOVEMENT HAS NOT BEEN EXPELLED FROM THE WEST. OTHER INDIAN SPIRITUAL LEADERS HAVE NOT BEEN DENOUNCED IN THE WEST. WHY ARE YOU THE ONLY ONE TO SUFFER THIS PERSECUTION?

A: For the simple reason that the Hare Krishna movement has never said a single word against Christ.

On the contrary, the Hare Krishna movement has been telling the West that Christ is only another name of Krishna. Naturally, people are happy, there is no problem. Krishnamurti never condemned, never criticized, any religion by name. This was pure politics.

Vivekananda praised Christianity as much as he praised anything else, so why should they be against him?. But I simply say the truth, I am not saying what you want to hear. I am saying what is the reality. I cannot say that Jesus Christ walked on water -- that is nonsense. If it is true, then the pope should at least walk on a swimming pool -- being the representative of Jesus Christ.

They say Jesus Christ is born out of a virgin girl. This they call morality. Just the other day I was reading a joke: A young girl, seventeen years old, became pregnant. The mother was shocked. She took her to the doctor, the doctor examined the girl. The girl asked the doctor, "I have never met any man. No man has ever touched me, never kissed me -- how can I be pregnant?"

The doctor went to the window, opened the window, and looked at the stars; a few minutes passed. The mother said, "What is the matter? What are you doing there?"

He said, "This has happened only once, when Jesus Christ was born, but then a star appeared. I am looking for the star again. Without a man, how can this girl become pregnant? And I don't see any star, I don't see any three wise men from the East coming to worship."

Scientifically, it is so absurd. I have even challenged the pope that I am ready to argue with him in the Vatican amongst his people. He cannot prove a single thing about Christ. His whole religion stands on superstition: Jesus touches people and they are healed, he makes dead people come alive. Just think of a person today who makes dead people alive, touches people and they are healed, walks on water... will he not be the topmost news? But in the contemporary literature of that time Jesus' name is not even mentioned -- except in the Christian BIBLE. No other writing even mentions his name, such a man who turns water into wine; although that is not a miracle, it is a crime.

Krishnamurti or Maharishi Mahesh Yogi or Yogananda or Vivekananda... none of them touched these sore spots, that's why they have not been condemned.

And this is the whole of Christianity. We have known higher religions, we don't depend on Jesus walking on water to be religious. Otherwise, what would have happened to Gautam Buddha? He never walked on water. -- What would have happened to Krishna? He never walked on water. These people never raised dead people back to life. If Jesus is the criterion of religion then all religions are meaningless. But Jesus is not the criterion.

He is claiming that he is the only begotten son of God. As far as I am concerned, I have been telling the West that Jesus is a crackpot. Naturally they are offended. Why should God create only one son? Since eternity he has been trying and he has been able to create only one son? and here even Indian beggars go on creating sons every year. And the way he creates his son is not moral, it is absolutely immoral. Somebody else's wife... you just try to make her pregnant and you will know whether it is morality or it is immorality.

In the Christian trinity there is no space for a woman. There is God the father, God the son, and the Holy Ghost. Who is this Holy Ghost guy, man or woman? It seems he functions both ways -- perhaps he is a bisexual.

To see things as they are is one thing. I am not interested in convincing anybody, I am simply interested in bringing the truth to people, and truth hurts. Lies are very sweet. They can be made sweeter, because you create them.

Who are the three wise men who came to Jerusalem from the East to celebrate Jesus? Their names are not mentioned, because even today no truly wise man will accept Christianity as a religion.

I have heard about one famous Japanese sage, Rinzai. A high Christian priest went to Rinzai with the BIBLE to convert him. He opened it to the Sermon on the Mount, which is the only beautiful chapter in the BIBLE, otherwise the BIBLE is one of the most pornographic books in the whole word. Five hundred solid pages of pornography. If it is called the HOLY BIBLE, then what is unholy?

He opened it to the Sermon on the Mount, he read two lines; Rinzai said, "Stop. Sometime in the future this man will become a buddha, but not now."

The first two lines were, "Blessed are the poor because they shall inherit the kingdom of God," and "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven."

At this point Rinzai said, "Stop."

If poverty is a blessing then we should spread poverty. Then the more poor the world is, the more blessed. Then more people will be in heaven. If richness is such a sin that, 'the camel can pass through the eye of a needle but a rich man cannot pass through the gates of heaven', then all rich people should distribute their riches and become poor beggars.

This is not religion, this is sheer politics -- a consolation for the poor, "Don't be worried, it is only a question of a few years and you will be in the presence of God." And an effort to prevent revolution -- "Don't be angry about the rich men. They are going to suffer in eternal hell."

Remember the phrase 'eternal hell'. No other religion of the world believes in eternal hell. How many sins can you commit in one life? Christianity believes in only one life. How many sins can you commit? Even if you start committing from the very first day you are born, and until the last breath you go on committing sins: don't eat, don't sleep, don't do anything, only commit sin. Even then eternal punishment will not be the right judgment.

One of the most important philosophers of this age, Bertrand Russell, born a Christian, wrote a book called, WHY I AM NOT A CHRISTIAN. One of his reasons was, "I have committed sins and I have dreamt of committing sins. If they both are joined together, the hardest judge cannot sentence me to more than four and a half years of jail. But eternal hell? no exit? Once you go into hell you will remain there forever?" These are stupid things with no logic behind them.

I have been condemned because I believe there are two types of people in the world; one which wants that the truth should always be behind him, and the other which wants that he should always be behind the truth. I belong to the second category. The names that you have mentioned belong to the first category. And that is the difference between a mystic and a politician.

It hurts, because from the very childhood you have been brought up with a certain way of thinking. Jesus is crucified -- just think -- a man who brings people alive after four days of death! And killed by his own people... because he was a

Jew, remember, he never was a Christian, he never heard the word 'Christian'. He was never known as Christ in his own times because the word 'Christ' is a Greek word. Hebrew has no word like 'Christ' or 'Christian'. And Jesus was absolutely uneducated, he had no knowledge even of Hebrew. He spoke a small local dialect -- Aramaic. He was born a Jew, he lived as a Jew, he died as a Jew.

The boy was doing great because he died when he was only thirty-three. Jews would have hailed him as God. If you can hail a Satya Sai Baba just because he can produce stupid things, Swiss watches or a holy ass, and you can worship him as God... then Jesus has really done miracles -- if he actually did them.

Jews would have respected him forever. But they crucified him. Not only did they crucify him, but on that day, three persons were condemned to be crucified. And it was the convention that every year, before the Jewish holidays began, the crucifixion would happen and the Jews were then given a chance to pardon one of these three condemned persons.

Judea was under the rule of Rome. The viceroy of Judea was a Roman, Pontius Pilate. He hoped that they would ask to pardon Jesus because he was innocent, he had never done any harm to anybody. He talks nonsense, he looks like a clown, he talks like a madman saying that he is the only begotten son of God, but this is not harmful and these are not crimes. At the most, he needs some psychiatric treatment, but not crucifixion. Pontius was thinking that the Jews would ask for Jesus because the other two persons were confirmed criminals; but the Jews said that Barabbas should be released. Barabbas had murdered seven people and had committed every crime that is possible to man.

Pontius Pilate could not believe that they were asking for Barabbas, and not for Jesus. Can you believe? A man who has done only good, healed people, raised the dead, had never even been charged for speeding because he was only riding on a donkey his whole life!

I cannot conceive that the miracles claimed about Jesus are true; they are all false and fictitious and created. And now, even Christianity and the great Christian theologians are having conferences all over the world that, "If we can get rid of these miracles it will be good, because for the future intelligent people these miracles will be barriers. In the past they proved him to be a god, but in the future they will prove him to be, at most, a magician." But if you take away all the miracles of Jesus then nothing is left.

In the East we have known Gautam Buddha, we have known Mahavira, we have known the seers of the UPANISHADS who have taken flights -- ultimate flights, into human consciousness. But the names you are talking about have been trying to put Upanishadic seers, Gautam Buddha, Mahavira, in the same category as Jesus. Jesus belongs to the category of Satya Sai Baba -- not more than that; both are fake.

And there has never been any resurrection. I have seen the grave of Jesus in Kashmir. He never died on the cross, it was a conspiracy.

The Crucifixion was on a Friday; starting on Saturday for three days Jews would stop all work for Passover. So Friday was chosen by Pontius Pilate, and he delayed the crucifixion as long as he possibly could. And you should remember a scientific fact: that the Jewish crucifixion takes at least forty-eight hours for a person to die because he is not hung by the neck, he is nailed to the cross by the hands and the feet, so drop by drop the blood goes out. It takes a healthy man forty-eight hours to die, and Jesus was only thirty-three -- perfectly healthy. He could not have died in six hours, nobody has ever died that way in six hours. But because Friday's sun was setting, he had to be brought down and for three days all work had to stop. This was the conspiracy.

He was taken from the cave, he escaped, and he lived in India in Kashmir. What you see in Pundit Jawaharlal Nehru's nose, Indhira Gandhi's nose is not very strange -- they are Jewish. Moses died in Kashmir, Jesus also died in Kashmir after living a long life of one hundred and twelve years. I have been to his grave and it is still being taken care of by a Jewish family. That is the only grave in Kashmir which does not face towards Mecca; all the other graves are Mohammedan. Mohammedan graves are made so that the head is directed towards Mecca.

And the inscription on the grave, in Hebrew, is clear. The name you have been accustomed to, Jesus, was not his name; that is his name in Greek. His name was Joshua and it is written still on the grave that "Joshua, a great teacher of religion, travelled from Judea, lived here, died at the age of one hundred and twelve years, and lies here".

But it is strange, I have talked all over the West, but not a single Western Christian is ready to come to see the grave, because that will spoil their whole theory of resurrection. I have asked them, "If he was resurrected, then when did he die? You have to prove that." If after the crucifixion he was resurrected, then he must either have died or he must still be around. -- They don't have any description of his death.

I was condemned because I was simply saying what is absolutely logical, scientific, rational. The people you are talking about were not interested in truth, they were interested in saying things to please others. To me that is how the politician's mind is.

From the very beginning, as soon as the child is born, he becomes a politician. He does not want to smile at his mother but he smiles. There is no smile in his heart but he knows that a smile pays. He smiles at the father, although he has no proof that he is his father. From that moment a man starts learning politics -- do what people like. It is a very strange world... here leaders are followers of their own followers.

I am not a leader, I am simply a thinker. And I will live as a thinker to the very last moment of my life.

I have informed Ronald Reagan not to waste half a million dollars on killing me - - just give half a million dollars to my work and I will leave my body myself. I

have not paid a single rupee for my body and one day I will die and nobody will pay a single rupee for it. Half a million dollars is a perfectly good price. But why give it to somebody else and put him into trouble? I am ready to die, just give half a million dollars to my work; and it is negotiable!.

Q: WHEN YOU WERE IN DELHI AND KULU LAST TIME THERE WERE REPORTS THAT THE INDIAN GOVERNMENT DOES NOT WANT YOU TO SET UP AN ASHRAM IN INDIA. WAS THERE ANY TRUTH IN THOSE REPORTS? DO YOU HAVE ANY PROBLEMS WITH THE GOVERNMENT?

A: I don't have problems with anybody but everybody has problems with me. The American government has been pressuring the Indian government that I should be kept in India and I should not be allowed to go out of India. Also no foreigners, particularly news media people, should be allowed to reach me. Those were the two conditions.

I cannot accept it; I never accept any conditions. I am a free man and I would like to die a free man. Even if it is by a bullet, it doesn't matter. But I cannot become a slave of such conditions. What is the point of living if I am living under such conditions that I should remain in India and no foreign disciples should be allowed to reach me? That is almost killing me; that will be a living death.

They were going to take my passport because I wanted to move around all the Christian countries. That's why I left India before -- to make them aware that they can kill me, but they cannot kill my spirit.

Now I am in India again and I will fight the Indian government if any conditions are imposed on me. Foreign devotees will be coming to me and I will be going out of India in spite of the Indian government. I have made my own arrangements.

And do you think this bogus Indian government can prevent me? They should count their days -- just the next election and they will be gone.

Politicians don't have long lives. And this politician who has exploited his own mother's assassination will have to face reality in the next election. He doesn't know anything; just because the mother was assassinated, the son is made the prime minister of the country. Other than that there is no quality, no integrity, no incentive -- that man is no more than a pilot and should not try to be more. That is his training and he should follow his own line and leave the country to people who are wiser, who can change this country back to its golden age. What has he done?

Just thirty years ago, when I started speaking Publicly, I spoke out against the population growth. I was stoned, I was poisoned, a knife was thrown, attempts on my life were made by people who thought that I was trying to prevent the growth of Hinduism.

At that time the population of the country was four hundred million. If they had listened to me we would have been one of the most comfortable countries in the

world today, but now the population is nine hundred million. Just in thirty years there has been an increase of five hundred million people; and your politicians don't have the guts to say to the people, "Stop! No more children."

Otherwise by the end of this century we will have passed beyond one billion. For the first time in history we will be ahead of China; up to now China has been ahead.

We will be the poorest country in the world. Fifty percent of the population will be dying all around. Just think... if fifty percent of the people are going to die around you. In this room... one hundred people are present, if fifty people die... what about the fifty who will be living with fifty ghosts?... their life will not be much of a life.

You don't have a government, you don't have the politicians, you don't have wise enough people who can change the fate of this country. And this country is in immense need.

This country has the longest heritage in the world, and the greatest heritage. We have something to give to the world, and they want to prevent me from going out to it. Nobody can prevent me from going out, and nobody can prevent people coming to me.

Q: DO YOU REALLY THINK THIS GOVERNMENT SHOULD BE CHANGED IN THE NEXT ELECTION?

A: Certainly. It is a bogus government and it should be driven out. Only immature people make up government. And just think, for forty years even the mature politicians could not do anything and these are immature people -- they cannot do anything but harm.

You have to start looking for people of merit. And there are people of merit in the country. It is a big country but the problem is that the man of merit, the man who is wise, the man who can help, will not beg for votes. You will have to beg him, "Please help the country. Come out."

These politicians are all beggars for votes. You are being dominated by beggars and I am not in support of it.

Q: WHAT DO YOU HAVE TO SAY ABOUT MA SHEELA AND DEEKSHA?

A: No. Dead is dead, and finished is finished. I don't deal with ghosts.

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

INTERVIEW BY AVIAN PATRIKA

I have seen the questions for today and they make me feel ashamed -- ashamed that Indian genius has fallen so low. It cannot even ask significant questions; to find significant answers is absolutely impossible. All the questions that have been shown to me are simply rubbish: yellow journalism fulfilling the demands of the third class humanity in which I am not interested.

This is a country of tremendous intelligence. This country reached to the highest peak in the history of mankind, the Himalayan peaks of consciousness. And now it seems we have fallen so low that unless a question is concerned with something inhuman, ugly, nobody is interested in the answer.

I am not a politician, so whoever dares to ask me a question should remember that I am not here to console you or to give you answers which you want. You may get hammered on the head. Because I don't have anything to get from you in response.

My whole effort is to create a little flame of intelligence, a little scent of humanness, so before you ask your questions, be aware! I am not only answering your questions, I am answering the whole mind of a certain continuity. This continuity is of Gautam Buddha, Kabir, Nanak -- and your questions belong to the gutter. You should ask these questions to the politicians, don't waste my time.

This is just to indicate to you that if you don't want to be hammered badly then be alert. The questioner in the introduction says that he is my old lover; he has been writing against me for years. I can understand -- old lovers are dangerous -- love can change into hate very easily. And what kind of love did you have? You have not written a single word for me, you have been exploiting me and my name, and in such ugly ways that I feel it below myself even to answer you. So remember it, and ask your questions.

MOST HUMBLLY, MY FIRST QUESTION: WE WERE ALL EXCITED ABOUT YOUR EXPERIMENT IN RAJNEESHPURAM. UNFORTUNATELY, THAT FAILED. KEEPING ASIDE THE U.S. GOVERNMENT AND CHRISTIAN BLACKMAIL WHO IS RESPONSIBLE FOR THIS FAILURE?

You, and your kind.

First, the experiment never failed. The experiment has been absolutely successful. That was the problem, that it was successful.

Who cares about experiments which should have failed? Why should the American government or Christianity or anybody be interested in an experiment which has failed? It was absolutely successful, beyond their comprehension. Its success was the problem, so please drop that word 'failure'; it does not exist in my vocabulary.

Whatever we wanted to do, we did it! A small commune of five thousand people against the greatest world power in history survived for five years and created the commune. And the commune was created in a desert which had never been cultivated, had never seen flowers, had never seen birds.

Within five years it became an oasis; we made houses for five thousand people with every modern comfort. We made roads which are better than any government's, America included.

The desert blossomed, it became green. We cultivated it, we made dams, created lakes; thousands of birds started coming. It was a miracle to see that thousands of deer from all over Oregon assembled in that desert of one hundred and twenty-six square miles.

That said everything, because anywhere except Rajneeshpuram their life was in danger, they were going to be hunted. In America, for ten days each year, people are given total freedom to kill deer. In Rajneeshpuram they were standing on the road; you could go on honking your horn and they would not move. They knew you, that you were not going to harm them; you would have to come down and push them to the side.

Swans appeared, in a desert. There were three hundred peacocks from all over America. It seems that birds and animals are more intelligent than journalists. There was a tremendous harmony between the animals, the birds, the trees, the flowers. We created an ecological system.

We were self-sufficient and we never begged a single dollar from America. We never asked for any help from America.

You cannot live as a country without American help. You are a failure, you are beggars. Your country was at one time a golden bird and you have brought it to this condition.

American politicians were tremendously hurt that their help was not needed, because that is their way to create slavery. Help is simply a cover-up. If you take help in money you become enslaved, without knowing. We never asked for anything.

This was hurting the American politicians -- the success. And each year there was a world festival; twenty thousand sannyasins were coming from all over the world. That time was a golden dream come true: twenty thousand people meditating, singing, playing on their musical instruments, dancing, rejoicing. Twenty thousand people had one kitchen! Just conceive of twenty thousand

people eating together, while there was dancing, singing, rejoicing, because that is my basic message: not renunciation, but rejoicing.

Sannyas became degraded because it became associated with renunciation. It was not so in the beginning. In the days of Upanishad, the days of Vedas, sannyas was not a renunciation. All your seers had their communes in forests, rich communes. Poverty has never been praised in the Vedas or in the Upanishads.

And renunciation is against God. The Sanskrit word for god is 'ishwar', and ishwar means richness, abundance.

Just look at Ram without Sita and you will see something is missing, something tremendously important is missing. Perhaps the heart is missing, only the dead corpse of Ram is there. Just think of Krishna without those beautiful girls dancing around him. His flute will lose its song.

I was trying, in the commune, to bring back the original sannyas. Not of renouncing the world, but living the world as a gift of god; it is a gift.

This became a problem because American spectators, American television, American news media started coming every day -- planes started coming to see the commune, to see what is happening. And the whole of America was agog to see that these people have turned the desert into a paradise.

We were not politicians. There was no political party, no political ideology. We were neither communists nor capitalists, and yet we were living the best life possible -- of love, of friendship.

We became a wound to the American politician. The only way was to destroy the commune, so that the very question would be removed and there would be no need to answer. The commune was destroyed by the American government and fanatic Christians because it was the first time that Christians had moved out of their fold without getting into another fold.

A Hindu becomes a Christian: he leaves one prison and enters another. A Christian becomes a Hindu: he leaves one bondage and accepts another. For the first time they saw that you can leave the prison and there is no need to enter another prison. You can be a free man.

A sannyasin is religious but has no religion. A sannyasin is a spiritualist but he is not a Hindu, not a Mohammedan, not a Christian. And by coincidence the American president, Ronald Reagan, is both a third-rate politician and a fundamentalist Christian.

They tried every means to destroy us. Poor Sheela had nothing to do with it. She certainly became a victim; I have all compassion for her. It has to be understood how you can become entangled. All the telephones from the commune were taped. I was in isolation and silence; Sheela was my secretary and the president of the foundation. Seeing that all the telephones were taped, she started taping the incoming calls to find that the government, F.B.I., C.I.A., and other

government agencies, had their agents in the commune hiding as sannyasins, who went on giving information.

Sheela was not a criminal. When I chose her as my secretary she was an innocent woman of great intelligence, but the American politicians destroyed her innocence. Whatever they were doing, she had to do as a counterattack, as a defence. All her crimes are basically the crimes of American politicians which she repeated -- just to save the commune.

I have nothing but compassion and sadness for her. She is not a criminal and whatever she did, there was no bad intention in it. She even bugged my own room; she bugged two hundred houses. Naturally, logically, it seems that she was even trying to find out what I do in my privacy, what I say in my privacy. That is not true. The truth is that she wanted to be alert because I lived in a house alone. If in the night anybody opened the doors, which were of glass, her bugging would inform her immediately and she could reach there. It was for my protection, not against me. She never did anything against me or against the commune.

I know she would have died for me, she loved me -- not the kind of love that you have shown me. Your love is simply cunning. You say you are my lover, old lover, but all these years you have been writing articles so ugly and obscene that you should be behind the bars, not asking questions to me.

So drop the idea of failure. We succeeded -- it was the first commune in the whole history of man which succeeded. And remember one thing about human jealousy: it is never jealous of failure. Have you seen anybody jealous of failure? Jealousy is always of success. Seeing a beggar on the street, do you feel jealous? But seeing a rich man's skyscraper you feel jealous.

It is a strange mind, undeveloped, retarded. If the same building catches fire you will feel sympathetic, you will say to the man, "We all have sympathy for you. It was bad, it should not have happened." And all the time, when the building was there, every day you had thoughts against the building and against the man who had made it.

Who is jealous of India? I have been around the world, I have not found anybody jealous of India. But I have found people who are jealous of Gautam Buddha, who are jealous of Krishna, who are jealous of Nanak, who are jealous of Kabir. Because these diamonds that we created, their countries have not been able to produce, even to imitate. In all the languages of the world there are not words which can be compared to Nanak or Kabir. There are not scriptures which can be compared to Dhammapada and Gita.

If the commune was a failure it would have been still alive, but it became a success and nobody can tolerate a success.

IN THE PRESS CONFERENCE YESTERDAY YOU SAID YOU ARE DISILLUSIONED AND YOU WANT THE THIRD WORLD WAR. BUT SOME

PEOPLE LIKE YOU AND ME AND MILLIONS OF OTHERS ARE NOT EVILDOERS. WE WANT TO SURVIVE. WHAT IS THE WAY? WHAT IS THE SORT OF NEW CREATION YOU ENVISAGE?

First, you hear only what you want to hear. You don't hear me. I have not even used the word `evildoers'. I have not used the word `evil' at all. How have you heard it?

I have not said that I am not an evildoer and certainly I have not said that you are not an evildoer! You must be! This idea is arising out of your own heart. I had said that I would like meditators, sannyasins, people who are interested in raising their consciousness, to work hard before the world disappears in nuclear destruction. I said that you are not only a body; your body will be destroyed but your being will be transplanted to another planet. There are fifty thousand planets in the whole span of the universe where life exists. This tiny earth is nothing. But you never heard this; you have made the question out of your own mind.

As far as the second part of your question is concerned: when you were not born were you worried about the world? Were you worried about what is happening in the world, whether people are living peacefully, lovingly? If before your birth you were not concerned with the world, after your death you will not be concerned. Where were you before your birth? -- you must have been somewhere because nothing is destructible. So even if this whole earth is destroyed you will be somewhere. I am not concerned about that. My concern is that while you are here use this time -- which is very short -- perhaps five years, ten years, at the most fifteen years.

This world cannot be saved, but you can be saved. And that is a totally different thing. If you can achieve a realization of your consciousness, then your being is saved. Then wherever you are you are in bliss, whatever the planet.

This is the experience of centuries, that a man who becomes enlightened like Buddha, Mahavira, Bodhidharma is not born again anywhere. Their soul becomes part of the universal soul. You can call it God, you can call it Brahma, you can call it the Absolute, the Ultimate. This has been the search of this country, its intensive search for almost ninety thousand years: how not to be imprisoned into a body again, because the body is a prison, a very strange prison -- it moves with you. Wherever you go you take your prison with you.

Our whole religious development is how to get rid of this prison and how to be in a state of splendor, universality, how to become one with existence. That is the real aim of life.

So what I had said was, I am going to work for those who are really concerned with their being. I am not going to waste my breath on the dead, blind, unconscious humanity which is simply preparing its own suicide. Let them succeed -- they will be born on some planet, in some form. They cannot be worse than they are right now. Can you think of anything worse than yourself?

A rosebush is far better than you -- at least it has its perfume. A bird on the wing is far better than you -- at least it has the freedom of the whole sky, needs no passport, no entry visa. It does not belong to any church; is not Christian, is not Hindu. Wherever you will be you cannot fall below where you have already fallen.

What I had said was totally different. I had said that looking around the world, seeing the real faces of people, not their masks, I am no more interested in humanity and I am no more interested in this planet earth. I am interested only in those few individuals who want to achieve to universal consciousness.

Where the body disappears you are simply a consciousness, a pure consciousness, satchitanand, you are truth, you are consciousness, you are bliss.

I said to you that for ninety thousand years this country has been persistently searching for only one goal. It is Christianity that has given the wrong idea to the educated people of the country. The uneducated people of course don't have any idea, but the educated people have been told that your Vedas are only five thousand years old. This is a great lie. Christianity believes that God created the world only six thousand years ago, so they have to fix the whole evolution within a six thousand year framework. That is absolute stupidity.

In the Rigveda we have evidence that there were certain stars in the sky ninety thousand years ago. They are described in detail. Since then, they have disappeared. Now science accepts that these stars were there ninety thousand years ago. Now how can a man five thousand years ago, without any scientific instruments, write about these stars in such detail unless they were seen? RIGVEDA is at least ninety thousand years old, perhaps more. And for these ninety thousand years our only search has been how to get out of this prison.

What are you in your body? -- just go to a medical college to see the bones that you are hiding under the skin. The skin is only a cover, under the skin there are only bones. Even a doctor, a friend of mine, was afraid to keep the whole inner structure of bones in his clinic. He said, "It makes people afraid to come." So he was hiding it at his house. That created another trouble, his wife was against it.

But I told him, "Whether you keep it in the house or not, you are keeping it within yourself, your wife is keeping it, everybody is keeping it."

We have never been interested in that, our interest is totally different. Our interest is in finding who is hidden behind these bones -- the intelligence, the consciousness. So if the world disappears into the smoke of a nuclear war nothing is lost, just skin and bones -- which are going to be lost anyway.

Right now you lose them individually. Politicians, out of compassion, are preparing a collective death. Why bother to die individually when we can die altogether?

There are already so many nuclear weapons that every man can be killed seventy times, and they are going on piling them up. Sooner or later it is all going to explode, it cannot be avoided.

I have been trying my whole life that it should be avoided, but seeing the politicians around the world I have changed my position. I say it should not be avoided, it is better to get through it once and for all, to be finished with it.

Those who can experience their inner self will dissolve into the universal self; those who cannot, will find in fifty thousand planets some other cage, some other imprisonment -- but I don't see that there is any trouble.

JAIL IS A TERRIBLE THING. YOU HAVE NEVER SPOKEN ON THE PSYCHOLOGY OF THE JAILS. IN THE JAILS DID YOU FEEL BETTER MENTALLY, OR MISERABLE?

Every person is in a jail, not only in one jail but many jails. First your body is a jail, then your ideology is a jail, your politics is a jail, your church is a jail. Chains upon chains; it does not matter that a few more chains are added.

In my twelve days in American jails, one day in an English jail, one day in a Greek jail, I loved it. I loved it for the simple reason that it was not affecting me at all. I was as blissful as ever; that gave me a tremendous confirmation that my bliss cannot be taken away from me.

If an American jail cannot take it away from me, then no hell can take it from me -- that's what I said to the American jailer in whose jail I was for the first three days. He was surprised that I was not worried; in fact I had never had such a time -- twenty-four hours of meditation, no disturbance.

I said, "Why should I be disturbed? Just because chains are on my hands, chains are on my legs, chains are on my waist -- why should I be disturbed? My body is a jail, on that jail you have put a few more ornaments. I am perfectly happy." My bliss was absolutely confirmed, because an American jail is the most refined way of torturing people.

I said, "You have freed me from the idea that if I fall into hell there will be a problem. If I can manage an American jail there is no reason why I cannot manage an old, out-of-date bullock cart type hell where no improvement has happened since the beginning. I would love to visit it."

I was perfectly happy, but I was certainly not happy about millions of people who are in jail and suffering for no reason except that they are black.

Now the difference between a black man and a white man is so small. In the old days the difference used to be near about four anas. Now prices have gone high - - it may be a difference of one rupee. And remember, that difference is in favor of the black man. The black man has a pigment of color which makes him worth one rupee more than the white man. That black pigment of color protects him from the sun, the white man is unprotected. God seems to be more concerned to protect the black man than the white. The white man's body is weaker, the black man's body is stronger.

It was a surprise to me, whenever I entered a jail in America there were black people behind bars who had seen me on the television, because in every jail there

are televisions. And they were showing me the two fingers of victory. They were talking in their own languages which I don't understand, but this language I can understand. They were saying, "Your victory is our victory and we are going to be victorious," because all the sins are on the white man. He has tortured the whole human earth for three hundred years, sucked its blood, has been a parasite. He should understand it, confess his guilt, be humble and help these people whom he has made poor.

These black people in American jails filled me with tears; those tears were for their freedom. We have done enough harm to them, it is time they should be compensated.

But as far as I am concerned I was absolutely blissful; just as I am blissful here, I was blissful there. Space makes no difference in your state of being, nor does time make any difference, nor life, nor death.

THERE HAS BEEN SO MUCH DISAPPOINTMENT WITH SO MANY SPIRITUAL LEADERS OVER SO MANY YEARS. WE HAVE STILL HOPE IN YOU. WHAT IS YOUR SOLUTION TO THIS THING?

Worship creativity, worship those who are making this world a little more beautiful, worship those who are filling the world with a little more music, a little more song, a little more dance.

I want to change the definition of sannyas from renunciation to rejoicing. We have forgotten even to laugh, because no saint laughs -- have you seen any statue of Jesus laughing? Mahavira laughing? No. Saints are not allowed to laugh. The whole country has become sad.

I preach life, I preach love, I preach laughter and I preach creativity. I am against renunciation of anything except stupidities, superstitions.

I teach one humanity -- together we can make this country its old self again. We have to make it! Otherwise, by the end of this century fifty percent of your people will be dying and hungry all around you. You will be in a graveyard, not in a country. And just think: if fifty percent of the people are dying around you, what kind of life can you have?

Solutions are simple. Just your minds are old, they are not contemporary. So I end my answer: I want you to become contemporary.

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INTERVIEW BY MATHIARTA REVIEW

DO YOU BELIEVE IN ASTROLOGY? IS IT TRUE THAT AN ASTROLOGER PREDICTED TO YOUR FATHER THAT YOU WOULD NOT SURVIVE MORE THAN SEVEN YEARS, BUT IF YOU SURVIVED YOU WOULD BECOME A BUDDHA?

I have survived -- that's enough proof that astrology has no truth. Astrology is man's weakness, because he cannot see the future and he wants to see it. He is always afraid to go astray. He wants to be certain that he is on the right path, yet the future is absolutely unknown, nothing can be predicted about it. But there are people who are always ready to exploit man's weaknesses.

In life, only one thing is certain and that is death. Everything else is uncertain, accidental. Man would have loved death to be uncertain and everything else to be certain. Astrology is his effort to make life a certainty.

I am reminded of an old story. A great king dreamt that a black shadow was standing before him. Even in the dream he began trembling out of fear. He asked the shadow, "What is the point of making me so afraid in my sleep?"

The shadow said, "It is for your benefit. I am your death, and tomorrow evening when the sun is setting I will come to meet you again. Just out of compassion I have come to tell you. You have been a good man. This is an exception -- I never tell people when they are going to die. So you have twelve hours -- if you want to do something, do it! This is your last day."

He became so afraid that he woke up, and the dream disappeared. He was perspiring all over. It was not a dream, it was a nightmare, and there was confusion in his mind whether there was any truth in it or not. In the middle of the night he called all the astrologers of the capital to find out the meaning of the dream. They came with their scriptures, different schools of astrology, and they began to discuss among themselves, fight among themselves.

By the time the sun was rising the old servant of the king, who was almost like his father, because his father had died when he was a child and this old man had taken every care of the boy, protected him, protected his kingdom, enthroned him.... The king had great respect for the old man. The old man whispered in his

ear, "If you can listen to me, my suggestion is that these fools that you have gathered here will never come to any conclusion till the very end of time. They have been discussing for centuries. Their discussion is refined, their expertise is tremendous, but what you need is not their great scholarship but a certain conclusion, and there is not enough time. My suggestion is: you have the best horse in the world. Take the horse; at least escape from this palace and this capital, as far away as possible."

It appealed to the king. He left the astrologers to discuss and he escaped from the palace. When death is facing you, you don't feel thirsty, you don't feel hungry, you don't feel any need for rest. He wanted to go as far away as possible. He crossed the boundaries of his kingdom -- by the time the sun was setting he had reached hundreds of miles away to a beautiful garden. When he was tying the horse to a tree, he thanked the horse, and he said, "I knew that you were the best horse in the whole world, but you have proved it. You have come with the speed of the wind and you have taken me out of all fear. What those astrologers could not do, you have managed to do it."

And at that very moment the sun set and he felt a hand on his shoulder. He looked back -- the old black shadow that he had seen in the dream was standing there, and said, "Your horse is really the best. Not only should you thank him, I also thank him, because I was very much worried. This is the place and this is the time where you have to die and I was worried how you would reach here. Your horse is a wonder: he brought you to the right point, at the right time."

Your whole life you are afraid of death. You keep yourself engaged, you don't want to recognize the fact that death is following like a shadow and nobody knows what is going to happen the next moment. People live in the world as if they are here forever and they know perfectly well that nobody is here forever. But these fearful people, fearful of death, of disease, of failure, become victims of cunning people.

Astrology is an exploitation. And not only does it exploit you, it gives you a great egoistic idea also -- as if millions of light years away stars are interested in you, as if their movements decide and determine your fate. This way, a small man becomes the center of the whole universe. The astrologers satisfy your ego, dispel your fears, but the science is absolutely bogus.

It is better, more courageous and spiritual, to remember that we are very small -- as small as a blade of grass. And to recognize the fact that it is good that the future is not determined, otherwise you would not have any freedom.

Astrology is against freedom. If tomorrow is decided, then I am a machine, not a man. Only machines should consult astrologers, not men.

Man's future is open and an open future gives freedom, freedom to create yourself. Astrology does not give you the freedom -- it is the greatest slavery. Every minute detail is written and there is no way to change it -- it will happen

the way it was determined. It has reduced man to a puppet, a puppet of blind forces.

I absolutely deny the validity of astrology because I am against all slavery. My whole effort is to make you aware of your freedom.

If astrology is right then Gautam Buddha, Kabir, Dadu, do not deserve any respect. It was determined; they had to become what they became. So what is great in it? And murderers do not need to be condemned. Just as Buddha is a puppet, the murderer is a puppet, and both are in the hands of... we know not, we are not aware of those hands.

No, I deny this determination. I want to say to you that the achievement of Buddha or Kabir or Nanak is their own achievement. It is their creation, it is their effort, it is their struggle. And they deserve all respect for it.

And the murderer, the rapist, the criminal -- they are also creating themselves. They could have created themselves as a buddha, but they decided to create themselves as a murderer. The whole responsibility is theirs. Astrology takes away your responsibility. Anything that takes away responsibility from man is dangerous because responsibility is our very soul, responsibility is our very glory. Without responsibility we are just robots. With responsibility arises human freedom.

There is no science of astrology and there can never be. It is against man's spiritual growth, it is against man's freedom, it is against man's humanity.

WHAT ABOUT PALMISTRY? WHAT ABOUT THOSE LINES?

Those lines have nothing to do with the future. We can cut both your hands off -- still there will be a future. We can do plastic surgery and remove your whole skin -- still there will be a future. Those lines are simply the fold marks of your hand.

But we want to be irresponsible. Deep down we want somebody else to take the responsibility. Some god should take the responsibility and write your fate.

In India you read the hand's lines, but have you ever read the lines of the feet? Why are you neglecting them? But there are in existence a few aboriginals who don't read the lines of the hand, they read the lines of the feet, and by that they think they are trying to find their future in darkness. These are just stupid consolations. And you can see it happening everywhere -- in different ways you can try it.

We make the birth chart and we decide according to the birth chart which man is suitable to marry a certain woman. But all your birth charts have gone wrong, because nobody seems to suit anybody.

I have never come across a husband who is happy with his wife. He may be happy with another's wife, but with the other's wife his birth chart does not suit. I have never come across a woman who is happy with her own husband. But great astrologers, scholars, palmists have decided....

I used to live in Raipur. Living just in front of me was an astrologer, the best in Raipur. His fees were very high and every day there was a crowd of people asking him about their sons' and daughters' marriages. One day I told him, "You are deciding the future of other people. What about yourself?" Because his wife used to beat him!

He said, "It is all business. I don't know what these lines mean, they don't mean anything at all. My whole life I have been matching -- but nothing matches."

A deep desire not to take responsibility is behind the whole game, and the man who is not ready to take responsibility has refused to be a man -- he has fallen from human dignity.

Once another astrologer was very much interested in reading my hands, my birth chart. I said, "I don't have any birth chart, but hands you can read. But before you read my hands look carefully at your hands."

He said, "Why?"

I said, "That will be decided later on." He worked hard, consulted his scriptures and then he said many things. I said, "Thank you."

He said, "What about my fees?"

I said, "I told you that before reading my hands you should look at your own hands. You should have seen that this man is not going to give you the fees. If you cannot predict such a small thing, and so urgent, then everything else must be meaningless."

Man is born as a tabula rasa -- plain unwritten freedom. And this is his glory. A dog can only be a dog and nothing else -- that is determined. A dog has a fate, all your astrologers should move towards dogs, cats and all kinds of animals; they have a determined nature. If you study a buffalo you will see that she will not eat any kind of grass, only a particular grass.

Man has risen above the animals, and the basic evolution in man is that he has freed himself from all fetters that blind him. He is totally free to create himself, whatever he wants to be. Every opportunity is available. He can reach to the highest peak of consciousness, he can fall to the lowest depth of darkness. He carries both heaven and hell within him. But except himself, nobody else can decide it and nobody else can predict it.

In Bombay, a few friends brought a great and famous astrologer. I said to the astrologer, "You can predict only for one year from today, and I will tell you in writing that whatever you predict I will do absolutely the opposite. Even to the point that if you say that I will live a long life, I will die. But I will not support any slavery."

The man looked around at the people who had brought him and said, "Where have you brought me? This man is dangerous. If he commits suicide, I will be caught. Why did you tell him that he would live long, when he has said that he will do exactly the opposite?"

I said, "Just for a small experiment you can say that I will not hit you and I will hit you right now. That will be decisive."

He was very angry. I said, "That does not matter. What matters is that my actions are my actions and I take the whole responsibility of my actions. Good or bad, but I do not want to throw them on the shoulders of God, fate, kismet, all that nonsense. It is time that we should get rid of it. It has kept this country poor because what can you do? -- your poverty is written in the stars. You cannot stop the growing population. What can you do? -- children are sent by God. You don't take any responsibility for anything. Without responsibility there is no freedom, and without responsibility you fall down to the level of animals, not man. Astrology is for animals, not for man.

YOUR VIEWS ARE ALWAYS CHANGING, NOT CONSTANT. SO AS OF TODAY WHAT ARE YOUR VIEWS ON MAHAVIR AND KRISHNA, ON MOHAMMED AND CHRIST?

Life is not static. In existence there is only one thing that never changes and that is change.

I am not a stone. I move, I change -- these are the symptoms of being alive. But I always change for the better. I love these people -- Buddha, Krishna, Mahavir -- but my love is not blind. I can see that these people reached great heights of consciousness, but they have committed very grave mistakes too. And when a small man commits a mistake, the mistake is bound to be small. When a man of the height of Gautam Buddha or Mahavira or Krishna commits a mistake, the mistake is also as great as the man. And the mistake goes on for thousands of years.

I love them because they made a great effort, a tremendous effort to come out of darkness, of unconsciousness, to reach to the light. But on the way they also committed a few mistakes.

The trouble is that the millions of people that have come after them cannot rise to the heights of their consciousness, but can easily fall victim to their mistakes. Because to fall is easy, to rise is very difficult -- it is a uphill task.

People have a mind that says a man is either good or bad. People think in terms of either/or; that's not right. A bad man may have something which is beautiful and great, and a good man may have something which is ugly and to be condemned. But that does not make any difference. So first let me make it clear to you that I don't think in the way of either/or. I take the whole person. Whatever is good I praise -- but that does not mean that I become blind to things which are not good.

Naturally, mind moves like a pendulum from one extreme to another extreme. I am not an extremist. I praise Gautam Buddha, I praise Mahavira, but not their extremism. First Krishna created a destructiveness in the country, then they created a kind of impotence in the name of nonviolence. For two thousand years you have been slaves -- who is responsible?

Such a big country, yet small tribes came and ruled over you because nonviolence became your cherished goal.

The man of wisdom remains in the middle. He does not do violence to anybody - but he does not allow anybody to do violence to him either. Because in both ways he is supporting violence.

Seeing this happening, Sikhism was born, which is exactly in the middle. There is no question of violence as a goal, or nonviolence as a goal; but giving man an insight that to be destructive is bad, to destroy life is bad, yet to allow anybody to destroy you is the same. So don't be violent with others; but if somebody is going to be violent with you then your sword should be with you.

Sikhism made it a point that five things make a Sikh -- the sword is one of them. The sword is not to kill anybody but it is just to make everybody aware that, "We are not vegetables -- if you go on cutting us we will respond."

I appreciate Mahavira, a man perhaps never equaled in his struggle to find himself, a man of tremendous power. But he went to the extreme again.

It is good not to have many possessions because all your possessions become your anxieties and there is no end to it. You can go on and on and the mind goes on asking for more and more.

Mahavira was the son of a king, was going to be enthroned, was going to be the successor. He renounced the kingdom. I do not object to it -- but don't take things to extremes. Renouncing the kingdom is perfectly good if you don't want to be worried -- and a kingdom is a constant worry and tension and anguish -- if you want peace and silence and you want to devote your energies towards inner growth.

But I cannot support being naked. Clothes are not such a worry. I have been using clothes, you have been using clothes, and they have never worried me. So I don't think they are stopping your spiritual growth. In fact if it is cold and you are not wearing clothes, that will stop your spiritual growth, that will create tension in you.

But he went to such an extreme point that he would not use any instrument, even a razor to shave his beard or his hair. Now a razor is not an atom bomb. He started pulling out his hair -- that is stupid. And I want to maintain that even a genius can have a part in him which is idiotic. Every year he would pull out his hair with his hands because he could not use any instrument. I don't see any spirituality in it.

Wherever I see something that goes to help the evolution of consciousness, I am for it. It does not matter whether it comes from Mohammed or Moses or Mahavir. Men are unimportant; what is important is the evolution of consciousness. But there should be a balance, otherwise the pendulum naturally moves to the other extreme.

Mohammed gave the name Islam to his religion. Islam means peace, and Islam has created more turmoil in the world than any other religion. Certainly Mohammed must be responsible for it. On his sword he has written "Peace is my

message." "Peace is my message" is not to be written on a sword, because the sword is not a message of peace.

My approach towards all great people who have lived on the earth is to sort out what is relevant to us and what is not relevant to us. Mohammedanism was born in a country which was not very sophisticated. It knew only one logic, the logic of the sword. And the sword is not a logic. Mohammedanism has remained exactly where it was left by Mohammed because he said -- and I condemn it -- "I am the last prophet of God. The Koran is the last amendment in God's previous messages. Now there will be no other prophets and no other changes."

Now this is fanatical and whoever said it -- it does not matter who -- is wrong. Life will go on growing and man will need new messages and new people to work out new problems. And the Koran is not a great religious treatise either -- it has not the flights of Upanishads, it has not the insights of Gautam Buddha. It was natural because Mohammed was teaching uneducated people, but those uneducated people are still carrying the same sword in one hand and the Koran in another. Either accept the Koran or the sword.

All the Mohammedans that exist in India, all the Mohammedans who have created Pakistan, are not convinced intellectually that Mohammedanism is a better religion than the religion they left behind. They have been forced into Mohammedanism. And religion is one thing that cannot be forced, should not be forced. Everybody should be allowed to express his vision and everybody should be allowed either to accept it or not to accept it. Not accepting it is not insulting. Religion grows only in a climate of freedom. Mohammedanism has not even given that to Mohammedans.

People are puzzled because what I have said yesterday I may not say today, and what I am saying today I may not say tomorrow. I am a living being, I am not dead.

Only when I am dead you can be at ease with me, otherwise you cannot be at ease with me. You want to quickly cling to anything that comes into your hands and then you don't want to change it. Fear... but life is a Ganges, it goes on flowing.

The real man is always a river. Only dead people are ponds, their water evaporates, they become more and more muddy, and they are dead because there is no flow.

Whatever I am saying today is not going to be contradictory tomorrow, it will be something higher and better. But to understand the better and higher you will have to rise to that height, otherwise it will look contradictory.

I am a simple man, I don't have any dogma, any creed. I simply have a clarity. I have eyes to see, and when I see that changes are needed I don't care what the consequences will be for me -- that's why I have been unnecessarily condemned by the whole world. Because if I say anything against Jesus, Christians are angry. You will be surprised -- when I spoke on Jesus a few years ago, many Christian publishers in Europe and America were eager to publish it. One Christian

publisher in England published ten books and just a few days ago I received a letter, "We cannot publish what you are saying now."

I said, "You have never published anything that I have said. You were simply publishing because I appreciated the light part of Jesus Christ. Now I am making the picture complete, the other side has to be shown too. And you don't have the courage to see the other side."

In my criticism there is no condemnation of anybody. It is a question of whether it comes close to truth or not, and no man has the monopoly on truth. Truth is so vast and we are so small. Truth has so many facets; at one time we can see only one side. When you see the other side, if you are a coward you will remain quiet because people will say that you are now changing your attitude. I am not addicted to any attitude, any creed. Whatsoever comes to my vision I would like to share with you.

I don't want you to agree with me, I don't want you to disagree with me, I simply want you to be open, available, ready to listen. If there is some truth in it, it will reach to your heart. If there is not any truth in it, it will drop on its own accord, it will not reach to your heart.

YOU WERE A PROFESSOR IN A COLLEGE, AND EVEN TODAY YOU ARE A TEACHER, A MASTER. WHAT SORT OF EDUCATION SHOULD BE IN OUR SCHOOLS AND COLLEGES?

I have been a teacher, and I left being a teacher in the university because I cannot do anything against my conscience. And your whole education is not to help man but to cripple him. Your educational system is to support the vested interests. I was unable to do it. I refused to do it.

A real education will be rebellious because its eyes will be on the future, not on the past. Nature has not given you eyes behind your head. If nature wanted you to go on looking at the back it was useless to give you eyes to look ahead.

The Indian educational system is still the same as the British government had imposed on India's mind. Their purpose was to create clerks, slaves, and the same educational system continues; because now those who are in power also want clerks, slaves. Nobody wants the truth to be spoken, nobody wants the future to be created, but only the past to be exploited.

I would like to see an educational system that is not devoted to the government, not devoted to this rotten society, but devoted to the man, the growing child. Man has a body but your education does nothing for the man's body. We know that man's body can be trained to remain healthy, strong, young; but nobody bothers about the body. In education there is no programme.

Man has a mind, but education is only concerned to condition the mind according to those who are in power so it becomes servile. This is against humanity. Mind should be made clean, sharp, intelligent; but nobody wants an intelligent mind, nobody wants a sharp consciousness. They are dangerous

because these people will not say yes to any nonsense. Education has to be rebellious in the sense that a man becomes capable of saying yes or no, on his own accord.

If too much intelligence is dangerous then every government, every country wants people to be retarded. Retarded people are obedient.

I have heard that after the first world war psychologists for the first time tried to measure man's intelligence. The army was a good place and they were shocked to see that thirteen years was the average mental age in the army. The man may have been seventy years old but his mind had stopped growing after thirteen years. But in the army they don't want intelligent people.

In the second world war, a professor was recruited to the army because there was a shortage of soldiers. The professor said again and again, "I am absolutely incapable of being a soldier." But nobody listened to him.

The first day he was put on the ground and the orders came from the captain, "Left turn, right turn, turn to the back"... but the man simply stood where he was standing. The captain was amazed; he knew this man was a famous professor.

After the exercise of right turn, left turn, turn back, go forward a few yards, come back again... when the line was again back in the original position, he came to the professor who was standing all the time in his place. He said, "What is the matter with you. Can't you hear my orders?"

He said, "I can hear your orders but what is the point? These idiots went right, went left, went this way, went that way... and finally ended up in the same position in which I have been standing all the time. And when you say, 'right turn' I cannot simply turn right. I have to convince myself -- why? Why turn right, why not left? Without a rational support I cannot turn right or left -- you cannot make me act like a fool. What is the point of turning right?"

Nobody had ever asked this of the captain. He said, "This is strange. I will have to ask the higher authorities what to do with this man. If he cannot turn right and has to have everything rationally explained... and what reason can I give? This is just an exercise."

The professor said, "Exercise I can do at my home. There is no need to come here in this cold and to do stupid things."

The higher authorities said, "He is a famous professor. He cannot do anything without an intelligent, rational support. You send him to me, I will give him some other work."

He took him to the army's mess, gave him a big pile of green peas and told him, "You sit down. Put the big peas on one side, on the other side the small peas, and after one hour I will come and see what you have done." After one hour when he came the professor was sitting and the pile of peas was sitting exactly as he had left it, not even a single pea was removed. He said, "You have not done anything."

He said, "There have been so many problems and so many implications."

He said, "Such a simple job! What problems?"

He said, "The first problem is there are big peas, there are small peas, but there are also peas which are in between -- where to put them? And what is the point of all this nonsense. All these peas are going to be in one pot, big and small, so why bother?" He was released, he was of no use.

Every army, in the morning, in the evening, goes on training people. You think it is training, it is not training! It is simply destroying their intelligence. It is a preparation so that when the order comes to shoot they don't think why, they simply shoot. They don't think, "This man has not done anything to me, why should I shoot him?" The why has disappeared in the discipline. There is a reason for the discipline, but it is not only in the army, it is all over the society.

If you ask your parents about God they have no answer because their parents never gave any answer to them. They say, "Wait, when you are bigger you will know."

One of the friends of my father was thought to be the wisest man in the town and when I used to ask him he would say, "On each point, just wait. When you are mature, bigger, you will understand."

This went on and on. I came from the university, I had been top in the whole university. I said to him, "Now it is time. I have been top in the whole university, so what about my questions?"

He said, "You wait."

I said, "Now this is going to be too much. I have waited too long. Be honest, do you know the answers or not?"

He was an honest man. He said, "To tell the truth, I don't know. This was just a strategy that has been used for centuries. With you the difficulty is that you go on asking. Most people as they grow up become involved in other things and no longer care about these questions, they forget. And mostly they get married, their children start asking them, so they start saying, 'Wait. When you become bigger you will get the answer.' The difficulty with you is that you are unmarried."

I said, "This is strange. Do you think marriage will solve the problems? I cannot see that by getting married I will know what God is, otherwise all those who are married would know. You have been thrice married, you must have known all the mysteries."

He said, "I don't know anything. But this is how to get rid of children, otherwise they will torture you."

But this does not help their intelligence. It would have been better if they had said, "We don't know. We ourselves are searching ." That would have been honest, that would have been religious. This is cunning, this is not religious.

The whole society is living in hypocrisy. You don't know God, still you worship. You don't know anything, still you are ready to answer because those answers have been given to you. So you are simply repeating them like parrots.

I would like an educational system which does not give you answers but makes your questions sharper, makes your intelligence keener, and gives you an integrity.

Your body should be taken care of, your mind should have a clarity, and your soul -- which is completely neglected, nobody mentions it... You should be allowed to meditate, you should be taught how to be silent. And silence is neither Hindu nor Mohammedan nor Christian, silence is just silence. You should be helped to become a deep silence inside so that you can understand your own self.

That will make you a religious individual, without teaching you about God, without teaching you about things which even idiots will doubt. You will not be made into a Mohammedan, you will not be made into a Christian or a Jaina or a Sikh, but you will be made into an integrated, healthy, conscious, intelligent, centered, well-rooted individual. But that goes against all the powers because they cannot then enslave you.

All other things that are being taught can be taught, but these things should be added. An education that does not create individuality is not education at all, it is miseducation.

IS THERE ANY RELIGION OR SPIRITUALITY IN HAVING NINETY-THREE ROLLS-ROYCES, DIAMONDS, AND ALL SUCH THINGS? AND IS THERE ANY SPIRITUALITY OR RELIGION IN WOMEN UNDRRESSING IN THE COMPANY OF MEN? IS IT REALLY NECESSARY?

There is only spirituality, there is no religion. Religion is only another name for it. It is better to call it spirituality because it is less contaminated. The word 'religion' has become contaminated. The moment you say religion the idea arises of Hinduism, Mohammedanism, Christianity -- that is the contamination. The word is beautiful but it has been polluted.

Spirituality is still unpolluted. When you hear the word 'spirituality' it has no adjective to it, although the basic experience is the same. Spirituality means that you know that you are not only the body, that you are not only the mind; that body and mind will die because they were born. You were before your birth and you will be after your death -- and this experience comes while you are alive if you can enter into yourself in silence, in meditation.

Spirituality is not a renunciation. It is not renouncing the world, it is transforming the world. Spirituality does not mean poverty, spirituality means you are inwardly rich and every effort should be made so that you are outwardly also rich, because there is no contradiction.

There is no need to go to the Himalayas and sit in a cave to meditate when in your house you can make a small air-conditioned cabin, soundproof, which will be far better than any cave in the Himalayas. In the old days there was no other way to find a place where there was no noise, but now you can make it in your home. Every home should have a small meditation cell -- it should be soundproof, it should be air-conditioned, so you can sit at ease.

Spirituality does not mean torturing yourself -- standing on your head, distorting your body. Leave all that to the magicians.

Spirituality simply means tranquility -- so deep that you come in contact with the universal silence that is running within you. And there is no reason why you should not be rich. In fact, a spiritual person has more intelligence, more creativity, more understanding -- he can be the richest person in the world. And his richness will have two dimensions, the inner and the outer.

My contribution is that I want it to be clearly understood that outer richness does not destroy your inner spirituality, neither does outer poverty help it. A hungry man cannot sit silently. A naked man shivering in the cold cannot sit silently. And even if you are not hungry, you are not cold, but you are surrounded by beggars, then too you cannot sit silently. You have a heart....

I would like this world to be rich in both ways. And when we can have the world rich in both ways why choose one? Up to now, this has been the case -- the West has chosen outer riches, and the East has chosen inner riches. In other words, the East has chosen outer poverty and the West has chosen inner poverty. Both are in difficulty, they have everything and nothing.

You have the whole art and science of becoming inwardly rich. But you are so poor that it is difficult in your poverty even to think of the inner.

Rudyard Kipling, one of the English poets, has written, "East is East, West is West, and never the twain shall meet." And I want to say to you that he is absolutely wrong. Neither West is West, nor East is East -- it is one earth and the meeting is going to happen, not geographically but spiritually. If we can accept that inner richness and outer richness are supportive to each other -- and they are -- then there is no reason for any conflict between East and West.

I have heard about an American billionaire who got tired of having all his billions and billions of dollars but no peace. In search of peace he traveled all over the world, but he could not find a master. Somebody said, "High on the Himalayas there is a man, perhaps only he can help you."

Tired, tattered, somehow he reached to the highest peak and it was true, an old man was sitting there. Before he could say anything the old man said, "Have you got a cigarette on you? It has been too long... nobody comes here. And being a spiritual man, I cannot go down to get a cigarette. First things first -- have you got a cigarette? Then you can ask your spiritual questions. Let me enjoy the cigarette, then you can enjoy the philosophy."

The man was shocked. He has gone around the world in search of peace and finally he is ending up with this old idiot who is in search of a cigarette.

He took his packet of cigarettes, gave the whole packet. The old man said, "Great. Now what is your problem?"

He said, "My problem is I want peace of soul."

He said, "That's easy. Go home, there is no need to come here. You can see me, how I have been caught here. You have everything. Let that everything be there, enjoy it. But don't take the weight of it on your head. I was also rich but stupid

saints preached to me, 'Renounce everything.' I renounced, and now I am begging for a cigarette.

"Don't renounce! Go back! You have everything outside, this is the time that you can relax; now there is nothing else to achieve in the outside world. All ambitions fulfilled, now relax, sit silently. And you have the time, you can afford it. Just remember, when you come next time bring a few more packets because here cigarettes are absolutely not available. And don't ask about peace of mind because I don't think about anything else except cigarettes! That old habit... I have left everything but how to leave an old habit?"

Just be intelligent in life. Whatever you have got, use it to create an atmosphere for yourself so that you can relax. Have a good house, have all that is beautiful -- paintings, music, art. They don't prevent you from being spiritual. And surrounded with all this beauty, art, paintings, find time just to sit silently.

You are capable of finding it now. In other words, outer richness should not be taught as a blocking stone but as a stepping stone. So whatever you have got, if it is enough for your needs then don't bother for more. You have come to the point from where a new journey starts.

The Last Testament, Vol 6

Chapter #8

Chapter title: None

7 August 1986 am in Bombay, 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 INDIA TODAY

QUESTION: INDIA IS GOING THROUGH A CRITICAL PERIOD. WHY DO YOU FEEL TAMIL LANKA(*) CONFLICTS HAVE INCREASED? CAN OUR POLITICIANS RESOLVE THESE PROBLEMS WHICH (INAUDIBLE) SEE THE COUNTRY HAVING?

A: India has been going through a critical period always. It is not new. And it is not unfortunate either. Only dead countries don't go through critical periods. It is just like a living man goes through critical periods of health of sickness, of poverty of richness. A dead man is beyond any critical change. Any nation which is dead never goes through critical phases.

So the first point I would like to emphasize is, that to pass through critical phases is a blessing. It means change. It means progress. It means evolution. I don't look towards critical stages through negative eyes. To me, it is something very positive, very alive.

I am reminded of an old saying, that when Adam and Eve, the first human beings, were thrown out of the paradise of God, Adam said to Eve, "We are going through a critical stage." Since then, man has been going on through critical stages.

Q: (INAUDIBLE) THE GOVERNMENT AND THE POLITICIANS. SO HOW WILL WE COME OUT OF THIS?

A: Just wait. Let me first answer your question. Unless you know my whole answer, any question will be simply an interference. So be patient. The second point I would like to emphasize is that India has never been a nation. In the days of Gautam Buddha there were two thousand kingdoms in India, and I appreciate it. My appreciation is based on a certain conception of freedom.

India has always been a metaphor, a philosophical concept, a spiritual unity, but never a political nation. This allowed different languages to evolve, different cultures to evolve, different individualities to evolve, and the country was not monotonous; it was a beautiful garden of different flowers, different colors,

different perfumes. And we allowed it, because the variety is richness. There was an inner current that joined people, but it was not political; it was spiritual. The Bengali had his own language, his own culture, his own way of living, his own individuality. The Punjabi had a totally different language, a totally different way of living and a totally different way of individuality. They were not the same; but still remaining individuals independent from each other there was an inner current of spiritual feeling.

So India has remained always a spiritual feeling, a spiritual colorfulness; not the monotonous boring one language, one culture, one religion. It was unfortunate that India became a slave country, invaded by many people, and the two invaders particularly -- the Moguls and the British -- they tried to create a political nation out of a spiritual freedom. They forced India to become a political nation. It was under force, under violence.

Remember these two different concepts. A spiritual feeling is one thing; it does not make you a slave, it allows you space to be yourself. But a political, united nation tries to destroy the variety. For example, Britain imposed English as one language for the whole country. This was very destructive. It took away the dignity of Bengali, of Punjabi, of Urdu, of Hindi, of Malayalam. The Mohammedans tried the same, to impose Urdu as a national language. India is not a nation in that sense. It is a continent, and it can be kept as a nation only through violence.

Winston Churchill, before India became free -- he was no more the prime minister of England -- made a very pertinent remark. He said, "The moment Britain leaves India, it will fall apart into pieces." He was right. He knew that India's remaining a nation is forced; it is not an inner growth. And that's what happened. The moment India became independent, first it was divided into two countries -- Pakistan, Hindustan; then Bangladesh separated from Pakistan. Now the same is being done by the Sikhs, the same desire to be independent, and I don't see there is anything wrong in it. I would like to see India a spiritual unity, but I would not like it to remain forced into a political nation.

But the political leaders would like it to remain one country, because bigger the country is, the bigger is their power. It would be a far more beautiful land if Bengalis, Punjabis, Tamils, and other linguistic groups, particularly as far as politics is concerned, are totally independent. I would love to see India have thirty prime ministers and thirty presidents. It will not be a loss. I would love to see India in the UNO having thirty seats. Why just one vote? You can have thirty votes. And the spiritual unity remains. From South India, from the North, from the East, from the West, they all come together in a Kumbhamela in Prayag to have a dip in the holy Ganges. Their soul remains one.

It will be a great day when India becomes not a political nation -- as it is now it is British heritage, it is part of the British slavery -- but becomes a confederation of independent nations. You can see in simple matters. After forty years you have not been able to make a single national language, and I say you will not be able

in four thousand years either. And there is no need, because each language has its own flavor, has its own beauty. Why should one language be imposed on other languages? Why should one religion be imposed on other religions? Why should one particular kind of personality be imposed on the whole of India? Why make it a monotonous continent?

But the politicians cannot solve the problem. Their problem is not the problem of the country, it is not the problem of you. It is their own ambition and their own ego. Now you have one president, one prime minister. If India becomes a confederation, a spiritual congregation, naturally politicians' power will be reduced. And whoever gets to the power does not want to lose it. He wants to increase it, at whatever cost.

I have moved around the country many times, and I see the beautiful variety of languages, of clothes, of food, of culture, of character. Don't bulldoze it. Urdu has its own refined etiquette. Bengali has its own music, which no other language can replace. Bengali has its own literature, which has risen to the highest peaks. The same is true about other languages, different dimensions.

Your question is: why are castes, creeds, falling apart? They have always been separate. They were forced on the point of guns to remain within a political unity. Why were you so much interested in being independent from Britain? What was the point? They were doing perfectly well, they were experienced. The whole freedom fight loses meaning. But no, you wanted to have your own identity. And when Bangladesh was trying to be separate from Pakistan -- which was a natural phenomenon, there was nothing common between Pakistan and Bangladesh, except their religion....

So religion does not need any political unity. Religion is individual. It is your communion with the divine. But Bangladesh had its own language, its own culture, its own poetry, its own music. It was destructive to remain with Pakistan, because Pakistan has none of those qualities, it has its own ways. And you see the mind of politicians: Indira Gandhi helped Bangladesh to be separated from Pakistan. Now these are double standards. Now Punjab wants to have its own independence, the same principle should be followed. They have their own religion, they have their own dances, they have their own songs, they have their own literature, and they would like to be free from all the burden of other people. You can see, the Sikh has a personality of his own, and his demand to be independent has to be supported by all freedom loving people.

Instead of supporting them, Sikhs are being killed, their holy temple has been captured by the military. In retaliation they are killing Hindus, and it is such a strange thing because they have lived for five hundred years in one of the most beautiful ways. It has not happened anywhere else in the world. In the same family the husband may be a Hindu, and the wife may be a Sikh, or vice versa. The father may be a Sikh and the son may be a Hindu. There was no problem.

Religion is an individual affair. Nowhere in the world, in the same house you will find two religions. That strange flowering has happened in Punjab. And you

can see how small things make such a difference, because five hundred years ago they were all Hindus, accepting the teachings of Nanak, accepting a different individuality, a different psychology. Now you can see, the Sikh and the Hindu are totally different.

I have come in contact with every culture in India. You can rely on a Sikh. He is the most sincere in this whole country. Just the change of language, the change of religion, the change of living has created a totally different kind of man -- and a beautiful man. And I love variety; I don't want that the whole world should be full of rose flowers. Rose flowers are beautiful, but if the whole world is full of rose flowers they will lose their beauty. Millions of types of flowers are there. That makes the world rich.

And what has happened in Punjab is going to happen in other parts of the country too, sooner or later. It happened in Punjab first because they have guts. In five hundred years they have created a brave man, a warrior, a certain discipline, a certain readiness to die for any cause they think is worth dying for. That's why they are the first; and you will not be able by your army and by your ugly forces to repress it. Either Sikhs will remain an independent country, or they would like to die completely. While the last Sikh remains, their fight will continue. And for that fight, they are not responsible.

Please note this point: they are not responsible for the fight. They had simply asked for freedom. It could have been given lovingly, and they would have remained your friends. You have created the enemy in your own home. Whoever wants to be free, help him to be free, because freedom is the ultimate value. Help him to stand on his own feet so that the spiritual connectedness of these people remains the same. If my idea is understood correctly, and is not corrupted, distorted, then even Pakistan and Bangladesh will become part of the greater India, a confederation.

India can only be a continent, it can never be a nation. They can all be together as far as their defence is concerned. Except defence, they can be absolutely independent. For their growth, they can have their own national language, they can have their own national character.

You are asking why suddenly this is happening. It is not happening suddenly. The force that was keeping you together is no more there. It was the slavery that was keeping you together. It is freedom that is allowing you to be on your own. Why hang with each other? And is economically sane too.

If India becomes thirty nations, the burden of problems is divided. It is no more on one nation. Those thirty nations will find their own solutions of their own problems. Freedom brings responsibility. This is one reason.

Second reason, Hindus for five thousand years after Manu and his ugly book MANUSMRITI have lived in a strange way. It is only in India that caste system exists. Its implications are very significant. You are born a brahmin. You may not have a single quality of a brahmin, but you will be worshipped. You are born a sudra. You may have the quality of a brahmin.

The Indian constitution was not made by a brahmin; it was made by Dr. Ambedkar, who was a sudra. He was called to make the constitution because he had the keenest intellect as far as law and constitutions are concerned. Shankaracharyas were not called.

Birth decides nothing. Your actions, your life, your character is decisive. But Hinduism has remained divided according to birth. It has no mobility, no movement. A sudra cannot become a brahmin. This is ugly. A vaishya cannot become a warrior. Lines are drawn from the very birth. The society has lived in a dead way.

Life needs movement.

If a sudra can attain to wisdom, he should be a brahmin; and if a brahmin can make beautiful shoes he should be a sudra. And there should be no question who is higher and who is lower. The question should be whether your shoes that you make are artistic, stable(*).

I am reminded of Abraham Lincoln, when he became the president of America. He could have never become the president of India. Although Mahatma Gandhi all his life told a lie, that the first president of India will be a sudra. But when India became free, he completely forgot about it. Not only a sudra, but a sudra woman would be the first president. But nobody bothered about it. Neither he mentioned about it. It was simply political (inaudible). A lie that politicians are expert in spreading to win the votes, the support of the sudras.

Now for the first time, sudras are allowed in the schools. They were not allowed; for five thousand years they were not allowed even to listen to religious scriptures.

There was no possibility of Abraham Lincoln to become a president of India, and he was one of the best presidents that the world has produced. But he was a sudra according to Hindu (inaudible) classification. He was a son of a shoemaker, and even in America people were offended. Aristocrats, millionaires, and the son of a shoemaker. Before he gave his first address to the senate, one senator, just to make a mockery of him, stood up, and said, "Mr. Abraham Lincoln, by chance you have become the president, but don't forget who you are. Your father used to make shoes for me, for my family, always remember that, that you are a shoemaker's son."

Abraham Lincoln was a rare man. His eyes were filled by tears. He said, "I am grateful to you, that you reminded me about my father. I know perfectly well that I cannot be a better president than he was a shoemaker. He was a better shoemaker than I can ever be a better(*) president. He was a better man than me. He was a perfect (inaudible) and I want to ask you why, suddenly, my father's name has come to your mind. I can see you are wearing the shoes which were made by my father. Are they pinching(*)? I am not a great shoemaker, but from the childhood, sitting by my father, helping him, I have learned a little art. If somebody's shoes is giving trouble to anybody, I can mend it. It must be pinching, otherwise how you remembered? I will come tomorrow morning to

your house and repair whatsoever is needed, whatever I can do, although it will not be so perfect. My father was absolutely perfect, and I feel, deep down, that I will never be a better president than he was a better shoemaker."

The aristocrat was thinking that he is going to create a mockery of Lincoln. It backfired. There was utter silence in the senate; they had not expected such answer.

But in India even the person like Rama, whom you think as a partial incarnation of God, was after all a Hindu chauvinist. Some brahmin's son died; now, everybody who is born dies. And that brahmin, came with the dead body of his son to Rama, and he said, "Something very sinister is happening in the kingdom, otherwise before the father a son could not die."

A great search was made and the brahmin found that a sudra hiding behind the bushes used to listen to the RIG VEDA that brahmins were reading. This was the sin. The sudra was brought to Rama. This single act is enough to reject Rama completely. There is no justice, no fairness, no relatedness even; but because he has heard the mantra RIG VEDA which are privated(*), melted lead was poured into both his ears, so that he can never hear again anything. And this is being done by Rama.

People are angry with me on strange things. Truth hurts.

Now can you call this man an incarnation of God? At least for God there should be no brahmin, no sudra, no *chhatriya, no vaishya. They are all his creation. He should be the father of all. And what justice is there? He destroyed his both ears for his whole life. According to me, that sudra may have reached paradise, but Rama cannot reach. He should be in hell. He has to be in hell.

Now sudras are studying in schools, colleges, universities. Otherwise how you can produce a Dr. Ambedkar? Naturally, the sudras want to be treated as human beings. You have treated the sudras for thousands of years as cattle. Even worse. Even the shadow of the sudra, says Manu, is untouchable. Even the shadow, which does not exist, if the sudra passes by and his shadow falls on you, you have to take a bath.

So what difficult times India is passing, are absolutely supported by me. These are days of revolution, revolution from all kinds of slavery: political, religious, spiritual.

No religion accepts women equal to men. Jainism says that a woman cannot go to heaven directly, she first has to be born as a man, then she can only reach heaven. But one woman, who must have been of immense courage, and immense intelligence, attained to enlightenment in this life; must have been a charismatic personality, that even Jainas has to accept her as one of their tirthankaras.

Jainas has a very limited quota -- twenty-four tirthankaras in one creation. And the creation is billions and billions of light years. Their twenty-fourth tirthankara has happened. There is no possibility now for anybody to become a tirthankara. Twenty-fifth tirthankara does not happen. This woman, whose name was Mallibai, became a tirthankara. The word tirthankara means 'the path finder':

one who has found the path, traveled the path, reached the goal. But what ugliness Jainas have done which is unbelievable, they changed the name in their scriptures of Mallibai to Mallinath, so anybody reading Jaina scriptures will never have any idea that in twenty-four tirthankaras there is one woman. Go to a Jaina temple, where twenty-four tirthankaras' statues are there. All are of men. Not a single statue is of a woman.

In my childhood, I asked my father that "On the gate of the temple is written 'Satyameva jayate', truth always becomes victorious. But show me in these twenty-four statues, who is Mallibai? They are all men, there is no woman (inaudible). You have been cheating, you have been cunning. Your saints, your scholars, all have been deceiving humanity for twenty-five centuries to hide a simple fact that if spirituality has nothing to do with the body, whether you have the body of a man, or a woman, does not matter. You have the same consciousness. And consciousness is neither man nor woman.

Q: I AM SORRY TO INTERRUPT YOU, BUT I HAVE THREE OR FOUR QUESTIONS AND ONLY ABOUT HALF AN HOUR IS LEFT FOR THE TALK.

A: I will answer your four questions in four minutes. You don't interrupt me, because all your questions, other questions, are rubbish. Only this question was pertinent, and useful for the country. That's why I am answering it. If this question was not there, you would not have been here either.

Q: I HAVE COME FOR AN INTERVIEW; I SHALL COME IN THE EVENINGS FOR A DISCOURSE BUT YOU HAVE ANSWERED MY FIRST QUESTION, AND I SHOULD BE ABLE TO GO ON TO THE REMAINING QUESTIONS.

A: I have not answered it yet. You have come to my interview; you have to be patient. I am not a politician who can be threatened by a journalist.

Q: I AM NOT THREATENING YOU, BHAGWAN, I AM JUST EXPLAINING MY POSITION, THAT I HAVE COME HERE FOR AN INTERVIEW, WITH A LIST OF QUESTIONS WHICH YOU HAVE SEEN, AND WE HAVE ONLY HALF AN HOUR OR SO LEFT, AND I WOULD LIKE...

A: I know

Q: ... WHATEVER YOU THINK OF THE QUESTIONS, I WOULD LIKE TO ANSWER TO THOSE QUESTIONS BEFORE I GO. I MEAN

A: Okay

Q: DO YOU SEE YOUR RETURN TO INDIA AS THE END OF THE PHASE OF YOUR QUEST?

A: No. Because the spiritual quest is an eternal quest. It has no end. Second question.

Q: FOR A LONG TIME YOU PROPOUNDED A PHILOSOPHY WHICH ALLOWED FOR FREE EXPRESSION OF FEELINGS BY DEVOTEES. THE SEXUAL PRACTICES IN YOUR ASHRAM RECEIVED PARTICULAR ATTENTION FROM THE MEDIA. NOW WITH YOUR DISILLUSIONMENT WITH MANKIND, DO YOU SEE A CHANGE IN YOUR BASIC TEACHING?

A: No. I don't see any change in me. And the news media has given attention to my ideas about sex, because they are all sex maniacs. Suppressed sex. I have four hundred books, and only one book on sex. Three hundred ninety nine books have received no response from news media. Only one book... and that book is also not about sexuality; that book is how to transform sex into superconsciousness. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. Nobody from the news media bothers about superconsciousness. They are simply interested in sex. Sex maniacs. Go on, third question.

Q: BUT WHEN YOU CAME BACK YOU SAID YOU WERE DISILLUSIONED WITH MANKIND, YOU SAID THAT THE THIRD WORLD WAR WOULD BE A GOOD SOLUTION. SO, I MEAN, DOES THIS BRING ABOUT A CHANGE IN THE WAY YOU LOOK AT MANKIND?

A: No. I was not aware about the whole mankind. I was living in this country, and I was living with my sannyasins. And I thought my sannyasins represent human beings.

They certainly represent human beings, because they have dropped their masks. I had gone for a world tour, to see, and I found that every human being is hiding behind a mask, is false, is bogus, is not worth saving. That's why I said there is only one hope for mankind, and that is a nuclear third world war. This rotten humanity should be finished. Nobody will be able to say this, what I am saying, because nobody has the guts to say this.

Only those who have attained to consciousness from now onwards I will be interested in them. The remaining humanity for me is already dead. I am not interested in it.

Q: (INAUDIBLE) YOU HAD PROBLEMS IN THE U.S. I WOULD LIKE TO KNOW WHETHER IT WAS ALSO BECAUSE OF THE FAILURE OF THE SECTION(*) OF YOUR DEVOTEES TO LIVE UP TO YOUR TEACHINGS?

A: No. It was the success of my devotees to live up to my standard that created the problem to the American government. It is always success that creates problems. Who cares about failure? You are not jealous of beggars(*), you are jealous of those who have succeeded in life.

My commune was the first commune in the whole history of man which succeeded in every possible way. And that was the trouble with American government, because Americans they started asking them, that if these people can live so lovingly, so blissfully, so richly, so self-sufficiently in a desert, which has not been cultivated, ever, then what you are doing with billions of dollars? Why America has thirty million beggars?

You are trying to reach to moon, and your people are dying on the streets; thirty million people. And there are other thirty million people who are dying in hospitals, because they eat too much. So are you insane or what? Sixty million people can be easily saved within a single moment; just a little consciousness, that you are eating somebody else' food, and killing yourself, and killing him. You can save yourself and save the other person. In my commune there was no currency, there was no money used, because every need was fulfilled by the commune. If five thousand people can live without money... I have not seen a single dollar bill in five years in America. There was no need. We were growing our food, our milk products, our vegetables, our fruits; we were doing everything, making our houses, our roads, and we had made the desert blossom in an oasis.

This became the problem, not the failure. The success became the problem. I invited Ronald Reagan, I invited the governor of Oregon, that just come and see what is happening here. People are working, five thousand people are eating together in one kitchen, and by the end, as the sunsets, the whole valley, all the mountains around it, start filling with dances, flutes, people are singing, dancing, to the midnight. In the morning they start with meditation, and the night they fall asleep with music.

If this can happen to five thousand people, why it cannot happen to everybody? This was their problem. And just few days before the Attorney General of America has accepted it unknowingly. He was asked why Bhagwan was not imprisoned. He answered that "Our priority was to destroy the commune, because the commune was becoming a problem to us. Nobody could use money in the commune, so you may be a billionaire, and you may be a beggar, but nobody was rich, nobody was poor. If you cannot use your money in the commune, your money is useless. Without enforcing any dictatorship of the proletariat, we managed to create a higher quality of communism.

That was the problem for the American politicians. It became more problematic than Soviet Union, because Soviet Union is still poor. And the commune was becoming richer, because everybody was productive, and everybody was sharing. A commune of five thousand people had five hundred cars, five

airplanes, one hundred air conditioned buses, and nowhere to go. Americans were coming and seeing and they were amazed, that how you had managed all this? And we had not asked any American to donate, we had not accepted any American donations. It was sannyasins themselves, whatsoever they had brought or produced by their work. Our success has been the problem.

Q: WHAT DO YOU PLAN TO DO IN INDIA NOW? WILL YOU SET UP AN ASHRAM, BECAUSE RAJIV GANDHI'S GOVERNMENT HAS DENIED PERMISSION ONCE TO YOU; SO WILL YOU TRY AND RECREATE THIS ASHRAM IN INDIA?

A: No. I am not going to create any ashram in India. Sannyasins can create ashrams in India. They are capable now, there is no need for me. I can inaugurate their ashrams! My work is going to be resting few days in India, and then moving around the world because I have so many communes all over the world, in every country. Up to now, sannyasins were coming to me. That is uneconomical. Now I will be going to each commune, living four five weeks, whatsoever their government is capable to tolerate. Here will be my resting place, not an ashram. When all governments are tired, I will be resting here. But I am not going to create any ashram or anything. Now sannyasins are perfectly aware what has to be done, and they are doing.

Everywhere new ashrams, new communes, are being made around the world, new centers are opened; and they are all inviting me, because I have told them not to come here. This is going to be just a resting place for me. My jet plane will be standing on the airport, and any moment I will start moving around the world. That way, I will be coming in contact with more sannyasins, more intimately, living with them. In short, I am going to change this whole world and this world's intelligent people into sannyasins, and leaving the responsibility to create communes and sannyas ashramas on them. And they are doing perfectly well.

Just in one country, Germany, there are six communes where thousands of sannyasins are living. German government is afraid, German parliament has resolved that I should not be allowed to enter in Germany. They are not afraid of my entry. They are afraid of the German youth, and the six communes, because I have at least twenty thousand sannyasins in Germany.

Rajiv Gandhi cannot prevent my creating ashramas. I have thousands of sannyasins in India. If I want to create any ashram, any commune, Rajiv Gandhi will be risking his own premiership.

Q: THANK YOU.

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Chapter #9
Chapter title: None
8 August 1986 am in Bombay, India

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

Interview by Sunday

HOW WOULD YOU DESCRIBE THE ESSENCE OF YOUR RELIGION OR PHILOSOPHY? HAS IT BEEN THE SAME, OR HAS IT EVOLVED OVER THE YEARS? IS IT DIFFERENT TODAY, AFTER YOUR VAST AND TRAUMATIC EXPERIENCES?

The first thing: I do not have a philosophy; but I have a totally different concept of life. I call it `philosia'.

Philosophy is not the exact translation of what for centuries in India we have called `darshan', it is a wrong translation. Philosophy means thinking, and darshan means seeing. The blind man thinks about light, and the man with eyes sees light.

In India, philosophy has never existed, because we have never believed that you can think about truth. You can realize it, you can see it, you can become it, you can blossom in a world of truth. But there is no way to think about it.

Thinking is confined to the mind, and you are far above mind. You are a soul. Mind can think only about things which it knows; it is a vicious circle. Mind cannot think about anything which it does not know. There is no way.

This was the reason why in the East we never believed in thinking, in mind. On the contrary, our search has been for a state of no-mind, no-thinking, a state of silence. It is strange, philosophy is thinking, and philosia is no-thinking. They are just contraries.

When all thinking disappears and you are simply a knower, a witness, a witness of nothing, a knower of nothing, that is the moment of the great revolution when man becomes a Gautam Buddha. Because when there is nothing to know, your energies of knowing turn one hundred and eighty degrees upon yourself, and for the first time you realize who you are.

So this is the first thing that I would like to say: I do not have any philosophy. I have a philosia, and I teach my people how not to think and just be in a state of no-mind. In other words, be a meditator, not a thinker. And in meditation we have realized the essential of our life, and that essential is the essential of the whole existence.

The greatest difference between East and West is that the West has never realized truth because it has been moving on a wrong path. A blind man thinking about light can go on thinking for lives together. He will still not have any idea what light is. He cannot even think about darkness -- what to say about light? Ordinarily people think that blind people must be living in constant darkness. They are wrong, because to see darkness you need eyes, and the man who can see darkness can see light too. It is just a question of opening the eyes or closing the eyes. But the blind man has no eyes at all. He is not part of the world where darkness exists, where light exists.

There has been a tremendous mistake. It was natural for the Westerners to translate darshan as philosophy. But one feels ashamed that people like Dr. Radhakrishna also translate darshan as philosophy. Just slave minds -- whatsoever the West is doing they will imitate it.

Secondly, I do not have a religion either, I have a religiousness. And I want to emphasize the fact that religiousness is a living quality. Religion is a dead dogma. Hinduism is a religion, Mohammedanism is a religion, Buddhism is a religion. But Gautam Buddha is only religious, not of a religion. Religiousness is just like the quality of love. When you fall in love with a person it is an experience, a quality -- a living, vibrating phenomenon. When you fall in love with the whole existence it is religiousness.

Religions can be many, religiousness is one, just like love. You don't have Mohammedan love, Christian love, Hindu love. That would be hilarious. Love is simply love without any adjectives. So is religiousness. And I do not teach religion, that's why all the religions are against me. I teach religiousness.

Religiousness means a man who is moving away from thinking to non-thinking, moving from mind to no-mind, moving from body to soul, moving from the outer to the inner. Ultimately religiousness makes you the center of a cyclone.

All around you is a cyclone but you are a silent center, and out of that silent center has come all beautiful, still, small voices.

The statements of the Upanishads are not the statements of people who belong to any religion. They are the statements of people who drown themselves in religiousness. Anything that is truthful, beautiful, good, has come out of the experience of religiousness.

Satyam, shivam, sundram: truth, good, beauty. All the religions have beliefs, and every belief simply covers your ignorance. From the very beginning it is a belief - - you don't know. It is a blind man believing in light, it is a deaf man believing in music.

Religiousness does not begin in belief, it begins in experiencing. It is an inner journey. And at the innermost core we are all one. The Korans, the Bibles, the Gitas and the Vedas are all left out. At the innermost core of your being there is only godliness, no god. I have to emphasize the fact that religions believe in god, for which they have no proof, no witness; it is their own invention. That's why there are so many gods.

There are three hundred religions on the earth. And if you go into the details you will be surprised. Hindus have thirty-three million gods, which was once the population of India -- the same population. It is indicative that each man invents his own god, his own conception of god.

I do not have a God. I do not preach about God because the implications are dangerous. If there is a God as a creator, you are only puppets. You lose your dignity, you lose your humanity; you were created out of mud. And God seems to be whimsical, because what had he been doing since eternity? Christians say he created the world only four thousand and four years before Jesus Christ. That God seems to be a crackpot. What about the time that preceded those four thousand and four years? What had he been doing? And he is a dangerous God. He can destroy you this very moment. If he can create you, he can destroy you; you are not your own masters.

Friedrich Nietzsche was right when he said, "God is dead. Therefore I declare man is free." I go one step ahead of Friedrich Nietzsche. Even to say, "God is dead" is to accept that once he was alive. I say there has been never a God; he is the invention of the priests to exploit humanity, to destroy man's freedom. But the second part of his statement, "therefore man is free" has great insight. It says that if God is there, there is no freedom possible. And if you want freedom, then God has to be said goodbye to.

I teach man godliness. That is a totally different conception. The qualities of compassion, the qualities of service, the qualities of love, the qualities of sincerity, the qualities of truth, the qualities of meditation, all these are aspects of godliness.

You don't have to worship God. That is simply idiotic, and it is happening all over the world -- in the temples, in the mosques, in gurudwaras, in synagogues, in churches. I call it simply stupidity. God has not to be worshipped, just as love has not to be worshipped. Love has to be lived, godliness has to be lived. It is not a question of worship, it is a question of living; godliness is my way of life.

You have asked, has my way of life been evolving? Anything alive is always evolving, only dead things don't evolve. I am still alive. Unto my last breath my philoia, my religiousness, will go on evolving, will go on becoming deeper, higher, will go on reaching to the stars.

You have also asked if, after my traumatic experiences, my attitude to life has changed. No.

My way of looking at things has deepened. I love now with a great depth, and my inner godliness has become a dance, a song, a celebration. Because the traumatic experience has made it absolutely clear to me that it is not a time just to sit and enjoy my blissfulness in a cave somewhere in the Himalayas.

The time of crisis is such that the whole humanity is on the cross. It is time to reach to every heart, it is time to wake up every sleeping man. But my philoia and my religiousness are absolutely unaffected. They are evolving, becoming more and more comprehensive, but nothing is being dropped. Nothing is being

edited out or inserted in. My basic standpoint remains the same but it goes on growing, just like a tree. Even when you see it is standing, it is really growing. Gautam Buddha used to say that we should drop, from our languages, nouns and pronouns, and I agree with him. He said that life consists of only verbs. There is no river, there is only rivering. There is no tree, there is only treeing. Because everything is moving, moving to greater heights, reaching to greater depths.

ONE OF THE CONTROVERSIES ABOUT YOUR TEACHING WAS THAT NOTHING WAS TABOO, PARTICULARLY FREE SEX. IS THIS TRUE, AND IS THIS THE MAIN CRITICISM AGAINST YOU?

There is nothing which is taboo, except taboo itself. Life should be lived in its totality, in its intensity, in its wholeness. To me, to live life in its wholeness is to be holy, there is no other holiness.

It is true that people who are against me have made it a basic point to criticize me. But the reason is not that I am teaching the wholeness of life, teaching an uninhibited acceptance of existence, The reason is that I have been cutting the very roots of all these religions; and they don't have anything else to condemn, criticize. They don't have any answer to any of my questions. They have chosen sex, which simply shows their repression and nothing else. I have over five hundred books, and only one book talks about sex; all the rest are condemning all these religions from every angle. They are silent about it because they don't have any answer.

So sex has become their focus. They have tried all around the world, as if sex is my only teaching. And their choice simply shows not only their repressions, it also shows that for centuries they have been repressing sex in people.

It is strange that out of five hundred books that one book on sex... and that too is not really on sex. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. It is basically about how to transform sexual energy into a superconscious experience. In fact, that is the only way to go beyond sex, to transcend sex, to sublimate sex. And that book is the only one that has been translated in almost all the languages of the world. It shows the sickness of human mind.

I have heard, one night a man was with a woman in bed, and suddenly the woman said, "Get up quickly and go in the cupboard and hide; I have heard the horn of my husband's car. And keep quiet and silent, because he will not be here long. He has to go on his night duty." The man went inside the cupboard. And it was true, the husband entered. At that very moment the man heard someone else in the cupboard with him, a little boy.

And the little boy said, "It is very dark here."

The man said, "For God's sake, don't speak so loudly. Here is five dollars, keep quiet."

The boy said, "The darkness is too much."

The man said, "You can take ten dollars." The man was afraid of the husband.

The boy replied, "It won't do, the darkness is too much and I am going to scream."

The man gave fifty dollars -- all that he had. He said, "You can look into my pockets, I have nothing more. Now if you want to scream, you can scream."

The boy said, "That's okay, it will do. For today it will do. But next time remember, it is below me to accept only fifty dollars."

The man said, "What do you mean?"

He said, "This is my business. I am always in this cupboard, and at least one hundred dollars is my fee. So next time, remember, you will have to come into the cupboard, and rather than haggling about the price, simply give me one hundred dollars, and I will be silent."

The man said, "Okay, but please keep quiet. Now you have got whatever I had."

The next day the young child told his grandmother, "I want to purchase a tricycle."

The woman said, "But with what? I don't have any money."

The boy said, "Don't be worried about money, I have got fifty dollars."

The woman said, "Fifty dollars, but from where?"

The boy said, "That is a secret. You just come with me."

But the old woman was very, very religious. She said, "Unless you tell me the truth... have you stolen it? From where did you get these fifty dollars?" It was Sunday, so she said, "First you come to the church. If you don't want to tell me, go and confess to the priest. He will not say anything to anybody, so you just confess the truth."

The boy said, "Okay."

He went into the confession box with its small window; on the other side was the priest. The boy said, "It is very dark here."

And the priest said, "You son-of-a-bitch, you have started again."

Sex has been repressed, but it has not been destroyed. In fact the people who have repressed it are the people who have perverted the whole humanity into homosexuality, into lesbianism, into sodomy, into all kinds of ugliness. Sex naturally is a beautiful phenomenon between two persons who love each other. And by simply condemning sex you cannot destroy it, it is existential. But you can poison it, and the whole humanity is living with that poison.

I want sex to be a natural, beautiful phenomenon. But that is not my basic teaching, it is simply a part of accepting the whole of life. But those sex maniacs who have repressed it, their minds are sick.

Dr. Johnson, one of the great linguists of the English language, has written a great dictionary, compiling all the English words available at that time. I am saying this because the English language is the only language that goes on

evolving each year -- accepting at least eight thousand new words. It is not a dead language like Sanskrit or Arabic; it is not afraid, it goes on growing.

When the dictionary was published, after a few days, three old ladies, seventy, seventy-five, and eighty -- very old, with thick glasses -- came with the dictionary to Dr. Johnson and said, "You seem to be destroying the morality of the country."

He said, "What have I done?"

They said, "You have published this sexual book."

He said, "Sexual book? This is a dictionary."

They said, "Dictionary? There are three words in it which are obscene." And they had underlined three words in those thousands of words. Those three old women had done such a great job.

Dr. Johnson said, "You are a miracle. Just within three days.... My work is to collect words, but amongst thousands of words, how could you find these three words only? You are not concerned with the whole dictionary, you were looking for these words. And because of these three words, the dictionary has become a sex manual."

Sex is not my teaching. My teaching is to be spontaneous, to be whole. Of course, sex is a part of life, and a very basic and essential part of life. It should be given respect. It is sacred, it is not profane, because you have not created it. You would not have been here if there was no sex in the world. If your parents had listened to the so-called mahatmas, you would not have been here at all. There would be no need of a nuclear world war. Celibacy would have destroyed the world without any war, silently.

The people who say that sex is my teaching are simply showing their mind. And the books you call religious are full of sexuality. Even the Holy Bible has five hundred pages which can only be called pornographic. Look into your PURANAS; all are ugly and obscene. But you have become accustomed, you don't even think twice when you see shivalinga and offer flowers and pay your respects -- you don't know what you are doing. Shivalinga is a phallic symbol, and you are worshipping it.

Just go to Khajuraho and look at your temples. Go to Puri, to Konarak, and look at your temples. You will be surprised that, "My God, these are temples?" Thousands of sexual, obscene, ugly statues: love being made in such strange ways that you may not have ever dreamed. Have you dreamed of making love to a woman who is standing on her head? In Khajuraho you can see that. Have you seen three men making love together to one woman? In Khajuraho you can see that. These are your temples. All over India you have more statues of Shivalinga than of anything else. It is strange.

In India there is only one temple of Brahma, who created the world according to Hindus. Who bothers about him? -- he has created the world, his work is finished, he is retired. But then Shiva has to be taken care of. He is dangerous, he

is going to destroy the world. It is good to be worshipping him -- staying in his good books, so when he destroys the world at least he can save you, saying, "This is my poor follower."

And do you know how this shivalinga came into existence? I would like to tell you the story.

Brahma and Vishnu and Shiva are the trimurti, the Hindu trinity, the three faces of God. Brahma and Vishnu were arguing about something and they could not come to a conclusion. So they said, "Better we should go to Shiva and ask his advice, see what he says. With three persons, we can decide by a majority who is right. With two persons it is very difficult to agree who is right."

They went to Shiva; it was early morning. Shiva seems to be very Western, he was making love to Parvati in the morning. Hindus don't do that; they do it in the middle of the night, in the silence, without making any noise. And they do it so quick, so fast, afraid that somebody may wake up. In the morning this man is making love, and the doors are open. And these two gentlemen have not even the sense to get out and let him finish first. They stand there and look, just like every Indian. They cannot leave such an opportunity.

Shiva is so much engaged in the exercise of making love that he is not even aware who is standing there. He goes on doing push-ups! Parvati tries to stop, because she sees these two fellows standing there, but Shiva is not a person to be prevented. Six hours pass, he is still making love, and those two gentlemen are still standing. Because he did not pay any attention to them, but continued to make love, and they had other work to do, reluctantly they had to leave such a beautiful scene.

And these are your religious books! An Indian board of censors would not even allow such a scene in a film. It would be censored -- but Hindus should fight censorship. It is interfering in their religiousness -- and that is their religion. They should make a film of it which would be a super-hit. Nothing else, just three hours continuously, Shiva making love, and those two gentlemen standing, watching from every corner and every side; no story is needed.

Angry, because they had to attend to some other business, they cursed Shiva, "Because you have not paid attention to us, you have not welcomed us, you have not even seen us, we condemn you, that forever until eternity you will be remembered by a phallic symbol. Your statues will not be made." That's really why that shivalinga is worshipped, it is a curse -- but nobody bothers.

Sex is not my teaching. My teaching is vast, it comprehends your whole life. You cannot criticize me because you have sex as part of your life. I want it to be respected, to be made sacred. If you feel it is ugly, if you feel it is profane, that means you are born out of ugliness. Then how can you respect your father? How can you respect your mother? How can you dare to be respected by your children? Because the only connection between you and your parents, between you and your children, is sex. There is no other connection.

Life has moved from your parents to you, from you to your children. If you want a respectful society, where parents are loved and respected, where children are loved and respected, then you will have to respect the energy of sex too. Otherwise, deep down in your mind your children are nothing but sin. And you are too because your parents were committing sin.

I am against these people who are poisoning life and degrading it into a sin. I want it to be a beautiful, a virtuous, a sacred phenomenon. And I am condemned for that around the world.

Very strange! To say the truth seems to be a crime. But I will go on committing that crime, because I know those who have condemned me have not thought of all the implications. They should commit suicide, they should kill their mothers and their fathers, because they have all indulged in sex. They should kill their children because they are born of sex. Do you want this kind of religion to spread on the earth?

To me, whatever existence has given to you is beautiful. To condemn me, these people have invented their own ideas, which have nothing to do with me. They go on teaching to their flocks that I am propounding free sex. I have never even used the phrase 'free sex'. And what do they mean? Should sex be sold? It should not be free? Do they want the whole world to become a world of prostitutes?

In fact you have made the world a world of prostitutes. A few prostitutes sell their bodies for one day; you have purchased your wife for your whole life. And what a strange world -- you have purchased your wife, and her parents, to get rid of her, have given money to you. And you have the right to make love to your wife or to your husband whether they are in the mood or not. I have been a guest in hundreds of houses, and I was amazed. The husband and wife are continuously quarreling, fighting, looking like enemies; and they go on producing children.

To me, a woman not loving her husband and still allowing her body to be used is functioning as a prostitute. A man not loving his wife but still making love to her because it is his duty is functioning as a male prostitute. You will be surprised with the word 'male prostitute'. In the West, within these last twenty years, male prostitutes have appeared in the market. The women's liberation movement has brought them in. The woman wants equality in everything, so why should only women be prostitutes? So now there are, in London, in San Francisco, in Los Angeles, in New York, male prostitutes also available. A great liberation of women!

My effort has been to make human life a love-shrine, a temple of love. I have been condemned because they don't have any other response. I have been cutting their very roots.

But to condemn me about sex is easy, because everybody seems to agree with them. Even people who are exploiting sex repression by publishing pornographic magazines like PLAYBOY, PENTHOUSE and other ugly literature are also against me.

You can see something very strange. Priests are against me and pornographers are against me, what does it mean? It means that, if sex repression disappears, who will be interested in pornography? The whole business will flop. So there seems to be an inner conspiracy, perhaps unconscious, between the priest and the pornographer -- that the priest creates the market and the pornographer reaps the crop. And what a beauty! The priest goes on condemning pornography, but the more he condemns it, the more people are looking at ugly, obscene pictures. But they have to hide them behind The Bible, behind the Gita, so if somebody suddenly turns up, they can close The Bible and the Gita and you never know what was hidden in them.

When I was arrested in America -- when I entered the cell there was another inmate. On his side he had pasted the whole wall with naked women, ugly pictures. But every morning, every evening, he would put The Bible on his bed, kneel down on the floor, put his head on The Bible and pray for half an hour.

The first day I watched; the second day I said, "This is strange. You are a religious person, you should not have these pictures on your wall."

He said, "Nobody ever said that to me. All the walls in the jail are pasted with pornographic pictures, and everybody has a Bible. But I never saw a contradiction."

I said, "There is no contradiction. You have repressed sex, that is written on the wall. And what you do -- putting your head on The Bible, is simply hypocrisy. By putting your head on The Bible do you think The Bible will enter into your head, change your being? -- and that is for a few minutes in the morning, a few minutes in the evening. And twenty-four hours a day, I see you looking at these pictures, finding new pictures, bringing new pictures."

Religions are responsible for pornography, religions are responsible for sexual perversions. I am simply teaching nature to those whose mind has been poisoned against nature.

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INTERVIEW WITH PRESS.

QUESTION: AFTER YOU LEFT INDIA AND WENT ABROAD, AND WENT THROUGH ALL YOUR EXPERIENCES, HAS YOUR FAITH IN HUMANITY GONE DOWN?

ANSWER: I love humanity more than ever. It has grown. But my conception about the politicians has certainly gone down the drain. They are the enemies of humanity. The humanity has to be freed from the chains of politicians and their presence. Going around the world from one nation to another, I have seen that every nation has been turned into a concentration camp by the politicians. But as far as humanity is concerned, my compassion and my love for it has grown deeper.

Humanity is a victim of power-seekers; of those mad people whose only ambition in life is their ego. The whole politics is nothing but an ego game. If we can live without politicians -- and they are not needed at all -- we can live without the boundaries of nations. Humanity is one. We can live as one world. Of course functional management will be needed but governments are not needed. And by functional management I mean like the management of the post offices, railways. You don't even know who is the chief of your post offices. There is no need. He is a functional servant.

The politicians are continuously wasting time of humanity for their own interests. The parliaments of the world are doing nothing. They are gossiping clubs with great fanfare. The presidents and prime ministers have nothing to do but inaugurate stupid things -- bridges, roads -- this kind of thing can be done by anybody. I am an anarchist. I want to see humanity without being governed by anybody, because each government basically means slavery. Education should be such that each person is capable of being responsible for his own actions. Responsible for order, responsible for others with whom he lives. There is no need of any government.

I am reminded of an old president. He was sick and his friends and his family was consistently persuading him for an holiday, but he will not go for an holiday. They could not understand his resistance. They said, "You are sick, you

need rest in the hills, in a better climate, unburdened, with all your political rubbish." The president said, "You do not understand. If I am away for three or four weeks, the whole country will understand I am not needed. I am not here to serve the country but to keep the impression that without me the country will fall apart. But if the country can see that for four weeks, that old guy has been in the mountains and the country is running far more beautifully, I will look useless, futile."

I do not have any respect for any politician in the world. I have much more respect for beggars on the street. They are the real humanity.

When you talked of politicians and political leaders, could this also apply to religion and religious leaders? In our own country we see that it is because of religion that there is so much strife in so many places. And this has been seen elsewhere also.

What you have been told is religion is nothing but politics in disguise. A religious person is not a leader. Because the basic experience of a religious person is that religion is an individual affair. A love affair with existence. It does not need any leaders. Do you need a leader when you fall in love? If you need then, you are in an urgent state of psychiatric help. Religion is love with existence. There is no need of Hinduism, and their shankaracharyas. This is another kind of hierarchy, bureaucracy, another way of dominating man, enslaving humanity. There is no need of any pope, any church. But you will be surprised, a few days before, the pope declared that any Catholic Christian, confessing to God directly is committing a sin. He should confess to the priest. The priest is the mediator. And he is in direct contact with God. Do you see the politics? Even with God you cannot relate directly.

Perhaps some day the painters will start saying to you, you cannot see the sunset directly. It is a sin. You should have a mediator. All religions are a very deep programming for enslaving human spirituality. The politician tries to dominate your body and the religious leader tries to dominate your soul. Nothing is left for you. There has been a conspiracy since the very beginning between the politician and the priest. These are the greatest criminals in the world. And sooner we get rid of them, the better. There is no need to be a Hindu, or a Mohammedan or a Christian, or a Buddhist. To be silent, to be peaceful, to be full of love and compassion needs no adjective to it. Because compassion is compassion only. It is not Christian. It is not Hindu. And to be silent you don't need your scriptures. In fact they are not allowing you to be silent. They go on pouring crap in your mind. What is the need of temples and mosques and gurudwaras and churches and synagogues? The whole existence is the temple of the divine. Wherever you are, if you are in a state of prayer you are in the temple. All these temples and churches are businesses.

I have heard... In a small school, a Christian school, the woman teacher was hammering the fact into the small boys and girls that Jesus Christ is the greatest man in the whole history of man. After one hour she asked whether the message

has reached. One boy raised his hand. She asked "Who is the greatest man in the history of man?" The boy said "Abraham Lincoln." He was an American. The woman was shocked. Another hand raised, she asked "Who was the greatest man on the earth?" And the girl said, "Gautam Buddha." She was a Chinese.

The teacher was getting mad. The whole hour wasted and these idiots are still clinging to their own ideas. Then a little boy, a Jew, raised his hand. She could not believe that he will say Jesus Christ, because Jews crucified Jesus Christ as a criminal. But he had to be given a chance to answer. She asked him "Who is the greatest man in the world?" The little Jew said "Jesus Christ, of course." The woman was even more shocked. She could not believe what was happening. After the class she got hold of the little boy and said, "You are real cute. But please tell me, because I know perfectly well you are a Jew. Do you really believe that Jesus Christ is the greatest man on the earth?" The boy said, "You know, I know, everybody knows, that Moses is the greatest man who has been on the earth." The woman said, "Then why you said Jesus Christ?" He said, "Business is business!"

"Religion is a totally different affair. In the heart of my hearts I know who is the greatest man in the history. But you were going to give the trophy for the right answer. I got the trophy, you got the right answer and it makes no difference to my inner heart. I know who is the greatest man. But one has to look after business too."

All religions are simply nothing but businesses, and the most dangerous businesses, because they are exploiting your soul, your integrity, your individuality, your freedom, everything of value. They support the politicians. The politicians support them -- that's the conspiracy. Adolf Hitler was blessed by the archbishop of Germany that you will be victorious, it is God's intention, and I will pray for you, and the Archbishop of England -- and both are Christians. He was praying that Winston Churchill wins -- that it is the God's will that England will rule over the whole world -- and nobody asked that you are putting God into a trouble. Both represent the same God. And both are praying for enemies, and their victories. This goes on without the wider world understanding a simple fact, that religion has nothing to do with any nations victory. Its work should be the self-realization of man; but no religion bothers about self-realization. Because a self-realized man will be able to see the conspiracy, the business, the power-struggle. All the religions are fighting, for thousands of years. Strange... they all teach love and they all simply kill. Thousands of living people have been burned alive in the name of God.

Politics and religion are the two most ugliest developments, the greatest diseases that have happened to poor humanity. I would like you to be your own government -- conscious, alert -- so there is no need of any government. And I would like you to be your own self, in immediate and direct contact with existence. So there is no need of any pope, any shankaracharya, any imam. If these two businesses -- which are almost like cancer growths -- can be destroyed,

humanity can be saved. And if they cannot be destroyed, then they are going to destroy humanity.

Q: WHAT YOU TEACH OR PREACH... WHAT IS THAT? IS THAT A RELIGION OR WHAT IS THAT, AND WHAT ARE YOU... ARE YOU A RELIGIOUS LEADER OR PHILOSOPHICAL LEADER?

A: First thing... I am not a leader. That is a four-letter ugly word... obscene. I am simply a friend. Whatever I have experienced I want to share it. I don't want anybody to imitate me. I don't give any ten commandments to people that you have to do this, and you have not to do this. I simply share my blissfulness, my silence... and leave it to the people. If they feel to be silent, that is their business. They are not following me, they are following their own intelligence. My appeal is not an order. My appeal is to provoke your intelligence and then you have to follow your intelligence.

Secondly, I am a religious person, but I do not belong to any religion. To be a religious person is a beautiful phenomenon and to belong to any religion is to belong to a crowd of slaves. There are crowds of Hindus. Belonging to the crowd simply means you are losing your individuality. And you will be doing stupid things. Do you know in Hindu religious rituals they drink "Panchamrit." And what is "Panchamrit?" Cow dung, the urine of the cow, milk, curd, ghee... everything that comes out of the cow is mixed and it becomes nectar. Panchamrit. Only idiots can call cow dung, nectar. Except Morarji Desai. Because he has fallen even below the idiots. He drinks his own Panchamrit. All religions of the world do stupid things. But because of the crowd, and the tradition, you repress your individual intelligence. You can see this is stupid, but you cannot allow your intelligence because that will make you a rebel, and no religion tolerates rebellious people.

I am just a religious person. To me the word 'religious' means my own experience. My own experience of an eternal being within me which proves to me the eternal being -- of you, of everybody, of the whole existence. My religiousness is a thankfulness to existence because it has given so much, so much love, so much joy, so much blissfulness, so much ecstasy, that we have nothing to repay it, except gratitude. I don't have any God, because that brings again slavery. Freedom is my God.

All the religions have holy scriptures, written by God and they are so full of nonsense, that if they are really written by God, he should have committed suicide long before, just out of being ashamed. I don't have any holy scripture, I don't have a teaching. I have only a sharing. The distinction is very delicate and fine. Teaching becomes dogmatic, solid, creates an imprisonment around you. And you are expected to believe in it. I am against all belief. I am against all faith. Because only blind people believe that there is light. Those who have eyes don't believe in light. They know it. Knowing is an experience, not a belief. I simply

share my experience with those who are ready to get rid of all kinds of bondages and who are ready to become themselves... not according to me, but according to their own potential. Existence never repeats itself, that's why it never creates another Gautam Buddha, another Jesus Christ, another Krishna. Existence is infinitely creative. Leader wants you to follow him. The teacher wants you to live according to his teachings. These are subtle, psychological exploitations. I am a little bit strange man. I do not want you to follow me. I have never followed anybody. I have simply discovered myself. And I would like everybody in the world to discover himself. And everybody is so unique that if he follows somebody else he will be only an imitator. He will never know his own essential being. If he follows somebody else's teaching, he will remain blind. His beliefs will keep him tethered to the chains given by somebody else. I have my friends, not followers and I want them to become themselves. They will be unique, and this is the greatest opportunity nature has given to you... to be yourself. Not to be anybody else. This is the respect existence has paid to you. Fulfill it. Don't become a hypocrite. Become an authentic, sincere being. Let your own potential blossom. Somebody will may blossom into a rose, somebody in a marigold, somebody in a lotus. And if every man achieves his potentiality, this world will become so beautiful, so valuable. It will not be a crowd. There will not be any crowd at all. There will be only unique individuals. If you do not do this, you are betraying existence, and betraying your own self. That is the only sin I know of. To betray yourself.

Q: IF THIS IS SO, WHY DO YOU CALL YOURSELF "BHAGWAN?" WHY DO YOUR FRIENDS CALL YOU "BHAGWAN?" OR EVEN "ACHARYA," WHICH MEANS A TEACHER?

A: There are people who call me the devil. There are people who call me the anti-christ, there are people who call me the satan. I cannot prevent them. It is their freedom, what they want to call me. There are people who love me and call me Bhagwan, but Bhagwan does not mean God. We have called Gautam Buddha, Bhagwan, who has absolutely denied the existence of God. We have called Mahavir, Bhagwan, who does not believe in God. Bhagwan must have some other meaning too. And the meaning is 'the blessed one', the one who has arrived. And I say to you, I have arrived. I am the blessed one, and I would like you also to be the blessed one.

But the world is big and I cannot go after everybody, telling them what to call me. And I cannot prevent anybody calling me anything. As far as I am concerned, I don't have any name. Neither you have any name. We are born without any names, but just for utilitarian purposes, names are needed. They are not our reality. We are nameless existence. The rose does not know that its name is rose. You have given it a name. But whether you give it a name or not, a rose is a rose is a rose. So it is your freedom... whatever you want to call me, you can

call me. But I don't have any name. I have the state of blessedness; which is the meaning of Bhagwan. So I don't have any objection against it.

Q: WHICH COUNTRY DO YOU LIKE BEST, AND WHICH WORST AND WHERE DOES INDIA STAND IN THIS?

A: I hate the boundaries which make countries. I love the whole earth. It is all the same humanity. The colors may be different, the languages may be different, but the inner reality is the same. I love the whole earth, and I do not believe in countries.

Q: COULD YOU TELL US SOMETHING ABOUT YOUR HEALTH, YOUR BACK TROUBLE AND ALL. IS IT BECAUSE OF THE TREATMENT YOU GOT IN AMERICA IN THE PRESENT?

A: No, my health is perfectly good, and in American prisons they were very much afraid that if something happens to me, they will be condemned throughout the world. In the first prison, the jailer came to me on the second day and he said, "In the jail, you are the most secure person, because the whole eyes of the world, news media, millions of people continuously phoning -- we had to arrange new phones, and thousands of flowers are coming, and instructions are being given to us that nothing happens. If any problem arises to you, we will be condemned for it." And whenever they changed the jails, because in twelve days I had the great opportunity of visiting five jails, each jailer giving my charge to the other jailer whispered in his ears that "Take care. This man is an intellectual, loved by millions of people around the world. Nothing should happen to him. Otherwise we are condemned."

They never touched my body. It was difficult for them to make arrangements for my food because I must have been their first vegetarian prisoner, but they took every effort to make me comfortable. I have nothing to say against the prisons, the jailers, the staff. And every jail had put me in the hospital ward, so more care can be taken. The doctor was seeing me every day, twice -- the nurses were attending me, I was enjoying the journey. Those twelve days were beautiful. My health has not suffered and when I came out of jail, the first thing the jailer said to me, "You are the first man who is looking better." Because people when they come to jail look better, when they go out, they look like ruins. "When you had come, you were looking better, but now you are looking perfect. What is the secret?"

I said, "My secret is, from the outside America was afraid that if anything even by chance happens to me they will be responsible, because they had arrested me without any arrest warrant. They had arrested me without showing me any cause. They had arrested me and did not allow me to contact my attorneys. So they were in a very confused state. They knew I had not committed any crime,

and if something happens to me, their whole image of being a democracy will be spoiled. And secondly, I had never been so absolutely alone for twenty-four hours and there was nothing else just to be within myself. So those twelve days were a continuous meditation. Those twelve days were for others, that I am jailed -- for me those twelve days were of immense freedom, because I was in Samadhi. I used the opportunity. And this is one of my messages -- Make the best out of the worst.

Q: BUT AS YOU SAID, FOR THE OUTSIDERS IT SEEMED YOU WERE IN JAIL AND I AM SURE SOME OF YOUR FOLLOWERS, AND ALL PEOPLE OVER HERE, WERE UPSET WHEN THEY SAW YOU IN CHAINS IN PHOTOGRAPHS. THAT WAS NOT KEEPING YOU AND TREATING YOU WITH DIGNITY.

A: Handcuffs on my hands, chains on my feet don't touch me. For the first time what I have been saying my whole life became a reality. That what happens to the body, does not happen to you. It was a new experience, and I am always an explorer. Any new experience, even if for it I am to go to hell, I am ready. Because nothing can touch my inner being. It is beyond what happens to the body. Even if they had killed me, I would have died as peacefully, as joyously as any Gautam Buddha. And it was not my own experience, it was felt by the jail authorities. When I left the jail, the old jailers eyes were full of tears. He said, "I have had in my life thousands of prisoners, and I may have many more in the coming years, but we will miss you. You were totally different. I don't really want you to leave the jail, because tomorrow morning, when I will see your cell empty, it will hurt."

"I have never felt," he said, "for anybody. I have always felt that it is good somebody is freed. But as far as you are concerned, I would love that you remain here. Make this jail your commune."

Q: SO WHAT WOULD YOU MAKE YOUR COMMUNE NEXT, COULD YOU TELL US THAT? WHAT PLACE?

A: No, I am not going to make any commune myself. My sannyasins are mature enough now, and I have given them the taste what a commune can be, and already many communes are springing up. In different parts of the world there are many communes already. Thousands of sannyasins are living together. Now my strategy of work is going to be totally different. Sannyasins have to create the commune, take the responsibility. I will be visiting as a guest, because now I consider the whole earth my commune, and I will be going continuously around the earth. And whenever I will feel tired, then I will be here in Bombay. Suresh Prakash here is my jailer.

Q: WOULD YOU BE GOING TO POONA ALSO? THAT IS AFTER ALL YOUR FIRST MAJOR COMMUNE?

A: No.

Q: I CAN SAY YOU ARE NOT GOING TO POONA?

A: I am not going to Poona because sannyasins from Poona can come here very easily. There is no point for me to go. And the people of Poona are so orthodox, so prejudiced, so fanatic. It was not a coincidence that it was a man from Poona who assassinated Mahatma Gandhi. Only Poona was capable to do that. Poona tried to assassinate me too. I am not going to Poona. It is a dead city. Only corpses are moving. Hindu corpses. My people are there, they can come here. I am so close. If they want to meet me together I can go to Kandala, to Lonavala, to anywhere, but not to Poona!

Q: WE'VE ALWAYS BEEN CURIOUS ABOUT THESE ROLLS ROYCES OF YOURS. I MEAN SO MUCH HAS BEEN WRITTEN INCLUDING BY MYSELF ABOUT THEM. SO I WOULD LIKE TO KNOW THE POINT BEHIND IT, SO MANY ROLLS ROYCES?

A: In fact I don't have even a Honda! I am hoping some friend will present me a Honda. Those ninety-three Rolls Royces were presented by different friends from different parts of the world. But because I don't possess anything, they were given to the commune. I have not taken a single Rolls Royce from there. I have never seen all those ninety-three Rolls Royces together. Only for half an hour when I was going to the meetings, coming back to my home, they provided me a Rolls Royce. Now sitting inside it does not matter what color the car has -- it may matter to other people -- they may be giving me every day the same Rolls Royce, I don't know. But the question arises in many peoples' mind and it has a great implication. You are not interested in my realization, you are not interested in the eternity of the soul, you are not interested in the art of love, you are interested in Rolls Royces. That shows the poverty of the people and their minds. And that also shows their ambition.

Just before I left America, one bishop was continuously preaching to his congregation against my Rolls Royces. And before I was leaving, I received a letter from the same bishop, that now Bhagwan, you are going back, at least you can donate one Rolls Royce to my church. Poverty of the mind, ambition of the mind, jealousy of the mind is hiding behind that question. It is not your question, it is the question of all poor people, ambitious people, who are carrying that in their mind. They would have loved to see me naked, standing in the snow and then they would have worshiped me.

The whole world is against me because they are jealous of me -- because I live comfortably and I want the whole world to live comfortably -- that is part of my mission to make it clear that poverty is not religion, that if we can make the whole world luxurious there will be thousands of Gautam Buddhas blossoming, because when you have everything, then the only search left is for your own self. Just my mother has come yesterday and she told me about a Digamber Jaina monk in Sagar in Madhya Pradesh. Jainism is the only religion that allows a certain kind of suicide, as spirituality. It calls it `santara.' One Jaina monk in Sagar is giving `santara' to people. This is something new. In the past people have taken `santara' but it is a long journey. You have to stop eating -- it takes almost ninety days for a person to die. And this Jaina monk in Sagar has found a more contemporary method -- `santara' can be accomplished in eight days, and many idiots are reaching to him, asking for `santara.' The government is worried with me. Their spies are all around the house. The parliaments are discussing about me and nobody is worried about this man who is really helping people to commit suicide. What he is doing, he puts the man in a small room, naked, reduces his food, within two days fast -- he cuts half the food first day, by the second day the whole food is gone; then he starts cutting water -- within two days water is gone. After the fourth day, he had to put four wrestlers around the man because he wants to escape. He realizes what is happening. He is thirsty, he is hungry -- each part of his body is crying for food, his mind is going mad. He starts shouting that I don't want `santara' but it is too late. The Jainas have made around the temple where the great monk is staying -- they sing loudly, they make musical instruments, play loudly, so nobody can hear what that man is saying inside. And his clothes have been taken so he cannot come out. And those four wrestlers are there, putting him down in his bed, not allowing him to escape. Within eight days the man is dead. Those four days, the last days, are sheer agony. This is butchery. This is not `santara.' But because of this, that Jaina monk is becoming famous and more and more idiots are coming, because after `santara' you go directly to `moksha.' To the ultimate goal of existence. Whether you want to go or not, is not the question. Once you have expressed the desire, he manages to send to send you to moksha. Those four wrestlers are continuously holding him inside so he does not run out naked and shout that "I don't want to die, I don't want any moksha. Just let me go my home." They allow the doors to be opened only when he is dead. Then a great procession -- and his body is not burned on ordinary wood. It is burned on sandalwood, because he has achieved the ultimate.

Now this man is a murderer. And he has murdered few people, and he is going to murder; and the whole government is silent, because it doesn't matter to them. In fact, perhaps the president and the prime ministers will go and pay their respects to the murderer because he has discovered a short-cut to `santara.' I am not in favor of committing suicide, slowly or fast. And I am not in favor of poverty. I want humanity to be rich, outwardly, and also inwardly. And I don't

see there is any contradiction. The inward and the outward are just like two wings. They both can help each other.

But I have never possessed any Rolls Royce. They were possessed by the commune. Now it was their love, their gratitude, that they never wanted those cars to be used by others. And there was no need, because the commune had five hundred other cars, one hundred buses, five airplanes. I had asked the commune that there is no need for ninety-three Rolls Royces, the same model, just the colors are different. You can keep one or two cars for me, and you can use. But no sannyasin was ready to use. They said, "We have enough cars, enough busses, enough airplanes, and nowhere to go." Nobody liked to go out of commune. And the commune was in a desert of one hundred twenty-six square miles. The closest American town was twenty miles away, and nobody wanted to go anywhere, because we were living in an oasis -- starting in meditation in the morning, then listening to me, then going to work as a joy. Five thousand people eating together was something to be seen. And when there was world festival there were twenty thousand people eating together, under one roof. And somebody was playing on the guitar. And somebody was dancing. And after the sunset when the work time was over, people have taken their supper, they will dance in the streets till the middle of the night, sing songs of beauty and love. It was such a rejoicing, that nobody wanted to go out. Finally we had to sell those five hundred cars, because nobody was using them. We had to sell four aeroplanes, because nobody was using them. We had created a dream into a reality, and it was so sweet, so unbelievable that nobody wanted to miss a single moment. But I had given those cars to the commune. Thousands of other presents had come to me. They were all given to the commune. I don't possess anything, except the commune. I don't possess anything, except myself. That is my only possession and my only paradise.
Any other question?

Q: NO, THANK YOU, THAT'S ENOUGH.

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INTERVIEW BY SOCIETY

WOMEN ALL OVER THE WORLD FIND YOU EXTREMELY ATTRACTIVE; ACCORDING TO YOUR CRITICS, FATALLY SO. HOW WOULD YOU DESCRIBE YOUR OWN SEX APPEAL?

The whole history of man is a history of condemnation of women by all the societies, by all the cultures, by all the religions. Among even the greatest human beings who have walked on the earth there is not a single one who has respected women. Moses, Jesus, Mohammed, Mahavira, even Buddha, have condemned women in some way or other. I am the first man who has given womankind the same respect as is given to man. It has nothing to do with sex appeal.

In the Jewish synagogues, women cannot sit with men, there is a curtain they have to sit behind. They are not considered equal even spiritually. When Indira Gandhi visited Israel, another woman was prime minister of Israel. Indira wanted to visit a synagogue. The Jewish woman prime minister was worried because the separation is so insulting. She made a special arrangement that both prime ministers would sit on the balcony so no men could see them, and Indira would not become aware that women are treated in such a humiliating way. Indira was not aware of the tradition. She said to the prime minister of Israel, "This is something great. Do prime ministers in your country have a special place on the balcony in every synagogue? Even a visiting prime minister?" And it is said the Jewish prime minister simply smiled and didn't answer because the reality was totally different -- it was not respect, it was an insulting situation. To avoid it, she had created this facade.

Jesus' best followers were women, but none of them were accepted by him and his church as his apostles. The twelve apostles are all men, and when he was crucified all these twelve apostles escaped. They proved to be simply cowards, fearing that if they were caught, the same would be their fate. But the three women... Mary Magdalene was once a prostitute, but when she saw Jesus she fell in love with him and his teachings and stopped being a prostitute. She was there standing near the cross. That prostitute humiliated all those twelve apostles.

Jesus' mother, Mary, was also standing near the cross. Jesus never respected even his mother because she was a woman. Once he was speaking to a crowd and

somebody from the outside shouted, "Jesus, your mother is standing here. She wants to see you, she has not seen you for three years."

And the way Jesus responded is so ugly, inconceivable, that it degrades his whole teaching. He said, "Tell that woman..." He could not even use the word mother "Tell that woman that I am not her son. My father is in heaven, and I am his only begotten son."

This was absolutely out of context -- that poor old woman simply wanted to see him. There was no need to say this. To say, "Tell that woman..." shows his attitude about womankind.

Mohammed had no respect for any women. He allowed each Mohammedan to marry more women than any other religion has allowed, four women at least. He himself married nine women. His followers have treated women like cattle. The Nizam of Hyderabad had five hundred wives, even in this century.

Parasuram, the Hindu incarnation of God, was ordered by his father to kill his mother and bring her head to prove that he had killed her, because the father suspected that she loved some other man. And Parasuram did not hesitate.

A man can never be certain who his father is. The father also cannot be certain that his children are really his, only the mother knows. But he followed the order of his father, a father who already suspected that his wife loved somebody else. There is a possibility Parasuram was not the son of this man. But to cut the head of a woman was not a problem. Still, Parasuram remains one of the incarnations of Hindus.

Krishna surpassed all the Nizams and all the Mohammedans. He had one wife that he had married, and sixteen thousand wives stolen from other people. Whenever he saw any beautiful woman it was enough, she was taken to his palace. No man has done such criminality as Krishna, but he is worshipped.

Mahavira, the most important prophet of Jainism, teaches that a woman cannot be released from the body and the world. First, she has to be born again as a man and only then she can attain to moksha, but not directly from the body of a woman. And these people have been saying consistently, insistently, that the soul is neither male nor female, that the body remains behind, only the soul moves, so why should a distinction be made -- that the soul of a man can reach to the highest peak of consciousness but the woman's soul cannot?

Gautam Buddha did not allow any woman to be initiated into his sannyas for twenty years. Thousands of women cried, wept, but this man, who is thought to be the most compassionate man in the world, went on denying them. He would not accept any woman as a disciple for twenty years.

It was just by coincidence that he finally had to accept a woman. The day he was born his mother died. His mother's sister did not get married, just so she could take care of this boy. No mother has loved any boy the way this woman loved, the way this woman sacrificed.

In her old age she came and asked to be initiated. There was immense silence over the ten thousand sannyasins of Gautam Buddha and he himself was in a

dilemma. This woman has sacrificed her whole life for him and to say 'no' did not feel right to him. Unwillingly, he initiated her, but the condemnation was so deep that in his initiation speech he said, "My religion was going to last for five thousand years, but now that I have initiated a woman into the commune of my sannyasins, my religion will last only five hundred years."

Do you see the point? He is throwing the responsibility on a poor old woman for destroying his religion. From five thousand to five hundred means four thousand five hundred years are sacrificed because one woman has been initiated. Can you condemn somebody more?

Women are attracted towards me. It is not a sex appeal; it is a spiritual appeal, because I am the first man who has not made any distinction between man and woman as far as spiritual growth is concerned.

Women are fighting all over the world, particularly in the advanced countries, for ordinary liberation from man. I have given them the ultimate liberation, the equality of consciousness. And if they are in love with me it has nothing to do with sex. It has something to do with superconsciousness.

I HAVE HEARD FROM RATHER RELIABLE SOURCES THAT IN 1969, WHEN THE LATE INDIRA GANDHI WAS OF TWO MINDS ABOUT MORARJI DESAI, YOU ADVISED HER TO SACK HIM FROM THE CABINET AND SHE DID SO EVENTUALLY. IS THIS THE REASON BEHIND HIS ANIMOSITY TOWARDS YOU?

It is true. She had discussed with me whether to remove Morarji Desai from the cabinet or not, and I said to her, "It is not a question of Morarji Desai. If anyone is against the evolving nation, if he is a blocking stone in the progress of the country, then whoever he is, he should be removed immediately -- there should not be two minds about it."

Morarji Desai's animosity toward me is not solely dependent on this fact -- it had already begun ten years before. Twenty people from all over the country were invited by Acharya Tulsi to address a gathering; they were celebrating a great festival. The gathering was big, nearabout one hundred thousand people.

I was one of those twenty people and Morarji Desai was also. Morarji Desai was then the finance minister. An incident happened that started his animosity, then many things got added to it. From my side there is no animosity against him.

The incident was that these twenty invited guests were sitting on the floor and Acharya Tulsi, the host, was sitting on a higher stage; nobody had bothered about it. Morarji, just like a political leader, arrived last.

The twenty people were gathered to first discuss human problems before they addressed the one hundred thousand people who were waiting outside. But Morarji said as he entered, "Before any other question is raised I have to ask two questions. First, when I entered I folded my hands the way in India we greet

each other, but Acharya Tulsi did not respond with folded hands. Rather, he raised one of his hands to give a blessing."

That was very insulting to him, although Acharya Tulsi was simply following a Jaina tradition -- that only the monk can bless you because he is higher than you. He has renounced the world, you have not renounced the world. You can bow down with folded hands, you can touch his feet, but that does not mean that he will respond in the same manner. The tradition is ugly, because to me, the higher person should be more humble.

And he said, "The second question is: why are the guests sitting on the floor and you, the host, are sitting on a higher stage? First, answer these two questions and then we can discuss other things."

Acharya Tulsi himself is not a religious man. He wears religious garb but he has a very political mind. He was in a fix what to do, how to answer; he did not want to annoy Morarji Desai. There was silence for a few seconds, then I said -- Morarji Desai was sitting by my side -- I said, "The question has not been asked to me so I have to ask the permission of both the parties. Acharya Tulsi has been asked but he seems to have no answer. If he allows me to answer I can answer, but I want Morarji Desai to give me permission, because he has not asked me."

He said, "It does not matter from whom the answer comes. I want the answer."

I said, "Now things can be sorted out. One thing: there are twenty guests, nineteen guests have passed through the same process, and nobody raised the question. You seem to be a very egoistic person, hence the question has arisen in your mind. Otherwise, what does it matter? He is sitting on a high stage, he can hang himself from the ceiling, still he will not be the highest. There are spiders moving on the ceiling, you can see them. If to be higher is to be greater, then those spiders are the greatest here.

"Secondly, when you greet someone with your folded hands you are showing your heart. It cannot be conditional, it cannot be that the other should respond in the same way. Otherwise, you should first make the condition that, 'I will fold my hands and bow down to you if you are also ready to do it to me.' It was your fault -- you did not make the condition.

"As far as Acharya Tulsi is concerned he has proved himself simply stupid. There was no need to answer the questions, he could have just come down from his stage and sat with us on the floor. There was no need to use a single word, his action would have been an answer. But he is sitting there almost like he is dead. He cannot move, he cannot step down from the stage, he cannot fold his hands to receive you. These two egoists are facing each other and destroying the whole conference. You both can keep quiet, the remaining eighteen people can continue the discussion."

That was the beginning of the animosity from Morarji Desai and Acharya Tulsi. To say the truth in this world is to create enemies. But from my side I don't feel any animosity, I simply feel sad for these people, they are retarded -- they don't have any intelligence to understand simple things.

THE HEAD OF THE INTERNATIONAL KRISHNA CONSCIOUSNESS MOVEMENT SAID RECENTLY, REFERRING TO YOU, "THE BIRDS AND BEES HAVE SEX, EVEN INSECTS HAVE IT. WHY DO YOU NEED A GODMAN TO TEACH YOU THAT?"

PLEASE COMMENT.

The head of the Krishna Consciousness Movement is an American idiot.

He is doing a great job. And referring to me, he said that, "Bees have sex, birds have sex -- why do you need a godman to teach you sex?"

A godman is needed to teach you sex because you belong to the Krishna Consciousness Movement. You have forgotten what sex is.

I have heard that when this idiot was passing, two small boys were discussing the difference between ordinary men and these swamis. One boy who was a little older said, "Just wait, when you become a little older you will know."

The other said, "What? I may not understand, you try to help me."

He said, "It is a simple difference. These people use their sex organ only to urinate and others use it for other things also. But you will have to grow a little, then you will know."

Teachers are needed to show these people that the sex organ is not given to you just for urination. Nature has higher hopes!

SOME WESTERN INTELLECTUALS HAVE HAILED YOU AS A GREAT PSYCHOLOGIST AND PHILOSOPHER. DO YOU EVER REGRET THE DECISION TO BECOME A GODMAN INSTEAD OF PURSUING AN ACADEMIC CAREER? AFTER ALL, WHO WOULDN'T WANT TO BE IN THE COMPANY OF FREUD OR CARL JUNG?

The question has many questions in it. I will take them one by one.

First, the journalists are always playing a vicious game. They started calling me godman, I have never called myself godman. And then they ask me, "Why do you call yourself godman?"

There is no species in the world which can be called godman. Just to be man is enough -- there is no God. At least I cannot call myself a 'godman', because I don't accept any existence of a god who created the world.

Existence has always been here and will always be here. It was never created. God is a hypothesis to explain something. Because existence is there, the question arises in every intelligent man's mind, "Who created it? How did it come into being?" From the time of the RIGVEDAS to today -- the same question. And when such questions arise in the mind they become a torture, you have to find some answer. Then the wise people, or unwise people, start giving you consolations. They say, "God created the world." But it is strange that you don't ask who created God; the question remains the same.

If God can be there without any creator, then why cannot existence be there without any creator? Why unnecessarily go on adding more hypotheses -- god A created god B, god B created god C... and you will not come to an end, you will fall into an infinite regress, and finally you will find the question is still there as intact as it was before. The whole journey has been futile. And even if you accept, just hypothetically, that God created the world, it does not solve anything, it creates a thousand more questions. Why has he created the world?

I was going on a journey and I went to my tailor and I told him, "Make my robe - - I have only six days, on the seventh day I will be leaving the city. In six days you have to make the robe."

He was a Christian. He said, "If you say, I will make. But just look around the world. God created the world in six days and what a mess. I will create the robe in six days, but don't tell me later on that it is just a mess!"

And because God created a mess, he has not been found since.

Either he is hiding or escaping. Physicists say the stars are escaping farther away with the speed of light. Perhaps he is riding on some big star and is just running away from the mess he created.

And why did he create it at a certain moment? What was he doing before that? Christians say he created the world exactly four thousand and four years before Jesus Christ was born. I assume it must have been the first of January. You cannot create in the middle of the year, because where could you have started the year?

According to Christians, he created the world only six thousand years ago. And what had he been doing for the eternity that had passed before? Just sitting silently, doing nothing? And suddenly, for no reason at all -- nobody has asked him, nobody has requested him -- seems to be a little crackpot -- he created the world; and this world where everything is wrong, howsoever you arrange it.

I have heard one man was purchasing a toy for his child. It was a toy which you have to fix. It came in many parts, you have to fix those parts and then it comes to a certain figure. He fixed it in every possible way. He was a professor of mathematics, but whatever he did it was always wrong.

He was perspiring in the cold. Finally he went to the owner of the shop and he said, "Something is wrong. This toy I cannot manage. My whole life I have devoted to mathematics. Whatever you do, it always turns around."

The owner started smiling. He said, "It will turn around, whatever you do."

He said, "Well, what kind of toy is this?"

He said, "This represents the world. And it is better for your children to learn from the very beginning that whatever you do, it is going to be wrong! This toy has been created with great genius to teach children, 'Don't be worried. Here, right things don't happen. There is no way to do things in a right way. All ways lead towards something which is wrong. You always end up in a mess! This is an educational toy.'"

The hypothesis of God does not help. I don't have any hypothesis of God. To me life is divine. To me existence is godliness, not God. To use the word 'godman' for me is simply stupid. But journalists started calling me that, and then started asking me, "Why do you call yourself godman?"

Strange! They started calling me the guru of the rich and then they started asking me, "Why do you call yourself the guru of the rich?" They started calling me the sex guru, and then they started asking me, "Why do you call yourself the sex guru?"

I have never called myself godman. Yes, the people who love me have called me Bhagwan, but Bhagwan does not mean God. We have called Gautam Buddha 'Bhagwan' -- and he does not believe in any god. We have called Mahavira 'Bhagwan' -- and he does not believe in any God.

So 'Bhagwan' cannot be synonymous with God. 'Bhagwan' simply means the blessed one, one who has attained the ultimate bliss, the peace, the joy of his own being. And I say unto you that I am the blessed one, but I am not the godman. I am simply a man fulfilled.

Secondly, your question asks, "I was praised by people as a great psychologist, as a philosopher. Why did I start calling myself a godman?"

Half of it I have answered. As for the other half, I am not a psychologist. A psychologist inquires into the complications of the mind. I am a meditator who does not bother about the mind but simply goes beyond it.

Gautam Buddha is not a psychologist. His achievement is not the knowledge of the mind, but the experience of no-mind. It is beyond psychology. I have experienced no-mind.

I cannot allow anybody to call me a psychologist. I am not. And I do not think that the people who are psychologists have anything to offer to a man who has known something beyond mind. I would like you to be reminded that psychologists commit suicide twice as often as any other profession, they go mad three times as often as any other profession. I don't want to belong to such a group of half-mad people.

You asked, "Would it not have been better to be categorized with great psychologists like Freud and Jung?"

No. To me, both are sick because both are below the silence of their own inner being. They are still struggling with empty thoughts, hot air, nothing. And if you look into their lives, you can see it.

Sigmund Freud, the founder of psychoanalysis, was so much afraid of death -- I don't think anybody present here is so much afraid. You cannot conceive, but even the word 'death' was tabooed, it was not to be uttered in his presence. Twice it happened that somebody mentioned death and he fell from his chair into unconsciousness, his mouth foaming. Sigmund Freud flat on the ground. The great founder of psychoanalysis had not even enough courage to listen to the word 'death'. I do not want to be categorized with these people.

Jung was expelled; in the movement of psychoanalysis he was second only to Sigmund Freud. Everybody thought that he was going to be his successor. And he was profoundly intelligent. But he was expelled from the movement because he was interested in ghosts. Sigmund Freud told him, "Drop this. I cannot even tolerate those words."

His interest was in what happens beyond death, so naturally he was interested in death, in ghosts, and this was the basic reason that he was thrown out. You would think he was a courageous man but it is not so. All his interest in ghosts and death and what happens beyond life was only intellectual. He wanted to go to Egypt to see the old, dead bodies preserved as mummies. Twelve times he booked and twelve times he cancelled. His whole life he wanted to go, but when the day came to go, he would become so afraid of seeing a dead body that was three thousand years old, he would find some excuse and cancel the ticket.

He came to India; he went to the universities. He was here for three months and it was simple stupidity to talk to the psychoanalysts in the universities because they were taught in the West -- they were parrots. He had come to try to understand the Eastern psychology. It was suggested by many people that if you want to understand Eastern psychology then you are going to the wrong people; if you want to understand Eastern psychology then there is a man in the South, Raman Maharshi. Go to that man, who has not even heard the word 'psychology'.

He went to Madras and then fear gripped him because he had heard that these people have hypnotic powers, their eyes are hypnotic, their gestures are hypnotic, and it is dangerous to go to these people, they can convert you. You will forget completely for what you had come; they can put you on a new route. From Madras he came back. Only two hours more and he would have reached Shri Raman Maharshi -- a simple man with no bookish knowledge, but of immense self-realization -- a man who has reached, who has arrived home.

Certainly he has an aura. In his presence there is a magnetism, but it is not to mislead you, it is not to misguide you. This is the way of the East, to find a man who has found himself and to sit at his feet, just in silence. There is no need to say anything. His silence can start moving your heart in a new rhythm, with a new music, which you had never heard before -- a new harmony, a new synchronicity.

First, it will happen between the disciple and the master, and then it will start happening with the trees, with the rivers, with the mountains, with the ocean, with the stars, with existence itself. The master is only a door. The Sikhs are right to call their temple Gurudwara. It simply means 'the master is a door'.

And when he reached back home he was asked why he had not met people who were really rooted in the East. Going to the universities, which are by-products of the West, was simply a waste of time. However, he started finding explanations, rationalizations. And his rationalization was, "I have avoided meeting these

people because the East has its own way, the West has its own way, and they are so different, so diametrically different, that it is dangerous to mix them."

This was a consolation and a rationalization, but absolutely cunning. You can teach Eastern people Western ways. He himself, in his institute in Zurich, was teaching Eastern people Western ways. That was okay, it was not disturbing anybody. But he could not learn from the East because that may disturb. If he was really honest, he should have refused Eastern people the right to study at his institute. He should have told them, "This is not your way. Go to Shri Raman Maharshi. Don't come here."

But no, if people from the East were coming, it was perfectly okay to condition their minds, to program their minds, to fill their minds with all kinds of rubbish. But when he came here, he avoided those people who can help you get rid of all rubbish, who can help you become absolutely silent and peaceful, in deep harmony with existence.

I don't see that being in harmony with existence can disturb anybody. Not a single meditator has ever committed suicide, not a single meditator has ever gone mad.

Western psychology has nothing to teach to the East. It has everything to learn from the East, because it is still working in the mind. Our whole approach is to transcend mind, don't be bothered with it, leave it behind. You are bigger than it. Western psychology thinks mind is all; it is not, it is just the surface. Your innermost reality is far away from your mind. It is closer to the universal existence. It is far closer to the farthest star than it is to your own mind. And the moment you transcend the mind the mind starts stopping on its own, because you are no more feeding it energy, you are no more giving it nourishment. It dies its own natural death. The greatest moment in life is when your mind is transcended, when you know yourself, that you are more than your mind -- then anxieties, anguish, meaninglessness, all disappear.

I am not a psychologist. Psychologists need to learn much and they can learn only if they understand that there is something more than psychology in man -- that he has a soul.

And I am not a philosopher either. It has been one of the most unfortunate things that the Eastern concept of darshan has been translated into English as philosophy. Even people like Doctor Radhakrishnan... but these are all professors, they are not mystics. They have agreed with this translation -- I disagree. Because philosophy means 'thinking about truth', and one thing that is impossible in the world is thinking about truth. It is like a blind man thinking about light. How will he think? And whatever he thinks, is not going to be even close to the experience of light. Light either can be seen or not seen, but you cannot think about it.

You cannot think about love. Either you can love, or you cannot, but you cannot think about it.

I am not a philosopher, I am a mystic. I have not thought about truth, I have seen it. And the strangest thing about truth is that to see it is to be it. You cannot see it as an object, you can see it only as yourself. The moment you experience yourself -- when the observer and the observed are one, when the seer and the seen are one, when the experienced and the experiencer are one -- truth is revealed.

Western philosophy has been the longest exercise in futility. None of the Western philosophers -- Plato, Aristotle, Bacon, Kant, Hegel, Russell -- none of the Western philosophers has had even a glimpse.

Their whole story is written in PANCHTANTRA which is five thousand years old. In a village, one elephant comes for the first time and the village has five blind men. They are excited, more excited than the people who have eyes, naturally, because those who have eyes can see, then the excitement is gone. Those five blind people are so excited to find out what it is that has come.

They touched the elephant, somebody touched the legs and said, "My God! The elephant is nothing but a pillar."

And somebody touched the ears of the elephant and said, "You idiot! You must be touching some pillar. The elephant is not a pillar, it is like a big fan which is used by kings." and so on and so forth. All five were quarreling, and a man who had eyes was watching and laughing.

The whole Western philosophy is written in that story. All these blind people are touching and coming to conclusions and quarreling with each other. And Western philosophy is nothing but argumentation -- not realization. Hence the Western philosopher will remain just an ordinary man. He will have great ideas, he will make great systems, but his own personality, his own individuality, will remain very ordinary. He cannot become a Gautam Buddha, he cannot become a Lao Tzu, he cannot become a Chuang Tzu, because these are not philosophers; these are people who have tried to see within, to reach to the very center of their being.

And the center of my being is also the center of every being, it is the center of the whole universe. Hence if I can know myself I have known all.

I do not want to be categorized as a philosopher. It is not my thinking about truth that I am sharing with my people, it is my experience that I am sharing. It is not my idea -- it is my taste, it is my heartbeat. If you want to call me anything you can call me a mystic, but please drop that ugly word godman.

UNLIKE THE SPIRITUAL MASTERS OF THE PAST WHO WERE GRIM IN THEIR SAYINGS AND SELDOM LAUGHED, YOU'VE ALWAYS DISPLAYED A GREAT SENSE OF HUMOR. PLEASE COMMENT. AND PLEASE CAN YOU TELL ME YOUR FAVORITE JOKE!

A sense of humor is my basic contribution to religiousness. All religious people have been sad and serious and sick. You cannot live with them. That's why

people simply touch their feet and run away, because they are so boring. Just sitting by their side a little while, you will start feeling bored too.

I am always thinking that if there is a heaven where these saints and sages and mahatmas have all reached, then I don't want to go there, because that will be the saddest place in the whole existence. And everybody will be trying to be sadder than the other.

A sense of humor is something especially human. Buffalos don't laugh, they are all saints. Donkeys don't joke, they are all mahatmas. In their past lives they have been saints and mahatmas. That's why they have attained such a great status.

These are the people who will go to heaven. If after death you are asked where you want to go, please remember to say, "Wherever you want to take me, take -- but I don't want to go where saints go!" Even hell will be better. You will find superior, finer, more juicy people.

Now the joke. And because it has been asked for by a journalist it is about three journalists. All three were retired: one was eighty, another was eighty-five, and the third was ninety. It was their usual habit to go for an evening walk, sit in a public park and discuss the golden old days.

One day it happened that the first journalist, who was eighty, said, "I feel so ashamed, it hurts. It is like a wound."

The other two said, "What happened? Who has hurt you?"

He said, "Nobody has hurt me. Just I was caught red-handed."

They both said, "You are making a mystery of it. Simply tell us the whole thing! What happened?"

He said, "I was caught red-handed by my mother."

They said, "At what?"

He said, "Now, how to say it? I was peeping through the keyhole when a beautiful woman was taking a bath and my mother caught me. I feel ashamed."

The two other guys laughed. One said, "Son, don't get disturbed, it happens to everybody. In childhood everybody looks into keyholes, into bathrooms, and what else to do? Keyholes are made for that. Beautiful ladies are made for that. Don't feel ashamed -- we have all been caught but that doesn't mean that..."

The man said, "You don't understand at all. You go on saying to me, "Don't feel ashamed, don't feel ashamed." It is not a question of childhood! It happened today!"

Then there was silence. This was too much, if it happened today.

The second one said, "Yes, we can understand. I will tell you my story which will give you consolation. It is now the third day that I have not made love to my wife. She is such a bitch that whenever I mention love she immediately turns to the other side and says, 'I have a headache, enough is enough. Now no more.'"

The other two laughed now. The third, the oldest, said, "Do you know his love? First tell what you mean by love!"

He said, "It is a very simple process. Every night I take her hand in my hand and press it three times. By that time I am fast asleep and snoring. But for three days

the bitch won't allow me to make love. I can understand you are feeling ashamed, hurt. I am feeling hurt. My own wife, at this age, is betraying me!"

The third man said, "What is happening to me will make you forget all your troubles. This morning when I started making arrangements to make love to my wife she said, 'What are you doing?'

"I said, 'What am I doing? I am just doing what should be done. I am trying to make love.'

"My wife said, 'You idiot! This is the fourth time in the night! Neither you sleep nor you let me sleep! Love, love, love... there is no limit to it.'

"I said, 'My God, that means my memory is going. I had completely forgotten that three times already I have made love.'

"And you are talking about your troubles. Think of my trouble, my memory disappearing. At least it is good I can still make the distinction between day and night."

So everybody has his problems.

To look at a problem with humor is human. Except for human beings no animal can laugh. And your religions have been preventing you from laughter.

In the schools they teach the three R's; I teach the three L's... Life, Love, Laughter.

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BELOVED BHAGWAN,
WHAT DID YOU MEAN WHEN YOU SAID IN THE LETTERS TO AMITABH
THAT YOU HAVE GONE BEYOND ENLIGHTENMENT?

Existence has no limits. There is no point which is the full point. Wherever you are, there is still much more to happen to you. The way is endless. There is no goal and this is the beauty of live, because if there was an end, a goal, that would

mean nothing but death. Live is an ongoing affair. It goes on flowering from eternity to eternity.

Enlightenment is a tremendous experience, so vast, so mysterious, so blissful that people who have achieved it, have stopped there. They have thought that the whole has arrived. I am basically a homeless wanderer. In the beginning I was also thinking, but the experience is so beautiful that there cannot be anything more beautiful than this. The experience is so ecstatic, that it is incomprehensible even to think, to imagine that there can be more.

But this is the mystery of live. There is always more. Just out of curiosity, I started looking beyond enlightenment. And I was surprised that enlightenment is only a beginning, not the end. Beginning of a journey of light which goes on expanding, goes on becoming more and more juicy -- Rasso Viser.

The Upanishads have called the ultimate experience that it is very juicy. I am a milestone in the history of man's growth and consciousness. That's what I mean when I say, "Enlightenment has been left far behind. I have gone beyond it." And the beyond has no limits. It is just like the horizon that surrounds you. As you come closer to it, it moves further back. You never reach, you are always arriving, but you never arrive.

This is the meaning of live. Just think that if there was an end to your search what would be left? What you will do then? Even enlightenment will become a boredom. Even blissfulness twenty- four hours every day, every month, every year, every life, for ever and ever will start collecting dust on it. It will lose the initial glamour, the initial youth, the initial benediction.

But up to now, nobody has said, that there is anything beyond enlightenment. That's why I say, I am a milestone. With me, a new chapter in the history of consciousness begins. Enlightenment will be now the beginning, not the end. Beginning of a non-ending process in all dimensions of richness.

BELOVED BHAGWAN,

IN ONE OF YOUR LATEST LETTERS TO THE THERAPISTS HASYA SAID THAT YOU ABANDONED THE OUTER SANNYAS IN FAVOR OF THE INNER SANNYAS. WOULD YOU PLEASE SAY MORE ABOUT IT?

I have been working hard to abandon everything that is outer, so that only the inner remains for you to explode.

Otherwise the man's mind is a very immature mind. It starts clinging with outer symbols. That has happened to all the religions of the world. They all started well, but they all went astray. And the reason was that the outer was emphasized so much that people completely forgot the inner. To fulfill the outer was such life-absorbing task that there was no space left even to remember about your inward journey which is basically the meaning of religiousness.

If you watch the so-called saints, sages, mahatmas, their life, you will be surprised. They are more outworldly than you are.

Once I was traveling with a very famous Hindu monk. It was hilarious to see that his whole life, twenty-four hours, was engaged into non-essential things. For example, he will not eat anything, he will only drink the milk of a cow. And people worshiped him just for that which is not an achievement.

Every child of every animal is borne doing that. And the milk has not to be of any other animal except cows. The milk of the buffaloes was not acceptable. In fact, it is richer. It has more vitality.

But the Hindu tradition has never called the buffalo even auntie. And the cow has to be of absolutely white color. I was surprised that this is something strange. Any other color, particularly black, even patches of black on the white cow was not acceptable to the saint. He would rather fast than compromise, so his followers were always carrying four, five white, absolutely white cows, wherever he was going. Because it is very difficult to find a completely purely white cow.

I asked him, "What is the matter? What is wrong with a brown cow, or with a black cow? Or with a cow with many patches of different colors?"

He said, "Whiteness is the symbol of saintliness."

I said, "My God! The cow has to be saintly for you and even the blackest cow will give the whitest milk. You should look at the milk not at the cow. Who is telling you to drink black milk?"

And he was so much suspicious about people and in this country particularly about milk you cannot be certain. You cannot be certain about anything. Even about medicines you cannot be certain on which your life depends. And the doctor may be simply giving you injections of just colored water.

Thousands of people have died because there is so much deception in everything. The label is right, but you cannot decide what is inside. And about milk everybody knows people are mixing it with water.

When I was a student, the man who used to bring the milk for the students in the hostel, everybody was asking him, "Do you mix water?"

And he said, "But I can take any oath. And his son used to carry the bucket of milk with him and he will put his hand on his son's head and say, "This is my son. And I take the oath that I have never mixed in my life water into milk."

One day I called him inside my room. I closed the room. He said, "What are you doing?"

I said, "Just a little privacy." And I asked him that "I cannot believe that the milk that I get is not mixed with water. How do you manage even to take an oath?"

He said, "It is very simple. But don't tell to anybody. I never mix water into milk. I always mix milk into water. It is a simple thing. I can take the oath, because I have never done that. I always mix the milk into water. For that nobody is asking."

This Hindu monk was so suspicious that the cow had to be milked in front of him.

I said, "What kind of religious progress, what kind of consciousness you are attaining by all these stupidities? Five cows have to be carried with you. Then

you have to stand there when they are being milked. As if your whole spirituality depends on this stupidity."

This was just an instance. Twenty-four hours this was his way. No woman could come closer than nine feet. His disciples were continuously measuring the distance between the woman who had come to see the saint. It has to be exactly nine feet.

I said, "What is this nonsense?"

He said, "You don't understand. A woman has a magnetic force but its radius is only nine feet."

I said, "From where you got this idea?"

He said, "My master. He got this from his own master. It is given in secrecy whispered from ear to ear, from generation to generation."

I said, "Strange, can you support it by any scripture?"

He said, "No, it is a private tradition. Scriptures are public. My master cannot deceive me."

Naturally his master cannot deceive him. And nobody knows who was the idiot who started the idea. Whenever he will go any place, first he will enquire 'Has there been any woman?'

He could not sit at a place where a woman was sitting until nine minutes have passed. The same radius. Nine feet it goes, in a space nine minutes it goes in time. After nine minutes he can sit, but not before that.

I said, "You are living a life of phobia. This is not saintliness. You are living in constant fear. Your whole life, day and night, is nothing but fear.

And you have become so much focused on outer things which are meaningless that I don't see you have any time for the inner." All the religions have become focused on the outer. I am trying to abandon everything that is outer. My people have no outer discipline. They have no outer obsession.

Their whole effort and energy has to be directed inwards. Life is small and time is so precious. You cannot waste it into unnecessary things. And you can see people all around wasting it in unnecessary things.

One shankaracharya was staying in Delhi and a poor man, a clerk stood up in the question hour and asked about the ultimate, what it is, how to attain it.

And the shankaracharya looked at him. He was wearing the ordinary dhoti, a full pant, a bush shirt, and he became furious. The shankaracharya said, "You have some nerve to ask about the ultimate. And you are wearing a full pant. First answer me. Have you got the yoga pavid*, the Hindu thread inside your bush shirt?. And when you urinate, do you urinate standing or sitting?"

And all the idiots who had gathered there and I don't think anybody else goes there. They laughed, the poor man said, "In a full pant it is very difficult to sit and all the urinoirs are made in the offices so that you can urinate standing."

He said, "This is against Hindu religion. Have you ever heard any seers of the Vedas, urinating standing? And what about the thread? Do you put it on your ear?"

He said, "In fact, I don't have any thread." He said, "This is too much. You are going to suffer in hell fire, because while urinating, if you don't put the thread on your ear, then you are vulnerable to all kinds of evil influences. That is the moment when devil enters into people."

This comes from a shankaracharya who is supposed to be the head of the Hindu religion. As if religion's concern is urinals, thread and protecting people from evil. And Hindus have been doing that, but I don't think that they are protected from evil in any way. They are just as human as people are anywhere else.

I want my people to understand it clearly. Neither your clothes, nor your outer disciplines nor anything that has been given to you by tradition and you have accepted it just on belief, is going to help. The only thing that can create a revolution in you is going beyond the mind into the world of consciousness. Except that, nothing is religious. But to begin with and with a world which is too much obsessed with outer things, I had to start sannyas also with outer things. Change your cloths into orange, wear a Mala, meditate, but the emphasis was only on meditation.

But I found that people can change their clothes very easily but they cannot change their minds. They can wear the Mala, but they cannot move into their consciousness. And because they are in orange cloths, wearing a Mala, having a new name, they start believing that they have become a sannyasin.

Sannyas is not so cheap. Hence it is time and you are mature enough that beginning phase is over. If you like the orange color, the red color, perfectly good -- it cannot do any harm, but it is not a help either. If you love the Mala, if you love the locket with my picture on it, it is simply your ornament, but it has nothing to do with religion. So now I reduce religion to its absolute essentiality. And that is meditation. If you are meditating and if you are reaching higher and higher into your consciousness, thoughts are left far behind. You experience that your body is just outside you, your mind is just outside you and you are standing in the middle, the center of the cyclone, in utter silence, in absolute beauty, in great light, in utter fulfillment. Except the process of meditation, everything is non-essential.

I don't want my people to be lost into non-essentials. In the beginning it was necessary. Now years of listening to me, understanding me, you are in a position to be freed from all outer bondage. And you can for the first time be really a sannyasin only if you are moving inwards.

BELOVED BHAGWAN,
WHAT IS THE FUNCTION AND THE IMPORTANCE OF ALL HEAD-
QUARTERS FOR YOU IN EUROPE? AND HOW WILL IT IMPART YOUR
SPIRITUAL GUIDANCE? DOESN'T IT IMPLY ORGANIZATION AND
STRUCTURE AGAIN?

The world head-quarters has nothing to do with organization, structure. In fact, to avoid organizations and structures, the world head-quarters is being created. I receive thousands of letters, it is impossible for me to answer them all. It is even impossible for me even to read them all. And I will be a wandering mystic onwards, because no country has the courage to let me settle there, even my own country where I was born wants me to fulfill certain conditions.

I have never fulfilled conditions imposed upon me by anyone. So for me the only course remains to wander around the earth. And in a way perhaps this is what existence wants me. Because in this way, I will be able to reach more people than in any other way. In this way I will be available to almost every sannyasin around the world than in any other way.

They all cannot come to me, they have their financial difficulties, but those are not important. There are governments all over the world, every government even if I ask for a three week tourist visa, asks me, "Are you going to make a commune here?"

I say, "I had a great respect for human beings always, but listening to your questions, I feel that I was wrong. In three weeks tourist visa, how a commune can be created? I will be meeting my sannyasins and few countries are so much afraid, that even before I have applied for a tourist visa, their parliaments have decided that I should not be allowed in the country, because I am a dangerous man. About that they are right. But even for a dangerous man you cannot prevent a tourist visa, unless he commits a crime against your constitution, against your law. I have never been in the country, how I can commit any crime against that country's law, its order, its constitution. Let me give me a chance. I will try my best, but first let me have a chance. I have not even heard the names of countries before, who have decided that I will not be allowed in their country. I heard only because they decided, their parliament decided that I should not be allowed. And it seems to be a world conspiracy, because the same reasoning is been given in every parliament that the man is dangerous that the man is extremely intelligent that the man can destroy your youth, its morality. He can corrupt people by his ideas, destroy the tradition, the religion, he can create a disorder.

I was simply amazed, I had never thought that religions and moralities and churches which have been two-thousand, three-thousand, four-thousand, five-thousand years old, can be destroyed in a three week time? They have given me a clue. Now I know where they stand. Their fear has exposed them.

But it doesn't matter. If one country stops me, I enter another country nearby and my sannyasins can come to meet me there.

But now this is going to be my way of work that rather sannyasins coming to me, I will be going to them and knocking on their doors. Perhaps few other neighbors may also wake up.

The world head quarters has nothing to do with any organization. It is simply my secretariat. That's why I have given it a name `Rajneesh Foundation International - world headquarters of Bhagwan Shree Rajneesh'.

It has nothing to do with anybody else. It is my personal secretariat where all the correspondence from the world can reach, from where people can find where am I, in which country's jail. Otherwise millions of sannyasins around the world were in a difficulty, they could not keep track of me. America was changing jails every two day, just, sometimes even one night I was in one jail and the next day I was in another jail. I said, "Your jails are all alike. Why you are unnecessarily taking this trouble?"

The reason was that nobody should know where I am. But they could not manage, because from the airport, the news media was present. Every jail was surrounded by news media twenty-four hours. Any time they take me out, the news media is there. They take me in, the news media is there. And the American news media is the most efficient in the world. Within seconds the whole country will know where I am.

The world headquarters will be publishing my books, will be releasing my tapes, videotapes, will be doing every kind of work. But it has no domination over anybody. All communes of the world are independent. All centers of the world are absolutely free. They are under nobody's guidance. My sannyasins are directly related to me. The world head-quarters will simply function so that you can have a connection with me. Otherwise you don't have any place to whom to ask where I am, what is happening to me. The world head-quarters is not in any way a power over any sannyasin, over any other sannyas centers, ashramas, communes. It has nothing to do that. It is my secretariat. And its function is to convey to me messages of importance and to convey to the sannyasins my messages of any importance to anybody. It is not an organization. It is not a structure. It is simply a functional office.

BELOVED BHAGWAN,

HOW CAN WE IN THE RAJNEESH TIMES SPREAD YOUR VISION IF WE PERSONALLY ARE OFTEN SO INSECURE ABOUT WHAT YOUR VISION ACTUALLY IS?

I can understand the difficulty. It is not only your difficulty, it is the difficulty of every sannyasin everywhere. The moment somebody asks you "What is the vision of your master? What he wants to do? What are the disciplines that he has given to you?" And you are in a difficulty. Because I have not given any disciplines to you. And they are accustomed of the old religions, Christians have their own catechism, just a small booklet in which all that is essential to Christianity is written.

You can just look at within few minutes and you know what Christianity is. Jews have ten commandments, Jainas have their five principles and in the same way

all the religions, their belief in a God, their belief in a heaven in a hell, their belief what is good and what is bad, their certainty about what is sin and what is virtue and their clear declaration that those who are virtuous will be rewarded in heaven and those who are sinners will be thrown in the darkness of the hell for eternity to suffer.

Things are simple for these people. And naturally everybody knows about all these religions. They ask you the same question. But they don't know that I am not preaching a religion.

The first thing to be made clear to them is that what I am teaching is a religiousness, a quality. Religion is a dead dogma, fixed principles. Frozen fossils. What I am teaching to you is a living, flowing religiousness -- an experience like love. An experience that is individual, all the religions are collective. They belong to the crowd. And my whole effort is to make you free from the crowd and from the collective so that you can be yourself, so that you can blossom to your own potentiality, to your individuality. I am an individualist.

My vision about man is that he needs no organization. He needs freedom from all organizations. All organizations cripple him, blind him, destroy him. The life of the organization is the death of the individual. Because the organization demands obedience. It is not a question of right and wrong. It is a question that you should obey whatever is written in the scriptures, whatever is ancient, whatever has been always followed. You should not question.

My state is just the opposite. You should question everything. It is your life. And unless you question, you cannot get rid of garbage and crap. All the religions ask you to believe. My vision is that the greatest crime against yourself is believing, because believing means: you don't know yet you start feeling as if you know.

I am all for knowing and I am absolutely against for belief. Because belief prevents people from knowing. When you already believe, your enquiry stops. There is no need. Gautam Buddha has known, that's enough. What more you can do. Just believe in him, worship him. But remember one thing: when you are thirsty, then you never think that Gautam Buddha has drunk water enough. There is no need for you to drink.

Even to say that you are thirsty is a sin. When you are hungry, you are hungry and you need food. Gautam Buddha may have eaten -- eighty years he lived -- that does not make any difference to your hunger. If on the physical level it is not possible, how it is possible on the spiritual level? Buddha may have known that can not make you enlightened. You will have to know yourself.

Each individual has to travel the path. Nobody else can travel the path on your behalf. The old religions have made things very simple. But by making them simple, they have destroyed so much that the whole humanity lives in misery because of it. What is good today, may not be good tomorrow. What is good to me, may not be good to you.

Each individual has to be conscious, alert, watchful, an experiment with life. And find out what is good for him. Whatever gives you peace, whatever makes you blissful, whatever gives you serenity, whatever brings you closer to existence and its immense harmony, is good. I cannot point out to you 'this is good' and 'this is wrong'.

And whatever creates conflict in you, misery in you, pain in you, is wrong. Nobody else can decide it for you, because every individual has his own world, his own sensitivity. He is unique. So that formulas are not going to work, they have not worked. The whole world is a proof of it.

Never ask anybody what is right and what is wrong. Life is an experiment to find out what is right, what is wrong. Sometimes you may commit what is wrong, but that will give you the experience of it, that will make you aware of it that is has to be avoided. Sometimes you may do something good and immensely you will be benefited. The rewards are not beyond life, in heaven and hell. They are here and now.

Each action brings its result immediately. Just be alert and watch. I call the man mature who has watched and found himself what is right, what is wrong, what is good, what is bad. And by finding it by himself, he has a tremendous authority. He knows it absolutely. The whole world may say something else, it makes no difference to him. The whole world may be against him -- it is not a question of voting. He has his experience and that is decisive. One thing.

Second thing: the man who has found maturity by his own experiments -- and life gives you so many opportunities, every moment they are available. Don't miss any opportunity. Good or bad, don't decide beforehand. Go through the experience and let the decision come afterwards. Let the experience be your conclusion. This will help you to know one thing more that 'don't interfere with others'. This will give you the insight that 'help others to be themselves'. Tell them to experiment, tell them it is not wrong to commit mistakes. Because every mistake is a part of learning.

But man for thousands years have been fed up- - from his very childhood, what is right, what is wrong, what is good, what is bad. So naturally he ask my sannyasins, too. That "What is the vision of your master?"

Tell them that, "My master is not an imprisonment to me. He is a freedom to me. He has not given me details of things. He has simply given me methods how to find details myself. He has not shown me the way. He has given me eyes so that I can find my way."

And each individual's way is going to be different. Never follow anybody. That is the greatest calamity that can happen to a man. Once you start following somebody else, you become a carbon copy. You become an imitation. You loose originality. So whoever asks you, "What vision your master has given to you?", tell them that he has given freedom to us. And he has provoked and challenged us to find our original face.

And that is possible only if you do not imitate.

BELOVED BHAGWAN,
WHAT IS THE DIFFERENCE BETWEEN ESOTERICS AND ESOTERIC
NONSENSE?

Whatever I have been telling to you, is esoterics. I am trying to make you mystics, masters of your own, helping you to find the mystery of life without giving you any map, without giving you any guide-book. Because that spoils the whole game.

It is like you see a beautiful film. And you start telling the story to the friend. And you love the friend. And you have brought tickets for the friend for tomorrow.

That's a good gesture. But please don't tell the story. Otherwise that friend will be simply bored in the film -- the same beautiful film will become just a boring experience. Because he will already know what is going to happen. There will be no curiosity, there will be no possibility of anything new to happen.

He already knows. I have heard when for the first time films started in India in a small village, there were three shows: the matinee show. And one old man watched it. Then the show was finished but he won't move. He said, "I want the ticket for the first show." The manager said, "But you have seen." He said, "You wait, you don't interfere. This is none your business. This is the money. Give me the ticket. I will see the first show also." After first show he said, "Now I want to see the second show also."

The manager said, "You seem to be a strange fellow. You are seeing the same story again and again. And you don't seem to be bored."

He said, "You will not be satisfied unless I answer you. There is a scene in the film. A beautiful woman by the side of a lake is undressing. She has almost undressed and at that very moment, a train passes by." The old fellow tries every way to see to the other side, but the woman is other side and by the time the train has passed, the woman is swimming in the lake and he could not see her undressed completely. He said, "I will not leave this place, because I know these Indian trains sometimes go late. How long this train is going to be in time?"

Don't tell the story. Tickets are good. I give you every incentive, every challenge to go on the journey. But I don't tell you what you are going to meet what is going to happen on the journey. That will spoil the whole mystery of it. Esoterics is the science of challenging people that life is not appears. It is much more. It is always much more. You will never come to a place where you can say, "Now it is enough." It is never enough. What I call esoteric nonsense, is those people who start giving you charts, maps, guides -- start in detail telling you every phase of your journey. They kill, even the desire to go on the path.

I was in Agra. There is a small religion called Radhaswamis. You can see in Radhaswamis how religions had been fighting egoistically with each other. For

two hundred years, Radhaswamis have been making a temple in the memory of their guru, but the idea is to make a temple which defeats Taj Mahal, because both are in Agra. Two hundred years continuously, only the ground floor is ready. Only the pillars. They have done tremendous job, and if they succeed, there are very remote possibilities to complete it; because two hundred years they have already worked. They are pouring all their money, from all over the country, wherever their followers are. But whatever they have made gives an indication that if they succeed, Taj Mahal will become secondary.

When I was in Agra, speaking they invited me to see their incomplete temple. They are in a very great despair because money is running out, no more sources. There is not even a roof. But even on the pillars, the work that they have done -- perhaps marble has never found such great artists. When I was looking at their temple, I came across a map that was hanging on the wall. I said, "What is that? I have never seen such a map." They said, "This is the map of the higher stages of consciousness." There are sixteen stages, and on the map, on the fifth stage -- Mohammed, Moses, people like that, names are written, somewhat higher. On the seventh stage Nanak, Kabir, Dadu and others. Somewhat still higher, on the tenth, Krishna, Ram. Still higher on the eleventh, Gautam Buddha, Mahavira. On the sixteenth, only their guru, their master, has reached. They said, "What do you say?" I said, "Absolutely right. Your guru is on the sixteenth." They said, "You are the first man who do not belong to our religion, who are so absolutely certain." I said, "I have to be absolutely certain because I am on the seventeenth, and I see your poor guru on the sixteenth. he tries to get on on the seventeenth and I go on pushing him down. Seventeenth is the last, and I am not going to allow anybody else there. I don't like anybody. I want to live alone, peacefully, your guru has to remain on sixteenth. He can go downwards, fifteenth, fourteenth -- which are vacant, there is nobody."

They were shocked. They said, "Are you serious?" I said, "I'm always serious, and I have to be serious, because your guru is trying every possible way somehow to enter in the seventeenth. And I have to make all arrangements to block his path. In fact I have removed the staircase also. There is no hope for your guru to enter in the seventeenth." They said, "This is strange. But we have never heard about the seventeenth." I said, "Who had heard about the sixteenth?"

This is esoteric nonsense. Esoterics is a mystic phenomenon. Esoteric nonsense is expressed in such things. You will not believe that in Jaina temples there used to be maps. I don't know whether there are still or not, because I have not entered a Jaina temple for twenty years. It is not right to say I have not entered -- they will not let me in!

Krishna is in the seventh hell... because Jainas believe in seven hells. It is a very mathematical idea -- to put all the sinners in one hell, seems to be very unmathematical. Somebody has been only smoking cigarettes and has done nothing wrong to anybody, except to himself. And somebody has killed, like Adolf Hitler, six million people. Now to put them into one place, seems to be

absolutely unjustified. So Jainas have seven hells -- seven categories, according to your sin, crime, you will be sent. Krishna is in the seventh, the last, because he was the man who provoked Arjuna for Mahabharata, the great Indian war, in which millions of people died. The whole responsibility goes on him -- and because to Jainas nonviolence is the criterion of religion -- he was the most important person to preach violence.

When Mahavira was alive, one of his disciples hoped that he will become the successor of Mahavira. But seeing that Mahavira goes on living, he became frustrated. He propped Mahavira and moved away from Mahavira taking his five hundred disciples with him, because he said this man does not know enough. He says there are only seven hells -- that is wrong. There are seventy-seven hells. Because it is impossible to categorize all crimes and all sins into seven categories -- seventy-seven hells. Now you cannot prove these people; not disprove these people. It is just their imagination.

Hearing this, another man, whom I like -- Sanjay Belattiputta -- he said, "This man is an idiot! It is better than seven, but really there are seven hundred hells." He was joking, he was not serious, but he was simply saying, that all these things are simply nonsense. In the name of religion you can go on propagating any kind of nonsense.

I have heard that -- At last Morarji Desai died. I don't know whether he has died or not. It is just hearsay. And everyone who dies is first brought into hell, and hell has such a beautiful reception room -- beautiful naked ladies, champagne flowing, all kinds of cold drinks, every kind of food... you say and it is immediately presented by naked women. Morarji said, "This is strange... this is hell? What great pleasures must not be happening in heaven? But this is the root. Hell comes first, then the bus goes to heaven. And he was very much puzzled again. Heaven looked like a ruin -- old skeletons walking; you cannot even recognize who is who, saints, mahatmas, sages, but there is no greenery, no reception place. He said, "This is not a place worth living. Hell was far better. Improved in every way, everything is available. No sign of poverty. He said to the bus driver that, "Please when you go back, I want to go back to hell." He said, "Think twice before you decide." He said, "I have decided." He went to hell and a he entered, the devil caught hold of him and said, "So you have come." But he said, "Where is the reception place?" The devil said, "You are an idiot. That was just a reception place. That is to allure idiots for hell. Now you will see the reality."

The bus has gone. There was no way. He said, "Still, because you have come by yourself -- you have chosen it yourself, I will give you again a choice." He took him to the first room. It was so horrible. People were being cut by electric saws and again joined for another cut. It was so painful. Everybody was naked, and one can see that how many cuts a man has gone through. You could count the scars. And they had really invented a glue that you cut the body in two, glue it, put it back, and sometimes those small devils who were doing all this work, they

will put two persons' bodies and changes the head of one, the body of another. It was looking very ugly. Everybody was in torture. The devil asked, "Would you like to join this group? It is a group therapy." Morarji said, "No. I would like to see the other two."

In the second one, it was even more horrible. There was no electric saws -- people were being cut by old type of axes, like trees are cut. Somebody's leg will be cut and joined to somebody else's leg. Somebody's head will be cut and will be joined to somebody else's head. Morarji said, "What is this?" He said, "This is old type. There are people who like old things, ancient, traditional. Few people like technology, science. For them the first room. This is for the more religious, more traditional, those who go on spinning reels. Perhaps this may suit you. He said, "No, this is too much. I would like to see the third one." And the third one looked a relief. A great relief! Seeing the two, the third was certainly a relief. People were standing into crap of all kinds -- up to their neck. Somebody drinking tea, somebody drinking coffee. It was stinking, but Morarji said, "It is better." And as far as crap is concerned, fifty percent he has prepared already. Whole life drinking of urine, now, he does not smell anything. But it is good that you are provided with coffee and tea. So he said, "This is good. Although it does not look good to stand into this mess that you have collected here. How old it is?" He said, "This is the ancientmost thing. We are great collectors. Antiques we pay very much interest. Nothing is new here. Thousands of years old things. This shit that you are seeing all around. This comes from the days of Vedas. It is sacred. Go into it and enjoy. What do you want, a coffee?" He said, "I don't like coffee or tea. I drink my own urine." Devil said, "That's perfectly okay. That freedom is given to you. You can drink as much as you want."

An empty cup was given to him to drink his own urine. Just in the middle when he was drinking his urine, a bell started ringing and a small devil shouting that the coffee break is over. Now throw all your cups and coffees and stand on your head. Now begins the yoga exercises.

This was not known to him that this was going to be. It was already too much, and now standing on your head. But you cannot do only this. Three places are there and you have chosen itself.

All religions have ideas about heaven, about hell. This is all esoteric nonsense. Real esoterics simply means the science of knowing thyself.

Okay?

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INTERVIEW WITH PRESS NAMED 'MIDDAY'

Q: GOOD EVENING, AND THANK YOU VERY MUCH FOR SEEING ME. IT'S A PLEASURE TO SEE YOU AGAIN IN INDIA. I HAVE A FEW QUESTIONS HERE IF YOU COULD PLEASE ANSWER THEM. YOU HAVE BEEN GRANTING INTERVIEWS TO JOURNALISTS AT THE SAME TIME YOU HAVE BEEN TAKING YOUR DISCOURSES, GIVING DISCOURSES, TO YOUR SANNYASINS. IS THERE ANY PARTICULAR REASON FOR THIS, BHAGWAN?

A: It makes no difference to me whether I talk to my sannyasins or to the journalists, because finally the word will reach to my sannyasins.

Through the journalists, it will reach to others also.

There are many people who would like to listen to me but cannot come for many reasons. Their orthodox mind, their traditional thinking, lies that they have heard about me... through journalism it is possible to reach even these people. Journalism is simply a means and I use all the means possible to spread the fragrance that has happened to me.

I have chosen particularly journalists because even if I do not talk to them they go on writing about me all kinds of stupidities, lies... it is better they should talk with me, have a clear conception about me. It is their duty to their readers that the truth is conveyed and lies are not spread. I respect journalism tremendously because it is one of the greatest means to protect the individual, his freedom of expression, his individuality, against the powerful vested interests.

I am alone against the vested interests -- they have immense power, but if the news media is with me to convey the truth to the masses -- a single individual can be more powerful than a government.

And I have seen this happen in America. The news media has the credit that the American government could not murder me. They had made every arrangement -- I will give you just few examples...

In one prison they asked me to fill the form but not to write my name on it. The Marshall asked me to write David Washington as my name and told me that, "In the jail you will be called David Washington, and you have to respond to this name."

I refused and I told that man that, "First, you remove your coat." On his coat there was a seal saying Department of Justice and feel ashamed of yourself that you are the highest authority of justice in America, asking me to do something absolutely illegal. And what is the reason? It is so simple that I write David Washington and you poison me in the night and nobody will be able even to find it out that where I disappeared. Perhaps on the aeroplane also, you had entered my name as David Washington. So David Washington comes to the jail and tomorrow you can release him. I simply disappear in the air. It is not so easy to befool me. I will write my name -- if you want to go home because it was midnight, otherwise you fill the form in your handwriting, write whatsoever you want... I will sign it.

He wanted to go home. Tired... he himself was. He filled the form as David Washington. My strategy was clear and I signed my signature which are known all over the world. He looked at my signature and he said, "I do not understand what you have written."

I said, "There is no need for you to understand. This is my signature. This is not David Washington's signature. Now you can kill me. And remember, whether you kill me or not, in the morning every newspaper and every television station and every radio will carry the news... the whole idea of democracy is simply in the words. In reality, it is a hypocrisy."

While coming to the jail there was a woman with me, a prisoner, a black woman. She asked me can she be of some help because she is going to be released tomorrow morning. If there is any message to the newspapers, to the news media, who are surrounding the jail you can give it to me.

I told her just listen carefully the talk between me and the Marshall and whatever transpires you report to the news media.

The next morning the whole America was agog that this is simply a fascist regime pretending to be democratic. There seems to be no respect for the individual. They removed me from the jail immediately because they wanted to destroy the form.

In the second jail, they put me in a cell with a man who had Aids. And who was just dying. At the most seven days more were left for his death. For six months he has been there and nobody has shared the cell because the doctor has told that no other prisoner should be put there. The disease is so dangerous and so infectious that anybody who lives with him is bound to get it.

They put me in that cell. As they left, the man himself said to me "Bhagwan, I have been seeing you on the television and this is nothing but a cunning strategy to kill you. I am dying from Aids. Please don't touch anything in the cell. Knock on the doors till all the parties come and force them to change you from this place to another. And I am with you. I am dying, but I am still human. These people who have put here, only look human. This doctor has not allowed even murderers to enter this cell. This doctor himself never enters the cell. He enquires about me from the outside. You have not done any crime, you have been arrested

without any arrest warrant. You have not been allowed the facility to contact your attorneys and now they put you in a cell which is nothing but sure death." I had to knock the door for continuously one hour. Then the jailer appeared, then the doctor appeared, and I asked them, that "Are you aware that this man has Aids? Are you aware that for six months you have not been putting anybody in the cell? Then why you have put me in this cell? And I am not a criminal. You have not even proved before a court that I have committed any crime. You are criminals because you are trying to kill a man who has not done anything wrong."

They became so afraid -- afraid of whom? Afraid of the news media. Because I told them, "As I get out of the jail I'm going to tell to the news media what happened with me. This doctor is not a doctor of light. He should be punished and the only punishment can be he should be put in this cell with this man."

I was removed immediately to another cell and they removed me as early as possible thinking that there will be no news media people outside, but America has a very awakened, alert news media. They were there twenty-four hours around any jail I was. They were following the cars on their helicopters. They could not manage to hide me in some place where the news media was not aware.

I respect news media. But I would like to say that Indian journalism is not yet of that great quality. It is third rate.

Without asking me they go on saying things that I have never said. This is the reason why I am giving these interviews.

Q: I HAVE A SUPPLEMENTARY QUESTION TO THIS IF I MAY, BEFORE I GO ON TO THE NEXT ONE.

YOU HAVE SPOKEN ABOUT HOW IT IS VERY IMPORTANT TO HAVE A FREE AND FEARLESS MEDIA AND ABOUT HOW YOU ARE ANSWERING ALL THESE QUESTIONS SO THAT INDIAN JOURNALISTS CAN WRITE ABOUT IT SO THAT IT CAN GO TO OTHER PEOPLE.

I HAVE SUBMITTED A LIST OF QUESTIONS: IMPORTANT QUESTIONS IN OUR OPINION, WHICH WOULD HAVE BEEN NICE IF YOU HAD ANSWERED THEM BECAUSE IT WOULD HAVE CLEARED A LOT OF MISCONCEPTIONS. BUT I FIND THAT THESE QUESTIONS HAVE BEEN CANCELLED FROM MY ORIGINAL QUESTIONNAIRE. I HAVE EVEN BEEN ASKED NOT TO ASK YOU THESE QUESTIONS.

A: Those questions were rubbish. I simply did not want to call your questions before the people 'rubbish'. That's why I cancelled them.

But if you are interested in rubbish you can ask. But then be prepared.

I have chosen the best questions that you have asked -- because my whole effort is that you should inform the people about the basic things. My fundamental approaches about life, about religion, about philosophy, about people's mind and

how it can be transformed. Those questions that I have answered are out of compassion for you. I did not want to insult a lady, but if you are not a lady you can ask. But remember, then I will not be a gentleman.

I'M AFRAID I'M A JOURNALIST FIRST AND A LADY AFTERWARDS SO OF ALL THESE QUESTIONS, I'LL HAVE TO ASK YOU ONE AT LEAST. ONE OF THE QUESTIONS THAT YOU HAVE CUT OUT IS, WAS ASKED, MORE FROM A GENUINE CONCERN FOR YOUR WELL-BEING THAN ANYTHING ELSE. THIS WAS THE QUESTION PERTAINING TO THE FACT THAT A LOT OF PEOPLE IN THIS AREA ARE QUITE UPSET WITH WHAT THEY CONSIDER IS CONFUSION AND COMMOTION. THEY SEE THAT THEIR CHILDREN WILL BE UNDULY, LET'S SAY, THEY'LL BE UNDULY INFLUENCED. SOME TIME AGO WE HAD ALSO CARRIED A VERY BEAUTIFULLY WRITTEN ARTICLE BY ONE OF YOUR DISCIPLES ON HOW SHE FELT ON YOUR RETURN. BUT MUCH OF THE FEEDBACK THAT WE HAVE GOT HAS BEEN VERY VIOLENT. THEY'RE EXTREMELY VIOLENT, TO THE POINT THAT WE'VE HAD TO THROW ALL OF IT OUT. NOW IF THERE IS SUCH AN UNDERCURRENT AGAINST YOU, DOES THAT WORRY YOU?

These are the people who do not understand me. And these are the people who do not want their children to grow. These are the people who do not want to help this country move into contemporary times. These are the obstacles in the evolution of this country.

They should come here with their children. They should ask questions concerning the growth of their children, the education of their children, the morality of their children. The answers that they cannot give, I am ready to give. That's what is making them upset.

I say there is no God. Now catch hold of those people who are upset. Let them prove that there is God. If they cannot prove then it is simple sincerity to accept that our God is only a belief, not an experience. Don't give to your children beliefs. Those beliefs have been killing this country for centuries. This country has lived almost ten thousand years of a very civilized past. Yet it is hungry, yet it has no scientific attitude towards life. No technological approaches, which can transform the poverty. And the reason is that every child is being fed up with belief while science depends on doubt.

I teach doubting... and unless you have the courage to doubt you will never come to know the truth. Your truth will always be borrowed and a borrowed truth is not a truth.

Those people who are upset prove by their being upset that they are wrong. I am not upset, I am not upset that the great majority of people will destroy the meditations of my sannyasins.

They are a vast ocean... and my sannyasins are just like a dewdrop. The dewdrop is not afraid of the ocean and the ocean is upset of a dewdrop. It must be important.

Their beliefs are empty of any content. Otherwise they should be happy that I am here. They should bring their children. They should help their children to ask questions that they cannot answer.

A morality which is afraid of intelligence is not a morality. It is the greatest immoral thing in the world.

A religion which is afraid of being questioned shows clearly that it knows deep down that there are no foundations to its temple.

And this is not only the question of the people here. This is the question of the people around the world.

Socrates was condemned by the Greeks. Their own greatest flowering, their own genius. The Greeks never could reach higher than Socrates -- in intelligence -- yet they condemned him. And the reason: they were afraid that his influence can corrupt their children.

Socrates' influence can corrupt their children. Their stupidity cannot corrupt their children but really what they call corruption is Socrates can expose and that's my function too.

I can expose all lies that you have been telling to your children. That is your fear. You are afraid of truth: and you call that truth can corrupt. Yes, truth can corrupt lies.

I bring a medicine and you are sick. Medicine can destroy your sickness. So whoever is upset is invited. Either I will upset him completely and he will be a sannyasin, or I am ready to be upset completely and be a follower to him.

This is how human beings should behave with each other. This is how intelligence requires that people should interact. I am not saying that "Agree with me" -- I am inviting you. Come with all your disagreement, but without understanding me, without listening me, if people get upset that simply shows their weakness, their retardedness.

I crossed that question simply because I don't want to call anybody retarded. I don't want to call anybody stupid. But your question cannot be answered unless I say the truth. Only intellectually retarded people are upset. Intelligent people are never upset. In fact, intelligent people are always in search of someone who can upset them, because that will be a new beginning of a journey. A new search, in a new dimension.

Only retarded people don't want to hear anything that goes beyond their mind. They are perfectly satisfied like buffaloes, chewing the same grass their whole life. Don't upset a buffalo.

But the whole progress of man depends on those few people who have been courageous enough to upset us, who have destroyed our old beliefs, who have punctured our old moralities, who has given us visions of a new world, of a new

future, who have taken us out of the past and its bondage into the freedom of the future.

Q: THANK YOU FOR ANSWERING THAT ONE. WHAT DO YOU, YOU FORESEE AS THE FUTURE OF YOUR SANNYAS MOVEMENT? DO YOU SEE IT AS PROSPERING, EVEN WHEN YOU'RE NOT HERE?

A: Sannyas movement is not mine. It is not yours. It was here when I was not here. It will be here when I will not be here.

Sannyas movement simply means the movement of the seekers of truth. They have always been here.

Of course, they have been always tortured by the ignorant masses: killed, murdered, crucified, or worshipped.

Remember: it is the same whether you crucify or you worship. Both are the ways how to get rid of those people. One is crucifixion, another is worship. Worship is more cultured. We say you are an incarnation of God, we will worship you. But we will not do what you say. How can we do? We are ordinary human beings. You were extraordinary -- either you were a prophet sent by God, or a messenger, or the only begotten son of God, or you were a reincarnation of God - - you could do miracles. We have created all kinds of miracles, only for one reason. To create a distance between us and the people who have been seeking the truth and the people who have ultimately found the truth. We were not ready to go with them. There were only two ways: either to kill them, destroy them, so we can forget them and forgive them.

They were a disturbing element, a nuisance. We were asleep and having such beautiful dreams and a Gautam Buddha comes and starts shaking you and tells, "Wake up!" Naturally you get angry.

There have always been a line of seekers of truth... I call it sannyas. It is eternal. It is sanatana. It has nothing to do with me.

Millions of people have contributed to it. I have also contributed my own share. It will go on becoming more and more richer. When I am gone there will be more and more people coming and making it richer. The old sannyas was serious. I have contributed to it a sense of humor. The old sannyas was sad. I have contributed to it singing, dancing, laughing... I have made it more human.

The old sannyas was somehow life-negative. I have made it life-affirmative. But it is the same sannyas. It is the same search. I have made it more rich. I have made it more grounded in the world because my whole teaching is 'be in the world, but don't be of the world.'

There is no need to renounce the world. Only cowards renounce it. Live in the world, experience it. It is a school. You cannot grow in the Himalayas. You can only grow in the world.

Each step is an examination. Each step you are passing through a test. Life is an opportunity.

I will be gone. That does not mean that the sannyas movement will be gone. It does not belong to anybody.

Just as science does not belong to Albert Einstein. Why the search for truth should belong to somebody? To Gautam Buddha? To J Krishnamurti? Or to me? Or to you?

Just as science goes on growing and every scientific genius goes on contributing to it and the Ganges goes on becoming bigger and wider -- oceanic; in the same way the inner world needs a science. The objective world has a science. The inner world needs a science and I call sannyas the science of the inner world. It has been growing but because it goes against humanities attachments, ignorance, superstitions, so-called religions, churches, priests, popes, shankaracharyas... these are the enemies of the inner search because the inner search needs no organization.

Sannyas movement is not an organization: that is why I call it 'movement'. It is individual. People join. I had started alone and then people started coming and joining me and slowly, slowly the caravan became bigger and bigger. But it is not an organization. I am nobody's leader. Nobody has to follow me. I am grateful that you have allowed me to share my bliss, my love, my ecstasy. I am grateful to you. Nobody is my follower, nobody is lower. There is no hierarchy. It is not a religion. It is pure religiousness. The very essence. Not a flower, but only a fragrance. You cannot catch hold of it.

You can have the experience of it, you can be surrounded by the perfume, but you cannot catch hold of it.

Religions are like dead flowers you can find in Bibles, in Gitas... When they were put in the Bible they were living, they were fragrant, but now it is only a corpse. All holy books are corpses, dead flowers and nothing else.

Truth, the living truth, has to be discovered by each individual by himself. Nobody can give it to you.

Yes, somebody who has achieved it can transpire a thirst in you, a tremendous desire for it. I cannot give you the truth, but I can give you the desire for it.

I cannot give you the truth, but I can show you the moon... please don't get attached to my finger which is indicating the moon. This finger will disappear. The moon will remain and the search will continue.

As long as there is a single human being on the earth the flowers of sannyas will go on blossoming.

Q: BUT THERE IS SOMETHING THAT IS PARTICULARLY SPECIAL ABOUT YOU THAT BINDS SO MANY OF YOUR SANNYASINS TO YOU. WHAT IS IT? HOW WOULD YOU DESCRIBE IT?

A: There are many things -- not one. Why sannyasins are so much deep in love with me.

First, I am the only man in the whole history who gives you individuality. The so-called gurus were doing just the opposite: they were taking away your individuality. Their whole effort was that you should surrender to them. That your function was just to touch their feet and receive their blessings.

My effort is totally different. You cannot receive any blessing by touching anybody's feet. On the contrary, you are making that man more egoistic and sick. Ego is the cancer of his soul. Don't make anybody sick. Be compassionate. Never touch anybody's feet.

I give you self-respect, which nobody has given before. I make every effort to make you an individual standing on your own feet, not dependent on me.

It is a strange phenomenon because I give you freedom, you love me. Because I make you yourself, you love me.

My effort is to take away all traditions, orthodoxies, superstitions, beliefs, from your mind so that you can attain a state of no-mind... the ultimate state of silence, where not even a thought moves. Not even a ripple in the lake of your consciousness.

And the whole thing has to be done by you. I am not saying that "Just follow me. I am the savior. I will save you." All that is crap. Nobody can save you, except yourself. And the spiritual independence is the only independence worth calling independence. All other independences -- political, economic, are just so so, superficial.

But the real and authentic independence is that you are not dependent for your inner growth on anybody. Those who have come to me have become more and more independent. More and more themselves. That's why they love me. I am not making them a crowd, I am making them absolutely individuals. I am not even giving them ideologies to be practised... disciplines to be practised, I am simply sharing my own experience. Out of that experience they have to find their own discipline.

This is a company not of a master and disciples, this is a company of a master and potential masters.

Q: THANK YOU. JUST ONE MORE QUESTION. YOU HAVE SAID IN AN EARLIER INTERVIEW THAT THIS IS NOT YOUR FINAL RESTING PLACE... THAT YOU'LL PROBABLY MOVE SOMEWHERE ELSE. HAVE YOU MORE OR LESS THOUGHT ABOUT WHERE YOU PLAN ON MOVING? ANY PARTICULAR... NOT POONA? I THINK IT WILL BE SHUTTING DOWN... IS POONA SHUT?"

A: No, the Poona ashram will continue. I am not going to Poona. I will be staying in Bombay... now I have to upset Bombay. Poona I have upset enough.

And then there are many other places which are left and it is not right, they need being upset.

So I will be moving to new places, upsetting people. When they get upset enough then I will move to another place. My remaining life is going to be a wandering upsetter.

The Last Testament, Vol 6

Chapter #16

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Interview with Swami Satya Vedant asking questions from Pritish Nandy, Illustrated Weekly of India,

Osho: So, I should address to Shree Pritish, that will be better.

VEDANT: BELOVED OSHO,

IN VIEW OF THE UPCOMING GENERAL ELECTIONS, THE EDITOR OF ILLUSTRATED WEEKLY, MR. PRITISH NANDY HAS REQUESTED YOUR VIEWS ON A VARIETY OF ISSUES CONFRONTING INDIA TODAY.

THE FIRST QUESTION:

WHAT IN YOUR VIEW SHOULD BE INDIA'S EDUCATIONAL POLICY?

Osho: Vedant, the Indian educational system was created by the British empire to produce more clerks, more servile people. So the British remained aloof, and in between this educational system created a wall against the masses of India. So the first thing is that educational system as a whole should not be producing clerks and masters. Its aim should be to create painters, poets, sculptors. I am not saying that the whole system should be thrown out, because few clerks will be needed.

We have to sort out what creates a "servants" attitude. It is obedience. More obedient you are, more a slave. The whole system was created to produce more slaves, that was British empire's need. We have to change and the whole dimension from creating slaves to creating individuals, freedom, and a pride.

The second thing... Half of the education time should be given to crafts, because neither history has to do anything with your life, nor geography has anything to do. These should be optional subjects. We should create more craftsmen, more

carpenters, more gardeners. In short, we will keep what is necessary to be an independent man, and obedience should be completely erased. From the very beginning a child should be supported in his individuality and his pride into being a human, which is the highest consciousness evolution has brought us.

This will reduce the problem of unemployment. In fact, nobody wants to be employed in a system where he is just dispensable. He is inside always in insecurity. A farmer, a gardener, a carpenter have their original being uninterfered by government or by religion or by old and rotten systems of thought.

And so much time has gone since freedom came to India, but it is a very poor freedom. It has not brought the light and the flame of freedom to the individual. Individual is more important than the society. We cannot sacrifice the individual in the service of society.

That will bring a totally new atmosphere

But our educational system is based underneath on obedience. They can become soldiers, they can become policemen, they can become clerks, they can become part of any system where they are just numbers.

When a soldier dies, on the board of the campus it is not declared who has died, number nine has died. It does not hurt us. But if the name is written... Because number nine has no wife, no children, no longing for to be independent; it is a dead thing. It is just a man-created phenomenon. If number is removed and the name is placed, many more soldiers will think twice whether to participate in this stupid struggle. "My wife is waiting, my mother will be getting old. My father needs me at this time. My children are growing and I have to look after them. And what I am doing here? Just following orders. Left, I turn left. Right, I turn right. And the man on the other side is doing the same. He has not harmed me, I have not harmed him. We are not even acquainted, and we are ready to kill each other."

So with the change of educational system, a great explosion of freedom will come.

People need to be needed. That is their greatest longing. If they are not needed and anybody can replace them, they are just a commodity. They are not a father, they are not a husband; they don't love anybody.

So all that is unnecessary to teach and waste time, should be optional. Or for what libraries exist? People should go -- if they have an interest in geography and history, they look in the library. But more basic things... And whenever you create something, when your rose bush brings beautiful roses, you have a certain happiness that destruction cannot have.

So education should be divided. A part we certainly need, but that too will not be a slave. But the major part should be made creative, he should not be dependent on anybody.

Students should be supported in making communes, not factories owned by one individual. The commune owns everything and the commune provides everybody's need. This is my conception of an authentic socialism.

VEDANT: SINCE YOU MENTION SOCIALISM, I HAVE A QUESTION. IS SOCIALISM VIABLE, AND IS SOCIALISM RELEVANT TO INDIA?

Osho: Only socialism is relevant to India, and it is viable. After seventy years of communist revolution in Russia, now they have come to their senses that they have created a prison. And what Gorbachev is doing is introducing socialism, not communism. The difference is that the people should enjoy life, love life, be free for movement into other countries -- no visa and no passport should be needed. This whole earth is ours, nobody is alien.

The richest man, who is in Japan, who has twenty-six billion dollars... What you are going to do with this twenty-six billion dollars... billion dollars? Even America is ashamed, because its richest man has only four billion dollars.

Emphasis should be not on money. Emphasis should be health, love, creativity, a feeling of communion, destroying all discrimination between white and black, between rich and poor, between Hindu and the Christian.

Socialism is not a religion; it is a revolution in all our life patterns. A child is not born with a label that he is a Hindu. Twenty-one years should be left as you conceive that the child is now adult. If to vote you need at least twenty-one years, how can you make somebody a Hindu or Muslim or Christian? You are exploiting the very innocent people.

And religion should be searched by the individual himself. And in one commune all kinds of religious people are accepted. That is a private affair, it is not the business of any church to dominate.

Socialism will also look at the phenomenon that India, one of the poorest country, has the biggest military force. They are just sitting. They get everything, the best that you produce. The remaining people receive the leftover. And there is no need for such a vast army. And in a world where nuclear weapons are there, where suspicions are there that deathrays have been perfected, no bomb, just a deathray which you will not feel and you fall dead...

So all destructive structures -- army, navy, or air forces -- should be put in the service of the people. There is no need. The generations following will think that man has been mad -- only fighting. Life is not for fighting; it is to sing and dance and enjoy.

Socialism is a freedom from all chains -- religion, the culture. Whatever chains an individual into dependence, and calls obedience the highest quality, is an enemy of humanity.

Adam was expelled from heaven just because he disobeyed God, and that simple incidence contains the base of all religions.

Socialism is an unconditioning, a de-programming, and bringing forth the natural potentialities of the individual. That is exactly the meaning of education. It is not to put borrowed knowledge and force it into the memory; it is to take out all borrowed knowledge so the individual can see his own potentiality. And nobody can be happy ever, unless he finds his potential and a great joy arises in him.

There is no need to kill people as communism has done. One million people have been killed. And strange... For these people the revolution was bringing the paradise. There is no need. Just remove the foundations. Everything is social and nobody can be possessive.

I accept equality in a different sense. People have been teaching equality in such a stupid way: that everybody should be equal. Somebody is tall, and somebody is small, so cut the head or cut the legs. This is not equality.

Equality means equal opportunity to bring your potential and contribute to life, to the world, and to yourself, a joy. And as nuclear weapons have come into existence, war has become out-of-date. It will be a suicide, global suicide.

So it is time to destroy all barriers and proclaim a brotherhood of the whole earth. And we will all share equal opportunity to do whatever we want to do. In short, socialism is equal opportunity -- not equal men -- equal opportunity to grow, to create, to love, without any bondage.

Marriage is a bondage. Two persons can love and live together, and the day they see they cannot, with gratitude towards each other for all those beautiful days that have passed, they will say goodbye. And children in a commune will belong, not to the father and mother; they will belong to the commune. So that is not a question. They will be living in commune hostels. They can meet their father and mother on holidays, or father and mother can meet them.

Things are so complicated. A boy comes in contact with a woman which is his mother, a girl comes biologically attracted towards the father. And this is not possible. Neither the father can become the husband of the girl, nor the mother can become the wife of the boy. But these impressions in the mind... They search whole life, if some woman similar -- maybe only partially similar to the mother -- the boy thinks he is falling in love. He is not falling in love; he is only falling in the shape of the nose, or the color of the eyes, or the hairdo. But how long it will... Within few days it is finished. Marriage ends with the honeymoon, then there is just a burden to be carried.

So no need for anybody to interfere into individual privacy. Up to now this has been difficult because of the children -- what to do with the children. But my conception of the commune is that all children go to the commune house and come in contact with many women teachers, with many male teachers, so their impact is vast. And only these people can love. They don't fall in love because of the hairdo, and they are not carrying the father-fixation.

I said that things are complicated, so interfering with every other thing. The father-figure destroys the man, and the father-figure creates the god. And god is a fiction. So he is miserable, always miserable.

Socialism can destroy this misery. There is no need of big cities, high-rise buildings; they are simply prisons. People should move into small communes where everybody is acquainted with everybody else, and come closer to the nature, save the ecology which those high-rising building were destroying. There is no need, because we are already committing suicide by destroying the ecology. When India became independent it has thirty-three million trees. And now it has only eleven million trees, because unnecessary things... And with a scientific progress things can take a tremendous quantum leap. For example, television can be used in every school, college, university, to teach. And it is easy to remember when you see it than when you read it. Reading is just words on the paper, seeing is reality. And much more can be shown to them through television. Right now television is killing them.

Thirty-three million people in America are in hospitals. They had no disease. Television is their disease. Seven and half hours average, American is watching TV. And the TV is in the hands of big corporations, so all that they do -- they propagate things with beautiful women, and continuous repetition every day that "this butter is the best".

Now in America they have made a potato association, because they don't want even to the effort to go to the kitchen, because by that time something will be missed on the television. So they simply phone their number and what they need, and from the hotel everything comes. They are eating and seeing. So these potatoes have numbers for servicing them for anything at their chair where they are making... They think that something great is happening. On the one side corporations possessing television is wrong, and on the other side, government possessing television and radio is even more wrong. Because government -- whichever party is in power -- will enforce ideas into people.

Television should be in the hands of the commune. And there is no need for television from six o'clock in the morning till twelve in the night. Three hours is enough. And universities can have their own television studio to teach students. In fact, the teacher can become only the operator. How a painter paints -- and you can see Picasso painting. The best can be seen as if you are contemporary of Gautam Buddha.

This will bring a great revolution, otherwise all these television corporations are exploiting people. Or in a country like India, government is holding television, radio, everything. They are creating slavery. (End side A, Tape 1)

VEDANT: WHAT SHOULD BE THE ROLE OF DOORDARSHAN WITH REGARD TO TELEVISION. AND COULD YOU PLEASE SAY SOMETHING ABOUT THE FREEDOM OF THE PRESS?

Osho: Freedom of all media -- whether it is television, radio, or newspapers -- should not be in the hands which are running them to earn money. And they should not be in the hands of the government. And so many newspapers are unnecessary. And these newspapers are destroying the trees. Every day millions of trees are needed to produce paper. It is simply insane. A tree takes hundreds of years to grow, and a newspaper becomes useless within minutes.

So the newspapers should be limited -- not their freedom -- because they are all reporting the same. So every country can have a limited number, and the owner will not be any individual; the commune will be the owner. And not the rubbish that goes on filling people's mind... should be cut off. Only what is essential, and people must know -- that's enough.

There are hundreds of scientific inventions. The governments have given them their copyright and keeping them from the people, because many capitalists will be afraid.

I know a scientist who has worked for twenty years in Hiroshima. He comes here once, and then he becomes a sannyasin. And his experience is that in a certain amount, radiation can destroy all diseases, and man can remain happy. But that will mean it will affect people who are producing medicines, doctors who are curing. So therefore (?) And they are the people who contribute to the parties for the elections. So finally it is government who is hiding. And we don't now how many inventions are lying in the government offices.

One Japanese scientist, who has also been here, has made petrol function four times more. But nobody is going to allow him. Because if petrol functions four times more, then the petrol owners who have become great just by petrol-control, their power and prestige will fall down.

In Japan they have invented a railway which can go four hundred miles per minute. Japan does not have that much land, it can have only two stations: beginning and the end. And at that speed the train does not need rails, it rises four feet high, and you will be feeling just the same as you are in an airplane. But this railway, if the world is one, then only can be applicable. Right now, so much investment in railways by the governments, or by vast corporations, will be destroyed.

So the public and its interest is not in the eyes of the politicians. They don't think of humanity, they think only of their interest -- how to climb more and more and become powerful. And they can become more powerful only if the rich people go on contributing them. If the rich people begin to dissolve with new inventions, the party that was supported by them will fall out of power. These complications making the whole life of man a misery.

In Soviet Union they have found thirty years before, kirlian photography. But its vast potential has not been used -- not even Soviet Union -- in minor scale, because it can give you six months before what kind of disease is growing in you. You may not feel it. The photograph shows because we are containing a certain electricity, and that electricity makes an aura. The healthy man has a

bigger aura, the sick man has a very small aura, the dying man's aura has disappeared. So if you are going to be sick in a certain part of the body, it will lose its aura. It may become known to you when the disease has already happened.

No country is using kirlian photography. Every hospital should use it, but the doctors are afraid. That means no sick people, no ill people will be coming to the hospitals. Only once in China, under the influence of a great man, Confucius, a strange idea was accepted, and that was, that the doctor should be paid for the health, not for curing, but for preventing.

And the government is for the people, should not be just a slogan. Government should pay that the man goes every month for checkup, and if any disease is coming six month afterwards, can be prevented right now. The man can live his whole life without any sickness. And if a man can live for hundred years without sickness, the calculation of the scientist is that the possibility becomes more. Three hundred years is very easily possible, and he will remain young., he will not become old.

Even today, a part of Kashmir that Pakistan has occupied, people live one hundred, one hundred-twenty, without any problem. Poor people. And in Soviet Union, a part in Caucasus, people have been found working in the fields just like young people, and their age is one hundred-eighty. But nobody is interested to inquire their food, what they are eating, what kind of climate they are living. And that can become universal. There is no need of so many hospitals and so many medicines. But the vested interests of millions of doctors around the world, medical colleges, will lose all its greatness.

VEDANT: WHAT IN YOUR VIEW, SHOULD BE GOVERNMENT'S FINANCIAL POLICY? WILL YOU PLEASE SAY SOMETHING ABOUT PUBLIC VERSUS PRIVATE ENTERPRISE?

Osho: I will not support government enterprise, because that makes the government more powerful over people. And I will not support individual enterprise, because that creates few people very rich and millions of people very poor.

My suggestion is, everything should be a commune enterprise. They cannot exploit because whom they are going to exploit? Themselves? And that's what socialism is: a commune enterprise.

A simple fact, but neither the government is willing to give powers decentralized from the federal government, and of course individuals who are great owners... It is a conspiracy, perhaps unknown. It seems that millions of starving people does not matter, only those ten people matter who are the richest. And they give to the government to take more licenses and to support the party.

Every power should be decentralized. The central government should be only a coordinator. The states in the government should have the real power, not the

central government. But no federal government will be ripe... agree for it, because they lose everything.

Nobody is interested in the human bliss, human peace. Everybody is interested how much money you have gathered. And then it does not matter whether that money is gathered with a right means or wrong means. If you are supporting a party who is in party, then you can go on collecting money through wrong means.

The drug mafias have more money than anybody else. Every government is afraid of them, so they catch poor people who have become addicted to the drug. But it is a vast gang around the world. They remain prestigious, high. They don't be blamed, because if you blame them their support for the government stops.

So it is not only complex, but very contradictory. The government catches hold of the addicts and forces them into jail, and the people who are real culprits are respected by the presidents and the prime ministers. So they take their money and they talk about destroying corruption. If corruption is destroyed, many so-called great leaders will fall down dead. And these are the leaders who are talking continuously against corruption, but they are living on corruption. The money that they are getting is black money.

I am not a politician, that's why I can see clearly the whole pattern. And it is very difficult to change the pattern, the pattern is so vast. It will be a miracle if people can start seeing that they are destroying themselves. But they will have to see, otherwise, as many planets, million of stars are without any life, this earth will also become dead. It is dying.

Nepal has sold its forests for thirty years to Soviet Union. Whatsoever they want in thirty year time they can cut. And that is creating floods in Bangladesh. Bangladesh is poor already. This time the flood was so big that seventy-five percent of Bangladesh was filled with the water, thousand of people died, thousands of houses disappeared. And you cannot blame Nepal either, because they are perhaps the poorest country in the world, and they have nothing to sell except trees. If they don't sell trees, they cannot remain alive.

So my proposition is, that unless a world government is there, and national governments become only members of the world government... every country's president becomes the member of the world government, and thinks not only in terms of his own limited area, but the whole complex, no problem can be solved.

VEDANT: WHAT WILL BE YOUR VIEW ABOUT CORRUPTION, BECAUSE PEOPLE ARE HAVING A CONTROVERSY ABOUT BOFORS GUN DEAL IN WHICH THE MIDDLE MAN TOOK AWAY LOT OF MONEY. SO THE QUESTION WAS, SHOULD THERE BE A MIDDLE MAN IN THE DEFENSE PURCHASES? AND WHAT SHOULD BE THE FOREIGN POLICY OF INDIA?

Osho: Looking at the whole complex, corruption cannot be stopped whether there is a middle man or not. If the world is one, war becomes impossible. With

whom you are going to fight? And there is no need for defense departments, purchasing through middle men weapons or anything. A single solution is a world government. Corruption will disappear, because the world government will look at the whole area.

If people are paid just to survive, they cannot even laugh, then they cannot be stopped from taking bribery.

A more human attitude will be that those who are taking corruption they should be used, not condemned. But the governments go on talking about destroying about corruption, and they themselves are supported by the corrupted people. So they cannot do. Promises and promises... And no promise is ever fulfilled.

So I don't believe in nationalism, and I don't believe in any religion. I believe in the individual and his happiness.

There are sixty (?) million Catholics. And ordinarily a man coming to the highest post of being a pope, a direct line with God... It is a vast country -- sixty million people. And every church has to contribute money to the Vatican. Those who bring more money to the Vatican start rising up. They become, from priests, bishops; bishops become a higher post... this hierarchy. So the man by the time he reaches to be a pope... in these eighteen hundred years the pope has not survived more than two years; he dies. By the time he reaches eighty he has already...

Now this time it has become difficult. The pope is a Polack and he has forgotten to die. And he is selected by the bishops, so he has changed thousands of bishops. He has put his own men. And now the pope has also become a problem like a president or a prime minister. But he is preparing that if any conflict arises, his bishops are in majority, and his order is not his order, it is coming directly from God.

Corruption will continue if there is too much hierarchy and too much poverty. And nobody can blame them. I have only compassion for them. A man wants to get his daughter to be married, he has to sell his land or his house for the dowry. And the man who is accepting it, you cannot condemn him either, because he has sold his land, he has worked hard for his boy to grow and educated.

So it is so interlinked that you cannot solve one problem separately. All the problems has to be taken as a inter-net, and only a world government can change it. Once the world government is there, no army is needed, no navy is needed, no air force is needed for fighting purposes. They all become usable. And all this energy that is wasted in the army and armament... Even poorest countries are wasting their money -- seventy percent of their income -- into arms. They may not have bread, but they want atomic bomb and plants.

India itself is growing fast in population. The government cannot enforce birth control and hide its face. In the name of democracy, how you can enforce?

When the country became forty years before independent, it has only fifty million people. And now it is coming close to one billion -- almost doubled. And

for the first time within ten years India will be the most populated country. Up to now, China had that post.

But you cannot support these people. The earth is poor. You have exploited the earth for thousands of years, and you have not nourished it, you have not put nourishment for earth -- manure, chemicals. And every source is limited.

My vision is not of a nationalism.

And I hate dictatorship, hiding behind any name. Sometimes it is "emergency", and I could not see what emergency was there. Sometimes... Now it is national defense. But who is...? And this creates problem -- anything that goes against your own constitution. In the constitution you are very beautiful and flowery. But in practice, if you want totalitarian power, you can make an parliament act, a defense act which is not under the law of the land. A man can be forced into jail. He cannot appeal, and he may not be even said why you are arrested.

Nations should disappear. With them almost ninety percent problems will disappear. And the ten percent can be managed to disappear, they will not be so big.

Humanity can live as beautifully as birds are living. No bird is rich and no bird is poor. Even birds have a classless society, and man cannot have it. It is simply idiotic.

(End side B, tape 1)

VEDANT: I HAD ELEVEN QUESTIONS, I HAVE ALREADY ASKED SEVEN. IS IT OKAY? SHALL I CONTINUE FOR THE LAST...?

Osho: You continue.

VEDANT: THERE IS THIS ISSUE OF SECULARISM, AND THERE IS A GREAT CONTROVERSY GOING ON RIGHT NOW WITH REGARD TO WHAT THEY CALL "RAM GENERAL BUMI AND THE BABRI MASJID IN AYODHYA." BOTH COMMUNITIES, HINDUS AND MOSLEMS, ARE CLAIMING THAT PLACE. HOW CAN THIS ISSUE BE DEFUSED?

Osho: There is no problem of...

These are politicians behind the problems. Otherwise both can worship the place, both can make it holy. It becomes double holy to Hindus and to Mohammedans. What is the problem?

Israel is a holy land for the Christians because of Jesus was born there, crucified there. It is holy land for the Jew because Moses founded the country. It is holy for Mohammedans because when Mohammed went to heaven, riding on his horse, he stayed for rest on a rock in Israel. So that rock is a problem. And I don't see any problem. All can worship a rock. Rock will not say, "No, you cannot worship."

Just it has to be made clear to them that the whole earth is holy. And if you think this part is holy for you, you should be happy that this part is also holy for Hindus, for Mohammedans. You should invite Christians, Jainas, to make it more holy.

Sheer childishness to fight on these problems, but politicians have power only if there is some fight going on.

Now the government will be in difficulty. If the government sides with the Hindus, the whole Mohammedan community will go against in the elections. If they side with the Mohammedans, the whole Hindu community will go against. So they just talk about it, in the parliament discuss about it and nothing happens, and nothing will happen.

My suggestion is very simple. A holy land is nobody's possession, anybody can worship. And more people worship it, more humanitarian it becomes.

VEDANT: WOMEN STILL FEEL SECOND-RATE CITIZENS. THEY FEEL INSECURE AND DISCRIMINATED. HOW SHOULD WOMEN COPE UP WITH THIS SITUATION? AND WHAT KIND OF LEGAL SYSTEM BE CREATED TO PROTECT THEIR INTERESTS?

Osho: Again, as I told you, all these problems are interlinked. Mohammed allowed four wives and created a trouble, because if a man marries four wives then three men will remain unmarried. That will bring prostitution.

Unless these superstitions dissolve, nothing can be done. The first thing is to understand the problem. The problem is interlinked with other problems.

Hindus had followed MANUSMRITI for five thousand years. Manusmriti does not give equality to women with men. She is a second-class citizen.

In China it went even further. A man can kill his wife, will not be punished because it is his wife -- possession. If you destroy your chair you cannot be punished for it.

And all religions, without any exception, have prevented women to be educated, prevented women to move in society, meet with other people. They have confined them in a corner in the house. No education... where they can go? What they can do? No skill...

The problem can be solved. Women should be allowed education, given priority to men. Women should be allowed in all the posts and businesses. They should be freed from the burden of children. And now birth control is possible.

Birth control is the great revolution, if understood it. Birth control will make women and men equal. The pill was a birth control measure, but sometimes the woman may forget the pill one day. And people always think it is not going to happen always, but sometimes it happens. But now they have come with a pill for the man. If the woman does not take the pill, no problem. The man can take the pill. And even more revolutionary pill has come which the woman can take

after making love. No need to take it the whole month or three weeks, and no worry about it. She can take afterwards.

These pills and methods destroy the inequality. Otherwise, the women has been continuously burdened with pregnancy, Otherwise, how twelve and fifteen children can be born to one couple? Rabindranath was the twelfth child. His mother must have been continuously pregnant. A woman continuously pregnant cannot work, cannot go to the educations institutions, cannot do business.

So the first thing is, the woman should be freed, and birth control... Pope is against it because that brings orphans, that brings more Catholics.

Mother Teresa is rewarded everywhere, given a Nobel Prize. Even the Indian government has rewarded her. And what she has done? She is done only one thing. Poor people will leave their child by the side of the road in Calcutta, the most populated city in India, and they collect those children. They feed them not only food, but the Bible also. Because she brings so many Catholics, even pope comes to her place. The respect for her by the pope is understandable. But why the Indian government?

Indian government is giving her prestige to capture the votes of the Christians.

Birth control, free pills, should be provided to everyone who comes. One thing, that the population comes down. By the time of two thousand... twenty thousand... there will be more than five billion people. And it is a phenomenon that each year the population doubles. So nobody sees that the real problem where it is.

No child should be initiated into any religion until he is adult, and then too, he should not be forced of persuaded. He should be educated, supported. And to be independent he should learn some craft so he need not be a servant.

I don't see that these problems are real problems. And if these are the real problems, then they cannot be solved. These are created problems. It gives power to both.

When Ayatollah Khomeini ordered the murder of a novelist, Rushdie, who has done nothing... He is a Mohammedan, and what he has written is factual, but to bring Christ to a... any reference to Koran into a novel is degrading the Koran, it is holy. And nobody condemned Ayatollah Khomeini. On the contrary, everybody supported him except me. And when I condemned him on this issue, some Hindu wrote a letter to the government of India, that what Khomeini is doing with Rushdie, I have done thousand times more -- criticism of Krishna and Rama and Buddha -- the same should be the case: 'he should be murdered.'

This is not a human society. Civilization has not happened.

According to me, all problems are fabulous. Now this is stupid. You say heaven is above. For the argument's sake we accept that Mohammed went with his horse, but where Israel came in? Israel is not above earth, that he rested there... Just fictions

Our misery is that we believe in fictions, and if anybody points to the fictions he becomes target of the collective masses, which know nothing about... In the first

place nobody can fly with the horse. In the second place, Israel does not come in the way. And these kinds of things in Hinduism, in Jainism, everywhere they are.

So no children should be converted into any religion by the parents if the parents really love the child. Whether the child is boy or girl, they should be given equal opportunity to grow, equal education, equal freedom to move and express. And they should not be forced to go against nature. There will be no problem. The problem arises when you go against nature.

Manu has made the caste system, which is a ugliest thing. One-fourth of Hindus are not even second-rate citizens, they are almost animal. And the woman will be free only if there is no marriage bondage and equal opportunity. She can love somebody, she can be with somebody, this is not against nature. And once your love is finished... That too is a fiction, that love is eternal, it never finishes. Once you have loved somebody -- if it is real love, that is the criterion -- that it will remain the same to the last breath. Nothing remains the same even the second after. Soon you become fed-up with each other. And because the man has all the money, all the education, all the power, naturally he represses the woman.

Woman has found her own ways to nag him, to throw pillows at him, but this does not make any change.

I have heard a story... In a neighborhood from every apartment -- because the walls are becoming thinner and thinner, you can hear everything that is going on in other flats. Everybody there constant fight, but there was a wonder. One Sardar also lived in the same building, but nothing was heard. Finally, all other husbands approached them and asked him, "What is the matter? We never see you sad or miserable, no fight, and the same is with your wife. You are a perfect couple. But we want to know what is the secret."

The Sardar laughed. He said, "It is better you should not ask. We both are happy. I am happy when she throws a thing at me and I move, and the thing thrown at me does not hit me. I laugh. When she throws a thing it hurts me, she laughs."

So the neighborhood was worried that they both laugh. What kind of people these are? Only laughter is heard.

But this is going on all over the world.

To change the status of woman and bring her to the same as man, you will have to begin with the child. Don't teach him anything concerning religion, politics. Teach him something beautiful -- painting, growing a rosebush. Don't talk about stupid things like brahmacharya, celibacy. There has never been a celibate in the world; it is unnatural. You are making him a hypocrite. Because of this celibacy man's hypocrisy can remain hidden, but the woman's menstrual period cannot remain hidden. On this point Mahavira decided that a woman can attain to enlightenment, but not from the body of a woman. First she will have to attain the body of man. Only man can go to moksha, because the woman cannot be celibate.

But recent search is that just as the woman has three or four days' menstrual period, man also has.

Celibacy is not possible. You can make it hide, but it is there.

The woman is certain an immense problem, because it is half of the humanity. And if half of the humanity remains subdued, life becomes unbalanced, laughter disappears, a sadness, a burden, an anguish, anxiety -- that takes place of a joyful, laughing and dancing life. But it can be changed very easily.

I don't see any problem that cannot be changed. But the problems are such that the politicians are living on them. If those problems are solved, the politician is gone and all his power is gone. So he teaches and preaches, but his practice is different.

Simple things have become very complex, and we should take the responsibility. And if intelligent and responsible people understand that we cannot go against nature, many problems will dissolve.

Because of celibacy, homosexuality is born. It is a great contribution of the religions to make monasteries and monks. One of the most ancient monastery and very prestigious -- Ethos -- has at least three thousand monks in it. A monk enters the monastery, then he cannot get out. He gets out when he is dead. A woman is not allowed -- not even six-month baby. No woman has entered in Ethos for one thousand years, naturally, homosexuality.

And homosexuality has created a great problem, AIDS. These are the contributions of religions. Now AIDS is the end of the road, there is no cure. No scientists think that there will be any cure. And it is spreading like wildfire and nobody is doing anything.

You will be surprised that twenty-one countries has passed laws that I should not be allowed in any case in their country. The reason? I have been expelled from Greece, I had only four weeks' visa, but the Catholic archpriest went on forcing the government that I should be thrown out, "otherwise he will destroy our religion, he will destroy our piety. He is a most dangerous man." And the president who forced me -- because he cannot deport, I had not committed any crime -- to leave under threat by the priest, that "If you don't force him to leave, we will dynamite the house in which he is staying on the seashore with his twenty-five friends."

And just now, the president is hammered from every side because he has found a girlfriend. The wife is there and she is not divorced -- there is no question of divorce in Greek Orthodox Christianity. Thinking that he is a president, he even started coming to the parliament with his girlfriend. But he was wrong. The whole country is against now, he cannot be again selected. And this man forced me out without thinking for a moment that a religion which has existed for two thousand years cannot be destroyed by two weeks by a man. And if it can be destroyed by a man in two weeks, it is worth destroying.

VEDANT: I HAVE ONLY LAST TWO QUESTIONS, OSHO.

(LITTLE CONVERSATION BETWEEN VEDANT AND OSHO)
IN VIEW OF THIS COMING ELECTIONS, WHAT IN YOUR VIEW SHOULD BE AN IDEAL CABINET? AND WHO, IN YOUR VIEW, IS THE IDEAL PRIME MINISTER? AND I WILL JUST ADD THE LAST QUESTION TO THIS.
FOUR YEARS AGO WHEN PRITISH NANDY HAD INTERVIEWED YOU BACK AT THE RANCH, YOU HAD SAID AT THAT TIME THAT RAJIV GANDHI SHOULD GO BACK AND BECOME A PILOT, AND THERE WAS A BIG UPROAR. NOW FOUR YEARS LATER, DO YOU THINK RAJIV GANDHI IS FIT ENOUGH TO RIDE A BICYCLE?

Osho: No. I will not say that he should go to ride a bicycle. He has lost every respectability. He has not done anything that he promised to the country. He has promised that the country he will lead into twenty-one century. And he is leading the country towards a suicide. He has not done anything to prevent the population. He has promised he will destroy corruption. He has not done anything to destroy or stop. All his promises have been false. Now I will not trust that he can be a pilot.

And as far as the cabinet ministers, I am not acquainted with any politicians, so I cannot say who can be the right prime minister. The difficulty is, a man without power is one thing. The same man with power is altogether different. So you know a man only when he has power. Without power everybody is a saint.

Okay...