

The Last Testament, Vol 4

Interviews with the World Press

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All other series in the database have been numbered and titled as in the books they appear in, this will not be so for the Last Testament series, they will take their numbering from the original numbers given them.

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

The Last Testament, Vol 4

Chapter #1

Chapter title: The Last Before The First

21 October 1985 pm in Sanai Grove

[NOTE: The first interview is a tape transcript which has not been edited or published. It is for reference only. The second interview is published in the book: The Last Testament, Volume 1, as Chapter 31.]

SWAMI PREM PRASAD, MA YOGA PRATIMA, RAJNEESH PURAM, OREGON
INTERVIEW WITH SWAMI PREM PRASAD

QUESTION: BHAGWAN, COULD YOU SAY SOMETHING ABOUT THE SCIENTIFIC STUDY OF RELIGION? AND COULD YOU SPEAK TO THE SCIENTISTS WHO ARE MEETING TO DISCUSS CONFLICT AND UNITY IN THE CHURCHES AT THE UPCOMING CONFERENCE IN GEORGIA?

A: It is one of the most ridiculous questions that I have come across! (laughter) It is more absurd than somebody asking about a poetic study about mathematics, or a medical study about paintings! This is more absurd for the simple reason because scientific approach is basically objective. It needs some object to study,

something outside, something there, so it can be dissected, so that it can be analyzed, put into test-tubes.

And religious experience is not an objective phenomenon at all. Religious experience is subjective. The scientist can study everything as an object but he cannot study himself as an object. It is just not in the nature of things to reduce your subjectivity into an object.

And the whole religious experience is purely subjective experience. You go more and more inwards. A point comes when there is nothing left, nothing which you can say (is) an object, but pure consciousness, pure subjectivity.

This experience of pure subjectivity is religious experience. There is no way for science to study it. It can study about it. But to study it, and to study about it, are totally different things. You can study about swimming without knowing swimming. But to know swimming is a totally different thing. You can study about love, without ever being in love. There are hundreds of books on love. You can become a great scholar on love. But that will not make you a lover!

So the first thing I would like, emphatically clear, is that science has no business as far as religious experience is concerned. Yes, if scientists want to experience religion, that is possible. But that is not through study; that is through meditation.

And then, again brings to another difficulty: in science this is one of the basic rules that you should not be identified with the object of your study. You should remain indifferent, aloof. If you become identified, then your study will not be objective.

If that is a fundamental rule in science, then the scientist has to drop that fundamental rule outside, because in meditation, he has to become one with his being. All separation has to be dropped. And everything that separates thoughts, feelings, emotions; they all have to be dropped. So only an organic unity of consciousness remains.

The scientist cannot stand outside it and watch it. He will be inside it. He will be experiencing it. But he cannot stand outside it and watch it, the way he is accustomed to do in his labs: standing outside things, watching. That is not possible.

Just as science has its own fundamentals, religious experience has its own fundamentals.

The first fundamental is: it can never be an objective thing. You can experience it but you cannot study it. You can be it but you cannot be a watcher. Being it will transform you. It will bring new qualities to you. But that will not be study. That will be transformation. That will be mutation.

So these people who are thinking to study religions have to understand first thing that religious experience is not within the world of objective study. You are it! How can you put yourself on the table? And at the same time standing by the side of the table dissecting yourself? And if it is possible in some way, then the

person you have put on the table is not you. The person who is dissecting, standing by the table, is you.

So let me say it in another words: Consciousness is irreducible to an object. Whatever you do, it always remains the subject.

I am reminded of a Japanese toy children play. In Japan they call it Daruma doll. Daruma is Japanese name for Bodhidharma. The doll has a special quality. You can throw it any way, but it will always fall down sitting in a lotus posture. That you cannot change. You can topple it; you can hit it; you can throw it. But whenever it will come to settle, it will settle in the lotus posture. Because its bottom is made heavy, and the whole body is light. So there is no way; in any other way it cannot settle. It has to settle in the lotus posture. The posture in which Bodhidharma used to sit.

This Daruma doll signifies the quality of consciousness: Whatever you do it always settles as a subject; never as an object. And to study, it has to be an object. The very nature of consciousness debar any study. It is available for experience, but not available for experiment.

This is the most fundamental thing you have to emphasize before the Conference.

Second thing: They can study religions. About that, there is not problem. They can study Christianity, Judaism, Hinduism, Mohammedanism. Because these are all corpses. The living religious experience is not there. That mystical quality perhaps may have been in the beginning. And because of that mystical quality, people gathered around a master; organized a religion and destroyed the whole thing.

Truth cannot be organized. That is the sure and certain way to murder it! And all these religions are murdered corpses. They don't have any soul. You can study them. But remember: studying them, don't start thinking that you are studying religious experience. Religious experience always exists within the individual. It cannot be organized.

Just as it cannot be objectified; in the same way, it cannot be organized. The difficulty is: you cannot bring it to language. The experience happens in absolute silence. How to bring that silence into words. Whatever you do, it escapes your small words. It is too big; it is too vast! Even the sky is not the limit for it. For thousands of years we have been trying to bring religious experience into words. But it goes on defying.

All these religions are organized around words: the Holy Bible, the Koran, the Gita. And words are absolutely impotent.

You can study these religions. There is no problem about it. They are objective. And being objective is a solid proof that they are no more religious experience.

There is only one book which can be said to have STILL "having the religious experience". It is a Sufi book called the Book of Books. It is all empty; not a single word written in it. It has been handed over from one master to another disciple, who had arrived and become a master. From master to master, for generations

the book has been passed on. It contains the truth. But it has no words: empty pages.

Those empty pages say something, and say very loudly that all words are lies. That only if you can empty yourself from all words, thoughts, perhaps you may have the taste of religious experience.

You can study these religions, their rituals, their prayers, their architecture, their different codes of conduct, manners. But these have nothing to do with religious experience. In fact these religions are the greatest hindrances for individuals to achieve the experience. Studying these religions in the name of religious experience is not only befooling yourself, it is befooling the whole world.

It is simply hilarious! All these religious scriptures, rituals, prayers, should be part of museums, not part of human life. Corpses...! You loved your wife, you loved your mother, you loved your father, but one day your father dies. You have to take him to the crematorium. That does not mean that you did not love him. Burning his body in the crematorium is not a proof that you never loved him. What do you want? To go on carrying his dead body whole of your life as a proof that you loved your father? But how many bodies you will carry? Your mother will die; your wife may die; your child may die; your friend may die. Soon your house will be full of corpses. And living among those corpses, do you think you will remain alive? You yourself will become a corpse.

These religions have been the most poisonous thing that has happened to humanity. Yes, once in a while a man like Gautam Buddha or Lao Tzu experienced. And the fragrance of his experience, without saying a single word, started drawing people towards him as if some invisible magnetic force was working.

People loved to be near Gautam Buddha for no other motive: just to be in his presence; just to hear whatever he says. His each word has a poetry, has a song in it. But remember it does not express his experience. His experience has changed even his gestures. They have a grace now.

You will be surprised to see the statues in India of Buddha, Mahavira, Krishna, and twenty-three Jaina masters. None of them has beards or moustache. Strange! It is not possible that they were not having moustache and beard. Once in a while there is somebody who does not grow, is missing in some hormones. But so many people, and particularly the enlightened one, missing in some hormones! And all without exception.

The truth is something else. They all had moustaches. They all had beard. But after their enlightenment, their whole being became so graceful and so feminine. To give expression to that gracefulness, the sculptor has found a symbol. That is just symbolic. He has removed the moustache and the beard. They are all young. They all became old. Buddha died when he was eighty-two but all the statues show him nearabout, at the most, thirty-five.

And the same is the case with Mahavira. He has died at eighty. But the statues are all young, again it is symbolic. The body became old but the spirit remained young. Now how to express it in marble? The youthfulness became almost their very being. The body became sick, the body became old, the body died. But what they had experienced is still alive, is still young, is still part of existence.

But around these people, and it was natural, the way the Buddha walked, the way he talked, the language he used, the food he ate, the clothes he wore, everything became to the lovers something to be followed. As if by following it, you can become a buddha!

That's how traditions are created, religions are created. Then for thousands of years people are doing the same. Still the Buddhist monks learn the language Pali that Buddha used. Now it is a dead language. Nobody uses it. But Buddhist scriptures are in Pali, and Buddhist scholars like it to read it in the original. It has some flavor of Buddha himself. But no language can carry the flavor. Because he used only a certain kind of clothes, the Buddhist monk has been using the same clothes. He used to have a beggar's bowl. Every Buddhist monk has a beggar's bowl.

You are just imitating the outward signs and thinking that, if you can perfectly imitate all outward signs and symbols, perhaps the inward experience will automatically happen. This is not so. It has no relationship. You can eat the same food. That does not mean you will become a Buddha.

You can study religions. They are all dead. Science can study corpses. That's what science does. In every medical college you can find corpses being studied. Science cannot study anything living, for the simple reason: the moment you dissect it, it dies. I suspect, and perhaps one day my suspicion will be found to be true, that when you study the blood of a man, you take the blood out and you study it. That is dead blood. You are not really studying the blood that is alive in the man.

It is like you cut my finger and you study it. Do you think the finger that you have cut and studying is my finger? It is dead!

So all the studies of blood, all the studies about human body are not really about the real living organism. You take something out of it. The moment you take it out of it, you have taken out of its living context. It is something dead. And this is about small parts.

And science has not been able yet to find anything that it can pin-point as life, for the simple reason: If you dissect a man you have killed him already.

It is like you are studying dance. But to study the dance, you have to stop the dancer because his dance disturbs your study: "You keep still and let me study the dance". But while he is still there is no dance. You can have either the dancer, or you can have the dance. You can't have both together to study.

Religions can be studied because they are corpses. But what is the point of studying corpses? They should be taken to the crematorium. You will not find, by studying them, what religion is.

The basic approaches are diametrically opposite. Science goes outwards. Religion goes inwards. The whole effort of science is to demystify existence. That's the whole purpose of science.

Science divides existence into two categories: the known and the unknown. What was unknown yesterday, is known today. What is unknown today, may be known tomorrow or day after tomorrow. But some day the unknown is bound to be reduced to the known. The whole project is that these two categories of unknown and known disappear and there is only one category: the known. I call it demystification, destroying the mystery from existence. Everything becomes known.

Religion is not an effort to demystify. It is an effort to rejoice in the mystery, to deepen the mystery, to become one with the mystery, to be so utterly drowned in the mystery, that only the mystery remains and the explorer has evaporated.

These are totally opposite goals. Science tries to demystify. This is an effort to conquer nature. Man, the knower, remains in the end, and the whole existence becomes just his known territory -- conquered!

In religion, as you enter deeper, you start melting. At the final point, you are no more: only the mystery is.

Do you see the totally different states? In one the man becomes the conqueror. Nature with all its mystery is destroyed. It has become a known thing. In religion, man disappears, and only the mystery remains.

Science can never study religion. The scientist can become religious, but the way is not the way of study. The way is of the meditation.

So make it clear to the Conference that it is absolutely absurd to study religions. For thousands of years scholars have been doing that. It is just meaningless -- wastage of time.

And then there is another ideal of the Conference: How to bring religions, creeds, cults, closer to each other so they can drop their conflicts. They cannot drop their conflicts. Because their conflicts are the only reason for their existence. If they drop their conflicts, their very reason to exist disappears. You are asking too much!

And what is the point of bringing two corpses together? It will stink more. They all have to be destroyed! -- so that religious experience can become available to individuals, free of organized religions.

Now, I don't see how you can manage to bring conflicting religions, sects, together. I will give you few examples, and you can understand it is impossible. For example, Jesus Christ drinks wine. Hence in Christianity, alcohol is not sin. Do you think you can convince a Jaina, a Buddhist, a Hindu, that alcohol is not sin? -- that you can convince that Jesus Christ is enlightened?

Christianity worships Jesus Christ because he was crucified. He suffered crucifixion on behalf of the whole humanity. He took over the suffering of all humanity on himself. But that doesn't correspond to reality because humanity remains miserable -- in fact, more miserable than ever. Suffering goes on

growing. So did Jesus Christ cheat the poor people? It seems to be simply a fraud. But this is one of the biggest points of Christian theologians against Buddhists, Jainism, Hinduism, because none of their masters suffered for humanity.

Jesus died for humanity. But if you ask the Hindu, the Jaina, the Buddhist, they will laugh at the whole thing. Their idea is totally different. A crucifixion simply proves this man must have committed, in his past lives, tremendously evil acts. Otherwise crucifixion cannot happen.

In Mahavira's life it is said that even a thorn on the path, seeing that Mahavira is coming, will move from the way! Because Mahavira has completely finished with all evil acts of his past lives. Now nothing can harm him. And Mahavira on the cross -- that is sheer stupid. To the Jaina, it is impossible.

To the Buddhist, it is impossible. Even a rock was rolled to kill him.... He was meditating under a tree; and a rock, a big rock, from the hill-top was rolled. They have measured every step, because he was using that place for meditation every day, morning. And it was no one but his own cousin-brother who was jealous of Buddha's glory and fame and following. He managed this rock. The rock was rolled. The rock came just close, two or three feet away, and then changed its way. How the rock can kill a man who has no bad karmas left?

How can you manage these people come close? To them Jesus is a criminal. In his past life he has committed crimes for which he is suffering. And their masters are finished with every sin and every evil act. Now there is no question for their being crucified. It is impossible.

Many efforts have been made before to bring these religions together. Their differences keep them alive. Make them feel special. So on small details they are fighting. That's all they have been doing for thousands of years: quarreling, fighting, arguing. This is all their religion.

In the first place it is impossible to bring them together. Because each of them thinks he is right. And everybody else, at the most, he can tolerate. At the most, co-existence can be accepted. But deep down, he knows they are wrong.

Secondly, my emphasis is: Why bother to bring these corpses together? Let them fight with each other. Perhaps that is the only way of their getting finished: fighting with each other. Why make them more stronger, bringing together? Protestants and Catholics, let them fight! Let them have good fight! Let them kill each other! The population will be less. Retarded people will be less!

And if we can be finished with all these religions, man can start thinking anew, searching for himself.

The people who are really interested in the growth of human religiousness are interested in making religiousness a science unto itself.

Mind my words: It will not be a science like chemistry, physics, biology. It will be a science unto itself. Because its dimension is different. It will be the science of the interior subjectivity, interiority. The scientist discovers about everything except himself. This will be the science which discovers the scientist. But nobody

else can do it because it is an interior science. Only the scientist can go in. Everybody has to go in. He cannot have a companion there. The inner privacy is absolute. Nobody can enter. Except you! And you are already there -- just not aware.

So the scientist can help by becoming meditators, by becoming explorers of the interior of their own being. They can also help by condemning the organized religions: that these are all frauds; that there is no way to organize truth. And let the intelligentsia of the world get rid of all these primitive organizations which are holding you by the neck and crushing you.

The world needs religious people, but it does not need religions. It needs a very liquid, fluid, consciousness.

Now scientists have discovered that there is a biosphere around the earth. Because of this biosphere, life is possible. If man becomes conscious, religious, we will grow a new layer to the biosphere: a sphere of consciousness, and which will be the glory of the earth. No planet in the whole universe has reached to that point -- which is within our reach. But religions have to die.

So tell the Conference my message: Death to all religions! -- so that we can save religiousness. My work is very strange: fighting against religions; fighting for religiousness.

INTERVIEW WITH MA YOGA PRATIMA
RAJNEESHIPURAM
OREGON

QUESTION: BHAGWAN, WHY HAVE YOU CALLED THIS SERIES OF TALKS TO THE WORLD MEDIA THE LAST TESTAMENT?

ANSWER: The word testament is immensely significant. It is my testimony. I am speaking on my own authority. It is my experience.

There have been two other testaments. The Old Testament is mostly rubbish, but here and there there are a few sentences which indicate that whoever said them must have known. For example, The Song of Solomon is one of the best songs that has ever been written in any language. It contains tremendous beauty. It is a symbology. But you will be surprised that both Jews and Christians are ashamed of the song. They don't want to discuss The Song of Solomon. They would have liked it to be edited out, but now it is too late.

And that is the only thing in the whole testament which is still living. Something in it is still vibrant. It is the testimony of Solomon, who has known love and its highest peak, truth and its deepest meaning, and has sung it as a song in a very allegorical way. So only a few, only those who have experienced those heights and those depths, can understand it. Others will think there is nothing in it.

Then there is the New Testament. Jesus was not satisfied with the Old Testament. It was good but not good enough, and Jesus has really much improved on it. His

testimony is very small, just four gospels. They are four versions of the same story, too -- four disciples writing about Jesus, his statements, his works -- so it is a very small statement. But it is significant... a quantum leap from the Old Testament.

The Old Testament says that God is very jealous, very angry. Be afraid of God. He never forgives. He never forgets, either. Jesus says God is love. It is great change, a great evolution, and certainly his words should be called the New Testament.

But two thousand years have passed. On the words of Jesus much dust has gathered. Moreover, he himself was not an enlightened man. He was a man of great intelligence -- uneducated, illiterate, but of sharp intelligence. But that does not make much difference to me.

You can be very intelligent. You can make good statements, beautiful sounding words. And his words are pure honey in many places -- sweet, nourishing, simple, but great -- but still they are of the mind. They are not of the heart.

The Song of Solomon is of the heart. That's why it is allegorical, dreamlike. It is not conceptual. It gives no argument, no explanation. It simply unfolds a tremendously beautiful panorama. Jesus is more inclined towards the head. His words are not of the same beauty as Solomon's, but they are more logical. They are more rational. It is not surprising that Christianity has become the world's greatest religion. The words of Jesus are the reason. They have a tremendous appeal even though they may not be right. And on most occasions they are not right.

This is my testimony, and I am speaking from my being -- neither from the heart nor from the head. And because it is my testimony, I would like it to be called THE LAST TESTAMENT.

But remember, the last existed even before the first, because being is first, then comes the heart, then comes the head; without being, they are nothing. So although I am speaking thousands of years after the first testament, what I am saying is existentially far deeper, far greater. It transcends both the New Testament and the Old Testament.

I could have called it the Third Testament, but I am calling it THE LAST TESTAMENT for the simple reason that a fourth is not possible. There is nothing beyond being. So I am saying the last word. And it is time that the last word should be said.

The Old Testament God is jealous. That shows the mind of the people who were writing about him. Man always creates God in his own image. Jesus said God is love. Again, he is changing jealousy into love. On the surface it looks a great change, but if you look just a little deeper, jealousy and love are together. They are not that far away. In fact, with love comes jealousy. And you cannot be jealous without being in love.

I am saying that there is no God. I am simply removing the whole question. God with jealousy, God as love, but God remains. Both remain dependent on a father

figure. I am declaring the maturity of man, that there is no need of any father figure. There is no God; and with him go heaven and hell, with him go all kinds of esoteric nonsense.

Once God is not there, reality, existence, feels so clean and so pure. And you suddenly feel so free that all bondages have disappeared. You need not be a theist, you need not be even an atheist. You are simply free from the very idea. It was just a projection of a helpless child. Man has come of age.

And whatever I am saying, there is no way to improve upon it. I have removed God, now what are you going to improve upon? Jesus improved. He changed jealousy into love. I have removed God himself. Now there is no question of any improvement.

Hence, I call it THE LAST TESTAMENT. I am going to cover slowly everything that is essential for the explosion of religious consciousness. I am going to destroy everything that is non-essential and a hindrance to religious consciousness.

I am taking the greatest risk anyone has ever taken. I am creating as many enemies as anyone has ever created, for the simple reason that I know what I am saying is not a quotation from a scripture. I am saying it on my own authority. It is my own truth, and truth knows no defeat.

The final victory is always going to be of the truth.

Okay?

The Last Testament, Vol 4
Chapter #2
Chapter title: None
22 October 1985 pm in Sanai Grove

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INTERVIEW WITH SWAMI DEVA NITAM, SCIENCE 85 MONTHLY, ITALIAN EDITION OF THE AMERICAN MAGAZINE

QUESTION: BHAGWAN, THE FIRST QUESTION IS VERY GENERAL. WE KNOW THAT SCIENCE KNOWS ONLY ABOUT OBJECTIVE REALITY AND DOESN'T HAVE ANY UNDERSTANDING OF DEEPER PHENOMENON, LIKE LIFE AND CONSCIOUSNESS. THIS LACK OF UNDERSTANDING IS THOUGHT TO BE ONE OF THE MAIN REASONS FOR ALL THE ECOLOGICAL DISASTERS AND FOR THE CONTINUOUS INCREASE OF NUCLEAR WEAPONS. IN YOUR VISION, CAN SCIENCE BE IN THE SERVICE IN LIFE AND MAN'S EVOLUTION? WHAT IS YOUR MESSAGE TO SCIENTISTS TO SOLVE THIS PROBLEM?

Answer: Every university, every science institute, should make it absolutely necessary that anybody who graduates as a scientist has also to graduate as a meditator. And meditation will be the priority. If you cannot pass as a meditator, you cannot be allowed a science degrees from the university. That's the only way -- to make every scientist a meditator so that he becomes aware in himself of deeper things -- life, love, consciousness -- and ultimately the eternity of one's being.

The problem with meditation is that everyone has to go into it individually. You cannot teach it like any other subject. Any other subject can be taught to a class, there is no need that it be taught only to the individual. And every other subject can be examined collectively; people can answer the same questions.

Neither meditation can be taught as any other subject because it is not objective, nor can it be examined through examinations. It's learning will be different, it's examination will be different, because the whole dimension is different. The method can be told collectively, but each individual has to practice the method individually. And he is not only the practitioner, but also the examiner. As he goes deeper, only he knows that his thoughts are becoming less, that his mind is left far behind, that his feelings are evaporating, that he has come to a space which he has never known before where his mind has become non-existent. His ego has simply disappeared like a shadow.

@A090 He is, but he cannot say "I am" He can only feel the isness of his being, but he cannot assert it as "I" because he can see that he is connected with the whole existence; and only the whole existence can use the word "I." But the whole existence is absolutely silent. There is no need for it to use the word, because there is no other existence to talk with. And each individual is only an individual superficially, just as each wave on the ocean is individual but deep down it is just ocean.

But there can be certain criteria for which the person can be examined from outside, too. For example, this person will lose all possibility of anger. So you have to put him in situations where ordinarily anger would be the reaction, but he will not be angry. On the contrary, he will feel very compassionate and understanding. He will become very sensitive about everything; his listening, his seeing, his touch, his taste, his capacity to smell -- all his senses will start functioning at their highest peak.

You can easily understand whether his sensitivity has deepened or not. His love will become unconditional. It will not be any longer a love-hate relationship, it will be just love. And conditions can be arranged where his beloved falls in love with somebody else. You have to watch his reaction. If he is a meditator, he will feel immensely happy that the person he loves is happy. It doesn't matter with whom, with him or with somebody else; what matters is, the person he loves is happy.

His total perspective about things will be different than the ordinary man is, so you cannot have examinations like you have in other subjects. You will have to create situations and watch: if he still reacts in the old ways, then meditation has not happened. @A160 If he behaves from some new dimensions, something which seems almost impossible.... Your beloved being happy and having pleasure with somebody else and you are rejoicing because she will be so happy -- it is against man's animal nature. It is possible only when man has touched something of the superman.

And the same about many things. You will find the man in sickness, in health, the same. In sickness he will not be miserable. The body may be sick, the body may be in pain, but you can see the man is not affected by it. In pain or in pleasure he remains the same. In poverty or in richness he remains the same. His inner tranquility is not disturbed by anything. He may become famous, he may become notorious -- it doesn't matter. What others say about him no longer matters at all; what matters is his own experience of himself.

For the ordinary man what others say matters too much, because he has nothing of his own. Whatever he thinks he is, is just a collection of opinions of other people. Somebody has said, "You are beautiful," somebody has said, "You are intelligent," and he has been collecting all these. And hence he's always afraid: he should not behave in such a way that he loses his reputation, respectability. He is always afraid of public opinion, what people will say, because all that he knows about himself is what people have said about him. If they take it back, they leave

him naked. Then he does not know who he is: ugly, beautiful, intelligent, unintelligent. He has no idea, even vaguely, of his own being; he depends on others.

But the man of meditation has no need of others' opinions. He knows himself, so it does not matter what others say. Even if the whole world says something which goes against his own experience, he will simply laugh. At the most, that can be the only response. But he is not going to take any step to change people's opinion. Who are they? They don't know themselves and they are trying to label him. He will reject labeling. He will simply say, "Whatever I am, I am, and this is the way I am going to be."

So in different situations... it will take a little longer time than an ordinary examination takes, but it is worth it. He should be put into every possible situation, and watched. A few qualities will start evolving very clearly out of him. His mental age will suddenly become equal to his bodily age -- which is measurable.

Ordinarily, the mental age remains near thirteen, although the person may be seventy. That's why... just scratch a person a little bit and he starts behaving like a child, throws a tantrum. You cannot believe that an educated man, a professor in the university, would behave like that. A woman so educated, who has a doctorate in philosophy, starts throwing things in the kitchen. The mental age is not equal to the physical age.

The meditator immediately takes the jump. If he is thirty, his mental age also is thirty, and that always remains balanced. Till the last breath, his mind goes on growing up.

Things which can be very visible will be that he is no longer ambitious. He is creative, he wants to create: but he is no longer a competitor, he does not want to compete. @A294 The very idea of competition goes against meditation. His creating is for its own joy -- it has an intrinsic value. He may paint, he may compose music, he may write poetry, but it is not to compete with somebody else's. It is not to get a Nobel prize; Every moment he is creating, he is getting his Nobel prize. In the very act of creation he is rewarded, nothing more is needed.

He will not be ambitious. He will lose all interest in politics. He will lose all interest in anything that is in the service of death, destructive. You cannot force a meditator to make atom bombs, nuclear weapons - impossible.

It is possible today, because inside there is nobody to say no. It is possible today because the ambition is there, the great job is there, publicity is there, the Nobel prize is there -- respectability is there and these are your considerations.

If you want to change so that science is not destructive to ecology, so that it is not destructive to humanity... on the contrary, it can enrich ecology. It can make humanity take tremendous quantum leaps of growth but for that the scientist has to be transformed first.

And the only way is that no university should allow any scientist to go out of the university without proving that he has attained the state of meditation. It may

take one year, two years, it doesn't matter. He can have his scientific degrees, but they will have to wait. Unless he proves himself a meditator, those degrees will not be given to him.

That's the only way that the future generation of scientists can be a totally different kind, a different category, a discontinuity with the past scientists.

These scientists are in a strange position they are blind as far as their own consciousness is concerned. And they are intelligent enough to create, but they are blind: they don't know what they are creating, whether it is going to serve humanity or to destroy it. For their small rewards and salaries and awards... they don't think that what they are doing is going to create Hiroshima and Nagasaki.

Q: IS THERE ANYTHING WE CAN DO TO HELP THIS PROCESS? IS THERE SOMETHING SANNYASINS CAN DO TO HELP THIS PROCESS OF TRANSMISSION OF MEDITATION TO THE UNIVERSITY?

A: Sannyasins can be made available to every university. Sannyasins -- just one sannyasin is enough for one university to teach meditation, because the method can be given collectively, for all the classes of scientists, from students to the professors. And one sannyasin is enough to create situations. Whenever any meditator in the university says that he has experienced it and he is now ready to go through any fire test, then situations can be created. This much we can do, so they need not be worried about who will introduce meditations: our people are in every country, almost of every language, and we can make them available.

Q: ONE OF THE BASIC PROBLEMS OF SCIENCE IS LANGUAGE. SCIENCE IS GROWING BECAUSE WE HAVE A CLEAR DEFINITION OF WHAT WE ARE TALKING ABOUT. ONE OF THE BASIC PROBLEMS FOR A SCIENTIST, WHEN THEY ARE TRYING TO UNDERSTAND WHAT THE INNER JOURNEY MEANS, IS TO DEFINE CLEARLY, FOR EXAMPLE, WHAT CONSCIOUSNESS MEANS. MOST OF THE SCIENTISTS DON'T MAKE ANY DIFFERENCE BETWEEN CONSCIOUSNESS, AWARENESS AND THE CONSCIOUS MIND. THEY ARE USING THIS TERM IN THE SAME WAY. SO I WOULD LIKE TO ASK YOU IF IT'S POSSIBLE TO HAVE AN UNDERSTANDING ABOUT THOSE TERMS.

A: Yes, there is no difficulty. Words can be defined clearly. The difficulty is not because of the words, the basic difficulty is coming from somewhere else.

That is, the scientist, deep down, does not believe that there is anything inner. He may say so, he may not say so, but his whole training, his whole education, makes him trust only objects which he can dissect, which he can observe, which he can analyze, which he can compose, create, uncreate, find out their basic constituents. His whole mind is object-oriented, and subjectivity is not an object.

So if he wants subjectivity to be put before him on the table, that is not possible; that is not the nature of subjectivity. So the scientist goes on finding everything in the world except himself.

A great barrier exists, and the barrier is that there is nothing inner. When you cut a stone into pieces, what do you find? -- more stone. You go on cutting smaller pieces, smaller pieces; you get to molecules, you get to atoms, you get to electrons, but still you have not come to anything inner. They are all objects.

He would also like life to be found in the same way, and because he cannot find life in the same way, he starts denying it. And consciousness is even more difficult a problem; because he cannot touch it, dissect it, find out its constituents, he simply rejects it. It does not exist.

So this is his prejudice. Because of this prejudice, he gets confused. And this prejudice can disappear very simply, if he hypothetically accepts -- I'm not saying he has to believe it, just hypothetically he accepts that if there are things outside, then it is something very scientific to accept that there must be things which are inner, because in existence, everything is polarized by its opposite. The outer can exist only if there is an inner. The unconscious can exist only if there is consciousness. This is the simple dialectics of life -- and he knows it, in existence everywhere he will find the same dialectics. Everything is opposed by its opposite. And they both are in some strange way complementary to each other -- opposing, and still complementary to each other.

Denying the inner is a very unscientific attitude. So first one has hypothetically to accept that the inner exists. Secondly, one has to understand that the methodology that works for the outer cannot work for the inner. Simply because the inner is the opposite dimension, the same methods will not be applicable. You will have to find new methodology for the inner. And that's what I call meditation: this is the new methodology for the inner.

Q: THIS IS WHAT YOU MEAN BY RELIGION BECOMING SCIENTIFIC?

A: Yes. If a new methodology is used, there is no problem. We are not telling him to accept anything. He can deny other religions without any difficulty, because they all want you first to accept belief, to have faith. He cannot dispose me. Nobody can, for the simple fact that I am not asking you to believe in me. I am simply saying, hypothetically give a chance to a new method.

And logically I can explain to you that a new method is needed, because you are going into a new dimension; your old methods won't work. And if you find yourself that there is a vast universe inside you, far more valuable than all the stars together... because just the feeling of love has more value than the whole universe. What value has the universe?

Just a little bit of absolute silence and you attain to new heights of consciousness; even Everest is left far behind. Just a little experience of your own being, and you

have touched the very heart of existence. And you know now life is eternal; death is only a change of form.

But this life is not available to your crude instruments. It is too subtle, your instruments are too crude. It needs subtle instruments, and that's what meditations are. And once the experience is there, the clarity comes: what is mind, what is no-mind, what is consciousness and what is super-consciousness. As you go deeper, finally you come to the cosmic consciousness, in which you are no longer in the old way. The dewdrop has lost its boundaries, it has become one with the ocean: it is an oceanic feeling, that you are one with the whole.

So these words can be made very clear only through experience, not through dictionaries -- the people who are writing dictionaries have never meditated.

(Tape side B)

It is time that science moves inwards. It will do two things: it will make science complete; otherwise it is half, and half-truths are more dangerous than lies. And science is still a half-truth. That's its destructiveness, that's why it has disturbed the whole ecology. It is going to destroy the whole planet. And whatever it is doing, with all good intentions, turns out to be wrong. It does not help, it injures. So one thing -- if it moves inwards, it becomes complete. Then the truth has both an inner heartbeat and an outer body.

This is one side. On the other side, if science becomes whole, religions have to die. They don't have any function, because science can do far better than these old religions have been doing.

So to me it is a double-edged sword; on the one hand it will destroy the materialistic scientist, on the other hand it will destroy the so-called organized religions. And they both need to be in their graves as soon as possible. Then science is enough.

And then science need not be Christian -- it is not. If physics can be just physics, not Christian, not Hindu, not Jewish, then what is the point? When science discovers consciousness and becomes the inner science of man, it will be simply the science of the inner. No question of Christianity, no question of Hinduism. All those dodos can jump in any lake. And they will not die until science accepts the responsibility of going in. Because that field is left uncovered. Then it can be exploited by all kinds of conmen. That's what your so-called religious saints are: conmen, exploiting people for centuries. But once science enters... It has happened in other places. There was astrology -- the moment science entered, it started disappearing; a new science, astronomy, came into being. Astrology faded by itself, lost its ground. As chemistry developed, alchemists disappeared, there was no need for them.

This is a very critical moment for both, science and the old organized religions. If science wants to save humanity and this earth, it has to make the scientist also a saint. Now the division cannot be tolerated. That split is driving the whole humanity schizophrenic.

Q: I WOULD LIKE TO ASK YOU ONE QUESTION, A VERY DELICATE QUESTION. IN THE PAST THERE HAVE BEEN SCHOOLS AND MASTERS WHO HAVE USED A VERY SCIENTIFIC APPROACH TO RELIGION OR MEDITATION -- LIKE PATANJALI, PYTHAGORAS, GURDJIEFF. IS THERE ANYTHING IN THEIR TEACHING WE CAN USE OR DO WE HAVE TO CREATE A TOTALLY NEW KIND OF SCIENTIFIC WAY?

A: We have to create a totally new scientific way. Whoever has been teaching a scientific attitude must be creating a fiction, because science as it is now is so addicted to the object that its whole approach and attitude is objective.

You cannot use that objective attitude for the inner journey of man.

Yes, you can use it about Patanjali, because ninety-nine percent of Patanjali is just physical exercise. Only one percent is concerned with the inner, and nobody takes note of it. People get lost in the jungle of the ninety-nine percent, so Patanjali has become reduced to yogasanas, the yoga postures. They can be studied very scientifically -- they are objects, they are physical exercise -- there is no problem about it.

But meditation cannot be studied in an objective way. We can explain what steps one has to take and then leave it to the person. We can help the person, if he gets stuck at some stage, to remove the hindrance, but we cannot in any way describe to him the final experience. We can only talk about the way, not about the goal. The goal can only be experienced, not explained, even though those who have experienced it can also indicate the way. The goal is so vast, the experience is so infinite, that words just cannot contain it, cannot convey it. All methods have been used to convey it -- painting, sculpture, dance, drama, poetry -- but nothing succeeds. The moment you say something about it, you know you have distorted it; it is not the same thing.

It is exactly like when you love someone. Now the feeling of that love is one thing, and when you say to the person, "I love you," you know these words "I love you" do not express what you feel. The feeling is so big, so alive, and the words are so dead and so small, that in fact people start saying to each other "I love you" when they stop loving. Only husbands and wives say to each other, "I love you."

Lovers hesitate. They may rather hold each other's hand and sit silently; perhaps something transpires hand to hand. You may give a roseflower rather than saying "I love you". That roseflower can say more, much more.

But the experience of one's being is millions of times bigger than love. No roseflower can help.

So all that can be done is to point the way. And it is not difficult. And I have enough sannyasins now. More universities can send their people here to learn methods, and they can go back to the university and just teach -- at least the people who are going to be the scientists. If everybody learns, it will be

tremendously beautiful, because the man who is going to be a poet, if he knows meditation too, his poetry will have a different flavor.

But the scientist has to learn it, it cannot be optional, because in his hands are now life and death. And if he is not aware of his own life, how can he be in the service of the life that is all around? If he is aware of his own life, then he is aware of the life of plants, of the life of the mountains, of the life of animals, of other human beings. Then he cannot do anything against life.

Now in such an advanced technological age we can produce artificial meat; there is no need to kill animals. Or we can give the taste of meat to any vegetable, the flavor. If people are so idiot that they cannot live without eating meat, then artificial meat can be available, vegetarian meat can be available. Meat can be grown in the fields.

We can grow so much food if science turns towards enriching the earth... which has been exploited for millions of years and has become very poor. They can enrich it now, there is no need for poverty. But they are all interested in nuclear weapons. The same nuclear energy can be diverted into creating a more comfortable, more luxurious life for everybody on the earth.

But that will happen only when the person understands his own life, its value; his own consciousness, its enormous infinity. And it is the earth, in the whole solar system, which has come to such a point of evolution where life has turned into consciousness. A few people have gone beyond consciousness into superconsciousness, and a small number has gone even to the cosmic consciousness. That's what I call enlightenment.

Destroying this earth is not only destroying this planet, it is destroying millions of years of effort of the whole solar system. And nobody knows, it is just assumed, that perhaps there are fifty thousand planets in other solar systems which may have some kind of life. But no scientist has said that anywhere in this vast universe.... The vastness is simply inconceivable.

There are a few stars whose rays have not reached the earth. The earth is four billion years old -- in four billion years their rays have not reached the earth. It is possible that the earth may die and those stars will never come to know about it. By the time their rays reach it, it will have happened; it lived, it evolved, it destroyed itself.

In such a vast universe, no scientist even suspects that there is, anywhere, consciousness. Now, to destroy this consciousness is simply the uttermost stupidity that man can do. Anything -- communism, democracy, capitalism -- all that garbage means nothing when the question of saving human consciousness arises. All those questions have no meaning. But the scientist has to be made aware of it; particularly the new generation can be made aware. And slowly approaches can be made to the old generation too, because the old generation also is feeling uneasy.

Just a few days ago, twenty nuclear physicists of America -- who are the founders of nuclear plants in America, who are the only twenty experts in

America -- wrote a petition to the Supreme Court: "Now it is time that this piling up of nuclear energy and nuclear weapons should be stopped. We founded these plants and now we are shaking, because what we have done can destroy all life on the whole earth, any moment." The question is arising in their mind too. But rather than writing a petition to the Supreme Court, it would be more dignified for those twenty nuclear physicists to stop working. It is better to be beggars on the street and declare clearly to the American government: "We can only create nuclear energy in the service of life -- we refuse to serve death."

Just writing a petition won't help. Nothing else happened -- the petition has been filed, and they go on creating more nuclear weapons. Because they have good salaries, good houses, everything the best, it is difficult for them. But they can be made conscious. They can be approached, because they are becoming aware.

The same is the situation in the Soviet Union. Sakharov, who was the best physicist in the whole world... he was the president of the Soviet Academy of Science. Because he showed a few signs of independence, because he refused the Soviet Government -- the Soviet government wanted him to refuse the Nobel prize and he did not -- the best mind in the whole world is now just rotting in Siberia. And nobody is caring, the whole world is silent. And he is rotting for you. He was removed from the directorship, his car was taken away, his salary was dropped, his house was taken away and then finally he was thrown into Siberia -- just to live there and wait for death. And in Siberia he is not the only scientist; three other Nobel prize-winners are in the same situation. When the Nobel prize was given to them the government was unwilling and wanted them to refuse, and they did not refuse; they are also there.

So there is a possibility that the new generation can certainly be changed. The old generation can also be made aware that at least they should refuse to work in the service of death. And they should say to their government, "We are ready to work, we will change your nuclear energy towards creativity, rather than destruction."

The intelligentsia has to create the atmosphere. Universities have to wake up. Every university has to fight, and every intelligent person who is around the world doing any kind of creative work has to join hands and create such an atmosphere around the earth that the politicians start feeling ashamed of what they are doing, that they start feeling guilty. And it is not difficult. When it is a question of life and death, it can be done. Then everything is easy. And I have enough sannyasins around the world, whom I can make available to every university, to every college. And we can train people, more people; they can send their people and we can train them. And there is no need to teach all kinds of meditations, just one method I can choose which can be the simplest, easiest, and applicable to all. And just that one method can be spread all over the world.

Q: WHICH ONE COULD BE?

A: It is what I call witnessing the breath. It is a very simple method. Just in your silent moments when you are sitting, or traveling in a train or in a plane, close your eyes and watch your breath. Going in, you go with it; coming out, you come outward.

As you go in, come out, you will become aware of two points. As you go in, there is a small, fragment of a moment when the breath stops before it starts moving outward. And the same happens outside: before it has moved outward, for a split second the breathing stops, before it again moves in. These two points are very significant, because as you become more and more aware, these points will become more and more clear, longer. One breath goes in and then there is a pause, breathing stops. And in that pause there is so much beauty, so much bliss. And the same happens outside; again the breathing stops. And these gaps go on becoming bigger and bigger, bigger and bigger.

There comes a time, which has been calculated for almost ten thousand years, and has been found to be exactly the same by all meditators who have used the method... the pause is of forty-eight minutes. You have arrived home. Then all that meditation can give to you will be available to you.

Now this is the simplest method that I have found. I have tried all the methods that have been tried down the ages by all the traditions and I have made my own methods. But this seems to be the simplest -- and done without anybody knowing about it. Somebody can be sitting by your side and he will not know what you are doing. It need not be done at a particular time, you can do it any time. You can do it as many times in the day as is possible -- sometimes just for two minutes; sometimes for longer periods, sometimes just for one or two minutes. Sometimes you are not feeling sleepy and you are just lying on the bed; don't bother about sleep, just do the method. It will do both jobs; it will give you a deep meditative silence, and just by doing it... you will only know in the morning when you wake up that somewhere sleep came in.

But the strange thing is, if you meditate and fall into sleep, you will wake up meditating. That means in a subtle way, in your deep unconscious, the method continued; your whole night became a meditation. Now that is the longest period you can get. And your sleep will be of a different quality -- more silent, more relaxed, more rejuvenating.

And for six and eight hours, subliminally the witnessing continues. In the morning when you become aware that you are awake, you will be surprised: you are witnessing your breath.

This is the simplest method which can be spread to all kinds of people, to all ages of people. The smallest child who can understand this much language can do it. And the oldest man, who is just on his deathbed, can do it, because it does not need any physical exercise, does not need any physical posture. And if the man who is on the deathbed can go on doing it and die doing it, he will have his best experience of life, in death. And he will wake up in the new womb witnessing

his breath. That continuity even goes on when your consciousness leaves one body and moves into another womb. Its riches are innumerable.

(Tape side C)

But every scientist compulsorily must be meditative, and then it is only a question of twenty years. till the new generation takes over and we can create the science of the inner. Then science has two dimensions: the science of the outer and the science of the inner. And all these hocus-pocus religions will disappear of their own accord; there is no need even to do anything about them.

Q: BHAGWAN, ONE OF THE BASIC PROBLEM OF THE PSYCHOLOGIST IS THAT THEY ARE USING A MODEL OF MIND WITH YOURSELF AS A SUBJECTIVITY IN THE CENTER. AND THEN BELOW THAT THERE IS AN UNCONSCIOUS MIND, AND A COLLECTIVE UNCONSCIOUS MIND. THE MODEL YOU ARE USING SEEMS TO HAVE TWO POLARITIES. ONE IS THE SELF, THE CONSCIOUS MIND, OUR IDENTIFICATION WITH OUR PERSONALITY. AND THEN THERE IS A LAYER OF MIND, A KIND OF CONSCIOUSNESS WHICH IS THE STATE BELOW THAT, WHERE THERE IS NO-MIND. AND IT SEEMS THAT IN ORDINARY HUMAN PEOPLE THESE TWO POINTS ARE TOGETHER, THERE IS AN IDENTIFICATION. AND IN THE ENLIGHTENED ONE THERE IS A CLEAR OBSERVATION OF THIS SEPARATION BETWEEN SELF OR PERSONALITY, AND CONSCIOUSNESS. IS THIS SO?

A: It was Sigmund Freud in the West who for the first time used the words "unconscious mind". He had no idea that in the East we have five thousand-year-old scriptures using the idea of the unconscious mind. So he thought he had discovered something. Then Jung found that if you go deeper than the unconscious, you find a collective unconscious mind. That too in the East we have been aware of for centuries.

One thing more we have been aware of which the West has still to find out: if you go below the collective unconscious mind, you will find the cosmic unconscious mind. And that is very logical.

Conscious mind is personal, unconscious mind is impersonal. The collective unconscious mind is all that has preceded you: the whole history of mind is contained in it. But this cannot be the foundation. Below it there is a cosmic unconscious mind, which is the mind of the whole existence.

These are the steps if you go below, downwards. So -- collective unconscious mind, unconscious mind, cosmic unconscious mind -- these three are the steps below the conscious mind. Exactly three are above the conscious mind, which nobody has in the West yet even thought about.

Above the conscious mind is the state I call no-mind. It is just like the impersonal, unconscious mind which is below. This is above. It is also impersonal, but you are fully conscious of it; it is not unconscious mind. It is

above the conscious mind. You can call it "conscious no-mind" -- no-mind because there are no thoughts, just absolute silence. Many meditators stop here, thinking that they have arrived. So there are a few religions in the East which have stopped at the no-mind, just as Sigmund Freud stopped at the unconscious mind and never bothered to go deeper into it. But there have been seekers who tried to reach higher.

As you go higher than the conscious no-mind, you find superconsciousness, or the superconscious mind. This superconsciousness is exactly the equivalent of the lower collective unconscious mind.

In this state of superconscious mind you experience that you are not separate; you are part of a consciousness sphere which is above the bio-sphere that surrounds the earth, you partake with the whole sphere. This makes you aware of the oneness of consciousness.

A few religions have stopped at the superconsciousness, just as Jung stopped at the collective unconsciousness. Above it is the cosmic conscious mind that makes you feel one, not only with consciousness but with the whole existence as such. This is the point where one can feel what Patanjali calls samadhi.

The word samadhi means all problems are solved, all questions are dissolved. You have come to a space which knows no questions, no problems, which is eternally blissful. This is the place which can be called godliness, because you are one with the whole existence.

Western psychotherapy has gone only on the lower steps of the ladder. And the reason why they have gone on the lower steps of the ladder is because Western psychology started studying sick, mentally deranged people. They were on the lower steps, so naturally they started finding out more and more about those lower steps. Eastern psychology has simply mentioned that these steps are there to be avoided, but they have not been studied. No thesis is available in the East which goes into details about these steps, they have simply been mentioned.

But in the East the higher steps have been very deeply studied, because they were studying the meditators, not the sick people. Because the objective study was different, the whole approach became different. They were studying the meditators so they became aware of the no-mind, of superconsciousness, of cosmic consciousness.

They were moving towards healthier states of consciousness, and they were finding ways how to move.

Western psychology unfortunately started with sick people. It has arrived at least up the collective unconscious; someday somebody will find the cosmic unconscious too. Their whole work is how to pull the sick person back to the normal consciousness, which they think is of great importance. In the East that is the place which has to be left, and in the West that is the place which has to be arrived at.

Q: IT SEEMS TO ME THAT YOU ARE TRYING TO HAVE US GO IN BOTH THE DIRECTIONS: SOMEHOW TO CLEAN OUR UNCONSCIOUS, DEEP DOWN...

A: Certainly, I have to do both. And my work is more complex than anybody else's has ever been -- cleaning, through therapies, the unconscious layers, and raising the consciousness through meditation.

I want my sannyasins to become aware of all these seven states. One they are in, three are below, three are above. Of these seven states, three have to be avoided and three have to be nourished. And one has to go on moving towards the seventh.

So I'm working both ways. Therapies are trying to clean the lower storeys of our being and meditations are trying to open up the closed storeys of our upper being. And this can be done together.

If a man remains only normally conscious, it is not something great to brag about. If he falls down, which is very easy, because there are not very clear-cut divisions. In the night you move into the unconscious., you dream. Sometimes you move into the collective unconscious; you become a lion. That is a memory of some past life where you have been in that form. You can even become a rock, which is very rare. If you can become a rock in your dream -- I have not come across a man -- that means he has touched the cosmic unconscious. The rock is in the cosmic unconscious state.

So the divisions are not very clear-cut; consciousness is fluid. Even in the daytime if you are sitting and you start doodling, that is not conscious; that is something the unconscious has taken over. Or you start day-dreaming; something unconscious has taken over the conscious.

Once in a while something from the above also opens its door, even in normal people. You may be just sitting on the sea beach looking at the sunset and suddenly you feel that you have become more sensitive. Suddenly you feel the beauty of the sunset as you have never felt it before. You feel yourself more conscious. Every sound, the waves crashing on the shore... everything is crystal clear as it has never been before. Something of the no-mind has descended into your normal consciousness, has slipped down.

Q: THIS IS WHAT MASLOW CALLED THE "PEAK EXPERIENCE," A MOMENT OF...

A: Yes, Yes, exactly what he calls "peak experiences." It can happen while you are making love and you feel an orgasmic experience. It is just the no-mind slipping down, taking possession of your normal mind. But it is not in your hands, so any moment it comes and goes. Sometimes for no reason-you are sitting silently and suddenly you feel transported. A strange beauty surrounds you, a great joy, for

no reason. But this is only the second stage above the normal. It is nothing compared to superconsciousness, and the superconsciousness is nothing to be compared with cosmic consciousness. And the psychology will be full and complete when it covers all the seven storeys of man.

I have called my new man, Zorba the Buddha. Zorba consists only of the four: the normal mind and the three lower minds. Buddha consists of the three higher minds. All old religions have tried to create a rift, saying that the lower minds have to be denied and only higher minds have to be accepted; that they are truly spiritual and the lower are animal. But to me the whole has to be understood, witnessed, merged into one unity. Then only is man whole. I call that whole man, Zorba the Buddha. And that is my vision for the future man.

Okay?

The Last Testament, Vol 4
Chapter #3
Chapter title: None
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[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 SWAMI ANAND VIDEHA, PRIVATE NATIONAL NETWORK, CHANNEL 5, ITALY

QUESTION: BHAGWAN, THIS IS THE FIRST TIME YOU COME IN TELEVISION IN ITALY. LAST MONTH YOU OVERWIN THE POPE, AS FAR AS ARTICLES IN NEWSPAPER ARE CONCERNED.

YOU SAID YOU ARE NOT A PROPHET, YOU ARE NOT A LEADER, YOU ARE NOT A MASTER AND THEN I DON'T KNOW IF YOU CAN BE CONSIDERED A PHILOSOPHER, AND THE QUESTION IS: WHO ARE YOU?

ANSWER: The very idea of categorizing people is basically wrong. I am just myself. Why should I fit into some category? I am a category unto myself.

I am just an ordinary human being. I consider your saviors, your prophets, your messengers of God crackpots. These people are hallucinating. They are not in their right senses. What to say about their being enlightened? They are not even normal human beings. They are sick.

And the popes are representatives of these sick people. They must be dead. Only dead can represent the sick.

And all religions are dead and their leaders are dead. And they have not helped humanity to become healthier, wholesome, profounder, more beautiful, more creative. On the contrary, they have made humanity hateful -- Christians hating the Jews, Jews hating the Mohammedans, Mohammedans hating the Hindus, Hindus hating the Buddhists. It seems the whole work of all these religions is nothing but hate: spread hate as much as possible and divide humanity into small fighting fragments.

I am just an ordinary man who is not sick.

Q: YOU CALL THIS ENLIGHTENMENT?

A: To be perfectly healthy in your being, to be whole, is enlightenment. And that does not make you superior to others. It makes you unique, that's why you can't fit into any category.

Every enlightened person is unique.

And whatever I have experienced has made my life a benediction, has made thousands other people's life a blessing, a joy. And I have not divided humanity and I have not created any hatred. I have not created any fight, cruelty, war, violence.

I don't represent any religion. I have a religious experience. I am my own authority. The Bible is not my authority, neither the Koran nor the Gita. Those who depend on those authorities simply show that they themselves are just without any experience. Even your popes are unenlightened people. Their authority rests in Jesus Christ. He himself is unenlightened. His authority rests in God, who does not exist.

These people have been exploiting humanity and it is time that it should be stopped. And Italy has to take first steps. It is the responsibility of Italians to clean the earth of Christianity. They have spread it. It is Roman crime and they have to accept the responsibility.

And they are still protecting Vatican and all its stupidities. In a world overpopulated, the pope goes on saying to people that birth control is against God, that abortion is against God, that the pill is the invention of the devil. The Italians should shut up this Polack. Either he keeps quiet or he goes back to Poland.

Q: IT'S QUITE DIFFICULT, SINCE THE ITALIAN GOVERNMENT NOW IS CHRISTIAN, ALL OF THEM.

A: It doesn't matter. In Italy everything is possible, it is such a mess. No government is government. Italians can do anything.

And Italians only pretend that they are Christians. They are not. In fact, the whole Roman tradition, the roots of Roman culture, are not religious at all. It was very physical culture, very athletic culture, very down to earth.

Christianity simply confused the Roman tradition, because it is just the opposite: anti-body, anti-matter, anti-joy. Romans were different people. They had no religion. They had no hypocrisy about morality. They were plain and simple, natural beings. They enjoyed life, they loved life and they lived to its intensity.

And that background is still present in every Italian. It needs just a little provocation. Christianity is very superficial and foreign. It does not belong to Roman culture at all. In fact, it has destroyed the uniqueness of Roman civilization, Roman thinking, Roman approach to the life.

In a single word it can be said that Roman approach was pagan, and to the Christians the word pagan is heretic.

It is still time. Italy can recover itself from this nightmare. And this whole mess that you see in Italy is because of this mixture of two things which are not mixable. So there is a very deep split and every Italian feels confused. If he can get rid of Christianity, can get rid of Vatican, it will find back its health.

And to be a pagan is perfectly good. That means to be a Zorba. And in accordance with the pagan, if spirituality grows -- not against it but in tune with it -- then we can create Zorba the Buddha.

Italy can become the first country in the world to create Zorba the Buddha. Because Zorba is already there in the unconscious of the whole land. Just Christianity has to be removed and there will be a sudden flowering of healthy people, saner outlook. And Italy will not be in such a state as it is.

Q: DO YOU THINK IT CAN HAPPEN LIKE THIS?

A: Yes, it can happen like this. Just people have to be made aware of the fact that basically their culture is pagan, and Christianity is against it. So you are living a dual personality. Your base is totally opposed to your mind, your theology, so neither you can live according to your nature nor you can live according to your religion.

You need a new religious consciousness which can go hand in hand with Roman paganism. Just the idea has to be spread. It can catch fire. It can become a wildfire very soon, because basically every Italian is suffering under it.

So I say: Just like that.

Q: WHAT'S YOUR POSITION AS AN ENLIGHTENED BEING IN THE WORLD, BESIDES ITALY. WHAT'S YOUR POSITION? WHAT IS YOUR ROLE?

A: I don't have any role because it is not a drama. And I don't have any position because it is not an organization. I have a presence, and my presence works. It brings people to me. And once a person has come to me, he cannot forget me, he cannot forgive me.

He has to come to some settlement with me. Otherwise he will suffer his whole life. Because I am raising basic questions concerning you, concerning everybody who comes to me. I am making him aware of his own conflict. Unaware, he can manage to drag on towards the graveyard, but once he becomes aware -- and that's my function, to make him aware that he has a natural potentiality which is not being allowed to grow by some stupid thoughts that have been imposed upon him.

He cannot follow those thoughts, because they are against his nature. And those thoughts will not allow him to follow his nature. They will create feelings of sin, guilt. So he will remain in a fix.

I simply make people aware where they have got entangled and how to get rid of this entanglement. It is within their hands. And once they understand it is within their hands, then it becomes very difficult for them not to drop them. Sooner or later they are going to drop it. Sooner or later they are going to live their natural potential, which is the gift of existence.

And I am not trying to give them any ideal. That's why I am not a savior, a prophet, a messenger, a messiah. At the most I am a mirror so that you can see yourself with all your conflict, all your nightmares, divisions. You can see what is causing the whole trouble, from where comes this schizophrenia. And then things are simple.

One thing is absolute: you can never drop your nature. At the most you can repress it.

Second, you can never follow borrowed ideas. At the most you can only hope that tomorrow some miracle is going to happen and you will be able to do it.

What you are able to do you are not doing, and what you are not able to do, you are hoping for it. This is simple human situation around the world.

Now, drop that which is not naturally to you and accept the natural with totality, with gratitude. And let it blossom. And see how much joy and how much benediction it brings to you -- not only to you, it brings blessings to the whole existence.

When even a single individual becomes enlightened, the level of consciousness of the whole universe rises a little.

That's why I say if only two hundred people are able to become enlightened, the consciousness level will be that high that the third world war will become impossible, that we will be able to go through a total transformation of humanity.

Q: YOU PUT YOURSELF AGAINST ALL THE GARBAGE OF THE PAST, AND MANY PEOPLE HAVE DONE IT IN THE PAST AS WELL. WHAT DO YOU THINK, IS NEW HUMANITY THAT IS READY FOR A RADICAL CHANGE, AS YOU SAY IS NEEDED?

A: Many things are which make this time the most feasible for a mutation. One is that all the old religions have failed so totally that even the ordinary man who does not think too much is aware of the fact that religions have failed. That hope has disappeared, which was keeping people under a kind of drugged state.

(Tape side B)

Second, the politicians have failed -- of all types: the Democrats, the Republicans, the liberals, the socialists, the communists, the fascists. All in toto have failed. They promise but they cannot deliver the goods.

And we have believed too long. Now nobody is willing even to believe. It simply gives frustration.

Thirdly, the most important thing is the nuclear war hanging over the horizon. That makes the issue of transforming human consciousness absolutely urgent. Either you change or you die. And when there is such a choice...

In ordinary conditions nobody wants to change. Even those who are miserable, suffering, poor, even they don't want to change for the simple reason that they

have become accustomed of their lifestyle. They are afraid that they will have to learn from ABC again a new lifestyle. Nobody wants to do that.

But when the question comes, change versus death, then it is a totally different matter. It is not between one kind of society, economic structure, another kind of society, another economic structure, this politics or that politics. It is not such a small affair. The question is: if you want to survive you have to change. If you don't want to survive, then it is perfectly good. Let the nuclear war happen and let the whole life be finished. But nobody in the whole world is ready for the whole life to be finished.

That's why I say this is the most opportune time. If we insist and make it clear to people's sleepy consciousness that the choice is between changing your consciousness or being destroyed completely, I don't think people will choose to be destroyed. Nobody wants to be destroyed, neither in America nor in Soviet Union nor in China -- nowhere.

Life is so valuable that people go on living in all kinds of conditions which seem to be almost intolerable, but they go on living because life is such a treasure. Just to be able to breathe, just to be able to see, is such a priceless gift, you cannot purchase it.

Politicians go on consoling people that some way will be found: "We are negotiating." They have been negotiating for thousands of years, and all their negotiations have ended into wars.

But this war is no ordinary war. It is total war in which the victor and the defeated both are going to be finished. And not only that it will destroy humanity, it will destroy trees, birds, animals -- anything that is living on the earth. It will destroy every possibility for life to continue in any form.

This darkness of death has to be made very clear to the people. Then they can be ready for any change. And the change is not difficult. To drop Christianity or to drop Hinduism, I don't see where is the problem.

You have dropped Christianity. It does not even make a sound. Thousands of my sannyasins have dropped all kinds of things: somebody was a communist, somebody was a socialist, somebody was a Buddhist, somebody was a Mohammedan, somebody was a Jew, somebody was a Hindu, somebody was a Jaina. All kinds of people. And they were thinking it is going to be very difficult. But when they dropped it, they were surprised. It does not even make any noise. It is only a question of making people aware of the alternatives. Dropping their conditions is very easy.

And when we are ready to give every argument against their conditions and they don't have any support to protect their conditions... That's my work.

I go on hitting from different angles, giving you arguments against the conditionings of humanity. And all those conditionings are without any foundation.

Whenever I see a man of belief, I always remember of a temple in India.

In central India near Indore* there is a temple which has no foundations. A huge structure, and you can feel... You can put wires from one side of the wall near the ground and the wire goes to the other side, inside the temple. And you can go around the whole temple with the wire. There is no foundation anywhere, not even small pillars somewhere holding the temple.

They have a story about the temple. The story is sheer nonsense. The story is that the temple was so beautiful that it does not belong to the earth. It was in paradise, and angels were fighting over it. Everybody wanted it to be in their neighborhood. Angels are also, after all, like human beings. Whether they live in paradise or in Paris makes no difference. The same stupid guys...

So they were fighting and dragging the temple here and there, and it fell from the sky. That's why it has no foundations. It is lying there.

The story is nonsense but the man who built it must have been a master artist. To create such a huge structure without foundations, one needs a genius. And that is one of its own kind. There is no other structure in the whole world without foundations.

But whenever I see people full of belief systems, theologies, I remember that temple and I think perhaps the architect was also thinking of these people when he was making this temple, that not only this temple is without foundations, all temples are without foundations. The temple that you are carrying within your mind is also without foundations.

My feeling is that that temple was made by someone of tremendous insight to give you an idea that even in the outside world you can create something without foundations.

So in the mind it is very easy.

I am giving you every argument. I am inviting you questions only in order so that you can put your conditions and I can demolish them.

Q: THERE IS NOTHING TO DEMOLISH. WHEN YOU DECLARE, "THE RELIGION RAJNEESHISM IS DEAD," THEN YOU SAY THAT NOW THERE IS THIS RELIGIO, MANY PEOPLE IN ITALY SAY, "WELL, IT'S THE SAME." SO THE QUESTION I HAVE, IT'S REALLY DEAD, OR WHAT IS NOW?

A: It is dead. It has never been there. When I was speaking it was not there. I have always been against organized religion. I have been always in favor of religiousness. And my whole life I have been making the distinction clearly that to be religious is one thing and to be a member of a organized religion is totally different.

It does not mean that you are religious. Do you think all the Christians are religious people? All the Buddhists are religious people? Then all the people of the earth are religious, because somebody belongs to some religion, somebody belongs to some other religion.

If just being a member of an organized religion makes you religious, then the whole earth is religious. But you don't see the fragrance, the love, the compassion, the intelligence, the gratitude towards existence anywhere.

So to be a member of an organized religion is really to keep yourself deceived, a cheap way to deceive yourself.

To be religious is arduous. It means going through a revolution, changing so much garbage that you have been carrying, thinking it is all pure gold.

So while I was speaking, there was no Rajneeshism. When I was not speaking, this small gang took advantage. That's how most of the religions have been created.

When Buddha was alive there was no Buddhism. There were people who were living with Buddha -- thousands meditating, growing. But there was no Buddhism. The day he died, the first thing the disciples started thinking is how to organize the religion.

It was good that I was not dead, I was only silent. Otherwise the religion was going to be just like other religions. Sheela has become already the high priestess. And that's how things start. Then she will choose the successor, and it goes on.

But because I was only silent, absent from the commune for three and a half years, they managed to create an organized religion. They managed to write a book taking my quotations, collecting them, making it a holy book. Sheela even went to the assembly.

When the assembly starts its session, the priests of all the religions go to pray to God to help the assembly. Sheela went there to do the prayer.

As I became aware that more and more they are making things centralized... I was not reading, I was not listening to radio, I was not seeing the TV. I was completely in isolation. Just for one hour I used to come to see the faces of my people.

But few people were capable to approach to me: my personal physician, my dentist, my caretaker. And slowly I came to know that they are demolishing all small centers and making big communes in Europe. They demolished hundreds of small centers and forced people to move to six big communes so that they can be controlled centrally.

They completely destroyed the English commune, which was a flourishing commune. Four hundred sannyasins were in the commune and almost two thousand sannyasins used to come for festivals. And it was a beautiful place. And they were looking for a bigger place because more than four hundred they could not manage.

But these people simply shifted all people from English commune to European communes and sold the property, closed small centers and told that they have to go to European communes, collected all the children from everywhere -- and they were trying to put them in Holland in a separate commune for children so they can be controlled.

The whole idea was to centralize everything, particularly finances.

And they have made their center in Germany in Cologne, so from there they will control the whole Europe.

These people were doing exactly the same as all the religions have done. They have destroyed the individuals, they have destroyed their freedom, they have destroyed their joy of doing something on their own.

(Tape side C)

And finally when I heard that they have started killing people, that was too much.

I was not going to speak again, but I had to speak because that was the only way to finish with those people. Because I knew the moment I start speaking they will escape.

And I had not to say a single word to those people. They simply escaped, because now they knew everything will be known to me. And they were not even courageous enough to face me.

They have committed almost every possible crime.

But that's how all the religions have done. And it is done in such a way that the doer thinks he is doing something good.

When Mohammedans force somebody on the point of the sword that, "Either become a Mohammedan or be ready to die," the person who is doing it does not think he is doing any harm, any crime, anything against the person. On the contrary, he thinks he is helping the person, because unless he makes it that his life is at risk he will not become a Mohammedan. And without becoming a Mohammedan, you cannot be saved. He is really saving your life for eternity.

This life is a small thing. He is trying to save your life for eternity in paradise. So his intention is good. And for himself also he is doing a good act, because he is saving people who are going to fall into darkness of hell, so he is earning virtue. He is also going to paradise. So this is just pure profit on both the sides -- hundred percent profit to you, hundred percent profit to me.... A good deal.

All the religions managed to commit crimes in the name of God, in the name of the savior. And these people here were doing everything in my name.

The people who did were not criminals. They loved me. They thought they are doing something for me.

Sheela's whole strategy was to go on enforcing in people's mind that whatever she is demanding is "your surrender to Bhagwan, your commitment to Bhagwan, your love to Bhagwan. And whatever you are doing is for His sake."

And the people who did I understand perfectly well. They had never meant to do any crime.

For example, the person who poisoned Vivek, Devaraj -- they were told by Sheela that, "These people are trying to kill Bhagwan." And she convinced them that unless these people are removed, then the enemy is not outside, the enemy is in Bhagwan's own house.

And because she was my representative, whatever she said people believed. So if these people are trying to harm me, then these people have to be removed.

Sheela has always been asking me that she can find a better doctor than Devaraj, so why not change the doctor?

I said, "It is not a question of doctor. In the first place, I don't think you can find a better doctor here in the commune. Secondly, even if you can find, I will not change, because he knows my body for ten years. And my body functions in different ways, reacts in different ways, than an ordinary body does."

So in the beginning he was himself very much puzzled. He will give some medicine and it will bring such bad result that he was surprised that this has never happened. He has studied about this medicine. Never any indication in any book that this can cause any trouble. This is very innocent. But slowly he became aware that books don't matter. He has to listen to on* my body. And then he started taking notes: what medicines affect me in what way. And slowly slowly he got the grip.

So I said, "It is not a question of better doctor. The question is one who understands the language of my body."

But I asked her, "Why you want Devaraj to be changed? What is the trouble?"

Now I can understand what was the trouble. The trouble was that if I started speaking, her image of holy priestess, high priestess, will disappear. So I have to kept either sick or, if needed, then I have to be killed.

When I refused to change the doctor, they started thinking of killing him. Then naturally I will have to change. When I refused to change the doctor, she started asking me that she needs a special lock from the outside to my bedroom. In any emergency she can enter.

But I said, "In what emergency? In my bedroom I am sleeping alone. What emergency can happen there? And if any emergency happens, how you can reach there? The best way will be to phone. And the guards are on top of my roof. They can phone. Twenty people live in the house. Within seconds they can reach in my room. You will take ten minutes to reach. The guards will inform you, then you will get up and come here in the middle of the night. This is absurd."

But she insisted, so I said, "You can have it if this is such a urgent thing. You can keep a key." But Vivek was not willing, and she was right. She said, "This is dangerous. You sleep alone. Anybody -- Sheela, Puja or anybody -- can come, can just give an injection to You."

And they have tried on one doctor. In tea they gave some poison that made the tongue paralyzed for twenty-four hours. The doctor could not speak.

They wanted that I should not speak, because if I speak then I am going to burn their holy book and their holy nonsense, and I am going to destroy this organization in my name.

While I am alive, I cannot allow any such thing. In fact, I am trying to do everything so that even when I am dead nothing can be done against my basic approach, that my teaching remains individual, that my teaching remains mystical, that it never becomes a ritual, a church, an organization.

Seeing all these things I started to speak, and then more and more information started coming to me. And before I had solid proofs they escaped. The moment they left, by the evening I had solid proofs in my hands. Even my room was bugged.

Q: WHAT HAS GROWN AROUND YOU HAS BEEN PRESENTED BY NEWSPAPER AS A CULT, AS A SECT, AND I WONDER IF YOU CAN NOW EXPLAIN WHAT IT IS AND WHAT IS THE FUNCTION OF SANNYASINS IN THIS MOVEMENT.

A: It is simply a movement, neither a cult nor a sect nor a religion but a movement for meditation, an effort to create a science of the inner. It is a science of consciousness. Just as the science is there for objective world, this movement is preparing a science for the subjective world.

The scientist will study everything, and we are going to study the scientist. Otherwise he will be left alone. He will be able to know everything except himself, and that will be real shame, that Albert Einstein knows so much about electrons and neutrons and protons that only twelve persons in the whole world can understand it, but he knows nothing about himself.

This is a very ugly state.

So my work is a movement not to create a religion but to create religiousness. I take religiousness as a quality, not as a membership of an organization but an inner experience of one's being.

And it is going to happen. It is happening. Now nobody can call my movement a cult, sect or religion. My movement is purely a scientific approach towards the inner world. And it is individual.

The question arises, then why so many sannyasins are together? To be together does not mean that you lose your individuality. You can be together in many ways. You can be together as friends, because you are working in the same dimension. You can be together because your search makes you understand each other better than anybody else. But you are not part of any organization.

Hence I have called it a mystery school where you learn meditation.

And if you feel that your meditation grows in this togetherness, be here. If you feel you can manage it alone in a better way, then that is perfectly good. You can do it anywhere else.

So there is no binding, there is no expectation, there is no imposition. Only I am available here. If you ask for help, if you ask for some problems that you are facing which I have faced... dark nights that will come on the way which I have passed... I can encourage you.

That's the real function of a friend, to help you, to encourage you to be yourself.

So everybody is independent and yet deeply connected with love, with the same search for truth, with the same inquiry. And with the same experience ripening on different levels, different stages to different people.

But it is not an organization and you don't become a Rajneeshee like a Christian or a Catholic. You remain simply yourself, just the way I remain simply myself. So this place is to give you freedom and help you to experience the summum bonum of life, the ultimate peak of blissfulness. Okay Videha?

Q: SINCE THIS PROGRAM WILL BE FOR SURE SEEN BY THE POPE, IF YOU WANT TO TELL HIM SOMETHING THIS IS YOUR CHANCE.

A: For the poor?

Q: FOR THE POPE. IN VATICAN.

A: Hmmm. If he has any guts, then he should come here and see what religiousness means, feel the love of the people, experience with them their meditation. And if he can come with open mind, he may be immensely enriched because as a pope he is meeting the cardinals and the bishops and all kinds of clergymen. None of them has any meditative experience.

(Tape side D)

He is going around the world talking to Catholics without knowing anything of religiousness himself, talking to the poor. But whatever he is saying will make them more poor. So the best way will be for him to come here and be here for few days just like a human being, not like a pope.

Because here we don't recognize anybody as a pope, shankaracharya, imam. We recognize the ordinary human being as the highest possibility of growth. All these positions are political. They have nothing to do with religion.

So tell him that he will find a mystery school here. Even Jesus himself had to be initiated into a mystery school. He lived in a mystery school called Essenes for almost seventeen years, from thirteenth up to thirtieth. And whatever he says he has gathered from the Essenes.

So tell him that here is a school far more developed than the Essenes. That was a bullock cart school. So it will be truly following in the steps of Jesus Christ, coming to Rajneeshpuram. @D048

Q: WHEN PEOPLE SPEAK ABOUT YOU, THERE IS THIS RICHNESS COMING OUT ABOUT THE ROLLS ROYCE AND WHATSOEVER IS CONNECTED WITH IT. WHAT DO YOU WANT TO PROVE WITH THIS, SO MANY CARS AND SO MANY RICHNESS AROUND YOU?

A: Why people are concerned? Then certainly they need. Then more Rolls Royces will be here. Until they stop asking me, the Rolls Royces are going to be here more and more. Now it has to be seen. It is a challenge. The day nobody asks me about Rolls Royces, they will not be coming.

People's interest in Rolls Royces shows their mind. They are not interested what is happening here. They don't ask about meditation. They don't ask about sannyas. They don't ask about people's life, love, the laughter that happens in this desert. They only ask about Rolls Royce.

That means I have touched some painful nerve. And I will go on pressing it till they stop asking.

I am not a worshiper of poverty. That's what those Rolls Royces prove. I respect wealth. Nobody before me has the guts to say it. The pope cannot say that he respects wealth, although he is the wealthiest man on the earth.

I am not a hypocrite. I am the poorest man on the earth. I don't have a single cent with me. But I want to prove to these people that what attracts their mind.

If there were no Rolls Royces here, perhaps there was nothing for the whole world to be asked about me, about you, about meditation, about initiation into sannyas, about love, about anything.

It is for those idiots that I am keeping all those Rolls Royces, because they cannot move their eyes away from those Rolls Royces. And meanwhile I will go on pouring other things in their minds.

Without those Rolls Royces they would not have asked a single question.

Those Rolls Royces are doing their work. Every idiot around the world is interested in them. And I want them to be somehow interested -- in anything in Rajneeshpuram. Then we will manage about other things.

So tell those people -- anybody asks, tell that, "These Rolls Royces are for you idiots. Otherwise you are not interested in anything. Once you stop asking about Rolls Royces, then I will have to think for something else: whether to have rockets which are going to the moon. Something else I will have to think about."

Q: WHAT SHEELA HAS BEEN FOR YOU AND WHY SHE HAS BEHAVED LIKE THAT?

A: Anybody would have behaved like that. Just ordinary unconscious mind finding an opportunity -- millions of dollars, thousands of people ready to do anything, so much power, so much money -- and she was just a hotel waitress when she came to me. She had never dreamt of having two hundred fifty million dollars, having one hundred twenty-six square miles land, having one million sannyasins around the earth ready to follow her. It is not Sheela. Anybody would have fallen in the trap.

But the problem was that I could not give the position that Sheela had to a meditator. A meditator is basically introvert. Sheela knows nothing of meditation. She has never meditated. Neither she has any possibility in this life. This was her qualification: she is extrovert.

She is very materialist, and to create a commune you cannot put a spiritualist as the president because real houses has to be created, real roads have to be created. A meditator, a spiritualist, is of no use.

So I had to find a person who has no introvert inclinations and no desire to grow spiritually, but has great ambition to do something, has a great inferiority complex to prove herself. And all those qualifications Sheela fulfilled. I was aware that that kind of person can take advantage of the situation. But I was here and I knew that I will give her as long rope as possible. Otherwise it is within my hands.

It was not a question that she can be so powerful that she won't listen to me.

So when I saw that she is going now beyond limits and has started doing things... Otherwise I would have tolerated her, because she was doing good work. She did much good. She managed to make this desert into an oasis, managed houses for five thousand people, and has to fight with politicians and all kinds of third-rate people. Now for that you need a third-rate person. You cannot put a first-rate person to fight with third-rate people. Otherwise third-rate people will be victorious.

Ninety-nine percent she did good, and the commune should always be obliged to her. Just she forgot that I am not dead, I am only silent. And the moment I see that things are going beyond the need, I can put a stop to it immediately, instantly.

And that's what I did.

She has not been able to harm much. She tried. She committed all the crimes. But, for example, she bugged hundreds of houses. It is a big crime. For one bugging you get five years of jail. She bugged so many houses that even one thousand years of jail will not be enough. So it is a big crime, but what harm?

As far as we are concerned, what harm she could do by bugging? We were not planning any conspiracy against her. Nobody was even bothering about. So what was the point? All that she was collecting -- records and tapes, taping all the phones -- but it was all meaningless. It is crime but it has not done any harm to us.

She has tried to kill two persons. She failed, so no harm has happened. In the eyes of law she has committed grave crimes.

She may have stolen money that was coming from European communes here, and she prevented it in Switzerland and kept in a bank account in her own name. It is very difficult how much it was. According to one source it was twenty million dollars. According to another source it is forty-three million dollars. But the second source is still two year old, so in these two years she must have accumulated even more.

So somewhere near fifty to sixty thousand... fifty to sixty million dollars she has... This is a big crime -- in the eyes of law, not according to me. Because to me money means nothing.

We will gather sixty million again, that is not a problem. And we are perfectly comfortably running. She has not stolen from here. It was coming here, we would have made few more roads, few more buildings which were necessary. But because she has stolen the money you are not missing those buildings. You

don't even know what those buildings were going to be. So we have not missed anything.

And to me money is just meaningless. We can create money, there is no problem about it.

So whatever she did, we will try to undo it. And whatever we cannot try to undo it is not much to be bothered about. I have not even talked even for a single moment... When you ask I answer, otherwise I have not even bothered what she has done.

We have given the whole case to the law. Now @D345 they should take their own course if they want. If they don't want, who cares? In this small life we have much more important things to do. And that is now such a old story... forget about it. Okay?

The Last Testament, Vol 4

Chapter #4

Chapter title: None

24 October 1985 pm in Sanai Grove

[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 MARIANNE HEUWAGEN, SUDDEUTSCH ZEITUNG, GERMANY

Q: YOU RECENTLY SAID IN YOUR FIRST INTERVIEW AFTER THE BREAK OF YOUR SILENCE, IN THE GERMAN MAGAZINE DER SPIEGEL, THAT THIS IS THE ONLY RELIGION. AND NOW IT IS NO RELIGION. IF IT IS NO RELIGION, HOW DO YOU CALL WHAT YOU PRACTICE AND ALL THESE PEOPLE BELIEVE IN?

B: I call it religiousness. When religiousness dies, it becomes a religion. Religion is a corpse. Religiousness is alive, singing, dancing, flowering.

In existence nouns don't exist. It is the language that gives us a wrong impression. For example, the tree or the river. These are nouns. They don't exist in reality, because the tree is continuously growing. There is no full stop. It is treeing. River is rivering. It is a continuous flow.

Existence knows no nouns.

And religiousness is the experience of the highest peak of consciousness. Existence has not gone beyond it. It is existence' highest reach.

So when I came out of silence I had said, "This is the first -- and the last -- religion." First in the sense because nobody, neither Jesus nor Buddha nor Krishna, created any religion while they were alive. When they were dead, others created the religion.

It is a strange phenomenon which has been repeated again and again down the ages. When the person who knew is dead, then the persons who do not know organize it. They become the popes, they become the shankaracharyas, they become the caliphs, imams. But they are carrying only a dead body.

So I call it the first religion in the sense that I am alive and something is happening around me. But I also call it the last religion. People have not noted the second part, that soon I am going to dissolve it. That too has never been done.

Of course, it was impossible. Jesus was not alive when Christianity was born. He could not dissolve it. He neither created it nor he could dissolve it.

I allowed it to happen just to dissolve it and make it clear that the only authentic religiousness is always unorganized. The moment you organize it, something dies.

It is the same: a bird on the wing has a beauty. The whole sky, the sun, the wind, and the bird and its freedom, they are all together there.

You can catch the bird. You can put it in a golden cage. In one sense it is the same bird, in another sense it is not the same bird because where is the freedom? Where is that sky? Where is that wind? Where is that life which was on two wings, available to the whole universe? All that has disappeared.

Truth cannot be organized. It can be experienced, it can be made available to those who are receptive, open. But it cannot be explained. It is something contagious. You can get infected by it, but there is no intellectual way to communicate it.

So now I call it simply religiousness. And it has a beauty, because now it need not be Christian, need not be Hindu, need not be Rajneeshee. It need not have any label. All labels are dangerous to freedom. It is better to leave it unlabeled.

Q: WHY DID YOU ENTER YOUR LONG STRETCH OF SILENCE AND WHY DID YOU BREAK OUT OF IT AT THIS POINT IN TIME?

B: I have never lived with any plan in my life. It has been something spontaneous, moment to moment. As I feel, I do it. I felt to be silent, I went into silence. I may have remained my whole life silent. There is no way to say why I started speaking again. The same spontaneity. Three and a half years silence and suddenly one day I felt that much has remained to say. I have not yet said that for which I am here. So better say it now, because who knows about tomorrow?

But it is all spontaneous. There is no reason of going into silence or coming out of silence. But those three and half years created a beautiful gap.

I was speaking for thirty years continuously. I think I deserve at least three years silence after thirty years continuously speaking.

And those thirty years I was speaking in a very strange situation, because humanity is divided. Every person is born in some religion. I had to say something. I had discovered something within myself but I could not see that it fits with any traditional, conventional, religion.

But everybody is already part of a conventional religion. Who is going to listen to me?

Hence, as a device, I started speaking on Gautam Buddha. I was speaking my own experience. The name of Gautam Buddha and his words was just an excuse. But Buddhists started listening. Even great Buddhist scholars came to me and said, "We have never thought that these simple statements of Gautam Buddha contain so much."

And I was laughing within, because they don't contain anything. I have used them and made them to mean whatsoever I wanted to mean them.

I have found the way how to catch people. I was speaking on Krishna, I was speaking on Mahavira, I was speaking on Jesus. I spoke almost on all the religions for thirty years, and slowly slowly people who became more and more intimate to me begin to see the device, that I am saying something which is not there in those old scriptures. I had to use those old scriptures, because without that screen it is very difficult to find people to listen.

And soon these people became available to me. Then I started having my own individual camps where I was speaking directly, with nobody in between. And that's when I started initiating people into sannyas.

Sannyas was simply that they are now ready to listen me without any device. They are willing to open their heart. That much trust has grown in them.

These three and half years silence has given me another opportunity that is just a byproduct. The silence was not meant for it.

There were many people who were just hanging around me because of their intellects were convinced. My arguments were important to them although I was insisting that truth cannot be found by arguments. But they became addicted with my words, with my explanations. These three and half years, by and by they left, seeing that now I am not going to speak and silence they could not understand.

Only those remained for whom it did not matter at all whether I speak or I am silent. Just my presence, and something transpires between my being and their being. It is a wordless communion.

Now I am speaking exactly the purest truth possible, as pure as it can be put into words, because now the people who are around me can even understand my silence. So there is no question of misunderstanding my words. That is impossible.

So a totally new phase.

And I have experienced so much that to die without conveying it in some way or other will be a shame.

Q: IS YOUR CONVEYING WHAT YOU HAVE EXPERIENCED ALSO THE REASON WHY YOU ARE SO AVAILABLE TO THE MEDIA NOWADAYS?

B: Yes, because there are millions of people around the world who may not ever come in contact with me. But through the media many of them may get some glimpse. Few of them may even come.

And my message is not limited to any particular group of people. It is for all human beings as such.

So I wanted to reach to all the nooks and corners of the world. And I am a contemporary man, so no need for me to go everywhere when media can take the message. That is far more easier.

Q: DURING YOUR LONG PERIOD OF SILENCE, YOUR FORMER PERSONAL SECRETARY, SHEELA, HAS OBVIOUSLY EXERCISED SOME ABUSE OF POWER, AS YOU YOURSELF HAVE STATED. AND SHE WENT TO GERMANY, AS YOU KNOW, AND IS CAUSING BIG WAVES IN THE MEDIA OVER THERE. HAS HER DEPARTURE AND HER ACCUSATION HURT YOU, SINCE YOU HAVE BEEN WORKING WITH HER SO CLOSELY FOR SO MANY YEARS?

B: No, nothing hurts me. And just a poor Sheela, how can she hurt me? And her going has made the commune cleaner, more hygienic. The whole credit goes to her that she left with her whole gang. And what harm? She has only harmed herself and the people who are with her. They have missed a life's opportunity. And they have not gained anything. Now their whole life they will live with a guilt, with a shadow of crime. And as far as the commune is concerned, there is not even a ripple. Everybody is happy that those people have left, because they were creating almost a fascist regime.

They were torturing people, and because I was in isolation and silence she had all my powers. Those powers were given for legal reasons, but she misused them, took advantage, which is very understandable. Just an ordinary human being, she has been a waitress in a hotel. Now suddenly she had two hundred fifty million dollars in her hands she would have never even dreamt of and one million sannyasins around the world ready to do anything in my name. Suddenly she has almost an empire. And her only fear was that if I start speaking, then all the glory and the celebrity she had attained will disappear within a day.

So she was trying in every possible way that I should not speak.

Lust for power is such a thing, and once you have it, then to let go of is very difficult.

She started doing things which were against my very thinking. She started harassing those sannyasins who had lived with me long before she joined, and who were far more intelligent, far more educated. She is not educated.

The vice-chancellor of the university, the chancellor of the university, many psychologists, therapists, doctors, left the commune because she was harassing them, insulting them, and they had not come here for her. But she was afraid, because those were the people who were far more competent.

If once I come to know about all the things she is doing, I will change her immediately. So she removed all competent people from the commune. She tried to kill those who were very intimate to me, and particularly those who had the opportunity to approach me in my silence: my personal physician, my dental surgeon, my caretaker. These three people were dangerous for her. They may inform me of things that are going on. She was so much afraid that she tried to kill all the three persons.

She poisoned my personal physician four times, and she had every arrangement: if nothing succeeds she could have killed me. For that she had made every arrangement.

Just the lust for power. And the day I started speaking, the whole commune was dancing on the streets, because they had not expected that I will speak again. They were ecstatic. But Sheela and her group of twenty people were utterly sad. And since that day she had not faced me. For any excuse -- she was going to Australia, the commune needs her there, or to Singapore or to Japan or to England or to Holland or to Germany. She will come for a day or two, but will not come to see me. She will simply send the message that, "I have cold." And I am allergic, so that excuse is enough. "So when my cold is okay I will come." But before the cold is okay, she is gone again.

And that's what she did the last time. She informed me she has cold. Three, four days she will rest, and as her cold gets better she will come to see me. And next day she escaped.

Naturally, she did not want to inform me that she is going forever. She has left her resignation, all the papers, in the office.

But if I had known that she is leaving forever, then I would have told the police to look into her luggage, everything has to be checked: how much money she is carrying. Because twenty persons she is taking with her, she will need money to travel to Europe, to live there.

And she had told me that she has opened a bank account in Switzerland -- for me, in case I have to leave America someday. Then it will be enough to create a commune in Switzerland.

I asked her, "But at least I should know the bank, the account number, how much money you have got in it." She said, "I will tell You everything when the time arrives."

The bank account is in her name, and if it was sufficient to create a commune it cannot be less than fifty million. It can be more but not less. Because this commune we had to put two hundred million dollars, just for five thousand people houses, roads, everything to create the land.

So she would have to answer if she had told me when she is leaving. And she must have carried weapons, poisons, bombs, because in her room the literature has been found how to make bombs, literature on poisons, how to kill people, how to give certain poisons in small doses on a long period so that the person slowly slowly becomes sick and dies almost as if a natural death, so nobody can suspect that he has been poisoned.

If you suddenly poison somebody and he dies, then it will be found. So she was giving the poison in tea, in coffee, in injections. The person may be thinking of some other injection is being given, and he is being given some poison. And it will take six months for him to die.

So she must have carried much. And nobody checked her, because she was continuously coming and going, so there was no question of checking. Otherwise

she had no right even to use the commune airplane. She should have herself declared that she is leaving, so her luggage should be checked. But to avoid it she kept me in dark that four days she will be waiting and then she will see me. And there was no question of going at all.

And the time she left she had chosen rightly. In the afternoon between two and four I go for a drive in the mountains. I saw her plane and I could not believe, because that was not the time for our regular plane to go. Back home, I found that Sheela and twenty others have left.

My physician was continuously saying that he is being poisoned, that these are the effects of a certain poison, and this is the only poison which is undetectable.

(Tape side B)

But nobody will listen to him. Even doctors will not listen. They think that he is just getting into a paranoia. They checked his blood. There was no poison, there was no sickness -- nothing. But in her room the book was found on poisons, and the same poison is underlined which my doctor was continuously saying that, "That is the only poison which cannot be detected." And that is the only poison which is underlined in the book with the description that it cannot be detected. And it will kill the person surely, slowly slowly.

So she did everything just to remain in power. And as I started speaking she had to escape.

In Germany she is simply lying. There she can lie. If she has guts she should come here, because we have invited FBI, state police, county police. They have been here, our guests, and we have provided all the evidences, all the testimonies, eyewitnesses, so if she has guts she should come here and produce counter-evidences. Just lying and making allegations does not mean anything. It has to be decided in the court, and it has to be decided on solid grounds.

One of her gang returned back from Seattle. The sannyasin must have some heart. She felt that it is better to be imprisoned and come out after few years clean rather than carry this load whole of your life, hiding here and there. So she came back. Her coming back has been of immense help. Her testimony has lasted almost two weeks, and she had given everything that the circle has done. Because she was part of the innermost circle and she has been witnesses in many crimes: the arson, the burning of the Planning Office of Wasco County, she was a witness. She drove two persons of the group who burned the office, and she drove them back.

She knows how they drugged three thousand people whom they had brought as Share-A-Home program from the streets, from all over America. The desire was to take over the county, so to keep them drugged so they cannot go away, and by the time the voting day comes they will be so drugged that whatever you say they will do.

For three thousand people she had to bring gallons of drugs from outside America, because if you purchase in America then you will have to answer for what purpose you had purchased them and what use has been made of them.

But this sannyasin is an eyewitness. One person was overdosed and died. She says* they simply threw his body out of the campus. The police found the body but they could not figure out who the man is, from where he comes. He was a street person, a hobo, so there was no case, no inquiry, no investigation.

So almost every crime -- murder, attempts to murder, arson, beating people and then giving them drugs thinking that they are informers, to keep them drugged and go on asking... Almost she created a small fascist state.

Now the doctor himself... herself who managed to do all these things where people were beaten, drugged for three days, and just in their drugged asleep state they were thrown in Portland, so when they woke up they could not figure out what has happened, and they forgot all... They were drugged with some chemical that washes your memory that they have been beaten or why they have come here. They were simply in a state of daze.

The doctor herself has confessed.

So rather than lying there, and lying anything... She is talking that five hundred sannyasins have left. Twenty persons have left with her and thirty persons more have left who must have been connected some way or other in some small crime and must have been afraid that they will be caught.

The chief gangsters have left and the people who had done small things, they followed. Only fifty persons including her group have left, but one hundred fifty people have come back: those who had left because of her. And five hundred people are coming back.

So rather than telling lies -- she is telling that the commune is finished, there is no food in the commune, there is no money in the commune, everything is finished.... She should just come and see that everything is far better than it has ever been. People are happier because they are freer. They can say no if that's what they feel, without being punished.

And people are immensely happy for small things. For example, if they wanted to go for a vacation... for four years she was forcing them not to go. Now, it is just natural. If they want to go to see their parents for one week, this is nothing. They should be allowed. So now people are allowed to go for one week or three week or as long as they want, because this is not a concentration camp.

Here you are on your own accord. If you want to have one month's vacation, you can have it. There is no problem in it.

And if there is no food, then how these people are surviving? And people have never been so happy: a very deep feeling of lightness. A great burden has disappeared. And everybody is feeling responsible for the first time. And whatever she has done in three and half years, I have to undo it. Now there is no religion. She has created a book, Rajneeshism, to be the holy scripture of the religion. She created the word Rajneeshee. I had to tell my people that, "There is nobody who is a Rajneeshee. You are yourself and you need not be anything else in the world."

And we had to burn all those books because I don't want any holy book and I hate the word ism.

So we are in a far better condition.

And she will repent.

And there is no question of hurt.

Q: THE AMERICAN LAW ENFORCEMENT AGENCIES ARE USING THESE ACCUSATIONS AND THE WHOLE INCIDENT TO SNOOP AROUND HERE ANY WAY THEY CAN. YOU ARE AWARE THAT THEY BUILT THIS BIG TASK FORCE OF PEOPLE AND THEY ARE JUST TOO HAPPY TO WALK IN HERE AND, AS THEY WOULD CALL IT, CHECK THE PLACE OUT. ARE YOU.... THIS HAPPENS IN THE MIDDLE OF A CONTROVERSY ABOUT YOUR COMMUNE HERE THAT HAS BEEN GOING ON EVER SINCE IT STARTED. ARE YOU CONCERNED THAT THESE GRAND JURY INVESTIGATIONS AND THE POLICE ACTIVITIES HERE ARE GOING TO HURT THE COMMUNE AND THE SANNYASINS, AND THEY ARE GOING TO TRY AND LOOK FOR AN EXCUSE TO DO SOME HARM TO YOUR COMMUNE HERE?

B: They cannot do. The politicians may have it in their mind but, as you know, politicians don't have much of a mind in the first place.

They certainly have it in mind that this is a good opportunity to destroy the commune, but it is not possible. We will fight to the very end, and this fight for the commune may take bigger proportions.

If they start in any way harassing the commune rather than catching hold of the criminals, which they are delaying.... Now we have produced every evidence, testimonies, eyewitnesses, but they are not doing anything to the criminals.

If they have any mind, it is better they should change it. If my commune is harassed in any way, then this small thing will take really big proportions. Then I am going to fight up to the Supreme Court, and I am going to expose the whole American hypocrisy, that these people are talking of democracy, of freedom, of freedom of speech, of respect for individuality, respect for private property....

But this is not their land. If they have any respect for their own constitution, then the Supreme Court should tell the government to "resign and give it to red Indians. This land belongs to them, and you are all foreigners here.

"And then you apply for green cards the way we apply, and if the red Indians want you to be here you can be here. Otherwise get lost.

"Either do this or drop from your constitution all that nonsense about freedom, respect for individuals, for individual property."

This is such an absurdity, that the real Americans are just living in reservations and the foreigners have become real Americans. And who are they to decide about my permanent residence here or my commune's residence here? On what authority?

On what authority they had entered in this country? Had their grandfathers visas and green cards? They invaded the country. They have been violent with the innocent people of the country. And they are still talking about democracy and freedom, and this is the only country which is under slavery.

And foreigners have become the masters, and the real masters are nobodies.

I am going to fight it and make it a worldwide problem. You talk about communism, that it is dictatorial, and what you are? What is your relationship with the red Indians? Who is the master to whom this land belongs?

It is better they should change their mind, because I enjoy fighting and I don't like small things. If I want to fight, then I fight on real big grounds. And then it is going to be a worldwide problem.

I have my sannyasins all over the world. Then each American embassy will be surrounded by my sannyasins meditating. We will not do any harm to anybody, that is not our way of thinking. But we will make our point all over the world, that Americans have to decide it that the land goes to the red Indians. Otherwise they should stop talking about democracy, about freedom.

Then it is an imperialist country, so why unnecessarily have beautiful masks? Why not show your ugly face?

So if the politicians of Oregon want to get into troubled waters, I am ready. We have nothing to lose, but they may lose America.

And if they can issue green cards, who are all foreigners, why we cannot issue? What is the difference? Just because you came a little earlier and we came a little late. Okay, we will make our green card a little less green.... (laughter, and Bhagwan's words are unintelligible)

But we are going to issue green cards, we are going to issue passports, because other foreigners are doing the same thing. Either you stop all this nonsense....

America is not in a good position as far as its own constitution is concerned. Its constitution is one of the best in the whole world. I have tremendous respect for it. But its politicians are worst in the world, and I simply hate them from my guts.

And I will fight for the constitution against the Americans. I will not allow them to prostitute their own constitution. This constitution is one of the hopes for humanity.

But they should learn to behave.

So I know that there is the idea in their mind, but it is better... sooner they drop it, better it will be. If they want to pursue it, we are not worried. We have not done any harm. We have not done any crime. We have not done any wrong. Now we have to see how an innocent commune can be destroyed.

Q: YOU SEEM TO CARE A LOT ABOUT RAJNEESHPURAM AND YOUR SANNYASIN. I MEAN, HOW MUCH DO YOU CARE ABOUT THE PEOPLE HERE THAT SURROUND YOU? AND YOU SEEM TO BE WILLING TO, IN A WAY, DEFEND THEM, WHATEVER IT TAKES.

B: I love them. The question of care does not arise. I love them as myself, and I will fight for them just the way I will fight for myself. They are here for me.

It is not a question of care. It is something far more deeper. My sannyasins are my extensions. This commune is an organic whole. We are not only living together, we are growing together. We are creating our future together, and we will not allow anybody to disturb it.

And we have the means to stop.* We are not violent people so we will not do any violence to anybody, but innocence has its own power. Silence has its own power. Love has its own power.

And you can see it.

They have nuclear weapons and they are afraid of us, who are just living in an isolated desert. They are worried about our three dozen semi-automatic guns, which are as old as Adam and Eve. We don't know whether they will work or not because we have never used them.

And the biggest nuclear power in the world is afraid of three dozen guns. It is simply hilarious. We enjoy it.

Q: WHY DO YOU THINK THAT IS? I MEAN, WHY ARE THEY AFRAID OF YOU?

B: That's what I am asking you.

Q: SHALL I TELL THEM THEY OUGHT NOT TO BE AFRAID?

B: Hm.

Q: I WAS WONDERING EARLIER, HOW MANY OF YOUR SANNYASINS DO YOU PERSONALLY KNOW? I MEAN, THERE ARE OVER A THOUSAND PEOPLE HERE. DO YOU KNOW MOST OF THEM PERSONALLY, I MEAN?

B: I know them individually, not personally. And I make a distinction between knowing someone personally and knowing someone individually.

Ordinarily we know people only personally: their name, their qualifications, their job and things like that, which are all superficial. You can change the name but the individual remains the same. You can change the job but the individual remains the same. You can change the address, you can change his wife, but the individual remains the same.

I am not interested in people's personalities. I know them individually. That means I know them in their very essence. When I pass by the side of a sannyasin, I don't know the name but I know at what stage of meditation the individual is or whether he has at all progressed in meditation or not.

I know whether the individual has come to taste something of the higher qualities of love or is still thinking that sexuality is all there is. I know just by looking in the eyes of anybody whether the person has any inner approach to himself or he lives just outside himself. That inner approach is his individuality, and that outside life is his personality. I am not concerned with the personality at all.

The person may be a man or a woman -- does not matter. What matters is his essential being, how close he has come to his essential being. Closer he comes to it, a certain aura arises around his body, a certain fragrance.

You can immediately recognize that here is someone who is very close to the center, and when somebody reaches the center, then it is as if a house was dark and suddenly you have switched the light on. Even from the outside you can see through the windows the house is on light.

Ordinary people are just without light. Even from their windows you can see only darkness. And when a person reaches to his center of individuality, suddenly he is aflame. And you can see -- from his eyes, from his gestures, from his words, the way he walks. His words start becoming more poetic. His walk becomes more of a dance. His gestures have a grace that was never there before.

I am knowing my people only in that inner context, and it is almost impossible to know them personally. One million people around the earth -- how can I know their names? But I can know them. And the moment I look into their eyes, they also know that they have been found where they are.

Q: YOU RECENTLY MADE A REMARK, AND I THINK IT WAS AGAIN IN YOUR FIRST DER SPIEGEL INTERVIEW, THAT WERE... YOU SAID THAT YOU ADMIRER ADOLF HITLER. AND THIS IS A TWO-PART QUESTION. I FIRST OF ALL WOULD LIKE TO KNOW WHETHER THAT IS TRUE, AND, SECOND, WHY WOULD YOU SAY SOMETHING LIKE THIS HERE IN THIS COUNTRY, KNOWING THAT THIS IS VERY UNPOPULAR, AND DON'T YOU THINK THAT SAYING SOMETHING LIKE THAT MAKES IT DIFFICULT FOR YOU, OR MORE DIFFICULT FOR YOU, AND YOUR SANNYASINS HERE IN THIS COUNTRY?

B: Whenever I make any statement, I do not consider the consequences for me or for my commune. It is only politicians who think of consequences, who always say what you want to hear. I say what I want to say.

That statement is not complete, and this is the third-rate yellow journalism that wants to create sensation even where it is not.

I had said that Mahatma Gandhi was a hypocrite. He was a very violent man talking about non-violence. But looking at his life one can see that his non-violence is only a political strategy. He himself is very violent.

To his wife he was violent, to his children he was violent, to his disciples he was violent, and in very ugly ways. To himself also he was violent. So he was a kind of sado-masochist.

In this reference I was saying that I have a certain respect for Adolf Hitler. He is at least straightforward. He is not a hypocrite. He is what he is.

Mahatma Gandhi is a hypocrite.

Now, this is the whole context.

(Tape side C)

Hitler is violent, is fascist, thinks that the German race is the chosen race to rule over the world. But whatever he says, he says it. He believes in it. He is a crackpot but very sincere.

In this context I had said that I have a certain respect for Adolf Hitler because he is not a hypocrite, and I don't have that respect for Mahatma Gandhi because he pretends to be a saint. In reality he is just a politician. And he is using his saintliness for his politics.

He became the leader, the father-figure of India, because Hindus are in majority and he behaved like a Hindu saint. But if you study his life....

For example, he used to sing every morning and evening that Hindus and Mohammedans are one. That was a political thing, because that was the greatest problem in India.

Hindus never wanted India to be divided for the simple reason because if it remains undivided Hindus will always rule the Mohammedans. And it was clear that if Mohammedans want to be their own land, their own country, they want to be deciding their own fate, then they need a separate land. And they were the second majority after Hindus. And their demand was absolutely right. Hindus would have destroyed them.

So Gandhi's songs of the unity of Hinduism and Mohammedanism, his discourses that both are the same, that there is no difference, are proved all bogus, because his own son, eldest son, Haridas, who was a rebel from his very birth -- and I love that man, he was far superior in every way than his father....

He wanted to go to school and Gandhi will not allow because he thought that all education poisons people. So no education for children. He will teach them enough so they can read religious scriptures. But Haridas was insistent that he wants to learn everything the way other boys are learning. Gandhi threatened him that, "If you go to school, then never enter in my house again."

Do you think this is the attitude of a non-violent man? And that too against a small child, and whose demand is not in any way for any crime. He is not saying that he wants to go to a prostitute. He is simply asking to go to school to study just like everybody else. And his argument is perfect. He said, "You have been educated and you are not poisoned, so why you are so worried? I am your son. If you can be educated, if you can attain to the degree of bar at law, then why I cannot? Why you are so suspicious?"

But Gandhi said, "I have given you the ultimatum. Either you live in this house with me, then no school, or you go to school, then this house is no more for you." And I love that boy. He left the house -- with grace. He touched his father's feet, asked for his blessings, which Mahatma Gandhi could not give.

I cannot see non-violence and love. In these small acts you can find the real person, not in speeches, public performances.

The boy left. He lived with one of his uncles, studied, many times wanted just to come and see his mother but was refused. He graduated, and just to see how much Gandhi means that Hinduism and Mohammedanism are all one he became a Mohammedan. He was really a colorful man.

He became Mohammedan, he changed his name -- meaning still the same. Haridas means servant of God. So he asked the Mohammedan priest to give him a name which means Haridas in Arabic. Abdullah means exactly the same. Abd* means God, Abdullah means servant of God. So he became Abdullah Gandhi.

When Gandhi heard about it, he was so much shocked. He was so angry. His wife said, "But why you should be so angry? Every morning, every evening, you say both are the same. That's why he must be trying, that, "If both are same... Hinduism I have lived for all these years, now let us see what is Mohammedanism."

And Gandhi was angry that, "This is not a matter to laugh. He is disinherited from my property. He is no more my son, and I don't want him to see again." And in India when somebody dies and his funeral pyre is lit with fire, the eldest son puts the fire. So Gandhi made it his will that "Haridas is not my son and I emphasize the fact that after my death he should not put the fire into my funeral."

What anger! What violence!

I have known this man, Haridas Gandhi. He was really a lovely man. And he said, "I simply became a Mohammedan just to see how my father reacts. And he exactly reacted the way I thought, so all that unity of religions, Hindu and Mohammedan, Christian and Buddhism, is all nonsense. It is all politics. That's what I wanted to prove and I have proved it."

The place where I lived just eighty miles away from there, just a coincidence that Haridas.... It was a junction station. He was coming from one train and Gandhi was passing into another train, so he came close to the compartment of Gandhi just to see his father, and the mother will be there. Gandhi, seeing him coming towards the compartment, closed all the windows and told his wife that, "If you open the window and talk with him, then my connections with you are finished. Then you can go with him."

Kasturbhai, Gandhi's wife, was crying, weeping, but could not open the window. Haridas was knocking on the window. Gandhi was standing there. And this man is thought to be the greatest non-violent saint of the contemporary world. I don't agree.

And this is just one instance. I have gone through his life in very detail and I have found thousands of instances where his real personality surfaces. His public performance is a different thing.

So it was in this context I was telling that even Adolf Hitler has my respect. At least he is straightforward. He is doing everything wrong. I do not agree with what he is doing, but he is not a hypocrite.

And I don't see there is any problem in my statement. It is very clear. But what those people did, they simply took off the whole context and put only Adolf Hitler, that I respect Adolf Hitler.

This is something ugly that journalism has to drop. Otherwise journalism will not be ever an art. It will remain third rate. It will feed the mob psychology but it will not raise human consciousness.

And I think the media has a responsibility. It is such a great instrument to raise human consciousness that all kinds of yellow journalism should be condemned from every corner.

Q: YOU HAVE MANY SANNYASINS IN GERMANY. WHY DO YOU THINK YOUR FOLLOWING IS SO BIG PARTICULARLY IN GERMANY?

B: Hitler has made the way. The whole credit goes to Adolf Hitler because with him the German youth is finished with politicians -- completely finished. In Adolf Hitler they have seen the ultimate politician. And there is a vacuum.

They are finished also with religious leaders, for the simple reason that anybody who has eyes can see. The chief bishop of Christianity blesses Adolf Hitler and prays for him and for his victory to God. The archbishop in England also blesses Winston Churchill and prays to the same Christian God for the victory of England. And pope, of course, prays and asks for the victory of Benito Mussolini. The German youth has seen the original faces of these bishops, archbishops, popes. They are finished with political leadership, they are finished with religious exploitation. But that leaves a tremendous gap.

I am not a religious leader and I am not a political leader, either. Hence with me they find a deep harmony. And I can fill their gap without exploiting them like Adolf Hitler did, without cheating them, conning them, as their priests have been doing. I can help them to grow individually into more freedom, into more individuality, into more authenticity.

Hence the German youth is interested in me. Those who are not yet interested, simply means they have not yet heard about me. Otherwise none of the German youth is going to get away from me.

Just I am a little bit engaged here in America, otherwise I would be in Germany. Once I am finished here, my next place is going to be Germany.

I would like to have a good fight with German politicians.

Q: WITH DECLARING THE DEATH OF RAJNEESHISM AS A RELIGION, ARE YOU GOING TO HAVE ANY CHANGES IN THE CONTENT OF YOUR TEACHINGS, OR ARE YOU CHANGING ANY OF YOUR TEACHING?

B: No, because before I went into silence there was no Rajneeshism. It was created by Sheela and her fascist gang. As I came out of silence, I have simply destroyed that which was not part of my teachings. So it makes no difference. It simply purifies my teachings, makes them more clean and more clear. Okay?

Q: THANK YOU VERY MUCH.

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INTERVIEW BY MA PREM SUNSHINE

Q: BHAGWAN, IS THERE ANY HOPE THAT YOUR COMMUNE CAN SUCCEED?

A: There are difficulties but there are not impossibilities. The commune can succeed, but it is one of the greatest challenge man has ever faced. Against all religions, against all societies, against all nations, and just few intelligent people have to make it a success.

But the situation is such that even though the forces against are very big, the situation is not in their favor. Our forces are very small but the situation is in our favor. And in reality everything is determined by situations, not by superficial forces.

For example, all the old religions, although they have the majority population of the world behind them, but no one really is authentically with them. The Christian calls himself the Christian, goes to the church, reads the Bible, but has no inner conviction. Deep down there is simply doubt, because his doubt has never been removed. His doubt has only been repressed.

And the more you repress the doubt the deeper it goes into your being and more powerful it becomes. Its depth is its power.

So all the religions have so many millions of people with them, but not a single authentic individual who can say that, "This is not my faith but my experience."

I have asked the question to very significant people. There was one very well read, well respected, world-famous Christian theologian, Stanley Jones. He was continuously touring around the world. He used to come to India too. And once in a world religions conference we met.

He spoke very beautifully, a well prepared speech. As he sat down by my side I asked him, "Why did you prepare the speech?"

He felt a little uneasy, because we were not even introduced. And he asked, "How you came to know that I have prepared it?"

I said, "It was clear. It was exactly the way it is taught in the Christian theological colleges. The beginning should be sensational so it attracts everybody's attention, and then whatever you want to convey, convey it very clearly because people are

ready to listen. You have created the excitement. And always end at a peak. And always end it abruptly, as if something more was there and it has not been said. This is how they teach in the theological college, and this is how your speech was. I can say with absolute guarantee it was prepared, each single word, each gesture. When your sounds should be louder and when it should become just a whisper, all that was according to the science of oratory. And it was well prepared, without any flaw, but it was only a speech. It is not your conviction.

"Because the conviction needs no preparation. The conviction is spontaneous. The conviction finds itself, its gestures, its voice. The conviction knows where to begin, where to end, without any training. It is innocent, innocent of training. It was your belief.

"Now I am going to speak. Listen to me. And this is not my belief, this is my experience. And don't escape. After I have finished I have to meet you again."

He was a little puzzled. He was a old man and he had never come across such a person. It was a kind of intrusion. I spoke. I came back to him and I asked him, "Can you say this was prepared?"

He said, "No. It has all the beauty of unprepared rawness, the uncut, unpolished diamond. And you are right. I have been thinking all along while you were speaking that although I have cut my stone, polished it, prepared it, but it was not a diamond. The polishing was perfect, the cutting was perfect, the presentation was perfect, but what I was presenting was not a diamond. I can see the difference. I was speaking out of my faith. I believe in Jesus Christ, I believe in the Holy Bible, but certainly I have not experienced anything."

I said, "At least you are a sincere man. Religious people are not supposed to be."

We became friends. Many times he became my guest. Whenever he passed my town he always stayed with me. His Christian followers were at a loss that why he stays with me.

I always drove him to the church but I always remained in the car waiting for him. His followers asked me that, "He stays with you, he loves you, respects you. You don't show even this much respect. You can come in the church. Anyway you are sitting outside in the car. You can listen him."

I said, "That will be disrespectful to him. He knows why I am not coming in. Unless he says something out of his own experience, I will not come in. The day I come in will be his day of graduation."

He died without a certificate.

The same has happened with Hindu saints, Jaina saints, Buddhist saints. Even the saints of these religions have no experience. It is all borrowed. Hence it is just a burden. They are carrying it out of sheer habit, respectability, sociality.

So although millions of people are behind these religions, my few sannyasins are far more stronger. They have tasted something, lived with someone who has arrived, have been in love with someone who can take them to the utmost peak of existence.

So their numbers may be small, but numbers don't count. I count the hearts.

You must have noticed it, that manual workers are called hands: how many hands are working? Intellectual workers are called heads: head of the department, head clerk, headmaster. But heart is nowhere mentioned.

I count hearts, because the real strength is neither in the hands nor in the head. The real strength is in the heart, in your love. And love can do miracles.

There are difficulties but for my sannyasins those difficulties are challenges. We will not accept them as difficulties but as new explorations, new struggles, new challenges, new doors to be opened, new heights to be reached. The same stone on the road can be thought as blocking the way, can be understood as a stepping-stone.

And we are going to make every stone a stepping-stone.

And, as I said, the situation is in our favor because all religions are bogus. They don't have the support of existence with them. They are dead.

All political ideologies have failed, utterly failed. No political revolution has been successful. And the politicians of the world has brought humanity to the verge of a global suicide. Politics has contributed to humanity the possibility to commit total suicide. That is their contribution of thousands of years.

Religions have contributed AIDS. That is their only contribution. They created all kinds of perversions. It was in the monasteries that homosexuality was born. So all the religions are responsible for AIDS and it is going to destroy almost two-third of humanity.

If somehow the third world war can be postponed, AIDS seems to be more difficult than nuclear weapons. There seems to be no way in the hands of the old society to prevent it unless they accept the way of the life we propose, the way of the commune, that families disappear, that villages become communes, that big cities become few communes. Very big cities can become many communes.

But family remains no more the unit of society. Commune becomes the basic unit. That's the only possible way to avoid AIDS killing millions of people.

So the situation is in our favor. Just we have to be alert that they have power, but existence has left them alone. It is no more with them. Nature is no more with them. They have disturbed the ecology of nature, and nature is no more supportive of them.

(Tape side B)

The very earth they have been standing has disappeared. They are simply hanging in the air.

We are on the solid ground, so we have to make them aware of their impotency, of their futility, that they have no future, that they have lived their past and it is time to start moving towards the graveyard.

I am reminded of an old Jew who was dying. A very rich man. His four sons were sitting around him thinking that, "Now he is going to die. How we are going to arrange the funeral procession?"

The eldest says, "Of course we will manage as many Rolls Royces as possible."

The second said, "Are you a fool? In his whole life he never sat in a Rolls Royce, so what is the point for a dead man? And what difference does it make to him that how many Rolls Royces are following his funeral procession? It will be unnecessarily too much wastage of money. I cannot support the idea. I think only one car will be enough. It need not be Rolls Royce. Any car... the cheapest possible, because a dead man is dead. Why waste money?"

The third man said, "But what is the need of a car? Just like old days, we can have a horse-driven buggy -- cheap, aesthetic, traditional."

The fourth said, "You are all talking of unnecessary wastage. My idea is, what we are for? Four persons are enough to carry the stretcher. And we are young, and that will be some respect to the old man."

Listening to all this, the old man started getting up. The children asked, "Dad, what are you doing?"

He said, "I am looking for my shoes."

He said, "Where are you going?"

He said, "To the graveyard. Why unnecessarily bother you? While I am alive I can reach myself. And you are right that there is no need to waste. When a man is dead he is dead. And I have never been a burden on anybody, and I don't want to be a burden on you four. And it won't look good either, a rich man being carried by his four sons. This looks more manly, that I walk to my own grave. You just keep the grave ready and I am coming."

We have to tell these people that, "We are making your grave ready, you just find out your shoes and walk down. Nobody is going to waste any energy in carrying you there to the graveyard."

"You have no future. You have lived too long. You have been a corpse hanging on the human chest. You have not allowed people to live. You were dead and you could not tolerate anybody to be happy, to be singing, to be dancing. Because you could not do these things so you made everybody serious, you made seriousness something of a spiritual value. In fact, it is simply a disease.

"Just as there is well-being of the body, there is a well-being of the whole being. In that well-being there is joy, there is laughter. Seriousness is part of a sick soul.

"So you have done enough harm. It is time you just leave humanity alone."

And the same has to be told to the politicians, that these nuclear weapons have not come from out of nowhere. They are the ultimate outcome of thousands of years of violent politics, of ambitious politicians, of nation against nation, race against race. Now it is time that this whole race has to be stopped. Otherwise this beautiful planet, which is in the whole solar system the only planet which has life, consciousness.

Not only that, but few people on this planet have reached to the highest peak of being. This earth has become really sacred. We will not allow this earth to be destroyed.

Temples and churches and synagogues are not sacred, but this earth is because it gave birth to a Socrates, to a Gautam Buddha, to a Lao Tzu, to a Bodhidharma. This earth has done something which is unique.

It is suspected that in the whole universe, where are at least two million solar systems. In those two million solar systems, fifty thousand planets may have some kind of life. This is just a scientific guess. But no scientist has dared that anywhere in the whole universe life has reached to such a evolved state as to produce a Gautam Buddha.

Now to allow these idiotic politicians to destroy this earth is to destroy existence whole effort of millions of years. And it is not only that this earth is being destroyed. The whole universe is losing something which was attained with great difficulty, and perhaps it may take millions of years for another planet to come to such a position, such a state.

So our work is to raise consciousness around the world that, "Religions are dead and we are ready to give you a living religiousness so you will not feel empty, you will not miss your dead religion that you have been carrying."

And we have to tell the politicians that it is time you start thinking of dropping old ways of dividing the world into nations, because that's what creates war. Those boundaries have to be withdrawn. The earth has to be declared one.

And we have to make our communes so rejoicingly creative that they become models, that soon others start seeing that in every way -- economically, educationally, artistically, the commune is far richer than their old kind of society.

We have to make it so apparently clear that even blinds can see it and the deaf can hear it.

And the situation is ripe. There is no other alternative anywhere. Certainly the old forces will try to destroy us. That is natural. Always the old leaves the place very reluctantly for the new and for the stranger. But howsoever reluctantly he is, he will have to leave. That is the law of nature.

The old has to die for the new to come into existence.

We are proposing the new and they are clinging with the old. Hence I say there is every possibility of our communes being successful, not only successful but in a certain way the refuge for the whole new humanity.

Q: BHAGWAN, YOU HAVE DESCRIBED SILENCE AND ALONENESS AS THE GREATEST BLISS POSSIBLE IN LIFE. YET YOUR FRIENDS, YOUR SANNYASINS, LIVE IN COMMUNES AROUND YOU. HOW CAN THEY BEST EXPERIENCE THE BENEFITS OF SILENCE, ALONENESS AND COMMUNAL LIVING?

A: It is a very simple thing. People go on talking ninety-nine percent unnecessarily. One percent perhaps may be necessary but that can be written. Just keep a notebook with yourself and watch your mind that, why you want to

say something? Is it necessary? Is it going to serve any purpose? Or it is just the fear of silence that makes you talk? The fear of being alone that makes you talk? Because that is the only communication you feel with somebody.

If two persons are sitting silently, they may be sitting very close but they are as far away as they can be. In silence the distance is infinite, because there is no link that joins them. Even strangers cannot sit for few minutes silently. Immediately they start asking about the other, where he is going, what is his name. Now it is none of their business.

While I was traveling, it was every day trouble, because I was always traveling in a air-conditioned coupe so only two persons were there, I and somebody else.

And I was continuously talking, and I wanted at least in the train I am left alone. But the other person was boiling.

So I will enter the compartment and I will just put my finger on my mouth and say to the person, "Just wait." And then I will tell him my name, my father's name, my father's father's name, how many brothers I have, what education, what profession, where I am coming from, where I am going to. I will say it without his asking.

He will look at me aghast, afraid that, "What is the matter? I have not asked, not even your name, and you are telling your father's name, father's father's name, great-grandfather's name, how many children your father has, how many brothers he has, how many sisters he has, who is married, who is not married. But I don't... Why you are telling all these things to me?"

I said, "I am just finishing the whole thing quickly. Otherwise, twenty-four hours we are going to be here in this compartment together. By and by you are going to ask all these things. If anything is left, you tell me, I want to finish it quickly because after that no more talking. Have you any questions?"

And he will automatically say, "I don't have any questions. In the first... I have not asked the first question either!"

I said, "Knowing man, I just answered in case. If it does not relate to you, forget about it. Forgive me. But here we finish."

And then it was worth seeing, the scene. I will be sitting and the man was tossing and turning, opening his suitcase, taking the book out, putting the book back, putting the light on, off, calling the servant for a glass of water, going to the bathroom again and again. And I was simply watching, just looking him doing all these things. And finally he will get too much angry because I am watching him, and he is doing stupid things. He knows that he is being stupid and I am simply watching and enjoying.

He will say that, "You have made one condition: not to speak. I will not speak, but you have to also follow one condition. Don't go on watching me, because that makes me crazy."

I said, "Okay, that's not a difficulty. I will keep my eyes closed. But once in a while can I open or not? Because once in a while I am in need to go to the bathroom. Have I to go with closed eyes?"

So I will keep my eyes closed, and once in a while I will open. And that was enough to trigger his anger and... And before he called the conductor I would go out and tell the conductor that, "Soon that passenger will call you to change his room. Remember, no room is vacant. All are full. Because I don't want to go again through the same process. Somehow I have trained him."

And all the conductors knew me because I was constantly on the train. They said, "We know how you train people. In twenty-four hours they must be losing at least four, five pounds weight. And by the time they get out of the train, they must be thinking they are getting out of imprisonment or something. You destroy their whole journey and you don't do anything, that we know."

(Tape side C)

And it was bound to happen soon that he will call the conductor, that, "I want to change." The conductor will say that, "That is impossible. All the seats are booked."

And I will tell the person that, "If that seat is uncomfortable to you, you can come on my seat. I can come on your seat. What is the need of the conductor? We can change seats just in this cabin."

He said, "You please keep quiet. I don't want to talk with you myself. You are the whole cause of my trouble."

I said, "I have not done anything."

He said, "That is the most troublesome part of it, that you have not done anything and you have created such a craziness in me. I have never felt so crazy."

I said, "The only thing is that you want to talk. You do one thing that will help immensely, and I am not joking. When you go to the bathroom, have a good talk."

He said, "You please don't give me any suggestions of that kind. You want the whole compartment people knowing that I am mad, talking to myself in the bathroom."

I said, "No, I was just giving you a clue, because when it becomes too much to me I do it myself."

And next time when he went into the bathroom he was doing it, and when he came back he was smiling at me and he said, "You are right. It works. It feels light. Although I was afraid in the beginning, I started very slowly, whispering, but then I went on, almost started shouting and forgot completely about the people. And when I came out there were at least ten people gathered. They were all listening what I was saying. I have never delivered a speech before ten people. But I am feeling so light. Let them think I am mad. They don't know me, I don't know them. Who cares?"

I said, "That's why I was saying to you that, 'You listen to my ideas. They will always help you.' So you just do one thing whenever you feel like talking. Watch whether it is of any use or just something like an inner itching, a irritation. Then it is better to write it down and keep it with yourself. Just writing it will help. It

will be released. Soon you will see that all unnecessary things that you feel like talking have disappeared."

Perhaps there are few things which are necessary to talk, and you can write on a paper and give to the person. He can answer on the same paper. And you can work with hundreds of people without a single word uttered.

And this will give you many things: a great understanding why you want to talk. It is not something useful, it is simply an insane urge to unburden you. But you are burdening the other person whom you are saying things, because he is listening and soon he will be saying the same things to somebody else.

I used to live in one place and my neighbor was a very old-fashioned theist, and was very respected by the people, almost like a saint. And I used to argue with him. My aunt used to live with me, and she will say that, "Why you harass that old man?"

I said, "You don't know. Whatever I say, he is bound to say to others."

She said, "What? You are saying things against his whole ideology!"

I said, "That does not matter. But once you put something into somebody's ear, it does not get out from the other ear. It gets out from the tongue. There is no other way. People have a wrong notion that you get from one ear, it gets out from the other ear. Impossible. There is no passage."

And one day my aunt told me that, "You were right because this morning I heard him. He was telling his neighbor exactly the same thing yesterday he was arguing against with you. He was giving your argument, and with great joy, because the neighbor could not answer him."

I said, "Now you understand. Whatever I say to him, the whole day he is doing nothing else than talking to people. Soon he will become my 'His Master's Voice' gramophone record.' Whether he thinks he is against me or for does not matter. Once I put things into his computer, they are going to come out some way or other."

So when you say to something, somebody, you are unburdening yourself but you are burdening the other person, which is not good.

And as your silence will grow, you will be surprised. Just as you can burden people with your words, you can hold their hand in silence and you can unburden them with your silence. It works the same way, and that is therapeutic. Then just the presence of somebody, if he is really silent, will be unburdening to you. Just feeling his silence, his presence, and you will feel so much burden, so many tensions, anxieties, have simply dropped.

Thirdly, if one becomes attuned with silence, accustomed of remaining silent, then whatever he says has a profound meaning because it is something condensed. It is out of silence. And whenever a word comes out of silence it has tremendous weight, authority, conviction. It has a life, it is not a dead word.

And that can be felt very easily. Then you are speaking from your very being. The mind is being used only as a mechanism, but the message is coming from deeper down.

And it will reach to the other person exactly to the same depth as it has come from you. All that is needed on the other person's side is openness, receptivity. So in a commune particularly, where everybody is making all his effort to be open, to be receptive, it is good to be silent. It is beneficial to be silent. It is a blessing to the whole commune to be silent.

That does not mean that you cannot speak. I am not saying that, "Repress, don't speak." I am saying, "Allow silence to grow, slowly. And whenever there is need to speak something, speak. But let it come out of your silence. And then see the difference. Then it comes like an arrow which goes directly to the other person's very heart."

Silence makes one really a poet. Each word spoken out of silence is poetry, is music.

Q: BHAGWAN, UNDER THE U.S. IMMIGRATION LAWS, YOU HAVE BEEN CALLED A RELIGIOUS TEACHER. YET YOU CALL YOURSELF A FRIEND WHO IS THERE TO HELP US IN OUR INDIVIDUAL GROWTH AND MEDITATION. WHAT IS THE DIFFERENCE?

A: The difference is much. The leader has to be followed. He requires faith. He wants you to believe in him. He asks for surrender. He destroys your individuality. He creates an army of slaves. They don't have any say, they have just to follow.

Just following the leader is enough. They will be saved. The price to be saved is to become a slave, to lose your individuality, to become just a shadow.

The guide is totally different. The guide needs no belief on your part, no faith on your part, no following on your part. The guide simply explains his experience and leaves it up to you, whatever you want to make of it. You are not to accept it blindly. If it appeals to your heart, if without believing in it there arises a trust in you... The difference with the leader: you believe in his system of thought. With the guide you trust and love the person, not the ideology or the system of thought.

With the leader it is a business phenomenon. He promises you some goods which will be delivered after death if you fulfill certain conditions now. With the guide there is no business. It is just a love affair. You love the presence of the person, you feel that he has reached somewhere where you also would like to reach.

And the guide makes it clear to you that, "You cannot follow my footsteps, because then you will never reach where I have reached. Because each individual is unique and has to find his own path. So I can give you a feel of certainty that such a space exists. I can explain you the way I have followed.

I can give you the encouragement which will be needed on the path many times. There will be dark nights of the soul and you would like to come back rather than go ahead, because it seems it is growing darker and darker. But the guide

can say to you that, "My experience is, when the night is darkest the morning is closest."

So the guide is a friend in this sense, that he will help you to find your path. On your path, whenever there are difficulties he may be able to help you to understand them, to bypass them or overstep them. Whenever you will fall into a discouraged, depressed state, his presence, his love, will drag you out of your depression. His presence will make you feel that the goal is not far away.

So the work of the guide is very intimate. That's why I call it the friend, to make it more intimate.

Leader is a political word. And because religious leaders also were hidden political leaders, nobody has ever objected to it. Otherwise, there is no question to lead anyone. It is humiliating human beings.

Jesus says to his disciples, "I am your shepherd. You are my sheep." And not a single one raises the question that, "This is insulting. At least, leave us human beings. Don't destroy us so much." But that's what all leaders are bound to do, to make themselves big, high. They have to reduce you as low as possible. If you are not the sheep, then Jesus Christ is not the shepherd. It is absolutely essential that you should be reduced to be sheep so that he can be the shepherd.

This is a simple psychological exploitation.

A guide is not above you, is not holier than you. A guide is just like you. The only difference is he has reached the peak. You are in the valley. He has come back to the valley to take you, but he knows the path that he has followed cannot be your path. Otherwise your uniqueness will be lost.

He can give you the certainty that the peak exists and that your love and his authority, his experience, will make it possible for you to search for your own way.

And as far as the inner journey is concerned, the guide can always be available in any crisis, in any trouble. You may be lost, you may forget the way. You may start moving away from the peak. The guide can watch that whether you are growing rightly or not. There are indications which show whether the person is going right or not.

And if you love the person, you will listen. You will try to correct your way.

So it is a very intimate relationship between guide, or the friend... The word leader is ugly.

But in that INS application form they have only one category for religion; that is, 'religious leader'. So there was no other way. Now I will have to fight in the court, that your form and your categories need to be updated. If I don't fit in your categories, then the categories have to be changed. Every law exists for man. No man exists for law.

So I have to say it. It is going to be a beautiful fight because I don't know any one of them is able even to define what religion is. Or any one of them has ever experienced anything they can call religious. So on what grounds they have made those categories? They should seek help from some guide. I am available!

Q: BHAGWAN, YOU HAVE CALLED THE AMERICAN CONSTITUTION 'THE ONLY CONSTITUTION IN THE WORLD WHICH HAS SOME DEMOCRATIC FRAGRANCE ABOUT IT'. CAN YOU SPEAK MORE ABOUT THIS AND WHY YOU SEE THAT IT IS SO IMPORTANT TO FIGHT FOR THIS CONSTITUTION?

A: It is certainly the most significant constitution in the world. The Soviet Constitution is non-democratic. It declares the dictatorship of the proletariat. But in the name of the dictatorship of the proletariat, a small group of Communists have been ruling the country for sixty years continuously.

The other Constitution is British Constitution which was basically imperialistic. The empire has disappeared but the Constitution remains the same. Still the queen is the head of the country. The country is her private property. The countries that belonged to British Empire have all made their constitutions after their independence according the British Constitution, because that was the only constitution they were acquainted with.

There are countries like India which have tried to take everything good from all the constitutions of the world, included in their Constitution. But they completely forgot that a poor country cannot afford many high values.

For example, a poor country cannot accept democracy in its totality. It will have to follow in some way or other, something dictatorial. For example, birth control: population goes on increasing, the country will be by this end, one fifth of the whole world. Out of five persons, one will be Indian. One billion will be the population of India. They have not been able even to feed perfectly four hundred million people. How they are going to feed one thousand million people? And a country in which six hundred thousand people will be starving and dying will not be worth living. Those who will be living will be living amongst corpses. So they have accepted democratic values without seeing that their countries need is different.

American Constitution declares freedom of speech. That includes freedom of thinking, freedom of writing, freedom of expression, in any form. Although it is in the Constitution, but even American politicians have not been able to keep pace with the Constitution. If freedom of expression is there, then you cannot prohibit or ban any book on any grounds. You cannot say that 'This novel has obscene pictures, obscene scenes, hence it cannot be published'. This is against your Constitution, because there is no clarification, that freedom of expression will not be allowed to obscenity.

Freedom of expression includes everything. And there should be no fear of obscenity. But the Christian churches, the Christian politicians, they go on dragging the Constitution down into the mud. Respect for the individual, which is not shown in reality, respect for private property, which is just in words. Half of the land of Oregon is Federal Government's property. The other half also they want.

And they are against this commune for many reasons. One reason is: now how they can have this land. They may have the whole of Oregon; they cannot have these one hundred twenty six square miles at any cost. They were trying to negotiate, but they were offering too small a price. When we purchased it, we offered the double price. They were offering three million; we offered six million. And the owner understood that he can never get six million from the Federal Government.

They are angry on that point: that we took away the land which was almost settling in their hands. Because for fifty years it was just negotiations, negotiations; the owner was fed up. And they were thinking sooner or later he will have to sell it, because what he will do? And nobody else was there to purchase it. What you can do with a desert?

And they were interested because they want the whole Oregon to become a nuclear shelter. So these hills, deserts, will be the right places. They will not be attacked by nuclear weapons. Oregon will be the last to be attacked, because what it has got?

In fact, just in these four years, the world has become aware of Oregon because of us. Otherwise, who has heard about Oregon? And even today, except us, there is no news in Oregon. We have to create news, and still they don't feel any gratitude!

The Constitution has all that is needed for what I call 'meritocracy'. But Americans are not following their own Constitution. They are in every way going against it.

In the first place, if they are sincere, then the government should belong to the Red Indians because it is their land. That will be respect for private property.

In fact, the people you call Americans are not Americans. They are all foreigners. Somebody is Italian; somebody is Spanish; somebody is English; somebody is French. But nobody is American.

And look how words can create deceptions. The Americans are called Red Indians. They are the Americans. But nobody even calls them Americans. Just the word creates a great fallacy. It seems America belongs to Americans -- naturally. But America belongs to Red Indians who are really the Americans. And the people who are pretending to be Americans are none of them Americans. They are invaders, occupying some poor people's land and talking about democracy and freedom.

I have to bring it before the Supreme Court. Fight with me is not going to be easy. I have to ask the Supreme Court that "If you really have any dignity, any humanity, and any respect for your Constitution, then the first thing is: give the government to those whose land you are occupying. And you have some guts, you are all foreigners and for four years you have not been able to decide for me: whether I can stay in American permanently or not. In the first place, who are you to decide it? Who decided it for you? Have you received green cards from Red Indians? Have you received your passport from Red Indians? You invade a

country. Violently you destroy the country's poor people. Their beautiful land you, in every way, pollute it, corrupt its ecology. And still in the whole world you go on calling yourself 'the most democratic country'. Give the government to the Red Indians. And tell all so-called Americans, who are not Americans, that: either you can go back to your country, or you can apply for green card."

They may not have faced any case about green card, the way they are going to face my case.

And we are not invaders. We have purchased the property. And we have not forcibly purchased it. We have paid more than the Federal Government was paying for it. We have paid double. "And the way you have paid, shows that how it must have been done. The whole New York area was purchased in ninety dollars. Do you call it business? Or just cheating poor people? Just ninety dollars for the whole New York?"

American Constitution is beautiful because the people who wrote it had some ideals in their mind. But they were still politicians. So although they had ideals, they made a beautiful Constitution, but they never realised the fact that their Constitution goes against their very government.

And I am going to bring it before the whole world. They have been condemning Soviet Union for dictatorship, but at least those are Soviet people; that is their land. If they chose to be a dictatorship, it is their business. "This is not your land, and you have forced the real Americans into reservation camps, which are nothing but American translation for German concentration camps."

The reality is very ugly. And I would like to make it known to the whole world. It seems as if people have forgotten. They have started thinking that this land is theirs. And if they can do what I am saying, they will really prove democratic, lovers of freedom, really fair and just. And if it is possible then the third world war becomes automatically impossible, because Red Indians cannot manage nuclear weapons, nor they will be interested in it.

Soon I will have to face the Supreme Court and I will ask. If they want, I will face the Senate, or whosoever they want, I am ready to face it. And I know they don't have any argument against me. They have committed such a grave crime against red Indians that they will have to do something. Otherwise, drop your hypocrisy and show your ugly face as it is -- as we are seeing in these four years continuously.

Now we are seeing... We have given all evidences, eyewitnesses, testimonies, but they are not taking any step against the criminals. On the contrary, they will go on postponing so it becomes faded away in the people's mind.

And other things which are not so important they are bringing immediately, before the criminal cases start they will start immigration cases, they will start marriage cases. Their whole effort will be to buy time so they can somehow find a way to give immunity to the real criminals and destroy the whole commune. Then innocent people can be dumped with all the crimes.

But whatever criminal idea they may have in their mind, I know politicians don't have much of a mind in the first place and we will be able to fight it without any difficulty, and mostly because the constitution is in our favor on each single point.

So it is going to be a strange confrontation. We are strangers, we don't belong to any country, and we will be defending the constitution of America against the American politicians who are prostituting it.

This will make history. Okay.

The Last Testament, Vol 4

Chapter #6

Chapter title: None

26 October 1985 pm in Sanai Grove

[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 MA MAHA, ADDICTS MAGAZINE, AUSTRALIA.

QUESTION: BELOVED BHAGWAN, WHY DO PEOPLE STILL TAKE DRUGS, AND ALSO SANNYASINS, WHEN THERE'S YOU AND YOUR COMMUNE ON THIS PLANET?

Answer: The drugs are as old as humanity itself, and they certainly fulfill something of immense value. I am against drugs, but my being against drugs is for the same reason as for thousands of years people have been addicted to the drugs.

It may look very strange. The drugs are capable to give you a hallucinatory experience beyond the mundane world. That is the experience that is being searched through meditation.

Meditation brings you to the real experience, and drug gives you just a hallucination, a dream-like experience but very similar. To meditate is difficult. The drug is cheap. But the attraction for drugs is spiritual.

Man is not satisfied with his mundane existence. He wants to know something more. He wants to be something more. Just the ordinary life seems so flat, so meaningless, that if this is all then suicide seems to be the only way out of it. It gives no ecstasy, no joy. On the contrary, it goes on piling you up with more and more misery, anxiety, disease, old age and, finally, death.

From the cradle to the grave, the ordinary life is just a drag. People go on living it because they are cowards. Otherwise they will commit suicide. They don't have the courage enough to commit suicide. But this is not something one can rejoice in.

You can drag on but you cannot call it living. There is no dance in it, no color in it. It is just a vast desert spreading as far as you can see, with no oasis anywhere. I am reminded of one of the dreams of Leo Tolstoy. It is a rare dream. It is also unique that it went on repeating continuously almost his whole life. As long as he could remember, the dream was happening. And the dream is very strange. In his dream he sees a vast desert and two gumboots without anybody in them, just the two gumboots without any feet inside them, are walking. They go on walking and they go on walking, and there is no end to this walk. The desert is

endless. And he always woke up perspiring, his heart beating louder, gripped* with great fear.

Without going to any psychoanalyst, he knew the meaning. He himself was a genius. He knew that this is his life, this is not a dream. It is not even symbolic. It is exactly his life. Where he is going? Wherever he goes he will end into the grave. Who is going he does not know. The gumboots are empty.

He is unaware of anybody inside. He is unacquainted of the person who is wearing the gumboots. He is invisible. All that is visible is the gumboots and the desert, and the tedious journey, pointless, meaningless.

This is the reason that drugs have attracted man since the very beginning. And they have at least given him a temporary relief. Only few people tried meditation. And my own understanding is, these people also tried meditation because drugs at a point become useless. You become immune.

In the beginning they give you tremendous experiences, but soon they become almost part of your body chemistry. Then if you don't take them you are in trouble. Your whole chemistry wants them. If you take them, you gain nothing. You go on increasing the doses.

In India where the experiments with drugs must have been the oldest, because the oldest scripture in the world is Rigveda*, the religious source book of the Hindus, it talks about a certain drug, Somras*. Because of this Somras*, Aldous Huxley has called the ultimate drug one day, when LSD is refined and there is no side effect, it will be called Soma. The name is from Rigveda*.

Rigveda* according to Hindus is ninety thousand years old, and nobody has been able to prove that they are wrong because their arguments for its old age are almost irrefutable. They are not logical, otherwise it would have been easy. They are astronomical.

In Rigveda* there is a description of a certain combination of stars that had happened according to modern astronomers also ninety thousand years before. Now there is no way for the people who were writing Rigveda* to describe it in absolute detail unless they have seen it.

Now this is such an evidence that you cannot do anything about it. The astronomers say for ninety thousand years that combination has not been again in the sky. So certainly whoever was writing it was fully aware of the combination of stars at that time.

For ninety thousand years Hindus have accepted drugs almost as part of their religious ceremonies. It was only under British regime that drugs created trouble, but because they were part of a religious ritual, which is the ancientmost religion in the world, even the British government was afraid to interfere with it. It continued. Even in my childhood all drugs were available in the market. There was no question of any illegality. And every school of Hindu religion was using drugs, but they were using it in a very scientific way.

They will give the drug in a certain quantity, create a certain experience in the man, and then when he will come out of it will tell him that, "This was only an

illusion. It was simply because of the drug, because of the chemistry, your mind experienced.

"Would you like to experience it in its reality? If the illusion is so beautiful, you can think how much more the reality would be. And the experience created by the drug lost for few hours, and again you are back to the same old rotten world. But if the experience is real, it is yours forever. You never lose it. It is not something that has happened to you, it is something that was already in you; you have discovered it."

So I don't see that it was wrong to use drugs in this way. In fact, this should be the approach around the world for the modern man.

And now we have more advanced drugs, synthetically made, and we are capable to purify them more. We can make drugs which have no bad effects at all. We can make drugs which are not addictive. And we can have in every hospital, in every university, a certain department which teaches people how to move from drug to meditation.

Just to talk about meditation remains simply verbal. There is no way through the words to give you any experience. But drugs are immensely useful. The words can explain to you what meditation is, the drug can give you an hallucinatory experience of it. And then you can be initiated into a method. And now you will not be moving in darkness. Now you know that something... if an ordinary drug can do so much, then there must be some way to find an authentic transformation, to experience it without any dependence on anything.

So the drug simply opens up a door and helps you to understand that man's life and his experience need not be confined to the ordinary mundane world -- he can fly high towards the stars -- that he is capable of knowing things which are not ordinarily available.

Under proper guidance -- medical, meditational -- drugs can be of immense help. I said I am against drugs because if they become addictive then they will be the most destructive for your journey towards the self. Then you become enchanted into hallucinations. And because it is cheap -- no effort has to be done, just you have to go on taking bigger and bigger doses....

In India it came to a point.... Still today there are monasteries where they keep poisonous snakes because the people had become so addicted to all kinds of drugs that no drug has any effect on them. They can take any dose and they will remain normal. The only thing that gives them a little experience is a bite on their tongue by a cobra. That will be death to anybody, but to them it is a beautiful drug experience.

Sometimes it has happened that these people become addicted even to cobra bites. Their whole bloodstream becomes poisonous. And it is on record, and once it happened in front of me, that a cobra was brought to bite. The cobra did it perfectly well on the tongue, and died.

The man had become so poisonous... because the cobra is not poisonous in his whole body. He has simply a small gland which has poison, and that gland is just in his mouth. So whenever the cobra bites someone, he immediately turns upside down, because the gland in his mouth has the opening up. He will bite; that is not dangerous. That is simply making your blood available. And then he will turn over to pour the poison on your blood.

The bite is not really poisonous. The poison comes from the gland which hangs above his tongue in the mouth. It has to hang that way, otherwise the poison cannot remain in it. So he turns upside down. The poison starts flowing out of the gland into the wounds that he has made by his bite. But before he could do that, biting the man was enough to get poisoned himself.

For thousands of years people have been using drugs. Moralists, religious people, governments have been trying prohibition absolutely unsuccessfully. And I don't see that they can ever succeed.

The only way to succeed is what I am suggesting. Rather than prohibiting drugs, let the scientists find out better drugs which give deeper and more psychedelic, more colorful, more ecstatic experiences and without any side effects, and without any addiction. And these should be available in the universities, in the colleges, in the hospitals -- wherever some kind of guidance is possible, that the person is not prohibited, is allowed total freedom to use anything that he wants. And we use his experience to help him grow towards some authentic process so that he can start experiencing something far greater than any drug can give.

And only then he can compare that the first one was just a dream, and this is a reality, and the first one was just cheating myself through chemistry, 'And the first one was not helping me in my spiritual growth. It was in fact preventing the growth, keeping me addicted and retarded'. The second one goes on growing, and now he starts gathering courage to explore more.

He was never aware that these experiences are possible, that these experiences are not just fiction.

So drug can be used in a very beneficial way, to make the person realize that this is hallucination, and the hallucination is so satisfying, would not you like to try the real? We have the real drug also.

I call it meditation. And it takes you to the uttermost blissful experience possible. Then only drugs become useless for you.

If we want humanity to get free of drugs, then meditation is the way. But before we can get free of them, they are very important and can be used to introduce people to meditation.

So this paranoia about drugs is not helpful to humanity. You can make drugs illegal, it makes no change. In fact, they become more attractive, more exciting. Particular to the youth they become a challenge.

I am amazed sometimes that, is man going ever to learn even the ABC of human psychology? The same stupidity goes on which God did with Adam and Eve:

prohibition. Don't eat the fruit of this tree. But that becomes an invitation. That becomes a challenge. @A570

And thousands of years have passed, but the authority figures are still in the same mood: don't use the drug, otherwise imprisonment for five years, seven years. And nobody bothers that drugs are being made available in jails. Just you have to pay a little higher price. And the people who come out of the jail are not cured. They go back again because ... the reason is the drug gives them something which your society is not giving.

They are ready to destroy their health, their body, their whole life becomes a mess, but still that drug gives them something which your society does not give. So rather than preventing them, create a society which gives something which is better.

I have been fighting in India with one of the most idiotic prime ministers India had, Morarji Desai. He is absolutely fanatic, is not ready to listen to any reasonable argument. Alcohol has to be prohibited. He prohibited the alcohol.

That does not make any change. People start making alcohol but that proves dangerous. Thousands of people died because the alcohol they drank was poisonous, was not made rightly. The people who were making it had no idea what they are making.

And this has been happening around the world. Once in a while some idiot comes in and tries to prohibit, but nobody asks why people drink alcohol.

(Tape side B)

Your life gives them nothing. You suck them of their blood and in return what they get? No joy, just anxieties upon anxieties. Safe alcohol makes them relax for few hours, sing a song or have a little dance -- or a fight in the pub.

But for few hours they are transported from your world. The very attraction proves that your society is wrong, not that alcohol is wrong.

Your society should help people to dance, to sing, to rejoice, to love. The alcohol will disappear. The other drugs are far better than alcohol.

There are many drugs which have less bad after-effects, particularly synthetic drugs taken in a right atmosphere, in a right mood. For example, LSD. It simply enhances your mood, it does not do anything to you. If you are in a despair the LSD experience will become a nightmare. But if you are feeling a well-being, that is the time to take LSD. Then it can give you a really positive ecstatic experience, although it will be hallucinatory.

But if you don't know the real, it looks almost the real. Even a man like Aldous Huxley, one of the most intelligent men of this generation, thought that through LSD he has achieved the same experience as Gautam Buddha, Kabir, Ramakrishna.

If you don't know the real, naturally you cannot call it hallucinatory. It is so real. Huxley had no experience of meditation. He has really no right to say such a thing. You can say such a thing only when you have experienced both, that it is the same experience as Kabir.

Kabir never used any drug. His experience was purely of meditation. On what grounds Huxley can say it is the same experience? He does not know the experience of Kabir. I can understand that he has been through a tremendously beautiful experience, but that experience disappears as the effect of the LSD goes out of the system.

But Kabir's experience remains twenty-four hours, day in, day out, his whole life. Once it happens, it is always there.

This is a simple criterion. But he was so much fascinated by the experience, and he corrupted almost a whole generation. They thought that if a man like Huxley says that LSD can give you samadhi, then what is the need of going into so much trouble for meditation with no guarantee whether you will be able to succeed or not?

I am against drugs because they can become addictive and they can prevent your spiritual growth. You can start thinking that you have achieved what you were seeking, and your hands are empty. You are just dreaming.

But, on the other hand, I am a very scientific mind. On the other hand, I would like drugs to be used, not to be prohibited -- but used under proper guidance as a stepping-stone towards meditation.

And governments should pay more attention for improving the drugs rather than preventing people. If improved drugs are available, then other drugs will already be out of the market. There is no need to prohibit anything in the world. Just produce something better -- something better, cheaper, legal. Then who is going to bother about marijuana, hashish, heroin -- for what? There is no reason. Something better is available with the medical store, without prescription. Even in the hospital you can book a place for yourself, that doctors can look after you while you are in the drug experience. Meditators can help you to understand what has happened to you. And this is possible very easily through meditation. One thing more, that if something even hallucinatory happens to a person, meditation becomes easier. Something in him becomes certain. Something in him is now perfectly guaranteed that meditation is not just fiction.

And the hallucinatory experience also opens some doors.

The guidance can be of very much importance. For example, when somebody is under LSD and is having an ecstatic joy, that is the moment to teach him the method of meditation, because he is very sensitive, very clean and clear as he is not ordinarily. He is dull and cloudy. Now the whole sky is a clarity. You can teach him meditation more easily in this moment than you can teach him when he is in an ordinary state.

He seems to listen but he only hears. It does not go deep. His sleep is thick.

But in certain moments under LSD he is very close to awakening. Under a right guide he can be introduced to the technique of meditation. He can be given what is called post-hypnotic suggestions for which he is absolutely vulnerable. He can be told that, "This meditation, you will be able to do it when you are out of LSD

experience." You can go on repeating it that, "You are going to succeed in it." It is a simple method and there is no problem in not succeeding in it.

Just one or two sessions with a guide will be enough. The man can be moved towards meditation. And once he moves towards meditation, drugs have no importance at all.

All the efforts of scientists and the government should be to understand that if a certain thing has been so attractive for the whole history of man, and no government has ever been successful to prohibit it, then there must be certain need that it fulfills. And unless that need is fulfilled in some other way, drugs are going to remain in the world. And they are destructive. @B204

And the more governments are against them, more destructive they are, because nobody can make any refinements on them, nobody can make any experiments on them, nobody is even allowed to say what I am saying.

But I can say it because I am against drugs. But that does not mean they cannot be used. They can be used as a means, they are not the end.

And if we can hope a future free of drugs, if man becomes naturally meditative.... And that is possible. If a child finds his father is meditating, his mother is meditating, everybody is meditating, he will start being curious about it. He also wants to meditate.

And that is the age when meditation is very simple because he is not yet corrupted by the society. Yet he is innocent.

And if everybody around him is doing something and enjoying in doing it, he cannot remain behind. He will sit with them with closed eyes. First they may laugh at him, that it is not possible for children. But they do not understand. It is more possible for children than for the so-called grownups.

Just the atmosphere of meditation in schools, in colleges, in universities -- wherever the person goes he finds that atmosphere which nourishes his own meditativeness.

I would love to see that no drugs are needed in the world. But not through prohibition, but through creating something better, something real. Drugs will be defeated without any difficulty, but these idiotic governments go on giving importance to drugs and they go on destroying the youth around the world.

The most precious time of life is wasted in hallucinations, and by the time they realize what they have done to themselves, perhaps it is too late. They cannot come back to a normal state. Their body has become accustomed to have certain chemicals in it. Then even unwillingly they have to go on injecting themselves with all kinds of poisons.

Or if somebody has not been on hard drugs, returns back, then he finds life very much dull, more dull than you find it because he has seen something beautiful. It always remains a comparison.

He has made love under the impact of drug and he had felt at the very top of the world. And now he makes love and finds that it is nothing but a kind of sneeze.

It feels good; you sneeze and it feels good, but it is not something that you live for. Nobody can say that, "I am living here for sneezing."

Q: I HAVE A VERY SPECIFIC QUESTION FOR ONE OF MY FRIENDS, AND HE WANTED TO KNOW OUR MEDITATION CAN BE USED IN THE CONTEXT OF THE CRAVING PHENOMENON, WHEN YOU REALLY NEED IT, WHEN YOU DO ANYTHING IN ORDER TO GET THE DRUGS.

A: It will be difficult on anybody's own efforts. If he really wants to get out of drugs, then he should not be in a hurry. He should join a group where people are meditating.

He should take the drug and meditate under the impact of the drug. He cannot just drop the drug and start meditating. Drugs get so deep in your body chemistry that now it is no more in your hand. So one has to be very skillful.

Take the drug, be initiated into some kind of meditation, and under the impact of the drug, meditate. Slowly slowly cut the dose of the drug and grow the time for meditation.

It will take a little while to move from drugs to meditation, but it is possible. That's why I am saying we need guidance centers where nobody is condemning you because you have been taking drug. Perhaps you have done the right thing rather than becoming just a robot, so nobody should condemn.

What* should help, the drug can be used as a stepping-stone. So you take the drug and we will teach you meditation. And give him post-hypnotic suggestions that, "Every day your meditation will be growing deeper and your need for the drug will be growing lesser."

It may take a three-week time at least for the changeover to take place, but it is not possible to do just when you are hankering for drug. That is the most difficult moment to do meditation. That is the worst time -- you will not be able to meditate because your whole body will be crying for the drug, your whole mind will be gravitating towards the drug. How can you meditate?

And in this situation never tell anybody to meditate, because that may put him off.

The change has to be very slow, very smooth, and the drug has to be used for the change. And he has been taking so long, so three weeks more. But while he is in drug, he can do anything. He can meditate, he can accept any post-hypnotic suggestion.

The post-hypnotic suggestion is the most important thing for changeover. It is really one of the greatest techniques, which has not been used generally to change man about anything: drugs, habits, crime, morality, intelligence -- anything. The post-hypnotic suggestion is such a great technique, but hypnotism has been condemned so much that people have become afraid even of the word hypnotism. They think it is something evil.

This is such a stupid idea. Hypnotism is nothing evil. Hypnotism comes from a root HYPNOS , which means deliberate sleep. It has nothing to do with evil. It is just a created sleep, not ordinary sleep, and because it is a deliberate sleep it goes deeper. And because it is deliberate sleep, there remains a certain communication between the person who has been hypnotizing and the person who has been hypnotized.

For example, if I hypnotize you -- which is just a three-minute process -- you will not listen anybody else, but you will listen my voice. So the whole world disappears for you. The only communication is with me. Your whole mind is concentrated, and that is a very beautiful thing because whatever I say, your whole mind is listening in total concentration, which it never can do ordinarily. Thousand other thoughts are moving in.

And post-hypnotic suggestion means when you are in such a state, which can be easily judged whether you are in hypnos or not. For example, your face will immediately lose a certain quality that comes with waking, and it will start looking sleepy. It is very clear cut.

Your eyelids can be opened and your eyes would have turned upward. Only white will be seen. That is the deepest sleep, when your eyelids show only the white if opened. @B490

You may have observed around the world the tradition that whenever somebody dies, people immediately close his eyelids, for the simple reason that nobody looks at their eyes because that will be a frightening experience: just whites. Eyes have disappeared. They have gone up.

They start going up six months before you die. That's why in the East it is known that if a person is going to die within six months, he will stop seeing his own nosetip.

And I have experienced this with many people who were going to die. I asked them, can they see their nosetip? They tried hard; they could not see it. They said, "What is the matter? We can't see it."

I said, "Nothing is the matter. Everything is perfectly good. Things are happening as they should happen."

The eyes start moving upwards slowly. At the time of death they completely turn up.

The same happens in the deep sleep, and hypnosis is the deepest sleep you can get into. You can just look; open the eyelid and see the white. Now the person is completely only open to you.

And, secondly, he is not in a state of argument. He is not in a state of reasoning. He will simply listen whatever you say and will do it.

Post-hypnotic suggestion means you say that, "Tomorrow at twelve o'clock you are going to do something. Don't forget it. Exactly twelve o'clock." And you will be surprised, and he himself will be surprised....

I was working on one young man. He was the brother of one of my friends. My friend was a professor in the university where I was professor. Just by chance I found his brother, who was very suggestible.

Only thirty-three percent people are greatly suggestible. They are great hypnotic mediums. They can do miracles.

I hypnotized him many times. One day I gave him a post-hypnotic suggestion that, "Tomorrow I am going to remain in your house. Your brother has invited me." It was a Sunday. "And I am going to eat here and sleep here, so it is a good time. Exactly at nine o'clock in the morning you will take your pillow, make a cross on it, and start kissing the cross madly."

I repeated it three times.

At nine o'clock, just before fifteen minutes, the boy became uneasy, because he started feeling a great urge to kiss the pillow and that looked absolutely stupid. And why the cross? He must be thinking that, "Why the cross?" They were not Christians, they were Hindu Brahmins. "Why the cross? And why should I kiss the cross? And the pillow?"

And exactly five minutes before, I went into his room and I took the pillow out into the garden and sat with the pillow on my lap in the garden. Exactly at nine he came running, snatched the pillow, made a cross on it, started kissing it.

I said, "What are you doing?"

He said, "That's what I have been thinking the whole morning, but it seems I have to do it. If I don't do it, the idea will drive me crazy. Please, don't ask me why, because that's what I have been asking. I don't know why. I have never done this."

His brother was sitting there, he said, "He has never done such a thing. He has gone crazy, or what? Why you made this cross?" He said, "I don't know." "And why you are kissing the pillow?" I said to his brother, "Is there something wrong in your family?"

He said, "No, because I never have done any such thing. Never he has done anything. But I suspect your hand. Because why you are keeping his pillow? I can understand he has gone crazy. But why you are keeping his pillow?"

(Tape side C)

I said, "That's right, because I was waiting for nine o'clock." And I told him and his brother that, "You don't know, because now you are in your conscious mind. But yesterday when you were hypnotized you were in your unconscious mind, and I have put the idea in your unconscious mind.

"And conscious mind is very small: one-tenth of the unconscious mind. The unconscious mind is nine times bigger. Nine times more powerful. And it knows no reason, no why. I have put the idea in your head, don't be worried. That's why I was keeping the pillow here, because you may have done it in your room and nobody would have seen it. I wanted your brother to see it. I wanted to see myself whether it works or not."

The professor said to his brother, "I have been telling you that, 'Don't get too much in contact with this man.' Now, he can put some strange ideas in your mind. If he had said, 'At nine o'clock hit your brother,' you would have hit me and there was no way to resist. And if you had hit me then I would have hit you, and that will be unnecessary fight and for no reason at all. And this man will be sitting here laughing at the whole scene. It is good that he tried the pillow."

I have tried on many people post-hypnotic suggestion. It can help both the ways: reduce the drug, increase your meditation. And just three weeks continuously and the man will be out of drugs, and without any struggle -- as smoothly as a snake leaves its old skin and simply slips out.

But still hypnosis is not an accepted science. I would like it to be accepted by every university of the world, that every person knows....

And then one can auto-hypnotize. It is not necessary that somebody else should hypnotize you. The post-hypnotic suggestion can be given to you that if you try, this is the method: look at the light for three minutes. And only thing, that you are getting hypnotized.

And you will be hypnotized.

You can hypnotize yourself for a particular period of time. And hypnotizing yourself, you can get in ten minutes as much sleep as you cannot get in ten hours time. Because it is so relaxing, and it goes to the very deepest core.

Hypnosis should become part of all medical schools, medical colleges, universities, psychology departments, psychotherapies, all kinds of therapeutic methods, because it can help in every possible way. And the same thing that you cannot do by the conscious mind in years....

For example, the habit of smoking. You may not be able to drop it in years time. In fact, it becomes more strengthened. You try to drop it one day, then you fail. Finally by the evening you have to smoke. You don't know the point, that that failure is recorded in you. Tomorrow you will be weaker. The cigarette has won one battle. You have lost one battle.

Tomorrow you will smoke earlier than the first day. The third day you are even more weaker, and after trying few days you drop it. Then again after few months you try... and drop it. But you don't know that it is better not to try, because each time you try and you fail, you are degrading in your own eyes. You are coming to know that you are a very weak person.

So not only in relationship with cigarettes, it is a generalized feeling within you that you are a very weak person. You cannot even drop a cigarette, then what else you can do? So your inferiority becomes stronger, and your struggle in life.... You know from the very beginning you are a loser. You cannot win.

Never try anything in which you think you can be a failure. First make every surety that you are going to win, because it is a question of your whole personality.

And that's what hypnosis can do. Just it can make you so strong, because it is coming from the unconscious now. The cigarette has not reached to the unconscious. It is just a conscious habit.

And if dropping comes from the unconscious, the conscious cannot win.

I have been working in many dimensions on man. And this is my experience, that before trying anything, make it absolutely certain that the victory is yours. Otherwise it is better not to try.

The cigarette is not going to do that much harm, but being defeated by it... The cigarette will do the harm that it was going to do, and the defeat unnecessarily will destroy your integrity.

And through hypnosis we can change any habit, but one should go very skillfully. It is an art. One should not be in a hurry.

So if you are working with people who are addicted with drugs, the first thing is: take the burden of condemnation from them. Let them feel that "It is something as ancient as man and it fulfills something immensely necessary, so you are not doing anything perverted, that you are not immoral, that you are simply more intelligent than others.

"Those who go on dragging on without ever thinking what meaning their life has, what joy, what beauty, what love, these things don't matter to them. You are far more intelligent, far more sensitive." So create self-respect in them.

And then slowly via the bridge of hypnosis transfer them from the drug to the meditation. And they will prove greater meditators than ordinary meditators, because their very addiction to drug shows they were searching for meditation -- but they found something hallucinatory in the way.

But they are really religious seekers. If we can make them feel that, "You are seekers and not the condemned and the cursed, but really the salt -- very salt -- of the earth" we can manage to bring all drug people towards meditation very easily.

And they will prove far greater than others. Okay?

The Last Testament, Vol 4
Chapter #7
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19 November 1985 am in

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

Interview by India Today

WHAT DOES IT FEEL LIKE, COMING BACK TO INDIA AFTER FOUR YEARS?

It has been a trip to hell. Coming back feels like being back home, the place and the people where I belong.

HAS YOUR UNDERSTANDING OF THE PEOPLE OF AMERICA BEEN SOURED BY THE HARDSHIP THAT YOU HAVE HAD TO GO THROUGH FOR THE PAST MONTH?

No. The people are beautiful, the land is beautiful, but the politicians are ugly.

ARE POLITICIANS UGLY ALL OVER THE WORLD?

They are ugly all over the world, but perhaps nowhere can beat America.

IN THE FOUR AND A HALF YEARS OF YOUR ABSENCE FROM INDIA, LOTS OF THINGS HAVE CHANGED IN THIS COUNTRY. WHAT ARE YOUR COMMENTS ON THE CHANGES THAT HAVE TAKEN PLACE DURING YOUR ABSENCE?

They are for the good. The change should just be a little faster, because the population goes on growing; so whatever changes you may make are destroyed by your population growth. Unless we stop the growth of population, nothing can help us. That should be our main target.

IN ORDER TO DO THAT, WHAT METHODS DO YOU TEACH?

In my commune we had five thousand people. In four years not a single child was born.

All methods of birth control should be used, and the pill, to me, is the greatest revolution that has happened in the whole history of man. It is such a simple method.

THE PILL HAS OFTEN BEEN FOUND TO BE CANCER-PRODUCING.

No. This is just the idea spread by popes, priests, Mother Teresa. These are the criminals who are teaching people to go on producing children, without any conception of what will happen by the end of this century. Already in Ethiopia, one thousand people are dying per day. By the end of this century, India will have a population of one billion. Fifty percent of India will be dying, starving. It will be a nightmare to see, and we will be absolutely helpless to do anything.

ARE YOU CALLING FOR LEGISLATIVE CHANGES?

Certainly, because a country which is poor, which has been in slavery for two thousand years, has to take some very drastic steps to get out of all this mess. I don't see that the pill has any bad effects. But cancer is better than population growth. Cancer can be cured, but population growth cannot be cured -- that is the incurable disease. But there are other methods.

ONE OF THE METHODS WAS FORCIBLE STERILIZATION, WHICH WAS TRIED IN INDIA IN 1975, AND THAT GAVE RISE TO A POLITICAL UPHEAVAL.

Any kind of method that goes against people's traditions and conventions is going to create some upheaval, but we have to be prepared for it. And that method was tried without making people understand the whole situation.

I don't think India is unintelligent. People may be poor, but they have very intelligent minds. If we approach them through schools, through colleges, through universities, spread the idea, give them the whole picture: "If we don't do this then the whole country will be starving and dying." A basic background of information has to be given. The attempt that was made before was made without any education, and people had no understanding of what was being done.

And now they have found a pill for man also, so there is no need for that kind of experiment again. Swallowing a pill is not much of a problem.

NOW THAT YOU'RE BACK IN INDIA, DO YOU THINK IT'S IN THE AREA OF POPULATION CONTROL THAT YOU'RE GOING TO APPLY MOST OF YOUR TIME AND ENERGY?

No. My time and energy is applied to the people who are working for spiritual growth.

But I am not one-dimensional; I look around at the whole situation. These are my suggestions. I am not going to do anything about it. Those people who are in power, if they understand it, they may do it. That is not my work. My concern is with people who want to grow spiritually.

That became the problem in America with me. People don't have any sense of spiritual growth. All they know is material accumulation -- more money, more comfort, more luxury. I am not against these things, but they should not be at the cost of man's spiritual growth.

When they saw my commune, it became a thorn in their hearts -- because we were materially self-sufficient, comfortable, healthy. You could not find another place so full of joy, dance, song. People were working, producing everything for themselves, and still they were meditating, working for their inner growth.

DO YOU SAY THAT THE PARADISE YOU'RE TALKING ABOUT, YOUR COMMUNE IN AMERICA, WAS SHATTERED, NOT FOR INTERNAL REASONS, BUT FOR EXTERNAL REASONS?

No, not for internal reasons. The reason was that the politicians became aware that we were creating a model city. This left the politicians without any power; they felt put down, that they could not do anything to improve on what we were doing.

People think America is very rich -- but it is rich in an unhealthy way. Thirty million people are dying of overeating -- this is not richness; this is sheer stupidity. Thirty million people -- exactly the same number -- are just beggars on the street: stealing, murdering, committing suicide, drinking themselves to death, having no food, no clothes, no shelter.

We managed that in our commune there was not a single person who was a beggar; everybody was treated equally. There was no hierarchy, there was nobody superior. The professor in the university and the cleaner of the toilets had the same respect from the community, because both were absolutely needed. And it was not rare that people were changing back and forth: if the professor was tired of professing, he became a plumber or a cleaner. Doctors were farming.

I HOPE FARMERS WERE NOT PRESCRIBING DRUGS!

There were a few doctors who had been farming and we put them back in the medical center. Farmers were not allowed to prescribe drugs -- that is a different matter -- but a doctor can farm, a doctor can become a plumber. A plumber cannot become a doctor unless he gets the education. But the whole commune was fully educated; not a single person there was uneducated.

To the American politicians this became a danger because we were creating, in the real sense, a far more authentic communism than the Soviet Union has been able to produce. The Soviet Union has only distributed poverty, it has not made people rich. It has taken their freedom; it has taken their freedom of expression, it has made the whole country a concentration camp.

We were not imposing any "ism" on our people. My effort was totally from the other side. I want people to be so affluent and so rich that poverty disappears on its own accord.

And I don't believe that people should be literally equal -- psychologically that is nonsense. A Picasso is a Picasso, a Rabindranath is a Rabindranath. You cannot make people equal in that way. But society should give equal opportunity to everybody to be unequal. We managed equal opportunity for everybody to be unequal in these four and a half years, and it was going so beautifully. That became difficult for the politicians to tolerate, and the only way to destroy it was to somehow torture me.

IF YOU CREATED SUCH AN IDEAL SITUATION IN YOUR COMMUNE, HOW COULD PEOPLE LEAVE? HOW COULD PEOPLE BE DISLOYAL TO YOU OR TO THE COMMUNE?

Only a few were disloyal. I was silent, in isolation, for three and a half years and I had given all the powers to the president of the commune and the people who were running and taking care of the commune. This can give any human mind an opportunity, it is nothing special. Everybody has a will-to-power. I was completely inactive, I was not even meeting sannyasins. So in these three and a half years they tried to harass people who were more intelligent than themselves and might sometime become competitors. So the people who left, left because they were harassed by this small group of twenty people who were holding power, and who had not the intelligence or the competence to do so.

They harassed the vice chancellor and the chancellor of the university, psychologists, professors, doctors -- people who had achieved more growth. They did not tell them to leave, but in an indirect way they harassed them. Some left. They never left me, they never left the commune, but they left this group.

Once I was out of silence I wanted everything to be done by the best person. The moment I started speaking again, and reports started coming to me that these twenty people had been doing things which were not according to my ideas, those twenty people simply escaped. And all the people who had gone came back immediately. So it was a simple human weakness -- when you have power you want more power, and you don't want anybody to be a competitor in any situation.

But this was not a big problem. Once I was speaking I thought, those twenty people have left, that does not matter. I have one million sannyasins around the world; what do twenty people mean among one million sannyasins? And those

who had left previously immediately returned, so this was not a problem at all. I immediately put the right people in their places, and the commune was running perfectly well. There was no problem; the real problem came from the politicians outside.

WHEN YOU TALK OF POLITICIANS, WHO ARE THE POLITICIANS YOU ARE TALKING ABOUT?

In Oregon the Attorney General and the Governor were the ones who most wanted me to move from America, or at least from Oregon. We invited them many times to come and see the commune. We had one hundred and twenty six square miles of land, which had lain dead for fifty years -- it was a desert. Nobody was prepared to buy it. We purchased it. We changed it into an oasis. It was such a beautiful place that we asked them just to come and see, to be our guests. They had not even the guts to come to see, because they knew that what was happening was something that they could not deny.

They did not want it to happen there because the whole of Oregon was becoming interested, curious. "What kind of people are these? And if they can live in a desert in such comfort, can make the desert produce sufficient food, vegetables, fruits, milk products, then why can't the rest of Oregon, which has better land, do it?" These questions were becoming more and more important. "How can these people live in a desert in such a comfortable way?"

We had houses for five thousand people, all centrally air-conditioned. Every year we were having a festival with almost twenty thousand people coming from around the world. The politicians were just feeling foolish because Oregon has nothing that twenty thousand people from around the world would want to come and see.

So the trouble was that we were doing things better than they could, and then we became a target for every politician -- Republican or Democrat. If he was against us then he could get votes very easily, but anybody who was in favor of us was going to be defeated because he would only get our votes -- only five thousand. And we belonged to no party.

POLITICIANS HAVE ALWAYS BEEN AGAINST YOUR COMMUNES.

They might be, but in India they never tried to harass us and that's what I respect. When the chief minister came to the Poona commune, he left his shoes outside. We said that there was no need, but he said, "No, I cannot enter a place which is devoted to spiritual growth with my shoes on." He may be against us, but he has this much respect.

In Indira Gandhi's emergency period, even Vinoba's ashram was raided and Vinoba is a spiritual leader of the Congress party; but my ashram was not raided.

And criticism I can take very well because I can answer anything that they want to criticize. Criticism is human. We have been arguing about everything for five thousand years, discussing everything, but that was not ugly; it was a sharpening of the intelligence. And everybody was ready to find the truth. Criticism was not for criticism's sake.

I did not leave Poona for that -- and Poona is still there, the commune is still there, and we are expanding the commune.

I left because of my own health: my back was getting worse and worse. In the commune itself we had good bodyworkers; they tried to help me, but every effort made it worse. We had good doctors in Poona: they looked -- traction and everything was tried -- but whatever they did made it worse. Then we called an expert, the best in the world, from England. For two days he worked, and then he said, "I have never come across such a case -- because this is not a sudden slip of a disc; it has been going on for almost your whole life slowly, slowly, so you were never aware of it, and now it has come out. Its natural place is closed, so we cannot push it back, and the place that it has taken has become its natural place. So you have to live with it, you just have to be careful. If you are careful it won't trouble you; but you have to be careful every moment." He designed a certain chair for me, which has been immensely helpful. But the back problem is there.

I have also been suffering from allergies; any perfume, any dust, woolen clothes, and immediately I will get something like a cold -- tears in my eyes, coughing, sneezing. And if this continues for two or three days then I get an asthma attack. Twenty years ago a doctor found that it is not a disease, it is something that you are born with -- and there is no medication for allergies. I should live in a place which is not humid, a place which is dry and cool, and avoid all these things; avoid these people who use perfume.

We tried to find a place in India, and found one in Kutch. Coincidentally, the Maharaja of Kutch had the same problems I had, so he had found a place and made a beautiful palace there. Now he is dead, nobody lives in the palace.

At that time Morarji Desai was in power, and he has been against me because I am against Gandhism, and he thinks he is the most Gandhian person in the country. We have been arguing and fighting for many years. When he was chief minister of Gujarat he tried to ban me from entering Gujarat. The assembly rejected him because this was absolutely absurd; I had not committed any crime. If I speak against Gandhism, you can speak for it, and I am ready to have an open debate on each and every point. But this is not the way -- to prevent a person from coming.

Then he became prime minister of India. Then almost two, three times a day he was phoning the chief minister of Maharashtra, that somehow my commune had to be destroyed. He phoned the maharaja's son, the prince from Kutch, Gujarat, to say that the property should not be sold to me. But the property was lying dead, and the prince needed money, so he was willing -- even against Desai's wishes -- to sell it to me.

Then he found a way: the air force decided that it was too close to Pakistan. Since thousands of foreigners would be there with me, it would be dangerous for the country. So the air force prevented it ; then there was no way.

We tried in the Himalayas. The same argument -- this time, that China was too close.

In a desperate effort we looked around the world to find something like Kutch. Oregon was exactly like Kutch; otherwise, Oregon had no special reason to be chosen. So we went there, and it was not any problem.

And as far as I am concerned, I don't have any property, I don't own anything. I don't have any position in the commune or in the sannyas movement. So it is impossible for there to be any problem for me. Everything that you see I am wearing is made by my sannyasins -- everything, even my watch. And these people are known to me: they can take them anytime they want.

IN YOUR THIRTY YEARS OF CONSTANT TOURING AND TALKING TO PEOPLE, WHAT IS IT YOU HAVE ACHIEVED? WHAT IS YOUR LEGACY?

I am leaving behind millions of people who are meditative.

IN THEIR TERMS, WHAT DID THEY ACHIEVE?

That is the greatest achievement possible. If their meditation grows they will know who they are -- and that is the greatest ecstasy you can have. I have given them a sense of individuality, integrity. I have not made them slaves to any god, to any religion. I have not made them slaves to any holy book, to any priesthood. I have made them completely independent, a religious consciousness on their own.

ARE THEY SO INDEPENDENT THAT THEY DON'T EVEN NEED YOU?

Certainly. Those who have gone ahead, they don't need me. Those who are just beginners, they certainly need me. Those who have gone ahead don't need me, but they have tremendous gratitude towards me -- that is a totally different thing.

I am not their need, but they feel a gratefulness because I have helped them to become what they are. And I have not taken anything in return, it has not been a business deal. I am not their god, so that they have to worship me; I am just a friend, and they are my fellow travelers. And if they have found something that makes them immortal....

YOU ARE NOW SAYING THAT YOU DIDN'T WANT TO PLAY GOD, BUT WHEN YOU TOOK THE NAME BHAGWAN, WHAT WAS THE UNDERLYING IDEA?

It simply means the blessed one; it does not mean God.

And I am the blessed one, even though in those twelve days they tortured me in all those jails in America. Even the jailers were surprised. They said, "Anybody else would have gone mad, but you simply sit silently, and whenever we ask how you are you say, 'Just great.'" I told them, "Even if you can destroy my body -- and you are making every effort -- you cannot destroy me. Nothing can destroy me. I know it. And when I say I am absolutely fine, that does not mean that my body is fine, that simply means I am fine. So don't misinterpret it to the newspapers. You have tortured my body in every possible way, but you cannot torture me. I am just a witness. I am seeing you and I am seeing the torture. I am seeing my body being tortured, but I am just a seer -- far away, a watcher on the hill. I am seeing what goes on in the valley."

And that is my whole teaching to my people: that you have to become a witness, because that is your authentic reality. Everything will be taken away; someday you will die and everything will be taken away, and only your witness will remain with you. But if you don't find it before your death, you will die unconsciously.

So that is my heritage: that I have made people free from organized religions which have been exploiting humanity for centuries and giving them nothing except consolation, talking about paradise after death. Making them afraid of hell, making them greedy for paradise and keeping them in slavery... Hindus, Mohammedans, Christians, all the religions have been doing the same. I talk about paradise here now.

So my people are religious but they don't belong to any religion. And I don't have any religion, any organization that they can become members of. They have to search and find their own selves; that will be their own religion. Each individual has to find his own shrine within himself.

And I can say with absolute certainty that thousands have come to that point. They don't need me, but they love me and their gratitude is natural.

AT THE COMMUNE IN AMERICA YOU DEMONSTRATED THAT PARADISE IS POSSIBLE HERE AND NOW. DO YOU THINK IT'S POSSIBLE TO DEMONSTRATE THAT IT'S POSSIBLE HERE, EVEN IN INDIA, EVEN IN A POOR COUNTRY?

It is possible. There is no problem.

WHAT WAS THE PROBLEM WITH INDIRA GANDHI?

Indira was very much interested in me, but she was a politician. She planned to come to Poona at least four or five times, but every time she canceled and told me, "My colleagues don't want me to go to Poona because they say that it will

damage my image -- because both Hindus and Mohammedans will be against it and I will lose votes."

INDIRA GANDHI WAS THE PRIME MINISTER OF THIS COUNTRY FOR SIXTEEN YEARS. DOES THIS IN ANY WAY INDICATE A CHANGE IN THE STATUS OF WOMEN IN INDIA?

No. Because Indira became the prime minister not as a woman but as a politician. It was not the victory of women. And she did not do anything for women; women remained the same. Physically she was a woman, but she was playing the same game as all male chauvinists have been doing; just one person makes no difference. And she also became prime minister because of Jawaharlal Nehru. So it is just a family dynasty that is going on.

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ARE YOUR FOLLOWERS BEING ENCOURAGED TO SPREAD THE CONCEPT OF AWARENESS THROUGH MEDITATION? AND AFTER GETTING WHAT NUMBER OF ENLIGHTENED PERSONS AROUND, WILL YOU SAY, "THUS FAR AND NO FURTHER?"

I do not believe in converting anybody, but my people who are in deep meditation automatically attract many people asking about their silence, their peace, their togetherness. So people come to my people.

I have no interest in numbers. I am not a politician. And there is no limit to it, no time when I will say it is enough.

OF LATE, YOU HAVE RELAXED THE DRESS CODE FOR SANNYASINS; NO MORE DRESS RESTRICTIONS -- ORANGE, RED, SAFFRON OR LAVENDER. WHY?

Because the function of the color red and its shades is finished. They don't have any more spirituality in them than any other colors. I had chosen them just to make the world aware of a new movement of religiousness. Now the world is aware. The movement is fast spreading. Now is the time that I should take away everything that is unnecessary. It was useful at one time, it is no longer useful. It is, on the contrary, a hindrance, because there are people who cannot wear orange, red, cannot wear the mala -- for so many reasons, their family, their job, their society. And I would like the movement for consciousness and meditation to spread as wide as possible; that's why I am opening all the doors.

I SEE YOU DON'T WEAR RED, BUT WHY DID YOUR FOLLOWERS WEAR RED? WHAT IS SO SPECIAL ABOUT THE COLOR?

There is nothing special about the color. That's why I don't wear red. The color was chosen just to make a point, to create a demarcation between the sannyasins and the non-sannyasins. That work is done, now it is no longer needed.

YOU ARE STILL REGARDED AS THE GURU OF FREE SEX IN MANY PARTS OF THE WORLD. IS THAT A MISNOMER?

It is simply a misnomer; I have never been a guru of sex. On the contrary, I am the only person in the whole world who has been trying to transform people's sexual energy into spiritual energy. I am against repression because repression of sexual energy means there is no chance of spiritual growth.

The people who have been with me have become less and less sexual, and have become more and more spiritual. Those who have been with me longer have lost all interest in sex.

If you want to call me something, I am the guru who is absolutely anti-sex. But you know third-rate journalism which thrives on sensationalism -- they created the misnomer.

YOU HAVE TALKED A LOT ABOUT SEXUAL REPRESSION AND SEXUAL HYPOCRISY IN INDIA, BUT AREN'T THERE SIGNS THAT INDIAN SOCIETY IS OPENING UP?

I am no longer interested in it. I have got my own people around the world, and I don't divide the world into Indian and Chinese and Japanese because I have my people from all countries, all races. Now I have a world of my own, and my whole concentration is on how to help them. I am not interested in those who do not belong to my vision of life.

IN INDIA WE HAVE CREATED A TINY BUT POWERFUL RICH CLASS IN THE LAST FORTY YEARS. THEY ARE NOT THE MAHARAJAS OF THE PAST BUT ARE IN BUSINESS AND INDUSTRY. DON'T YOU THINK THAT THEY HAVE CONTRIBUTED VERY LITTLE TO THE PROGRESS OF INDIA?

They have not contributed much because India is an ocean of poverty. A small group of people who have created wealth is just a drop in that ocean. Unless you create a wider phenomenon of wealth-creation and you make people aware of how wealth can be created, it is not going to affect India. And whatsoever this small group will do will be destroyed by the increasing population.

By the end of this century this country will have one billion people, and it is impossible -- the way it is going -- that you will be able to cope with it.

IN THE LIGHT OF YOUR RECENT EXPERIENCE, WHAT DO YOU THINK OF RONALD REAGAN AS A LEADER?

I do not think much of political leaders. They are all the same -- exploiting humanity, forcing humanity into bloodshed, wars. No political leader is really

interested in the growth of humanity into a beautiful paradise. I don't think anything special about Ronald Reagan.

THE COMMUNIST COUNTRIES TODAY ACCOUNT FOR NEARLY HALF OF HUMANITY. IS IT THE FAULT OF THEIR LEADERS THAT COMMUNISM HAS GONE UNDER? OR DO YOU THINK THAT MARX'S BASIC PHILOSOPHY IS MISCONCEIVED?

The countries which have become communist have become communist as a reaction against centuries of poverty. They don't know anything about communism. Communists have exploited them, giving them the promise that the future will be classless and everybody will have whatever he needs. And the poor have nothing to lose.

So the poor countries have tried. There is no harm in trying; perhaps it will work. It has not worked. And the reason it has not worked is in the very philosophy of Marx.

The idea of Marx was that communism would happen in capitalist countries -- highly developed, technological, rich countries. He was thinking it would happen in America, not in Russia, because his idea was that in a capitalist country the masses become divided into two classes: on the one hand the poor, the proletariat, and on the other hand, the rich, the bourgeois. And the gap goes on becoming bigger and bigger.

The capitalists are the few holding almost the whole country's wealth and the whole country is poor. Naturally it cannot be tolerated. The poor are bound to destroy the rich. That was the idea of Marx: the poor will take over the power and distribute the wealth of the rich to everybody.

But it didn't happen in America. That shows that Marx's whole idea was basically false. It happened in Russia, and not because of capitalism, because Russia was not capitalist at all: no technology, nothing. It was a feudal country; the czar was the king. There was no capitalist class, but only the royal family and their relatives, who were holding all the riches. It happened in Russia in a situation which had nothing to do with Marx. Russia and Germany were at war, and the czar could not provide enough clothes, armaments, food for his armies. Those armies were the real revolutionaries who turned upon the czar, and Lenin and Trotsky took advantage of the opportunity. Now the czar's own army was against the czar. This was a good moment to provoke the poor: "This is the time. Finish the czar because he has no protection." They killed nineteen of the royal family, even a six-month-old child.

It had nothing to do with Marx's conception of communism. It was a revolt by the armies and the poor supported the armies. Lenin took advantage of it, became the leader, promised that everything would be settled, killed the czar and took over the country. Neither the soldiers nor the country benefited. The whole country became a concentration camp.

In my opinion, Marxism is not an authentic philosophy for communism. My idea of communism is totally opposite. My feeling is that if riches can be produced -- and they can be produced, we have the technology.... If seventy-five percent of our energy and money is not wasted in wars, there will be such an affluence all over the world -- everybody will have their needs fulfilled. And who wants to fight? To me, that will be communism: the whole society becoming wealthy, keeping its freedom, its freedom of expression, and its democracy.

In Russia they have lost everything and gained nothing.

I am a communist, but totally against Marxist communism. I would like the whole world to become a classless society, so rich and wealthy that there is no beggar, nobody dies of hunger, no unemployment. And this is the time we can manage it. If we are not managing it, it is because of the political divisions of the world and political leaders' egos, power trips -- because no war means no politics. If there is nobody poor, then there is no Mother Teresa, no Pope the Polack.

All the religious leaders want poverty in the world, and all the politicians want continuous war and poverty. Nobody is interested in making this world a paradise. All the religions in the past have been telling people, "We will take you to paradise."

I say to my people, "I want paradise to come to you."

GANDHI IS DEAD AND GONE SINCE 1948 AND HAS LEFT NO LEGACY BEHIND EXCEPT THE SURNAME. WHY ARE YOU STILL ATTACKING HIM?

For five years I have not attacked him because in America Gandhi has no influence, but in India I will continue to attack him because he is one of the persons who is keeping the country poor. His teachings are against science, against progress, against technology, against wealth. And these are attitudes I want to destroy.

The people in India are still worshipping him as a great saint, and he was nothing but a cunning politician. I want to expose him, because his exposure is necessary to change people's minds: a spinning wheel is not going to give wealth to you.

Gandhi was against the telegraph, telephones, railways, cars, airplanes. He was consistently preaching to go backwards, absolutely unaware that if you go backwards with this much population -- which was not there in the past -- you will starve the whole country.

Gandhi is still influential in India, and the party which has been ruling the country since independence believes in the philosophy of Gandhism.

So it has to be hammered, criticized.

WHAT DO YOU THINK OF MAHARISHI MAHESH YOGI AND HIS VIEWS ON TRANSCENDENTAL MEDITATION?

Transcendental meditation is neither transcendental nor meditation. But still what he is doing is good. What he is teaching in the name of meditation is only an ancient method of chanting. If you chant any word or any mantra continuously inside the mind, other thoughts stop because they don't have any space. And this continuous chanting is a certain device of auto-hypnosis; it is not meditation. It does not lead you to any spiritual enlightenment, but it certainly gives you a good feeling of wellbeing and health. You will feel refreshed -- just as you feel refreshed after a good shower; but a shower is not a transcendental meditation.

So there is nothing wrong with what he is doing. It cannot harm anybody. He is harmless, but he is misdirected. He is giving a toy which is not the real thing. If people enjoy toys -- and many people enjoy toys -- I have nothing against them. If they are happy, that's perfectly good.

But one thing I want to make clear: it is not meditation. It is just a mental trick which can also be done by auto-hypnosis, looking just at one thing continuously without blinking your eyes, you will fall into a sleep and that sleep will be deeper than your ordinary sleep. Certainly it will give you a feeling of rejuvenation, of well-being.

So it is something that should be part of gymnasium programs. It has nothing religious in it, nothing spiritual in it, but it is a good exercise. People who are doing physical exercise in gymnasiums should learn transcendental meditation; after their exercise for fifteen or twenty minutes they can relax, and it will help their bodies, but not their beings.

WILL IT HELP IF MODERN-DAY BUSINESS MAGNATES OF OUR TIMES TAKE LESSONS IN MEDITATION?

It will certainly help, just as it helps any human being. It has nothing to do with their being the richest people in the country. It will help them because they are human beings. So I don't give them any special credit for it. Every human being can be helped by meditation.

WHEN YOU ARE NO MORE, WHAT WOULD YOU LIKE TO BE REMEMBERED AS -- MYSTIC, SPIRITUAL LEADER, PHILOSOPHER, OR WHAT?

Just a nobody. I would like it to be as if I had never been.

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PLEASE DISCUSS THE STATE OF INDIAN PHILOSOPHY AS YOU SEE IT.

The most important thing about India is that it has no philosophy in the same way that other countries have philosophies.

The word 'philosophy' means love of knowledge. In India we have never praised love of knowledge; we have praised love of experience. Knowledge can be borrowed, experience cannot be borrowed. That is why we have called our way darshan, not philosophy. Darshan exists only in India, nowhere else.

To call darshan Indian philosophy is basically wrong. Philosophy is a mind thing -- you think about it. Darshan is a realization, a thing of your innermost being; you realize it. Philosophy needs logic; darshan needs silence -- no thoughts, everything in absolute nothingness. Only then you will come to know yourself. So I don't call darshan Indian philosophy.

I have invented in English a word for darshan: 'philosia', which means love of seeing. I call it Indian philosia.

WHAT DO YOU SAY ABOUT VEDIC CULTURE, VEDAS, UPANISHADS, GITA AND MANSOOR?

VEDAS have only two percent philosia; ninety-eight percent is just rubbish. But that two percent is so valuable... It would be a great work to take out that ninety-eight percent, because that is what has been criticized by the Christians, Mohammedans and others. The two percent is the real thing, but it is lost in the ninety-eight percent.

The reason is that the Vedas are something like the Encyclopedia Britannica. Everything that was available in those days was collected in the Vedas -- they are called samitas, collections. In those collections ordinary things were collected -- geniuses were collected, mediocrities were collected.

So it is my feeling that the two percent of rare gems should be separated out, and the ninety-eight percent should be dropped. Then there would be no one who could criticize the Vedas, there is no possibility.

UPANISHADS are just rare. There is nothing comparable to them in the whole human history.

The word 'Upanishad' means sitting by the feet of the master, just listening to one who has realized. It is not an ordinary teaching; the master is not teaching something he has collected as information. On the contrary, he is pouring his own being into the disciple. It is a totally different kind of teaching which has not existed anywhere else. It demands that the disciple should be absolutely open, available. While the master is speaking, the disciple should be absolutely silent, not even a small thought moving in his mind. Only then the master can pour his experience into him.

And that's the difference between a student and a disciple: a student gathers knowledge, a disciple tastes experience. A teacher gives information which may not be his own, but the master gives only that which is authentically his own. He is his own authority.

So the Upanishads are just the most spiritual documents in the whole history of man.

About GITA, it is different. I do not agree with Krishna for the simple reason that he is trying to persuade Arjuna to fight -- he is for violence. I would rather be in tune with Arjuna than with Krishna.

Arjuna was making every argument not to fight: "What is the point of fighting when all of our people will be dead? Even if I am sitting on a golden throne there will be tears in my eyes. What is the meaning of all this? Let them fight, I will go to the Himalayas. But violence does not seem to me to be the answer."

Krishna continually forces, and none of Arjuna's argument is really answered. And Krishna ultimately uses a strategy which is cunning: he says that whatever God wants, you have to do, that is your duty.

If I was in Arjuna's place, I would have stepped out of the chariot and said to Krishna, "This is what God wants me to do: I am going to the Himalayas."

So I am not in agreement with Krishna. And I am puzzled that even a man like Mahatma Gandhi, who his whole life was teaching, preaching nonviolence, was also calling Gita his mother. And they can't see the contradiction.

I am not in sympathy with Gita at all.

MANU SMRATI is one of the curses that has fallen on India, and that curse is still torturing us. Five thousand years have passed but Manu is still harassing us. He divided the Hindu society into four divisions; this is ugly. He degraded woman; he degraded one-fourth of the community into sub-humanity, slavery, and that continues.

So I am not in favor of Manu Smrati. All I want is that all Manu Smraties should be burned, and we should be free from Manu -- his ghost has tortured us too much. There is no way to support him. The whole world laughs at us because of Manu Smrati, and we go on clinging to him.

BUDDHISM AND JAINISM ARE QUITE CONTRARY TO YOUR OWN DARSHAN. THEN WHY DO YOU QUOTE LORD BUDDHA AND MAHAVIRA SO FAVORABLY?

There are reasons. I don't use the words Mahavira and Buddha as personal names. Mahavira's own personal name was Vardhamana. 'Mahavira' was given to him by people seeing his struggle for truth. 'Buddha' is also not a personal name, it means the awakened one. The man's name was Siddhartha.

So anyone who is awakened is a Buddha, is a Mahavira. I have used those names absolutely impersonally. I have nothing to do with their philosophies.

WILL YOU SYNCHRONIZE SPIRITUALITY AND SEX?

In fact there is no question of synchronizing. They are already synchronized. The question should be asked of people who separate them -- why do they separate them?

To me it is a natural phenomenon. We are born of sex, we give birth to children; and giving birth to children does not go against any religiousness. Making love to a woman silently, meditatively, respectfully, is an act of worship; there is no need to degrade it, there is no need to condemn it. Love should be our highest expression of spirituality.

So far as your question is concerned, I do not have to synchronize them. They are already synchronized everywhere in nature. Existence itself has synchronized them.

It is the priests and the religious people who have been trying to separate them and create a rift in man. They are creating a schizophrenic humanity -- they condemn sex, but you cannot do anything about it. Your body goes on creating sexual energy -- it is beyond your thinking. You may take a vow of celibacy; that does not matter, because your body does not know you are celibate. The body follows nature, not your ideas.

GANDHI COULD NOT KEEP THE VOW.

Yes. Even after seventy years he was not able to do it.

So it is synchronized already. All that we have to destroy is the idea of making them separate, and accept them both -- recreating bridges which have been broken by thousands of years of priests. To me, man as a whole -- whatever he is -- is perfectly right. If something is wrong, that simply means that we have not been able to put things right in the same unity.

It is like an orchestra. You can put the orchestra in the hands of people who don't know any music -- then only a maddening noise will be produced. Just teach the people how to play, and dozens of instruments will become one.

Man is an orchestra. Nature has placed all the musical instruments in him. But we have failed to create harmony in the orchestra -- that is why we create suicide and murder and crime and all kinds of mental diseases. The reason is that the orchestra is not in place and man is not trained for it. On the contrary, he is trained against his own orchestra; he is trained to throw away a few instruments, thinking them ugly, evil, profane, and then he becomes just a half. And the half is never fulfilled; it is always hankering for more.

The desire for more arises because we have not been able to create our music to its fulfillment. A man who is fulfilled will not be a politician, will not run after riches, will not be mad after fame. It does not matter to him. He is so fulfilled, so blessed that he can bless the whole world.

So my whole effort is to make man a musical harmony.

YOU EARN AN UNPRECEDENTED RESPONSE FOR YOUR FRANK AND STRAIGHTFORWARD DARSHAN, WHERE THERE IS NO PLACE FOR HYPOCRISY. I THINK YOU LEFT INDIA BECAUSE OF ORTHODOX THINKING -- HYPOCRISY FORCED YOU TO LEAVE INDIA. BUT IN AMERICA TOO, YOU BECAME THE VICTIM OF THE SAME HYPOCRISY AND DOUBLE STANDARD.

That's true. In fact, I found Indian hypocrisy is obvious. It is too old and is almost lying on its deathbed. It is going to die; it is not going to survive. I have been a victim of Indian hypocrisy.

I was thinking that America is new, only three hundred years old; it may not have such traditional, conventional bigotry. But I was surprised when I went there that there are far more hypocrites than in India. Their hypocrisy has a different color. One, it is basically a fascist regime pretending to be democratic. Secondly, it is basically a Christian country pretending to be secular. I am against fascism. I am against any organized religion.

I want people to become religious, but what is the need to get organized? A religion is something individual, purely individual. So again I became the victim. American hypocrisy is new, and certainly stronger. Indian hypocrisy is old and dying, and is not so strong. American hypocrisy is supported by nuclear weapons, by all kinds of new technology. American hypocrisy has learned from all the hypocrisies of the world so it is thicker than any other hypocrisy -- and able to wear a false mask and pretend to the world that it is a democracy. It is not a democracy at all.

IN INDIA THERE IS A FEELING THAT THE DEFECTORS -- THE FORMER DISCIPLES OF YOURS -- WERE IN A CONSPIRACY TO CREATE THIS PROBLEM IN AMERICA FOR YOU. IS IT TRUE?

It is possible that the defectors were conspiring with the American politicians, because those who escaped were criminals and America did not prevent them; it allowed them to do so.

America can do anything -- it can threaten people, it can bribe people. It has come to my notice that it has been trying to threaten my sannyasins: "You have to say this; otherwise you will be finished." They have been bribing people, saying, "We can give you a residence visa, we can give you citizenship if you will speak against Rajneesh."

So there is every possibility that they were told, "Now you escape," so that the whole responsibility of their crimes would fall on Rajneesh.

INDIAN CULTURE IS A VERY TOLERANT CULTURE. HAVE YOU SEEN THIS DIFFERENCE WHEN YOU WERE LIVING IN AMERICA FOR FIVE YEARS?

I have seen the difference : India is very generous and liberal as far as thinking is concerned, but as far as social behavior is concerned it is very rigid. America is very generous as far as social living is concerned, but absolutely adamant, stubborn, as far as thinking is concerned.

About thinking: I have come across the most educated people in America and they talk like Indian villagers; they cannot see their stupidity.

While I was in jail, the jailer became interested in me. He came to see me. He was a well-educated, experienced old man. And he said, "I have come to give you a Bible. This is the word of God."

I asked him, "How did you come to know that this is the word of God?"

He said, "God himself says it in the Bible."

I said, "I can write a book and say that this is the word of God, my god. Will that be enough proof for you? And Hindus say Vedas are the word of God, Mohammedans say that Koran is the word of God, Jews say that the Torah is the word of God. Then what is the difference? -- which is the right word of God and which is the right God?" But he could not conceive what I was saying.

I said, "This shows that intellectually you are far behind the East, where we have worshipped a man like Buddha who does not believe in God, but we have called him 'Bhagwan'."

I reminded him of H.G. Wells, who wrote about Buddha: "He is the most godless man yet the most godly." And that is a possibility -- a man can be godly without god, there is no problem.

I told him, "I am in front of you and there is no God and there is no word of God. There are only people who have realized the ultimate truth of existence, and even they consistently say that whatever they say is not exactly the same as they have experienced. Translating from that high level of experience to the language of man, much is lost. So to say these ordinary words and say they are the words

of God -- and that too from an intelligent, educated person from the most powerful country -- looks very stupid."

But they are generous about social living. You can wear any clothes, you can move into any job, you can be educated, you can read any books. About social structure they are more generous than us, but about thinking they are very primitive.

In India we have always been generous about thinking. For thousands of years we have been arguing, and in a friendly way. There has been no conflict, there has been no enmity, because both parties were not really fighting each other -- both were searchers for truth. Both were ready if the other wins to become a disciple of the other, without any humiliation.

But about social living, we have been very orthodox. A sudra cannot read the Vedas, a sudra cannot sit with the brahmins, cannot even listen to the Vedas. He has to live in a separate part of town, or outside the town. He cannot change his job. The family of a shoemaker has been making shoes for generations; he cannot change, he cannot become a doctor.

So we are very adamant, and the whole credit goes to Manu Smrati. If India can drop Manu Smrati, we will be the most generous and most open-hearted people in the whole world. Manu Smrati is blocking our hearts.

THOUGH YOU REMAIN QUITE CONTROVERSIAL IN INDIA, THE INHUMAN AND SHABBY TREATMENT GIVEN YOU BY THE AMERICANS HAS GENERATED A SENSE OF SYMPATHY. WHAT ARE YOUR FEELINGS ABOUT THIS?

It was bound to be. The human mind works in certain ways.

When I moved out of India, just because of my move many people became interested in me. When I was here I was taken for granted. When I was far away, more books, more tapes were sold; more people became interested.

And when I was tortured inhumanely, then certainly more sympathy came up. They could see two things: one, that they had forced me to leave India. If they had been a little more generous towards me, this would never have happened. So that feeling of guilt was also part of their sympathy. Secondly, they saw what had happened to me, and I became symbolic of the Indian philisia; their sympathy towards me was sympathy towards the Indian way of thinking. That the Indian way of thinking was treated in this way was a pain in their hearts.

ANY MESSAGE FOR INDIANS IN INDIA AND ABROAD?

Only one message: that wherever you are, don't forget India's spiritual heritage. That is your real treasure. If you lose it, you lose all.

The Last Testament, Vol 4
Chapter #10
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[NOTE: This is a typed tape transcript and has not been edited or published, as of August 1992. It is for reference use only.]

Interview by Hindustan Times

WHAT ARE YOUR FUTURE PLANS IN MANALI?

My basic philosophy is just to live moment to moment. I do not believe in any future planning. So what will happen tomorrow I do not know.

SO YOU ARE NOT CERTAIN WHETHER YOU WILL STAY HERE FOR PERMANENTLY?

Mmm?

SO YOU ARE NOT CERTAIN WHETHER YOU WILL STAY HERE PERMANENTLY?

This moment I am certain. Next moment... I am a living being, not dead, so next moment will bring its own certainties. So I am neither burdened by the past nor by the future.

WILL YOU SET UP A COMMUNE IN HIMACHAL PRADESH?

No.

WHY?

I am finished with communes.

(INAUDIBLE)

Everywhere

WHAT ABOUT THE EXISTING ONES?

They can exist, they are independent; they were never dependent on me. And I have never been a part of any commune. So if Himachal people want a commune, they can have; they can have my advice, but I am not going to establish it.

IF HIMACHAL GOVERNMENT REFUSES TO GIVE YOU LAND --

I am not asking any government to give me any land. I have never asked anybody to give me anything.

YOU WILL NOT ASK IN THE FUTURE ALSO?

No. If they offer then I may consider.

IS THERE ANY IMPROVEMENT IN YOUR RELATIONS WITH MA SHEELA?

There has been no relationship ever. I have one million sannyasins around the world. The relationship is one-sided; they are related to me, I am not related to them.

BUT YOU DON'T BELIEVE IF "A" IS RELATED TO YOU, TO B IN THE SAME PROPORTION B WILL BE RELATED TO A?

Not necessarily. As far as I am concerned, I am absolutely unrelated.

HOW?

Just I am just myself. I don't need any relationship. People who are unfulfilled in their life need relationships to fulfill them. I am complete.

COMPLETE HOW?

Because I don't need anything from anybody. My contentment is my inner fulfillment.

WHAT EXACTLY LED TO THE FEUD BETWEEN YOU AND MA SHEELA?

There was no feud.

(INAUDIBLE)

She wanted to leave. She left. She had not even seen me.

FOR HOW MANY MONTHS?

For almost three, four months. She just sent me a note that "I want to leave." I said, "That's perfectly okay. There is no need even to send me a note." Every sannyasin is absolutely free to be here or not to be here.

HOW DO YOU PLAN TO RECOVER THE MONEY WITH WHICH SHE ALLEGEDLY RAN AWAY?

I don't care about money at all.

YOU REPORTEDLY SAID THAT SHE WAS A BITCH BUT YOU LOVED BITCHES. AND WHAT IS EXACTLY MEANT? IT IS PUBLISHED IN THE PAPER HERE.

There must have been some misreporting. I had said that she is a bitch. And there are people who love bitches, but I am not the one.

WILL YOU CALL YOUR DISCIPLES AT ALL AGAIN TO INDIA?

No. They have their commune there, and the commune will continue. I was just a guest there, not even a member of the commune.

WHETHER YOUR IMAGE SUFFERED AMONG YOUR DISCIPLES DUE TO YOUR ARREST IN USA?

I don't care about my image at all. Only people with inferiority complex care about their images.

As far as my arrest is concerned, my people have fallen in love again with me with more respect, with more gratitude. The image of America has certainly fallen.

HOW?

Because to torture an innocent man, who has not done any crime, and to behave in a fascist way....

BEHAVE IN A FASCIST WAY?

Certainly. America has risked much in arresting me because its real face has come into the eyes of the world. It is not a democracy. It does not respect individuals. It is absolutely fascist, covering itself with a mask of democracy. Arresting me, it has created world-wide exposure of its hypocrisy.

(a136) They had made the case titled "government of U.S. versus Bhagwan Shree Rajneesh." It is hilarious. And they could not prove anything against me.

BUT YOU ADMITTED YOUR GUILT. WHY?

Just they could not prove anything against me. In the first court, where the case trial was arranged, in North Carolina, all they asked was that I should be not bailed out here. Six persons who were with me were bailed out. Only I have to be bailed in Oregon -- because they knew they have nothing against me. But between North Carolina and Oregon they can torture me as much as they want -- without any trial, without any arrest warrant. And they had promised that I will be directly sent to Oregon, but it took twelve days for them to take me to Oregon. They went on changing from one jail to another, and doing as much harm as they thought they could do.

And all the charges they brought against me were absolutely false. I would have fought them and won them, but that would have taken years. And my people around the world were in such suffering, hundreds were fasting the whole time I was in jail; and they all wanted me just to get out of America.

In my whole life I have spoken only one lie, that I told to the court that "I am guilty." I was not. And the lie was told just because of my people, out of compassion, because if they -- if I go on fighting then they will keep me in the jail and my people will suffer. It was not for myself --

-- FOR THE SAKE OF YOUR PEOPLE?

-- for the sake of my people.

WILL THERE BE AFFECTS ALL ON YOUR MOVEMENTS DUE TO UNFORTUNATE INCIDENTS AT OREGON?

No, not at all. The movement is fast-growing because of it. Truth never suffers in any situation.

WILL YOU SHIFT TO POONA IN THE NEAR FUTURE?

No. The commune is functioning perfectly well. It is growing. There is no need for me to go there.

BUT YOU HAVE EXPRESSED YOUR DESIRE TO SETTLE DOWN IN HIMALAYAS.

I have told you that I am a man who lives spontaneously. I love Himalayas, but I love many other places in the world too. If I feel comfortable here I will remain here.

OTHERWISE....

Otherwise the whole world is there.

YOU DON'T HAVE SPECIFIC COUNTRIES IN YOUR MIND?

No.

DID YOU, AS ALLEGED ACCUSE INDIA WHEN YOU LEFT TO USA FROM THIS COUNTRY?

I have never been.

YOU DIDN'T SPEAK ANYTHING AGAINST INDIA WHEN YOU LEFT INDIA?

No, I have been speaking against the orthodoxy of India, the traditionalism of India, the caste system of India, the poverty of India. My whole life I have been speaking against these, because I love India and I want all these things to be immediately destroyed. It is my motherland and I would like it to be one of the best in the world -- materially, spiritually, in every sense.

BUT YOU HAVE BEEN SPEAKING AGAINST ALL THESE THINGS, WHICH INCLUDES POVERTY ALSO?

Yes.

THERE WAS SOME REPORT THAT YOU HATE POVERTY -- I MEAN (INAUDIBLE) POOR PEOPLE.

I hate poverty; not poor people.

THIS WAS AGAIN MISREPORTED.

In fact, I hate poverty because I love poor people. I don't want them to be poor.

WHAT ABOUT THE CASES WHICH HAVE BEEN PENDING AGAINST YOU WHEN YOU LEFT THIS COUNTRY?

There has been no case against me because I have never been part of any organization, I had never been on any posts. There has been no case against me. There cannot be. I don't earn anything. You cannot put income tax on me. I don't move out of my house. What case can be against me. If freedom of speech is a crime, then I am the greatest criminal in the world.

THERE IS APPREHENSION. HAVE YOU INTERVIEWED SOME OF THE PEOPLE IN HIMACHAL. I MEAN, THEY ARE NOT VERY CLEAR ABOUT YOUR WHOLE PHILOSOPHY AND EVERYTHING. DO YOU PROPOGATE SOMETHING FOR THEM THAT... SOMETHING PSYCHOLOGICAL FEAR WHICH HAVE BEEN CREATED INTO THE MINDS OF SOME PEOPLE THAT YOUR ARRIVAL HERE HAS CAUSED SOME RESENTMENT.

No, I don't want to get involved into it because I may leave this place tomorrow. If the people of Himachal Pradesh want me to be here, then I can consider; otherwise, I don't want to be an uninvited guest anywhere. And this is not going to be a commune; it will be only my personal residence. So they need not be afraid.

THIS IS VERY CLEAR BECAUSE OF THIS POINT OF VIEW. THANK YOU. THIS WAS A NICE INTERVIEW.

Good. Come again whenever you want to come.

I CAME LATE FROM SIMLA. I DROVE THROUGH ALL THE NIGHT BECAUSE I WANTED MANY CLARIFICATIONS. YOU ARE NOT REMOTELY CONCERNED WITH ALL THESE THINGS?

Not at all.

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Chapter #11

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21 November 1985 pm in

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

INTERVIEW by SUNDAY TIMES (Magazine Avivar?)

WHAT ARE YOUR PLANS FOR THE FUTURE?

One cannot be certain even of the next moment. Life is such a flux, just like a river flowing each moment to an unknown destination. So I don't know whether I have come to India forever or only for a few days.

And I love this freedom, that I am not bound to be anywhere tomorrow. Yesterday is dead; tomorrow is so full of life you cannot plan for it. And I love this unplanned opening of the future. It is a tremendous excitement, what tomorrow's sunrise will bring. I have never planned anything in my life. I have lived unplanned, and I am going to die unplanned.

HOW ARE YOU FEELING IN INDIA?

As far as my feeling is concerned, I am always feeling good. It may be heaven or hell, but my feeling will not change. That is the only point which is unmoving and unchanging.

It is said of Archimedes that if he could find the still point of this whole moving universe he could change the world. But he could not find the still point because he never looked in the direction where the still point is. The still point is within ourselves. There is a place, a space, where all is exactly the same always. Once you reach it, then you are only a witness. Things are happening around you, but they don't happen to you. You may be killed, but still you will be a witness. So as far as I am concerned, I am just great anywhere.

In America, the jailers were very much puzzled. On their part they were doing everything to torture me and harass me and, knowing my troubles -- that I suffer from allergies -- it was very easy to put me with somebody who is continuously smoking, and I am allergic to smoke; it was very easy to put me with someone who is using perfume, and I am allergic to perfume. But I remained silent with closed eyes those twelve days.

Every jailer asked me, "How are you feeling?"

And I said, "Great!"

They said, "This is strange. We have never come across a man like you. We are doing our best so that you should not feel great, but you go on feeling great. What is great in this dark, dismal, dirty cell full of cockroaches?"

I said, "They are dead. I am here. They don't touch me, they cannot touch me."

And this is my whole life's work, to help people to experience this innermost point of their being, the center of the cyclone, upon which everything moves, but which itself remains exactly the same, eternity to eternity.

As far as India is concerned, there are good signs. A new group of people have come into the Indian government. If they are people of integrity, and they can remain non-political and still in politics, then India has a future.

ARE THEY STILL NON-POLITICAL?

It is very difficult. Power corrupts, and absolute power corrupts absolutely, and they are human beings with all the frailties and weaknesses of everyone. People don't know what they will do when they come to power; they themselves come to know only when they have power. It is a little early to say, because the bureaucracy is the old one, which has to be changed as soon as possible; otherwise it will change your non-political people who have come into politics. And the non-political people who have come to join politics have to be made aware of the fact; otherwise, unconsciously they will turn political. If you live with a madman and you talk with a madman, it is very difficult to save your own sanity.

It happened in Egypt: one of the pharaohs, who was a great chess player, became mad. Nobody could cure him. But one wise old man suggested that if somebody played chess with him perhaps he might be cured. The greatest chess player was brought; they played chess, and after one year the pharaoh was sane but the chess player became mad!

When you are with certain kinds of people you have to learn their language, you have to learn their behavior, their strategies.

So I am making that point emphatically, that a good number of people have come into the political cage who are not basically political.

WHAT ABOUT RAJIV GANDHI?

Even Rajiv is a non-politician. And the situation was ripe, because for forty years India has seen what the politicians have done. They have made the country worse and worse. So India is ready to accept the non-political people on their merit.

Now that is the question: those non-political people who want to enter into power should be made fully alert that they should not change; they should remain non-political. Their approach towards problems should remain human, not political. They should promise only that which they can deliver. The

politician makes great promises just to gather votes, and once he is in power he forgets all his promises. The new people have to be made alert: don't promise anything that you cannot deliver. Always promise something you can deliver -- in fact, you can deliver more than you promised.

The signs are good. Rajiv is absolutely non-political. He never wanted to come into politics; it is just circumstances that have brought him into politics. That is a good sign that the inner being is not hankering for power, if the country supports him and helps him, and he has not to depend on politicians, he has a great future.

Rajiv is not the old Indian politician who was brought up under Mahatma Gandhi. That is something very valuable. I wanted India to be completely rid of Gandhism for the simple reason that he was the man who was propagating things which will never allow India to progress. Rajiv is good because he has no impact of Mahatma Gandhi on him.

Secondly, Rajiv is a contemporary man. The people who had come to power before him were really fighters for freedom. They had no idea what they were going to do when they became victorious. The fight for freedom was too much, they were so much involved in it. When suddenly the power came into their hands they were at a loss what to do, so they fell back upon the British system that was already there.

We have changed the high level politicians, but the system of bureaucracy is still British. Just as non-politicians have come to politics, non-bureaucrats have to be brought to bureaucracy. And it is not difficult, it is just a question of decision. And a decision is very important, because if you don't decide now, every day it will become more difficult because the population goes on growing, problems go on growing. But there is still time.

My suggestion is: change the bureaucracy, make our politicians absolutely non-political. If somebody is an education minister then he should come from the educational world. If somebody is a health minister he should have the best medical expertise. If somebody is the minister for agriculture then he should know the latest technologies which are being used all over the world for agriculture.

What I am saying is that we should try for meritocracy rather than for democracy. Merit should be valued, nothing else. And my feeling is that after forty years' experience, it is possible; people are ready to do anything if their faith can be restored. This opportunity should not be lost.

So as far as India is concerned, I see some rays of hope, but they have to be made a reality. And the press, the media, can play a significant role in teaching the country, in teaching the politicians, in teaching the bureaucracy. The Indian press and media are not doing that. They have not even considered that they are the greatest educational system today. No university is as great as the media, because it reaches to millions of people who will never go to the university.

The media, in other words, is a university reaching to people's homes rather than bringing people to the university. And it has a great responsibility in such moments of change.

It should not live on sensationalism. It should not exploit people's ugly desires. They read about rape, they read about murder, they read about crime, and it is a wellknown psychological fact: while people are reading these things they somehow enjoy it. They also want to murder someone but they cannot. Reading about the murders, they become identified with the murderer.

IF SOMEONE KILLS SOMEONE, THEN SHOULD IT BE REPORTED IN THE MEDIA OR NOT?

My feeling is: if we want to change the human mind -- and it is an absolute necessity -- all that is evil should be ignored, because once you report it, it is magnified a millionfold. A small evil -- somebody kills someone -- reaches to millions of people; and every day they read that somebody is being killed, somebody is raped. Slowly, slowly, it becomes clear to them that rape and murder and suicide are normal. And this idea of their being normal is dangerous. They can rape. If everybody is raping, if everybody is murdering, then what is the point in going on unnecessarily being a saint and torturing yourself?

My feeling is that all evil should be completely ignored because it helps in no way. If somebody has murdered someone, he should be punished by the court; that is their business. But what business is it of the people to know about it -- all the gory details of it?

THEN THE PROBLEM WITH THIS IS: WHEN MRS. GANDHI IS ASSASSINATED AND WE DON'T REPORT IT, THEN HOW WILL THE PEOPLE RELY ON ME?

Your reporting of Mrs. Gandhi's assassination -- do you know how many Sikhs have been killed just for one woman? If you had not reported that, thousands of Sikhs would not have been killed. You are responsible for it. And Mrs. Gandhi was going to die sooner or later, so what is the big mess about it? The legal authorities are there -- let them take their measures. It is not your business.

It would have kept India more healthy, more sensible, because Mrs. Gandhi's assassination that you reported changed the whole political character of the country. It killed thousands of Sikhs, it killed freedom of thought. I have nothing to do with Khalistan, but I have much to do with freedom of thought.

I feel that evil should not be reported because it becomes magnified. It should be completely ignored. Legal authorities are there to take it in their hands. The function of the media is to teach people that life does not consist only of evil -- there are good things also. The roses are still flowering, rivers are still singing

and dancing. People not only rape; people still love. Millions of people love and you don't report it. A single person rapes and you report it. Rape becomes more important than millions of people loving.

My feeling is that evil should be given to the legal authorities -- that is their domain -- and the media should become a university, spreading the good news, making people feel that the world is not wrong, that to do wrong is not normal, to do good is normal. And if everybody is doing good, it acquires an impetus. By reading good things every day you start feeling that you have to do something -- you are also a human being, and you should not lag far behind the whole humanity which is being so progressive and going forward. Right now the situation is such that it seems as though the whole humanity is criminal.

The media has to change its attitude completely. For example, there is no need to give so much importance to politicians; they should be given the fourth page, not the first page. The first page should be given to creative people. There are painters, there are poets, there are sculptors, there are musicians, there are dancers -- there are so many beautiful creative people, and you don't care about them, you ignore them.

POLITICIANS ARE NOT CREATIVE?

They are just functional, not creative. A creative person never goes into politics. You cannot make Picasso a politician. You cannot make Ravi Shankar a politician, because what will politics give him? His sitar gives him so much bliss; what can politics give him? No creative person goes into politics. Only people who are uncreative, suffering from an inferiority complex, having no other talents or genius, no qualifications for any other job in the world, become politicians. And you make them the main news -- their pictures are there every day. Whatsoever nonsense their secretaries have been writing is published as their speeches -- they cannot even write their own speeches.

No, politics should not be given so much importance. By giving it importance you are making people run towards politics. What I mean to say is that politics should be put where it belongs -- on the last page. The first page should belong to the creative people -- and there are so many beautiful things.... Of course the journalist will need to have a new sensitivity to find out the good, the beauty, the truth of life.

Let people feed on the best things. These are the people who tomorrow will be choosing your politicians, and if they are acquainted with the good, the best, the creative, they cannot choose the rotten people they have been choosing all along. They will ask for talent, they will ask about what you have created, what you have done, what your qualifications are, what your expertise is. They are not just going to satisfy your will to power. Your will to power simply proves you are an inferior human being.

WHAT SHOULD THE INDIAN PEOPLE EXPECT FROM YOU? WHAT ARE YOUR FUTURE PLANS?

I don't have any future plans, and nobody should expect anything from me, because I never expect anything from anybody. I just enjoy doing things absolutely spontaneously. That's why I'm never frustrated.

Frustration comes only when you plan and the plan fails. I don't plan. I simply enjoy doing something -- whether it fails or succeeds has no concern for me. I did my best and I enjoyed doing it; that is my reward -- not success or failure. Of course while I am here something is bound to happen -- I don't know what.

WHAT SHOULD BE DONE TO REMOVE POVERTY FROM INDIA?

It is very easy. The easiest thing in India is to remove poverty -- which the politicians and the leaders are making the biggest problem.

The first thing is that India should not think in terms of becoming a big nuclear power. Already we are wasting seventy-five percent of the national income on war machinery.

AND WHEN PAKISTAN ATTACKS?

I understand you. That is what Pakistanis say -- I have been talking to them too. They say, "We stop and India attacks." Somebody has to take the initiative, and I think India is the best country to take the initiative.

Seventy-five percent of our resources go in the service of killing, in war; naturally the country will remain poor. Without Pakistan attacking you, you will die through your own poverty.

My feeling is that India should make a historical decision -- that we cease all war efforts and we put our whole energy into destroying poverty. We will fight poverty, not human beings -- even if it means that other countries can attack us. But it does not necessarily mean that. Switzerland has not seen a single war in one hundred and fifty years, and Switzerland has not any great military power. What has happened? If it can happen to Switzerland, a country that has no great power to prevent invasion, it simply means the good will of the Swiss people, their loving nature, has helped them.

So rather than depending on weapons, why not depend on human qualities? Create a country which has no poverty, no beggars, no uneducated people -- a country which is joyous, loving, dancing. And I have every certainty that nobody can attack you, even the people you think can attack -- Pakistan. The population of Pakistan will attack the government of Pakistan: if it can happen in India, why is it not happening there? We just have to make our position absolutely clear to the world.

Right now, even if you have weapons, nuclear weapons, there is no guarantee that Pakistan will not attack; there is no guarantee that China will not attack. If it could be a guarantee then I could have considered it. But the war machinery has come to such a point that any war is going to be a total war. It will destroy our whole humanity. That is a very significant point. That means now there is not going to be a great war because nobody wants to die, nobody wants to destroy humanity -- neither America nor the Soviet Union nor anybody else.

My own suggestion is that India should make its ties with the Soviet Union as deep as possible and declare itself really a nonviolent country -- taking the risk of the whole country being destroyed. But I don't think destruction can happen because the whole world would be on your side. Just guts are needed, and the poverty will simply disappear without any trouble.

You are putting your whole energy into war, and people are poor. And you go on asking: what can we do about poverty? So one thing, the most important, is that India should become actually -- not just verbally -- a nonviolent country. Its armies should move to agriculture and factories. It should drop its weapons and declare to the world, "We are absolutely without weapons; we want our people to live joyously, even if it means the death of the country. But we will die dancing, we will not die fighting and killing human beings."

That declaration, in reality, will have a sympathetic echo all over the world. And if one country can do that, other countries will follow, because every country is in the same trouble -- they have to keep creating more weapons than the enemy, and those weapons are consuming everything and leaving the poor poor.

Secondly, India should be educated in population control. The effort was made but in a wrong way. People were educated for it forcibly, and whenever you do anything forcibly -- even if it is good -- the result is going to be bad. People should be taught, and now better methods of birth control are available. There is no need to create dozens of children. And people should be approached in such a way that they don't feel that their independence, their freedom, is being hampered, but on the contrary that their freedom is hampered by two dozen children! They destroy their whole life. Not only that, they are destroying their two dozen children's lives also: they will be beggars on the streets.

We have to make our people understand that to have a small family gives you more freedom, more comfort, more education, and a better future for your children. They will not end up in Mother Teresa's orphanages and become Catholics. Of course Mother Teresa will not like the idea of birth control. Now Pope the Polack is coming to India. He should be rejected everywhere, because Catholics are not interested in humanity; their whole interest is in how to create more children. Naturally they will be poor, naturally they will be on the streets -- and then they can be turned into Catholics.

I have looked around the whole country: it is strange that not a single rich man has ever been converted to Christianity. If Christianity is such a great religion, then why doesn't a rich Hindu ever convert? Christianity is a thirdrate religion in

comparison to any other religion. The people who get converted are those whose concern is not religion, but whose concern is bread and clothes.

And I am surprised that these people are welcomed by the country -- that awards are given to these people who are increasing the poverty of the country and side by side increasing the Catholic population. It has been their deepest desire for two thousand years to make the whole world Christian -- and now this is a great opportunity. The poor are bound to fall into their trap. They don't want poverty to be removed, and the best way is to tell people that using birth control methods is against God.

One of the bishops was talking to me, and he said, "It is against God."

I said, "Your God is omnipotent, all-powerful, omniscient; he can see past, present, future; he is omnipresent, everywhere present. Cannot he remove a small pill, or change the quality of the pill? If he can make man out of mud, cannot he change the pill into mud? Such a great god, and the pill defeats him? You are talking nonsense. If God wants children to be there, then no birth control methods can succeed; and if they succeed, that proves there is no God."

But we are supporting these people. Now preparations are being made to receive the Pope. These kinds of people should be expelled from India. They are not friends of this country, they are enemies of this country. Anybody who teaches people that birth control is irreligious is against our future. Birth control should be accepted as an intelligent method -- and intelligence is God-given.

Just these two things -- birth control and no more pouring of money and energy into war -- and poverty will disappear. And you will make history. India has not been making history for two thousand years. For two thousand years you have been slaves. Although you had weapons and you had armies, still you have been slaves.

I ask you, what is the fear? Take the risk, and declare to the world that the land of Buddha and Mahavira and the Upanishads is still capable of risking its own life for the sake of the whole humanity. It will be the greatest thing that has ever happened, perhaps that ever will happen. And we have nothing to lose. We have already been slaves for two thousand years; what difference do a few years more make?

YOU SAID THAT YOU LOVE INDIA.

I have never said I preferred India; it is still not worth living in. I have just come here to stay for a few days before I can get a place somewhere in the world; somewhere where I can be absolutely free -- because here also I see freedom is impossible. For simple things, freedom is impossible.

Just the other day I was talking to a journalist, and I told him that India has never been one country. It was only under Mohammedan rule that they forced the country to be one; then, too, it was not completely one. It was only under British troops that India became one -- the whole credit of India's becoming one goes to

British slavery. And Churchill was right when he said that the moment Britain leaves India, India will fall apart into small pieces. His prophecy is coming true.: Pakistan has separated, Bangladesh has separated, Nagaland is asking for freedom; soon others will be following.

The journalist suggested to me, "You should not say such a thing because you can be immediately imprisoned." If this is the situation, do you think India is worth living in? I don't think so.

It is absolutely against my conscience not to say the truth. Any country where truth is not valued is not worth living in. It is my country, I would love to live here, but I would love to live here only in my own way. And I am ready to argue with anybody. But imprisoning me is not an argument; it is simply your defeat. You cannot argue, you don't have anything in your support. In forty years you have not been able to manage one national language; how can you manage one nation?

If simple things cannot be said I would rather die than live -- but I cannot tolerate such kinds of stupid attitudes.

So I had said India is not worth living in. I still say it is not worth living in. And the burden is on them -- the government, the politicians. If they want it to be worth living in and they want me to say so, then they have to behave; otherwise, the whole world is there, and it will be far better to suffer somewhere else. At least I will not feel that my own mother country cannot give me freedom of speech.

WHY ARE YOU CONSTANTLY MISUNDERSTOOD BY INDIAN SOCIETY?
YOU HAVE SPOKEN A LOT ABOUT THE GITA, RAMA, THE KORAN, LAO TZU, BUDDHA, BUT THE INDIAN PEOPLE THINK THAT YOU TALK ALL THE TIME ABOUT SEX.

I am reminded of a psychologist who once, talking to a patient, drew a line on the table and asked him, "What does this remind you of?"

The patient said, "Sex, of course."

Even the psychologist was shocked. He made a triangle and asked, "Now?"

The man said, "It reminds me more of sex."

The psychologist made a circle.

The man said, "What are you doing? You will drive me crazy. It is perfect sex!"

With the Indian society, the same is the problem. It has repressed sex for thousands of years, and whenever you repress something it is always there.

I have almost four hundred books published in my name, only one book is about sex. Three hundred and ninety-nine books, which have nothing to do with sex, which are only lines and triangles and circles -- nobody bothers about. Just one book is about sex, and even that one is not advocating sex -- that is the strangest thing. The book is really anti-sex. The whole philosophy of the book is how to

transform sex energy into spiritual energy. It is against repression. If you repress sex then you cannot transform the energy into spiritual energy -- because it is the only energy you have got. You are born of sex, every cell of your body is part of sex. To repress sex means to destroy your possibility of ever becoming a spiritual being.

So the book says, don't repress sex; sex is natural, it is part of your whole being. It should be given its due, and you should not feel guilty about it; rather you should try to meditate on your sexual energy. That's what Tantra is. The whole philosophy of Tantra is that while you are making love, simultaneously you meditate, so that meditation and sex become one. The moment they become one, sex, instead of going downwards into procreation, starts moving upwards, taking you to new discoveries of your own being, to the final stage of becoming enlightened.

It is strange that people think my books are about sex, that I am advocating sex. You can ask my sannyasins -- the more they have meditated, the less sexual they have become. Those who have been with me for long have almost lost all interest in sex -- because it is simply a wastage of energy. The same energy can give them such ecstatic experiences; why should they waste it?

But the problem is that with the priests of all religions -- Hindu, Mohammedan, Christian, Jaina, Buddhist -- their whole investment is in sexual repression. If they condemn sex, saying that it is something evil, they have condemned you; now the burden is on you to destroy sex -- which you cannot. It is not in your hands to destroy it; it is your physiology, your biology. So when you cannot destroy it you start feeling guilty. This is a guilt-producing process, and once a man feels guilty he is bound to be in the hands of the priests. Because you don't know where God is -- nobody has ever known -- so to whom to go for forgiveness that you are a sinner? And these cunning priests, popes, shankaracharyas, imams, they are the mediators. They say they have direct communication with God: you just listen to them, follow them, and you will be forgiven.

So all the religions are using sex repression as a strategy to keep the priesthood's hold on people. That's why they were angry at me -- because I was destroying their very roots. And they spread the whole idea; otherwise I am the most anti-sex man in the whole world.

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Interview by freelance reporter, Venkatram

DO YOU AND YOUR SANNYASINS PROPOSE TO SET UP A MODEL CITY IN THE FOOTHILLS OF THE HIMALAYAS?

No. If the government of Himachal Pradesh wants, then I can persuade my sannyasins to build a model city.

They did it in America, and the result was that they created great antagonism in the politicians, for the simple reason that what they could not do with all their power, we managed to do, without any power. And everybody was so happy, so comfortable.

They could not tolerate that paradise, and that paradise was such a contrast to their hell that the only way to save their faces was to destroy it. And that's what they have been doing for four and a half years -- continuously harassing, trying illegal methods, illegal lawsuits, just making it impossible for us to make it even more beautiful. Our whole energy was involved with them.

Still, in spite of it, we made something which has never happened in history.

BUT ISN'T IT TRUE THAT THE KIND OF PEOPLE YOU ATTRACT ARE RATHER CLASSY PEOPLE, DIFFERENT FROM THE AVERAGE HUMAN BEING? I SPOKE WITH A LOT OF THEM, AND GOT THE IMPRESSION THAT THEY'RE ABOVE AVERAGE, SUCCESSFUL PROFESSIONALS.

They are. Almost all of them are, because my way of thinking can be understood only by the very intelligent, by the people who are already fed up with old kinds of traditions, orthodoxies, conventions -- who are completely fed up with the whole history of man. Those people were interested in me.

But those people were talented geniuses in their own fields. They dropped everything to create this paradise. You might have found a surgeon doing the work of a plumber -- a surgeon who was the best heart surgeon in America. You might have found a professor making the roads. This was the first authentic communist commune in the whole world. Soviet Russia or other communist countries are under a dictatorial rule, forced. If the force is removed, the society will again become capitalist.

My whole effort was that no force should be used. Rather we should make everything so affluent that there was no need for anybody to be poor. There was not a single beggar, there was not a single thief. No crime was committed, no rape, no murder, no suicide; and particularly in America where rape and murder and suicide are happening every moment....

But since I've seen that creating something so beautiful creates so much antagonism, I am not going to create it again on my own unless the government invites me.

Certainly, if the government invites me and they don't create hindrances.... On the contrary, they should help, because we would be creating a city which could become a model for the whole of India. And if we can manage, everybody can manage -- just the know-how has to be spread.

So it would be a great contribution on the part of the Himachal government to the whole country, and the country needs it. But I will do it only on their invitation and with their support.

YOU ARE INDIGNANT ABOUT MANY INDIAN THINGS, JUST AS SO MANY OTHER EDUCATED INDIANS ARE, BUT THEY DON'T HAVE THE GUTS TO SPEAK LIKE YOU DO. IF YOU HAD THE POWER TO CHANGE THINGS IN THIS COUNTRY, WHAT ARE THE FIVE MOST IMPORTANT THINGS YOU WOULD DO?

It is very simple. The first thing I would like to do is divert all the energies from war efforts, nuclear weapons, atomic plants -- a poor country cannot afford that idiotic luxury.

I want this country to become absolutely nonviolent. It would be perhaps the greatest historical event in humanity's history.

ARE WE NOT NONVIOLENT ALREADY?

No, we are not because we have armies, we are trying to have nuclear weapons, we are making atomic plants. All this energy should go to serve the people.

IN THE TWENTIETH CENTURY WORLD IS IT POSSIBLE OR ADVISABLE FOR ONE-FIFTH OF THE HUMAN RACE TO STAY DEFENCELESS? WE HAVE ALREADY HAD FIGHTS WITH THE CHINESE AND PAKISTANIS AND OTHERS.

Are you, with your defences, not defenceless? You had all your armies, and China attacked. What could you do? You had your armies, and China is still holding your land. What have you done? I am saying one thing: even with your armies you are defenceless.

BUT IT WILL BECOME WORSE IF YOU DON'T HAVE AN ARMY.

No, it will not be worse; it will be better, because with your armies you are creating a vicious circle. With your armies, Pakistan thinks you are going to attack. With Pakistan having armies you think they are going to attack. This is a vicious circle which has to be broken somewhere. Who has to break it? I think a land of buddhas can break it, and make a point.

For example, for one hundred and fifty years Switzerland has had no war. They don't have any army. They just have goodwill for everybody; loving people. Rather than an army, their goodwill and their lovingness has protected them for one hundred and fifty years.

And right now the position is, even if you have the biggest army in the world you cannot compete with America or Russia or China. So in fact even having the biggest army is pointless.

You can have nuclear weapons -- which Soviet Russia and America have already -- nuclear weapons which can destroy humanity seven hundred times. To come to their level, it will take three hundred years for you, and in three hundred years there will be not be a single Indian alive. They will simply die of poverty. And you will be making nuclear weapons to protect whom?

And secondly, in these three hundred years America and Russia are not going to wait for you to come to their level. In three hundred years they will be three thousand years ahead of you. So this is absolutely foolish.

Right now is the point not to miss. Drop all war ideology, drop the defence department -- we wouldn't be the only country with no defence department. Use your whole army for production, for cultivation. And there are trained people in factories -- put them all into production. Make it clear to the world, "We are willing to die, but we don't want to kill anybody." And my feeling is that if we can do it, the whole world's sympathy will be with us -- more than with your armies. It is a risk, but even with armies the risk is there. So it makes no difference.

This way you can have goodwill from all over the world, and you may start a chain -- so that other countries that are small and cannot compete may start thinking of dropping the whole lot because it is taking too much energy and too many men and unnecessarily wasting resources.

And another thing: in this dropping all arms and armies, dissolving them, opening yourself, becoming vulnerable, whatever happens you will not kill. It will be better to be killed and destroyed, but you will not kill. This declaration will make a great impact on the whole world. And my feeling is that most nations will be in deep sympathy with you. Nobody can touch you.

Secondly, India has to be taught that children are no more needed. For at least twenty years we have to be very disciplined about it, otherwise we will be committing suicide.

Rather than enforcing it, we have to educate people, and I don't think that India is so unintelligent. People may not be educated, but they are intelligent and they can understand simple things -- that by the end of the century the population will be one billion. So the control of population is the second thing. And it is very easy; methods are available which are simple.

And the third thing: we have to make people aware that whatever past they are carrying in their mind, it is no more applicable to the present. There is a discrepancy.

That's what Mahatma Gandhi took advantage of. He praised India's past and befooled the whole country. According to him, all progress stopped with the spinning wheel. We cannot stop with the spinning wheel. We have to become more technological, more scientific; otherwise, the earth cannot support us.

HOW DO YOU DO THAT IN A COUNTRY WHERE SIXTY PERCENT OF THE PEOPLE ARE UNEDUCATED?

No problem, there is no problem. I have been touring the country for thirty years. Our people may be illiterate -- but it was an extraordinary experience for me to find that even the best educated American is inferior to the average uneducated Indian, at least as far as philosophy and religious understanding is concerned.

So we can make them understand philosophically that what came as a heritage to them was good for that time. Now the times have changed. If you want to save the culture, the country, then you have to sacrifice. And it is not much of a sacrifice either. Just taking the pill is not much of a sacrifice.

And technology should be spread all over the country on a wider basis. It should not be in the hands of the chosen few; otherwise they will become rich, but the poor will get poorer.

BUT HOW DO YOU DO IT?

Very easily, because the way I was doing things in my commune was that nobody was paid. We gave them sufficient for their food, for their clothing, shelter.... And everybody was working.

BUT ISN'T IT A BAD COMPARISON? WHERE INDIA IS STUCK WITH THE DOWNTRODDEN, YOU CAN COMMUNICATE WITH THE WELL-EDUCATED. THEY KNOW WHAT YOU ARE TALKING ABOUT, WHEREAS HERE THERE IS IGNORANCE, ILLITERACY, POVERTY, HUNGER. ISN'T IT MORE DIFFICULT?

I can do it... because I have been doing it, and I have never found that people do not understand. The people who were against me were the priests, the imams,

the bishops, not the ordinary common people; but with the common people I had immediate communication. The antagonism against me was created by the priest; the priest is afraid because whatever I am telling the people is dangerous for his own business. His whole business is cut off.

It happened in Patna.... There was a world Hindu conference -- it must have been around 1970 or '69. Almost one hundred thousand people were present, and the Shankaracharya of Puri was presiding. The secretary of the conference was very much interested in me so without the president knowing, he invited me. And the moment the shankaracharya saw me on the stage he immediately freaked out, and said, "We two cannot sit on the same stage!"

BY THEN YOU'D ALREADY BECOME NOTORIOUS IN THE COUNTRY?

I was notorious, because with that shankaracharya I have been in conflict many times. He could not throw me out because I took the mike in my hand and I asked the people, "I have been invited here by the secretary of the conference. The shankaracharya does not want me to speak. Certainly he is the president; if he does not want me to speak, I will leave. But before I leave I would like to ask all of you: raise both your hands if you want me to speak." There were two hundred thousand hands raised.

And then I said to the shankaracharya, "You are no more president -- you can leave if you want, you can sit down if you want. I have no problem with you. But I have a communication with the people -- and you think you are the leader of these people?"

He remained. And he had to listen to me. He was turning and tossing and perspiring.

DID YOU SAY ANYTHING ABOUT HIM OR HIS GODS?

No, nothing nasty, just simple things which our people can understand very easily -- only they have not been approached. These religious leaders are the people who are approaching them.

For example, the shankaracharya, in his presidential address, said, "You should not use water out of which electricity has been taken because that water is impotent." Now these idiots are spreading ignorance, and the poor people don't understand about electricity. And when the shankaracharya, a man of such great knowledge.... And he does not know anything about electricity either, nor about water -- saying that water becomes impotent, that you should not use it because your crops will not grow, that you should not drink it because it will make you impotent. Now these are the things these people are saying.

So my third effort will be that all these people are removed completely from contact with the public. Our people are not ignorant, they are simply innocent.

And their innocence is being exploited by these people. So my third thing is that all these religious leaders should be behind the bars.

The fourth thing is about our education system: it only creates clerks. That was the basic purpose of the British government, and we don't need only clerks -- we need clerks, but not only clerks. So our whole education system should be such that each person who comes out of school, college or university, also comes with some skills and craft, something that he can do so that he does not need employment. He can become a creator on his own. So our education system should create creators.

Fifth: We should be very alert about our politicians. Forty years have gone just in wastage. The politicians were promising everything and delivering nothing. Now we should ask the politicians, "Are you capable of doing anything, of delivering the goods? If you are not going to deliver the goods, then you will have to resign immediately."

Now the people should be more assertive. Up to now they have been just docile, saying, "Whatever you say is right." Our people have to be assertive. There should be no education minister who is not at least capable of being a university vice-chancellor. There should be no health minister who is not able to be the best physician in the country. Merit should be given more importance than just speeches, promises.... And even those speeches are not written by the politicians themselves; some clerk, some secretary is writing them, and they are simply repeating them.

Our politicians have proved very poor. So this has to be one of the most important things -- to make the people assertive about their rights, and make the politicians know that they are really servants of the people -- it is not just a verbal thing.

HOW ARE WE GOING TO DO THAT? ARE YOU GOING TO TAKE THE LEAD IN HELPING PEOPLE BECOME AWARE OF THEIR RIGHTS?

I can do that because I am not a politician, and only non-politicians can do that. And I have thousands of my sannyasins in the country who can do that, who are not politicians, who do not desire any power, who can do that.

People have to be made very aware that anybody who makes promises should be asked, "How are you going to fulfill this promise, and in how many years -- one year, two years? And if it is not fulfilled, then give us in writing your resignation now. We will keep the resignation date. We can take you out after two years."

But the population of the country should not be dominated. Otherwise, look at what has happened: the British went -- they had made the country a slave -- the Indians came in their place. The country remained in the same slave mentality, and these people started doing the same -- just the white color of the people changed to black, but the whole system continued to work the same way.

So I want people to be assertive, and if in the cabinet people are not chosen according to merit then the whole country should be in an uproar. It should not be left so that any idiot becomes a health minister.

These are the five things I would like.

YOU HAVE SAID THAT, SINCE BUDDHA, INDIA HAS NOT PRODUCED A SINGLE MAN COMPARABLE TO HIM. WHY IS THIS? WOULD YOU CONSIDER YOURSELF COMPARABLE TO THE BUDDHA?

The first thing: India has not been able to create a man like Buddha because India, after Buddha, went on declining, went on becoming poor.

My understanding is that religion is the ultimate luxury. You have to feed your body first; if your body is hungry, it is impossible to become a buddha. You have to train your mind first, bring it to its highest peak of intelligence. If that is not possible, you cannot become buddha.

These are the steps. The body has to be completely satisfied. The mind has to be sharpened, alert, aware, able to enjoy Mozart, Dostoevsky, Tolstoy, Picasso, Rabindranath. Only then is there a possibility of a new flight, because all these things give you a little joy but very momentary.

Reading Gitanjali the second time gives nothing. The first time it is a great experience, but the second time it is nothing. So once you become frustrated with all the great art and music, poetry, literature, then only the question arises, "Is there something else or not? Is there some meaning, or is this all?" And that question comes and erases everything. At that point a person starts searching for his inner being, his soul.

And realizing one's own inner being is what I mean by buddhahood.

Buddha could not happen in these twenty-five centuries for the simple reason that the basic necessities were not fulfilled.

I can say without any pride that I have fulfilled everything. I do not compare myself with Buddha because two peaks of the Himalayas, even if they may be of the same height, are still incomparable. They have their beauties, they have their own glory, they have their own world. So I am not comparing myself with Buddha.

I don't want to compare anybody with anybody else. I believe in the uniqueness of the individual. And the more you become inward, the more unique you become. When you reach to your innermost being you are the most unique being in the world; nobody can be compared with you. But that noncomparability is the essential part of being a buddha.

WHAT IS YOUR GOAL IN LIFE -- YOUR ULTIMATE AMBITION?

It is fulfilled.

YOUR DISCIPLES APPEAR SO DEVOTED TO YOU. WHAT IS THE SECRET OF THIS TREMENDOUS LOYALTY? WHY DO YOU THINK THESE BRIGHT PEOPLE CAME TO YOU AND MOSTLY STAY ON?

There is no secret in it. It is simply that I love unconditionally. I don't enslave them. On the contrary, I make them absolutely free -- free from traditions, free from religions, free from nations, free from me. I give them their individuality, integrity, self-respect; and because I give them all that, which really belongs to them but they have forgotten it or have been forced to forget it...

YOU MAKE THEM AWARE?

I make them aware. And that awareness, and my love for them.... I love unconditionally. I don't put any condition, such as, "You have to be like this, only then will I love you." I love you as you are. This creates a tremendous love from their side towards me. It is not loyalty, it is not devotion; it is pure human love. I hate those words -- devotion and loyalty; they are ugly. Somehow they put the other person down, they are humiliating. And I respect everyone just the way I respect myself. You cannot do anything else than love me. I take away all those things which have been imposed on you, and I give you all those things which really have always been within you -- I don't give them to you. You had them already, covered by garbage. I remove the garbage. And I don't ask anything in return. My joy is to clean you. My joy is just like a gardener -- when the roses come to blossom, something in his heart also blossoms. Whenever one of my friends comes to realize himself, it feels as if I have realized myself again.

WHAT IS THIS RELIGION THAT WAS FOUNDED IN YOUR NAME BY MA ANAND SHEELA? DO YOU DISASSOCIATE YOURSELF COMPLETELY FROM IT? AND HOW COULD SHE DO THIS WITHOUT YOUR AUTHORITY?

For three and a half years I was in isolation and in silence, and she was the only one communicating with me. My whole commune -- five thousand people -- had to depend on her word. And she did what the ordinary human mind and its frailties tend to do -- she found it a great opportunity to be powerful. In my name she could say anything, and there was no check. Whatever she did not want to say, she need not say; whatever she wanted to inform me of, she did; whatever she did not want to inform me of, she did not. She made a small clique, and that clique imposed the whole idea of religion.

I have always been against religion, particularly organized religion. I love religiousness, but I don't love religions. Religiousness is a quality, like fragrance. It has no boundaries -- it is not Hindu, it is not Mohammedan. Two religious

persons will be almost the same -- silent, peaceful, loving, with a great gratitude towards existence.

My whole literature is against religions, against any kind of priesthood. And what she did was just the opposite of it. She negated the whole thing in those three and a half years. She betrayed completely. And she had to betray, because all priests have been betraying. And because I was silent, and not available, I was not aware what was happening.

THESE YEARS OF SILENCE -- WHY DID YOU DO THAT?

I just live moment to moment. One moment I felt that for thirty years I had been speaking; it would be good to be silent for a few days. So for three and a half years I was silent. One day I realized that it was time to speak again, and I started speaking.

I just go with the moment -- with no planning, with no idea, with no reasoning. I am very irrational.

SINCE YOU HAVE GIVEN UP READING FOR THE PAST FIVE YEARS WHAT REFRESHES THE INTELLECTUAL INPUT INTO YOUR BRAIN?

Nothing. I don't need anything. I have my vision, and I have my intelligence, and I don't need any reading or any information.

My people ask questions. I am just like a mirror, I reflect. My answer is not information, my answer is my response. For information I need reading, but for response I don't need any reading.

DO YOU EVER FEEL, "OH MY GOD, I DON'T KNOW WHAT IS THE LATEST.....?"

Never. I feel completely at ease, far more at ease than people who depend on information -- because they are always worried whether it is right or wrong. Whatever I say is always right because it is coming directly from me. I don't depend on any book, I don't depend on any encyclopedia. I depend only on my intelligence.

THERE ARE REPORTS THAT THE POONA ASHRAM OWES THE GOVERNMENT SOMETHING LIKE 1.5 CRORES OF RUPEES IN UNPAID TAXES. IS THIS TRUE? ARE YOUR TAX HASSLES OVER, OR HAS THERE BEEN SOME KIND OF UNDERSTANDING WITH THE GOVERNMENT?

Two things. One: those taxes have nothing to do with me because I have never been a part of any commune. And I don't have any post in the commune so any income tax or anything has nothing to do with me.

I have always been a guest in every commune. I am not even a member. So there is no question of me being arrested.

Secondly, those 1.5 crore -- that is the creation of Morarji Desai. Morarji Desai has been against me for as long as I remember, for the simple reason that I am against Gandhism and he thinks he is the successor of Gandhi. He wants to be Mahatma Morarji Desai.

I have been continuously criticizing Gandhi and Morarji Desai, and challenging him to a public discussion: "Why don't you come out in the open? I can come to Delhi and be in an open public meeting. If you feel that your philosophy is right, then why are you afraid? You know yourself that you are talking nonsense. You think drinking urine is the only medicine, and that is all that the country needs. So you have to prove it."

When he became prime minister he immediately took away the tax-exempt status of the ashram in Poona. That created the trouble. Once the tax-exempt status was taken away, then income tax started arising.

The Poona commune has been fighting for tax-exempt status, but as time goes on the income tax goes on growing.

It is a legal matter, and it will be solved -- it has nothing to do with me.

IF YOU WERE TO DIE TOMORROW, WHAT WOULD YOU LIKE THE WORLD TO REMEMBER YOU MOST FOR? WHAT WOULD YOU LIKE YOUR OBITUARY TO BE?

Just a simple man, an innocent man, who was always misunderstood.

The Last Testament, Vol 4
Chapter #13
Chapter title: None
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[NOTE: This discourse will be in book "India Coming Back Home", which has not been published, as of August 1992.

Interview by HINDI WEEKLY

IN AMERICA, RATHER THAN FIGHTING THE ALLEGATIONS AGAINST YOU, YOU ACCEPTED BEING GUILTY. DOES THIS INDICATE THAT ALL THOSE ALLEGATIONS WERE TRUE?

No, none of them were true. For the first time in my whole life I have spoken a lie, for a certain reason: because all my sannyasins were in immense despair all around the world. Many were on fasts, and those who were not on fasts were also in great mental torture. They all wanted me to be out of America. They were afraid for my life, that if I continued to fight the case I would be kept in the jail until the trial was completed.

I was sure to win on each count, because all those charges were fictitious. But looking at my people -- and for three, four years their despair might have continued -- I felt it was better to accept guilt and release my people from their despair.

It was out of compassion that I accepted that I was guilty, but I am not guilty at all.

WHY DID YOU CHOSE MA PREM HASYA AS YOUR PERSONAL SECRETARY TO REPLACE MA ANAND SHEELA?

I had chosen Ma Anand Sheela for her pragmatic, practical approach, because the commune needed somebody who was down-to-earth. She had no desire for any spiritual development, but she was really capable of doing things. And she was going to be replaced sooner or later, that she knew.

I had made it clear to her, "Unless you grow some spiritual strength inside... I cannot remain only with the foundation of the temple. The foundation needs stones -- uncut, unpolished, ugly -- because they are going to be underground; nobody is going to see them, but they are needed. I chose you because of your very materialistic attitude, but I cannot remain with this foundation only. Sooner or later either you develop into meditation, you show some inclination for spirituality, or I will have to change you."

I was looking for the right person to replace her, and she became aware of that before I made the change. She thought it would be better to escape with as much money as possible while she still had all the power. So she stole enough money, put it into Swiss bank accounts, purchased land in Nepal, opened a bank account in Nepal, and I don't know... whatever else she did.

Hasya is just the opposite of Sheela. She has no materialistic approach, just pure love. Her only desire is to grow in the inner world as deeply as possible. She is a creative woman. She made, with her husband, one of the most famous films, THE GODFATHER. She has insight, she has understanding, she has love. Whether Sheela had a heart or not, Hasya was going to be my secretary.

I HEAR THAT THE LOCAL PEOPLE IN MANALI ARE NOT HAPPY WITH YOUR ARRIVAL HERE. WHY IS THIS SO?

It will be the same everywhere. People will not be happy with my arrival for the simple reason that I am against all kind of superstitions which they think are of immense value. I am against all kinds of dead traditions which they think are their life. Those traditions, those superstitions, are making them poor, but they cannot see it.

So wherever I go -- it does not matter where -- people will be apprehensive. That is natural. But once I am here, just within a few days -- you will see -- their fear will be gone, because I am not a dangerous person in any way. All I can do is speak, and that does not even kill mosquitoes! Nobody need be afraid of me. And if their ideas are better, I am open to discuss them; if they are right, I am open to accept them.

Fear arises only when you know deep down that your idea is somehow not right. So to me it is a good sign that people are afraid. It means that they are already shaken in their foundation just by my arrival. I have not done anything. So tell them that I take it as a great compliment to me.

IS IT TRUE THAT THERE ARE MANY UNDERGROUND SANNYASINS IN COMMUNIST COUNTRIES LIKE RUSSIA AND CHINA?

It is true. There are many underground sannyasins in all the communist countries. Most of them are in Russia.

And I would like you to inform the Russian government that my people are not against communism; my people are for a far better communism than the Russians have been able to give to their country. They should not persecute my people. They are persecuting them, thinking that they are FBI agents. Now my case is enough to prove that they are not FBI agents.

Stop persecuting -- you are persecuting your own people for the wrong reasons. Allow them freedom. They are not going to harm your community; they are going to enrich it.

And to my people I would like to say that, whatever happens, go on working -- because you are working for the benefit of the whole humanity. Every sacrifice is a joy.

WHAT IMPRESSION HAVE YOU MADE ON INDIA AND OTHER NATIONS WITH YOUR OWN EFFORTS TO TEACH SPIRITUAL GROWTH?

I have had a worldwide effect, a great impact. Perhaps I am the only person who has not been refuted intellectually from every corner of the world.

I was amazed because whatever I am saying is controversial, and I love to support unpopular causes, but still the intelligentsia of the world has not been able to refute me. That is an absolute sign that they are not courageous enough to say yes to me; but they are not cowardly enough to say no to me either. They are just in between, sitting on the fence.

Whatever I have said, I have not said from some old authority -- The Bible, Koran or Gita. I am saying it simply on my own authority, from my own experience. It is very easy to discuss, to disagree on the interpretations of Gita or the Vedas; but it is very difficult to encounter a person who is speaking on his own authority, on his own experience -- unless you also have the same quality of experience and depth. So I remain unrefuted.

This episode in America has made it more clear. Thousands of telegrams came every day, thousands of phone calls every day, thousands of letters, thousands of flowers -- from all over the world. Even the jailers were amazed. One of the jailers told me, "Perhaps in my whole life" -- and he is just about to retire -- "I have never come across such a prisoner. We don't have enough space for all the flowers that keep on coming. And we are tired just answering the phone calls from all over the world. But I have to apologize to you. On the first day you came, somebody phoned from Germany and said, 'In your whole life you may not have a more significant person in your jail.' And I said to him, 'No, it is not true, because I have even had senators in my jail.' But after these three days, I want to apologize to you -- it was true. Those cabinet ministers were nothing. The whole world's eyes are focused on this jail, and I can certainly say that we will never have another person like you here again."

So it has created a tremendous impact: that an innocent man, just because he has a different way of thinking and is not gullible about your traditions and your superstitions, can be forced into a certain category and be made to suffer. What kind of world have we created?

This episode has raised the sale of my books, it has raised the sale of my tapes. It has made my name reach almost every house around the world, and even people who were never sympathetic to me have become sympathetic. Thousands of letters arrived saying, "We were never sympathetic to you, but what has happened has made it clear that you are right: we are living in a very hypocritical society which says one thing and does exactly the opposite."

So it has been good for my movement. Twelve days' torture was not much; the result has been tremendously beneficial. My sannyasins are stronger, more powerful, more together, and the movement will spread faster now. Even in America, sannyasins are disgusted with their own government. They were never aware that such a thing could happen. So it was a good eye-opener.

WHY ARE THERE SO MANY FOREIGNERS IN YOUR MOVEMENT? IS IT BECAUSE OF THEIR BOREDOM WITH MATERIALISTIC ACHIEVEMENTS?

There are many reasons. One is certainly their boredom. While the East is struggling for bread and butter, starving, the West has seen all that the world can give, and still the frustration remains. Now something more is needed. Just a good house, good food, good clothes, a good job, is not enough.

But this becomes clear only when you have all these things, which may be necessary for living, but still they are not enough. Something more, of a higher value, is needed.

Secondly, they are more educated, more intelligent. They have seen all the intellectual gymnastics from Aristotle to Bertrand Russell, and they have not got anything from them, because neither Aristotle nor Bertrand Russell is a meditator; they are just thinkers, and the people want something beyond the mind. They are fed up with the mind, and beyond the mind there is only the secret that the East has -- and that is meditation.

So certainly they are interested. And if the East were a little more alert, this is the moment for a far greater victory than the West had over the East. The West enslaved your souls, the West enslaved your bodies -- it was ugly. We can make their souls free, giving them the whole sky of freedom of consciousness -- and this is a chance that should not be lost. But the East is not aware of this at all. Rather, when they see Westerners coming to me, they feel antagonistic towards them. They should be more compassionate because for the first time the Westerner has felt that the East has something which the West lacks. They should feel proud of it, and they should welcome them with open hearts.

This is the moment when we can prove that the East has known heights which the West has not even dreamed about. It can become a glorious moment of victory for the East, which could erase all the slavery of the past two thousand years. To me, it is immensely significant.

But the Eastern mind is still under the impact of the rule by the Western empire. Officially they have become free, but deep down they still feel themselves to be inferior. I want them to drop that inferiority. For the first time the West is feeling inferior to the East; it would be idiotic to lose this moment. And it will help both the East and the West, because meditation has nothing to do with divisions such as East and West.

Meditation will bring immense communion to the whole earth.

WHY ARE YOUNG WOMEN SANNYASINS CALLED `MA'? ACCORDING TO THE INDIAN TRADITIONAL BELIEF SYSTEM, ONE CANNOT HAVE SEXUAL RELATIONS WITH A MA. WHY THIS CONTRADICTION?

A few things.

Why do you call God 'the father'? He has no wife, he has no children. How does he become the father? There are people who call God 'the mother'. She has no husband, no children. Why do you call God the mother? The Christian priest who is a bachelor, celibate, is called father. Why is he called father?

You may not have thought about these things because they have been going on for centuries and we have accepted them. The reality is that `father' is simply an honor, the greatest that you can give.

To me, `mother' is even more an honor -- because the father's function in creating the child is minimal. The whole of creation is from the mother. The mother should be respected more than anything -- she creates life. The woman's highest quality is her capacity to create life; hence I have called my sannyasins `ma' -- just to give them the feeling that motherhood is the greatest honor. They need not be inferior to men. In fact, they are superior in that matter.

And as far as you said -- that in Indian tradition sex with the mother is not acceptable -- you are not right.

In the Vedas there are instances where a newly married couple comes to a great seer to be blessed, and the blessing is really rare -- nowhere in the whole world is there any such blessing. The blessing the seer gives is that your wife will become the mother of ten children, and finally you, the husband, will be her eleventh child. He is saying that a mother is a mother; she will have ten children, and if things go right and smoothly you will be her eleventh child.

Now, the giving of such a blessing supports me, not you; and such a blessing also supports that sex is nothing profane or ugly. It is simply a process of life flowing on, just as the river is flowing on. Bodies become old, life moves into new bodies, the old bodies are left behind. But life continues forever and forever, from eternity to eternity, and woman is the passage.

It is possible to do without men -- just an injection may be enough -- but it is very difficult to do without women. Without women we can create test-tube babies, but they will not be human. They will be just robots, because the woman does not give the child only blood and flesh and bones; she also gives intelligence, she also gives emotions, she also gives love -- simply all that the child is going to have is imparted by the woman. A test-tube cannot give that; it may keep him alive like a vegetable, but it cannot give him emotions, it cannot give him intelligence.

Before I started giving sannyas I had to think about it, because in the ancient scriptures the man has been given sannyas, the woman has always been denied. So the man has the name `swami', but the woman has no name.

Mahavira denied the woman, Buddha denied her, Hindus denied her. I am the first man who has initiated women into sannyas. I had to find a name. To me, 'swami' is perfectly good; it simply means becoming master of oneself. But it is dangerous also, because it gives some kind of power. It does not make you humble, it makes you more egoistic -- you are a swami.

I could have called the woman 'swami' but I did not like the connotation of power, and I liked more that the woman should be given something which is natural to her, intrinsic to her. She is basically a mother.

You will be surprised to know that man's sexual energy is created every day; he does not get it all wholesale when he is born.

Women's eggs are a different story. Every girl brings wholesale all the eggs that she will ever have in her life with herself; so whether she becomes a mother or not she is always potentially a mother because she has everything. It is not going to be added to her, it is part of her nature.

And I love the word 'ma'. There are many implications in it. When you respect a woman by calling her ma, your very sex relationship will have a different meaning. Making love to a prostitute has a different connotation, making love to your beloved again different, making love to your wife again different. But making love to a woman you respect as a mother makes your love sacred. It is no more something obscene; it is something which has a power and holiness of its own.

It happened in Ramakrishna's life... his whole life he called his wife 'ma'. He had gone to see the girl before marriage, and when the girl came before him to give him some food, he touched her feet. His mother had given him three rupees to keep, and he put those three rupees also at her feet. Everybody was shocked. "What is he doing? He is mad! She is going to be his wife and he's putting rupees at her feet as if she is a goddess, and touching her feet." Even the girl was in shock; the family of the girl was in shock.

When Ramakrishna was asked about it he said, "But she was so beautiful, I would have liked her to be my mother. She was so pure... I liked to touch her feet. And this is going to be my relationship to her my whole life." And that's how it remained.

So it is no problem.

WHY DON'T YOU SPEAK IN HINDI?

Because I have not spoken in Hindi for five years, I will have to find words again. That's why I am continuing to speak in English. Once I start speaking in Hindi it will take two or three months to get me on the right track.

When I started using English, for two or three months I was thinking in Hindi and speaking in English. It was a double trouble. Now, if I speak Hindi I will be thinking in English and speaking in Hindi -- and that will be a trouble.

I am continuing with English right now, because I don't know whether I am going to be here or not. My people are looking for places all over the world where I can be absolutely independent, without any government, without any power to prevent me or dictate to me -- what I have to say and what I have not to say. I am here just temporarily.

If I decide to be here permanently, then I am going to speak in Hindi. But for this temporary period, I will not change; I will continue speaking in English.

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[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]

[Transcriber's note: This was not a complete tape. Side A and B do not match up, and the end of the side B ends abruptly.]

INTERVIEW BY HINDUSTAN SAMACHAR & VIR PRATAP

Q: YOU ARE ABUNDANTLY (INAUDIBLE) AND HAVE ALSO (INAUDIBLE) THAT YOU DON'T PROPOSE TO (INAUDIBLE) REMAIN IN INDIA OR LIVE IN IT. THERE IS (INAUDIBLE) THAT YOU NO LONGER INTEND TO PROPAGATE YOUR PHILOSOPHY OR YOU HAVE SOME OTHER PLAN TO CONTINUE YOUR SPIRITUAL ENDEAVOR.

A: I have always been interested in the individual, never in the society.

To me, society does not exist; it is only a name.

One who exists it the individual.

I will continue to communicate with the individuals without creating any organization. It will be a heart-to-heart talk.

Q: (INAUDIBLE) THAT YOU ARE INTERESTED IN PURCHASING LAND IN HIMACHAL, (INAUDIBLE), IN KULU MANALI. WHAT PROGRESS HAS SO FAR BEEN MADE IN THIS REGARD? DON'T YOU FEEL THAT YOUR WHOLE PAST IS STANDING IN YOUR WAY, AND THE GOVERNMENT AS WELL AS THE PEOPLE OF THIS STATE HAVE NOT WELCOMED YOUR ARRIVAL IN THE VALLEY. WHICH ALTERNATIVE PLACE DO YOU HAVE IN MIND TO SETTLE IN CASE YOUR EFFORT TO GET LAND IN HIMACHAL PRADESH FAILS TO MATERIALIZE?

A: I am not trying to find any place here.

My people are looking for a place all over the world, so there is not a question of Himachal Pradesh or India. To me, the whole earth is one.

And I am not any more interested in Himachal government or Indian government, and I don't care whether they invite me or not.

Q: DO YOU CONSIDER YOUR EXPERIENCE IN THE STATES AS A NIGHTMARE, OR HAVE THEY SHAKEN YOU DEEPLY? HAS IT NOT IMPAIRED YOUR IMAGE AND CREDIBILITY AS A SPIRITUAL LEADER?

A: No.

If Jesus being crucified does not lose his credibility, how can I lose my credibility just being for twelve days in jail? It has increased it.

And it has not been a nightmare to me. It has not shaken me.

It has been a great experience. I have come to know the real face of the so-called democratic governments -- they are not democratic, only the mask is democratic. Inside they are all fascist.

Q: WHAT HAS BEEN YOUR MISSION OF LIFE, AND LIVING THE LIFE GUIDED BY YOUR OWN PHILOSOPHY INSPIRED FOR SO MANY YEARS, OR HAVE YOU SUCCEEDED IN YOUR MISSION? ARE YOU SATISFIED WITH WHATEVER YOU CONSIDERED TO BE YOUR ADJUDANCE(*)?

A: Absolutely satisfied.

Q: YOUR THEORY OF FREE SEX HAS NOT BEEN ACCEPTED BY THE INDIAN PEOPLE. HAVING RETURNED TO INDIA, WOULD YOU STILL THINK THAT YOUR THEORIES ARE RELEVANT TO INDIAN VALUES AND CULTURE? IF NOT, WOULD YOU PROPOSE TO HAVE A FRESH LOOK INTO THE BASIC THEME OF YOUR PHILOSOPHY?

A: In the first place I have never taught free sex.

What I have been teaching is the sacredness of sex. I have been teaching that the sex should not be degraded from the status of love to the status of law. The moment you have to love to your woman because she is your wife -- not that you love her, it is prostitution, legalized prostitution.

I have been against prostitution, whether it has been legalized or illegalized.

I believe in love. If two persons love each other they can live as long as they love. The moment love is gone, they should gratefully separate.

I have never taught anything concerning free sex. This is the idiotic Indian yellow journalism that has made my whole philosophy confined to two words. I have written four hundred books. Only one book is concerned about sex, three hundred ninety-nine books nobody bothers; only one book that is concerned about sex, and that too is not for sex, that too is how to transform sex energy into spiritual energy. It is really anti-sex.

I will continue the same. It does not matter whether Indian people, or any people, or the whole world believes in it or not. They don't have any argument against me. Their belief is not an argument. They have to prove what they say. I have proved what I am saying, and I will continue to say it.

What they have been doing all along is misinforming people and condemning that misinformation. They have never represented me fairly; otherwise, I don't think India is so unintelligent.

A country which has produced the philosophy of tantra, a country which has made temples like Khajuraho, Konarak, cannot be so stupid that it will not understand what I am saying. Khajuraho is my proof. All the literature of tantra is my proof.

And this is the only country where something like tantra has existed.

Nowhere in the world any effort has been made to transform sexual energy into spiritual energy.

And that's what I was doing, but the journalists are not interested in reality; they are interested in sensationalism.

I have been misinformed.

But that is not my philosophy.

Q: THE NEXT QUESTION: YOU PREACH PROSPERITY, AND AS SUCH POOR PEOPLE SHOULD HAVE DRIVE TO YOU(*), BUT IS IT NOT STRANGE THAT MOSTLY THE RICH PEOPLE ARE ATTRACTED BY YOUR TEACHINGS? DO YOU PROPOSE TO LAUNCH ANY PROGRAM TO HELP THE POOR AND THE DOWNTRODDEN WHILE YOU ENRICH (INAUDIBLE)?

A: First, the idea that because I preach the philosophy of prosperity poor people should be attracted more is psychologically wrong.

Poor people are attracted to more -- to people who preach that poverty is something spiritual, that to be poor is just because of your past lives' bad karmas. Jesus says, "Even a camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." Jesus attracts poor people. It is not a wonder that the whole poverty in the world has become the feeding ground for Christian missionaries and churches.

Not a single rich man -- Hindu, Buddhist, Mohammedan, Jaina -- has ever been converted to Christianity, only the beggars, orphans, aboriginals.

Christianity attracts the poor because Christianity gives them hope and consolation in the future life, about which nobody knows nothing. There exists no witness.

The poor people need some hope.

I am against poverty, and I don't say that it is spiritual -- I say that it is criminal, it is the source of all crimes.

How do you think poor people will be attracted to me? I'm telling that poverty is the source of all crimes, and I am saying that the poor people are responsible for their poverty -- not their past life. They are poor because they are clinging to concepts and ideas which keep them poor.

For example, they think their poverty is simplicity. It is not.

They think that to be poor is to be humble. It is not.

They think to be poor and to be contented is spiritual. It is not.

It is their own concepts which are keeping them poor, and I am against all those concepts.

Naturally they cannot be attracted towards me. I want to destroy poverty completely from the world; hence, all Christian missionaries are against me, all Hindu priests are against me, all Mohammedan, all Jaina, all Buddhist monks are against me -- because that is their whole business. Only the poor is interested in them, only the poor gets converted to Catholicism, to Mohammedanism, to this and to that.

I am saying that the poverty can be destroyed -- we have the technology now, but we are using the technology for war. We are using our energy to destroy in the service of death rather than in the service of life. A simple turn. If we decide that no more wars and poverty disappears -- because all that energy that is involved in the war efforts can be made creative. It can be simply transformed into the prosperity.

I am against poverty, and I would like that there is nobody who is poor.

And I don't think that it is spiritual, and I don't give any consolation -- because those consolations are keeping them poor. It was because of these consolations that Karl Marx declared that all religions are opium for the people -- because they go on giving them consolation. "In the future life.... It is just a question of few years and you will be in the kingdom of God where rich people cannot enter." This consolation, this hope, keeps them poor.

I want to destroy this consolation, this hope. That's why poor also are against me. You destroy anybody's hope and he will be against you, because he was somehow clinging to the hope -- whether it is true or not, that is not the point. Somehow it was helping him to drag on. And I am destroying all their hope, all their consolations; and that is absolutely necessary.

Unless those hopes are destroyed, the poor person cannot be turned toward technology, science, modern means of production -- it is impossible.

Q: WHAT STEPS YOU ARE TAKING TO DESTROY THE HOPES OF THE POOR?

A: I have created communes all over the world where no poverty exists, nobody is unemployed, nobody is poor, no money is used inside the commune, everybody gets whatsoever he needs. Hospitals are there, schools are there; they have their own buses, their own cars, their own airplanes.

This was the reason that America became antagonistic to me -- because we had made five thousand peoples commune so beautiful and so rich that the politicians became immediately aware that this is going to become a problem sooner or later. People are coming far away to see and visit, and they go and spread the news that this is a strange thing, there is no dictatorship, there is no

democracy, there is no government at all; but people are living so joyously and so happily and no poverty.

Even in America there are thirty million beggars on the streets. People think that it is a rich country, and thirty million people are without clothes, without food, without shelter. And exactly thirty million people in America are dying of overfeeding, and they cannot stop eating more because they have so much -- so they go on eating. And this seems to be stupid, the exact number -- thirty million people dying because of starvation, thirty million people are dying because of too much eating.

In my commune there was nobody who was starved, and there was nobody who was over-eating. We were self-sufficient. We turned the desert into an oasis. We made our own lakes, we made our own ponds. We produced enough for our people -- vegetables, fruit, milk products. We were absolutely independent. We made our own houses -- beautiful houses in the hills, and the whole city -- perhaps the only city in the world -- was centrally air-conditioned.

This became the trouble for them.

And I have such communes all over the world -- six in Germany. Now German government is boiling up and they are becoming afraid.

Even I have never been in Germany. They have put cases against me so that I cannot enter Germany.

We have a beautiful commune in Zurich in Switzerland, but they won't allow me in.

England has a beautiful commune.

Japan has a commune.

Australia has a commune.

Commune is my answer. We want to create models -- because I have been talking. The best way is to produce existentially that this is the way people can live. And if one town can live in this way, why not other towns can live in this way?

We had one kitchen for five thousand people. And it was a joy to eat with five thousand people, and it was very economical.

Nobody wanted -- we had five hundred cars. Nobody wanted private car because we had one hundred buses continuously moving, every five minute you can get a bus, so who bothers for a private car. Then parking is the problem, then taking care is the problem; just ride the bus and get out wherever you want. And every five minute from any point you can get the bus.

So that's my answer.

My commune are materializing what I have been saying, and now the question is whether politicians will let them survive or destroy -- as they have tried to destroy the commune in America.

It was the most successful commune, because I was there. It was unbelievable for people that such a thing is possible. It was something far superior than communism, because communism has a drawback of dictatorship -- which was

not there. Everything was absolute freedom. Anybody can join. Anybody any moment wants to go away can go away.

So it will be decided by the people.

America has become aware torturing me for twelve days they have lost much. I have not lost anything. Even Americans became aware that why I am being tortured.

Even their jailers, their marshals, who were torturing me, they said that, "This is absolutely inhuman, and the reason is that you have created a place which makes them feel inferior and they want to destroy the place so there is no comparison exists."

I am not interested here to create a commune because if the government is unwilling, if the people are unwilling, then I don't want to be impose myself upon unwilling people. I can start a commune here only if the government and the people invite me and support me -- because it is for their sake I am doing it. I don't need it. They need it. And they should give me a chance to show them that this can be done. You can also do it on a vaster scale.

It will be sheer stupidity on their part not to invite me, to miss this chance.

I was not going to come here. It is just for a holiday.

Because I had to leave America. Somewhere I had to go for few days; meanwhile my people search around the world, someplace where I am invited -- and soon, within a week or two, they will find a place and I will move. There is no question of my being here.

Q: YOU DON'T INTEND TO STAY HERE IN INDIA FOR ONE AND TWO YEARS?

A: No. Unless the government invites me and promises me in writing that all support will be given to me, I don't intend.

Q: YOUR PEOPLE WILL NOT SET UP ANY COMMUNE IN HIMACHAL PRADESH?

A: Poona has the commune, and the government is torturing them, continuous finding anything -- small thing and making it a big. So rather than working for the commune, they are standing in the courts being arrested, being released.

This -- I don't feel like the government really wants the country to progress.

If some people are ready to experiment, the government should be generous enough. Don't go beyond the law, just according to the law at least support them.

If you cannot support, at least don't create hindrances.

But the problem is the same, whether it is America or India. The mind of the politician is the same. He wants to prove that only he can do. And for thousands of years he has been a failure, he has not delivered any goods that he has been

promising, and he does not want to give chance to somebody who is not a politician.

I am not a politician. My people are not politicians. We don't want to fight elections and votes and all that. We simply want to make a model that people can come and see, we can make that model a kind of university where people can come and learn three or six-month courses how to develop their own village on the same lines. I can send my people to their villages to help them to set up things the way I have set up them. Within twenty years we can change the whole face of the country.

But those politicians won't like it. That means power goes from their hands.

Q: DO YOU THINK POLITICIANS ARE AT FAULT. THEY ARE NOT INTERESTED IN REMOVING POVERTY?

A: No. Politicians only talk about, but they are not really interested in destroying poverty -- because they live on it, just as the religious organizations live on it.

You cannot purchase a rich man's vote. You can purchase a poor man's vote, it is so easy; just two rupees may do.

If the whole country is rich and educated then it is impossible for idiots to become chief ministers and cabinet ministers. A person who is not himself medically educated becomes health minister, a person who has no knowledge of education cannot be accepted even as a primary school teacher becomes the education minister -- this is possible only if the poverty remains, uneducated people remain.

Politicians are the worst people as far as man is concerned because they suffer psychologically from inferiority complex. They want to prove that they are something big, Alexander the Great.

A person who does not suffer from inferiority does not want to prove that he is big or great. He is simple and humble, and he is what he is; there is no question of proving.

In a world well-educated, psychologically well-balanced

(Tape side 2 -- see note at top of transcript, doesn't appear to match up with side #1),

politics is going to disappear -- because who would like to become a politician? For what?

So these politicians talk about removing poverty because that helps them to get votes. And even if they take measures -- for example, now they are taking few measures, bringing new technology, but that will create only a super-rich class, it will not remove poverty; and this class will help them in an election with money, because they have helped with technology with this class. And the poor will remain poor; it will become even more poorer.

My effort is totally non-political. That is the difficulty. They cannot allow any non-political person to show them that things that you say can really be done.

In my commune there was no political party. There is no need. Every person is intelligent and thinks on his own. Why he should tow the line of a political ideology in which there may be many things on which he does not agree, but because he belongs to the party he has to say "yes" -- against his own conscience.

I don't believe that political parties are needed. They destroy people's intelligence. They destroy their thinking capacity.

In my commune there were no political party. There was no question of politics. People are concerned with their food, with their clothes, with their life, with their love, with their children, with a good house, with a silent peaceful life with some spiritual growth, some serenity within. Where politics comes in? I don't think anybody who is interested in politics really.

Q: BUT IN DEMOCRACY YOU NEED POLITICAL PARTY. YOU CANNOT DO WITHOUT POLITICAL PARTY.

A: Then do away with democracy if you cannot do without political parties.

My own idea is far superior than democracy. Democracy may look good in comparison with dictatorship.

But I have the idea of meritocracy -- which is higher than democracy, because democracy is bound to be on the same level as the mass. It is a mobocracy. Calling it "democracy" is not right. And the mobs' standard of thinking is not much higher. The politician has to follow] the mob. On the surface it looks that the leader is ahead and the masses are following him. Actuality is the leader is behind, he is always looking where the masses are going and he jumps ahead to keep himself ahead -- to show to the masses that, "I am your leader."

I believe in meritocracy. Then there is no need for a party.

For example, if there is an election you choose directly the health minister. Let all the physicians of the land contest, let the best physician be chosen and let each individual choose. There is no question of any politics.

You need an education minister. Let all the vice-chancellors contest, and have the best education minister in the world.

Why bother about all this nonsense?

There is no need for provincial governments. There is no need for all these parliaments and all these assemblies. Choose the best people, and you can transform the country very quickly.

So my idea is totally different. My idea is: Give the right in the right hands. And that can be given by individuals. There is no need for any party. Because party can always give power to wrong hands. In fact, it would like to give it to wrong hands because the party wants to control its leaders too; it needs weak leaders.

When Jawaharlal died, nobody had ever thought that Lalbahadur Shastri will be the prime minister of India, but he was the weakest person in the party -- and that was his qualification that he was chosen.

When he died, then again Indira was chosen -- at that time she was not the Indira when she was assassinated; she was just looking after Jawaharlal, she was not a politician. She was a simple woman. The politicians thought that that will be better.

On both the occasion, Morarji was the contestant. On both the occasions congress denied Morarji because they knew that he is a stubborn man, adamant, and once he is in power he will not care about anybody.

Political parties function in such a way that the weakest person comes to the top, and those persons cannot change the fate of a country like India. Such a vast country needs geniuses.

So my proposal is for a meritocracy. And what is wrong in it? We have so many great physicians, great educationists, great agriculturists -- who have proved their merit. Now let them come up and let them fight -- if they want to fight, and let the country choose; and each individual chooses on his own, no political affiliation. And you will have the best government in the world. And these people know culture, and these people know education, and these people know how to be gentle and civilized. The politicians that you choose -- I was surprised. I was a student, and Dwarika Prasad Mishra who was chief minister of Madhya Pradesh.... Because Nehru was angry with him, he was thrown out. But something has to be given to him; otherwise, he may create trouble, he is a powerful person. So he was made vice-chancellor of the Sagar University. I was surprised that Dwarika Prashad Mishra won the election against a vice-chancellor who was a world-known historian, who has been a head of the department of history in Oxford university. He could not get more than ten votes out of three hundred, and Dwarika Prasad -- who has nothing to do with education -- got two hundred and ninety votes.

And afterwards I saw Dwarika Prasad mixing with all the gundas of the Sagar -- all his friends were gundas, not professors. I could not believe my eyes that this man, what he can do for the university? Not a single professor goes to him. He has no friendship with professors. They are far below him, but gundas are his friends -- because they are the people who will manage votes for him, who has been managing votes for him always.

It was a strange situation, that gundas will come into the vice-chancellor's office and sit there and smoke and talk rubbish, vulgar language, obscene.

I told to Dwarika Prasad Mishra that, "This is sacrilege. You should resign or you should resign these people."

They will chew the pan and spit the pan in the vice-chancellor's room. And it was so ugly, and they will use vulgar language and they will put their hands on the vice-chancellor's shoulder and they will come out of the room great friends.

Politics, if it remains divided into parties, is bound to satisfy the lowest denominator of the society, and when you satisfy the lowest denominator how can you raise the society to the highest level of living?

So I am not for democracy.

I am for meritocracy, and meritocracy can exist without political parties.

Q: BUT DON'T YOU THINK THIS SEPARATIST TENDENCY WILL DISINTEGRATE THE COUNTRY AND FOREIGN POWERS WILL....

A: There are so many small countries all over the world, so why you should be afraid?

And out of fear if you do anything, it is not going to be good.

Only do something out of love.

And you cannot keep people imprisoned forever.

The same was the argument of the British government -- that why not the whole British empire should remain united? It is a bigger force -- against any enemy.

(The tape ended abruptly)

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INTERVIEW BY THE SIMLA TIMES

WOULD YOU KINDLY EXPLAIN YOUR IDEOLOGY?

I have no ideology. That is one of the problems for people. If I had an ideology, a fixed catechism like the Christians' ten commandments, then it would have been easier for people to understand or argue or oppose or support. I don't have an ideology. I have only a way of life.

Ideologies are strategies to make people slaves. Ideologies want organizations -- Hindu ideology, Mohammedan ideology, communist ideology. They all want more and more people to become members of their ideology. They all stop people from thinking, because they say, "We give you a ready-made ideology. You need not think." They impose. They say, "God exists because Mohammed says so."

I was surprised to know that even professors and chancellors in America also have the same third-class mind. When I asked them, "How do you know about God?" they said, "Because the Bible says it." Now this is poverty of intelligence, it is dogma. And what guarantee is there that the Bible is right? And if the Bible is right then why not Vedas? Because Vedas also say they are words of God. Then why not the Koran? Why especially the Bible?

Ideologies create organizations, churches, and exploit people's intelligence.

I don't have any ideology. On the contrary, I have a certain way of living in which you can live without becoming a member of any cult, creed or religion. You can live on your own. When you live on your own your intelligence grows. Because it is independent it has to face problems and challenges, and all those challenges and problems sharpen your intelligence. It gives you integrity; it gives you strength. And whatever you say, you say out of your own experience -- you don't quote from the Bible, or Gita, or Vedas. That is nonsense. A man should be able to say something out of his own experience; only that is true. Unless experienced, it is not truth; it is hearsay.

So my whole effort is to prepare individuals, not groups; and each individual has to be a seeker, not a believer. Each individual has to come to his own understanding about life, existence and the ultimate values. Those values may be different to you, they may be different to him, they may be different to somebody

else -- it doesn't matter, but they will have a beauty; just like roses are different from marigolds, marigolds are different from the lotus, but they all have their beauty. If the whole world was full of roses it would be boring.

I want all colors and all fragrances in the world, and each individual brings a fragrance with him which these organizations and ideologies stop -- they make you Christian.

Just this morning somebody was asking me, "Are you a Hindu?"

I said, "No."

He said, "Born a Hindu?"

I said, "No."

He was at a loss because he could not think what more to ask.

In fact, nobody is a born Hindu and nobody is born Mohammedan. Everybody is born a human being.

These are the ideologies imposed on the poor child by the parents, teachers, society. My effort is to deprogram you. I call it sannyas -- not renouncing the world, but renouncing all that has been imposed upon you so that you can discover your innocent self as you had come from nature -- just born. It has a beauty, and a tremendous strength. And when any word comes out of it, it has an authority which no quotation can have.

So I don't have any ideology. I am against all ideologies so how can I have an ideology?

WHAT IS YOUR WAY OF PREACHING?

Just talking to people heart to heart the way I am talking to you.

WHAT IS YOUR WAY OF MEDITATION?

My way of meditation is very simple. There are one hundred and twelve methods of meditation. Out of all of those I have chosen the most simple -- the most easily done. I call it witnessing.

The moment you witness something you become separate from it, you are the witness, the thing becomes an object -- the witnessed.

If you are walking on the road, and you are also witnessing that you are walking -- not going along just like a robot, mechanical, everyday habit, the road is known, the legs know it, you can even walk with closed eyes. But walking with absolute alertness every step, every fall of a leaf, every ray of the sun, every bird flying in front of you, fully alert... slowly, slowly, you become aware that you are not the body that is walking, you are something inside which is witnessing.

Once you have witnessed your body, you have got the knack of the method. Then you start witnessing your thoughts -- sitting silently, just watching the rush of thoughts, not interfering, not saying, "This is good. This is bad." Not justifying, not appreciating, no judgment... non-judgmental witnessing, just like

the mirror. Anybody passes by, the mirror reflects it; that's all, it makes no comment.

Strangely enough, when you stop making comments on the thoughts, they begin to stop; your comments keep them alive. Once you are simply a mirrorlike witness, thoughts disappear, and you become aware of a deeper layer, of emotions, moods, which are very subtle. You are not even aware many times that you are sad. You are often not aware of what your emotional state is -- it is very deep, there is a thick layer of thoughts. When thoughts have stopped, then you become aware of a very subtle breeze -- and there is a great joy to see it pass. The method remains the same -- you remain a witness without judgment.

First body, second mind, third heart. And the fourth happens on its own.

I call my way the fourth way because after the third you cannot do anything. Once your emotions and moods disappear, suddenly there is a quantum leap -- the witness has nothing to witness anymore. It comes home. It witnesses itself. It becomes both the seer and the seen, the object and the subject, and for the first time you have unity. This experience of absolute organic unity of your consciousness has been called by different names -- moksha, nirvana, liberation, enlightenment, illumination. Whatever word you choose makes no difference. But this is the ultimate peak, this is the ultimate goal of human life.

So my method is very simple. You need not even sit to do it. You can do it anywhere -- walking on the street, sitting in the bus, sitting in the plane, eating, even sleeping. When you are going to sleep you don't fall asleep suddenly, it takes a few minutes; just watch how the sleep comes in. Slowly, slowly, you will see sleep coming in, and as your witnessing becomes deeper there comes a moment when you can see that the whole night you are asleep yet still alert.

I have tried almost all one hundred and twelve methods. That list is exhaustive, there is no possibility of adding a single method more. You can make a method of combinations, but those one hundred and twelve are exhaustive.

Out of them all I have chosen witnessing, because most of them are based on this in different ways.

For example, if while making love you also witness, it becomes tantra. Tantra has taken one method, used it for love, and changed the whole sexual energy into a spiritual phenomenon. That's what I have been talking about, and I have been misunderstood by almost everybody. They think I am teaching free sex. I am teaching meditative sex, and they think I am teaching free sex. I was simply teaching that if you can make sex an object of meditation you can become free of it -- because with meditation the energy starts moving higher and higher.

My sannyasins who have been with me are puzzled that they have lost all interest in sex. And the people who have been condemning me -- that is their own imagination, their own creation, the whole idea of free sex. But it is sensational, particularly in a country which is very repressive about sex.

To me, sex is as natural as everything else. If we can make sleeping a meditation, if we can make eating a meditation, why leave sex out? And sex is so powerful

that it should not be left out; otherwise, that will create disturbance. It should be absorbed into your total meditative process. It should become an organic unity.

PERHAPS THE TANTRIKAS UNDERSTOOD THIS 1000 YEARS AGO.

They did; they had something substantial. The Tantrikas were not part of a religion but of a very rebellious group of religious people, who created Khajuraho and thousands of other temples around. All other religions are talking almost rubbish about God, about heaven and hell.

Tantrikas were the first scientific religious people who took possession of their energy -- which was already available. They managed to transform it in the same way that later somebody transformed the electricity from the clouds to become a light in your house. Nobody would have conceived before that the electricity flashing in the clouds could run your fans and your air-conditioners and your railways.

Tantrikas had the first insight that man's sexual energy can be transformed easily. The only barrier is repression. If you repress it, then you cannot transform it. Don't repress sexual energy, don't condemn it, but create a friendship with it, that's what I have been saying. Don't think of it as a sin; it is not -- you are born of it. The whole life is sex. If you call sex sin, then the whole life becomes sin, then the whole existence becomes sin -- and this is not a religious approach to the world. We should make the whole world divine -- not sin.

But nobody reports what I have been saying; they just go on misinforming people. This is a misfortune -- that journalism still is not literature.

THEN WHAT IS GOD?

To me, there is no God; but there is something which is greater than God and that is godliness.

When you reach to your ultimate consciousness, you feel something which can be explained only by the word "godliness", and it is not only within you; the moment you feel it within you it is all over the world, the whole world is full of divineness.

I insist continuously, "Don't call it God," because God makes it personal. Let it remain a quality, a fragrance. Don't confine it, limit it. Otherwise, first you will ask what God is, then you will start asking how many noses your God has, what is the height of your God, what is the color of your God, how many wives does your God have? There are so many questions that are really stupid.

Accepting a personal God creates unnecessary problems which are insolvable. Any hypothesis which creates problems rather than solving them is useless.

I call it godliness. Then you cannot ask whether God has a beard or a mustache, whether God is a woman or a man.

THERE IS AN OLD SAYING WHICH SAYS: "THE UNKNOWN FEARS OF MAN CREATED GOD."

That's true. Unknown fears of man have created God, but knowing oneself you experience godliness.

And it is not out of fear, it is out of knowing. So I don't have any God to preach, to worship, to make an idol from, to make a temple for. But I have something better, which cannot be condemned, which even an atheist cannot condemn -- because it is no longer a question of belief, it is a question of experiencing.

Atheists have been coming to me, and they ask me about God. I say, "Forget about God. You don't believe? That's perfectly good. You just meditate." And meditation does not need any prerequisite belief in God or anything -- it is a scientific method. But if in the end of meditation you realize something which you had never dreamt of, then don't blame me. You will come to know something greater than God. You will not see God so that you can photograph him. You will not meet God and shake hands with him. But you will feel an oceanic energy all around you, all over the world, in which you disappear like a dewdrop; and that experience is so tremendously blissful that there is nothing that can surpass it.

DO YOU CLAIM TO BE GOD OR A PROPHET?

No. How can I claim to be a God? There is no God. But I certainly claim to have experienced godliness. I am not a prophet, because a prophet is a poor fellow -- he needs a God. I am nobody's servant.

WILL YOUR CULT CONTINUE AFTER YOU? IF SO, IN WHAT SHAPE?

No. I never think of the future, and I never think of the past. I live in the moment. And why should I worry about the future? Whatever I can do now I will do. If it has some truth in it, it will survive. If it has no truth in it, it will die. But why should I be worried about it? The moment I die to the world, the world dies to me. We are both finished.

IF YOU BELIEVE IN FREE SEX, WILL IT HELP FAMILY PLANNING?

Only my idea about sex can help family planning. There is no God so you cannot say like the pope or Mother Teresa that God is giving birth to children so you cannot prevent it, otherwise you are preventing God's work. This is simple politics. They want more and more poor people, orphans dying on the street, so that they can be converted into Catholics.

And the strangest thing is that even the intelligentsia of this country does not recognize it; otherwise, Mother Teresa would be kicked out of this country.

They are preparing for the pope's arrival. They should simply cancel his tour, not allow him to be here, because he is against us. He will be preaching here against birth control, against abortion, because it is in their favor. Only the poor, the downtrodden, can become Catholics. It is their hope -- twenty centuries old -- that one day they will convert the whole world to Christianity. The only way is if the whole world becomes poor, then it is bound to become Christian -- there is no other way.

I have no God so I cannot say that children come from God.

You are creating them, and if you are intelligent you should look around and see what kind of world you are going to give to the child that you love.

HOW DO YOU DEAL WITH DIFFERENCES AMONGST YOUR DISCIPLES?

There's no problem. We have groups -- therapy groups, encounter groups -- where people sit together, put forward their arguments, and many people join in the argument. The whole effort is to find the truth. It is not a question of who is right, the question is what is right; and soon the differences disappear and they come to a conclusion which is unanimous.

About everything we can come to a unanimous answer. It just needs a little patience.

In these five years I have not found any single problem that cannot be unanimously dissolved.

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Interview by ATV and Calcutta Telegraph

WHY DID YOU CHOOSE THIS PARTICULAR PART OF THE COUNTRY TO RETURN TO?

The very word 'Himalayas' makes my heart beat faster. To me it is not just something physical, it carries the whole heritage of spirituality for centuries. From the days of Upanishads till today, Himalaya has produced more enlightened people than any other piece of land in the whole world.

IT HAS BEEN SAID THAT YOU ARE THE GURU OF RICH. WOULD YOU LIKE TO COMMENT?

I have never said that I am the guru of the rich. News media go on creating their own ideas.

It is certainly true that the rich come to me -- educated, cultured people have come to me, for the simple reason that what I am saying can be understood only by them. The uneducated, conventional, orthodox, cannot understand my approach.

And I am nobody's guru; I am a simple man -- at the most I can say I am a friend who has known some space inside himself which gives eternal joy and the feeling of immortality. In other words, which gives you the taste of godliness.

So those who are interested in tasting godliness have come to me, but those who want bread have not come.

The poor have not come for the simple reason that poverty prevents them from becoming religious. They have gone to Gandhi and Mother Teresa because these are the people who go on giving them hope. Gandhi calls them "children of God." That is so absurd. If the poor are the children of God, then poverty should not be destroyed -- then you are destroying children of God. So poverty should be increased so that there are more of God's children on the earth, so that the whole world is full of God's children.

And if the rich are not the children of God then they should be destroyed and everything that creates richness should be prevented because it is taking you away from God. This is the simple, logical conclusion.

But Gandhi was a politician, not a religious man.

This country consists of poor people. You have to give them hope to get their vote, and the best and cheapest hope is that, after life, paradise is yours.

Jesus says, "Blessed are the poor for they shall inherit the kingdom of God."

Naturally the poor are interested in Jesus because he is giving such great hope.

Poverty is the only qualification.

To me poverty is a curse, not a blessing.

So it is not that I am the guru of the rich; I am nobody's guru. I am simply a man who has an insight, and I am available to help anybody who feels in tune with me.

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26 November 1985 am in

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INTERVIEW BY SURYA MAGAZINE

AFTER FOUR YEARS IN AMERICA, WHAT ARE YOUR IMPRESSIONS?

It is a beautiful country, beautiful people; but dominated by very dirty politicians.

It is not a democracy; it is a hypocrisy.

They arrested me without any arrest warrant. They arrested me without showing any cause. They arrested me at the points of twelve guns around me -- a man who has no gun, who has nothing in his hands. And for twelve days they tortured me as much as they could.

They knew my physical problems. They knew that I am allergic to many things which bring on asthma attacks. They put me in situations where it was bound to happen. They put me in a cell where twelve persons were continuously smoking; that smoke was enough to cause an asthma attack. In the FBI jail, they put me with a person who was living alone for months, because he had a high risk confirmed herpes, and they had not given that cell to anyone else, even though it was meant for two people. They put me with that man. I had no idea, but one inmate sent me a note from his cell saying "Osho, they are trying to harass you, harm you, and you will not even know what they are doing. This man in your cell has a serious case of herpes. They have not given that cell to anybody else, but you they have put in his cell."

When I showed that note to the jailer, he immediately changed my cell. But I said, "Why did you put me in that cell in the first place? You knew that for six months that man was living alone."

He said, "I cannot say anything. I am not allowed to say anything."

This way they harassed me.

So indirectly they tried in every way to harm me.

They forced me to sign under a false name. They would not allow me to write my own name. They told me -- the U.S. marshal himself told me -- "You have to write David Washington as your name. And we will call you 'David Washington' and you have to reply to it."

I asked him, "You are the law enforcement authority. What kind of law is this? On your coat is written "Department of Justice" but what kind of justice is this?"

David Washington is not my name, and I am not going to write it. If you want to write it, you can fill in the form; I will sign it, but remember, how long can you keep me in the jail? Once I am out then you will be in trouble."

He wrote in his own handwriting, and I signed my own name in Hindi so he could not figure out what it was. Now that is on record -- his handwriting. My signature is on record.

They wanted nobody to know that I was in this jail, so they could torture me, harass me, or do anything whatsoever they wanted.

But the news media helped me immensely. They were following me continuously for twelve days with their helicopters, with their cameras -- hundreds of cameras, newspaper people, journalists, magazine writers. Every jail was surrounded by journalists.

When all this was happening, one girl -- a prisoner who was going to be released -- heard this, and she immediately went out and released to the press that, "Osho has been forced to write under this false name, so on the board you will not find his name. If you phone, you will not find his name. Even his attorneys cannot phone him because he is not there."

I asked the marshal, "Can I contact my attorneys?"

He said, "No. Your attorneys can contact you."

I said, "But my attorneys don't know that I am David Washington. Do you think I am mad? Have you informed my attorneys that I have changed my name to David Washington? And for what reason are you forcing me to sign under a false name -- just to avoid the attorneys, to avoid the press? But remember tomorrow morning" -- because I had seen the girl and she made the sign to me not to worry -- "tomorrow morning on every television station, in every newspaper, David Washington is going to be there." And the next morning it was all over America that I had been forced to sign under a false name.

This is fascism. This is not respect for the individual.

They immediately changed my jail -- early in the morning so nobody would know. But the press was there the whole night because they knew they would move me. At five o'clock in the morning they took me out, but they could not deceive the press. The press was there, and they took photographs of me coming out of the jail. They followed the police cars to the other jail. They could not manage to avoid the press, and that was my only protection.

I learned one thing: that in every country television, radio, newspapers should not be owned by the government. They are protectors of individual freedom, individual expression. If the government owns them, then there is no question of protection.

After twelve days, when they brought the charges against me, all were false. Not a single charge was true.

For example, they said that I had come to America on false grounds. Now, that is absolutely nonsense because all the diseases that I had when I entered America are still with me. In fact they are incurable. All that is needed is a controlled

environment so they don't have the chance to express themselves. My back is still bad, I just have to be aware and alert and walk slowly. My diabetes is there. My allergies are there.

So I told my attorneys, "There is no question of bringing any other proof; just bring perfumed clothes to my nose and I will have an asthma attack in the court, and that will prove whether I came on false grounds or on right grounds."

They said that I had been arranging marriages just for residential purposes. That is an absolute lie; my whole philosophy is against marriage. And for three and a half years I was in silence. Nobody could see me except my secretary. So the question of arranging marriages, when nobody could see me... and I don't know even the names of the five thousand sannyasins who were living there. So everything that they had brought was absolutely false.

But my people, five thousand people in the commune and one million people around the world, were all asking me, "Don't fight. You will win, but it will take years. They will go on postponing, and in those four or five years they will destroy you -- they may even kill you. Seeing that there is no way of being victorious, they can kill you very easily -- and we will be suffering all those five years continuously."

Those twelve days I was not suffering as much as my people were suffering. Many people were fasting -- they would not eat until I was out of jail.

Out of compassion I accepted that, "Yes, I am guilty." In my whole life I have spoken only one lie.

I was not guilty, and I said that I was guilty; but I don't feel any prick of conscience about it because compassion is far more valuable, love is far more valuable than a small lie -- which I can prove now out of court was a lie. And I will prove point by point that everything they have brought against me is absolutely bogus.

The court released me. My people had arranged that as the court released me they should immediately take me to the airport, because anything could happen any moment -- and they were right.

When I went to the jail to get my clothes back, the whole ground floor was empty. It had never been empty, always there were people working and officers moving around. Only one man was there to give me my clothes. He filled out the form and told me to wait while he went to find his boss for a signature.

And later on a bomb was found in the room.

Now in the room of a jail a bomb cannot be planted by any ordinary citizen. It was preplanned. The whole ground floor was empty. Even the boss was not in his chair. Only one person was there, who told me that he was going to get a signature. But they missed, because it was not certain at what time the court would finish the case, and the bomb must have been a time bomb.

So my people were right, that the moment the court released me I should be flown out of the country immediately.

Seeing all this I can say only one thing: that the people are beautiful, very loving -- even the criminals in the jails. I was in five jails in twelve days, just to be tortured. Even the criminals are beautiful, but not the politicians and not the bureaucracy.

America is in the grip of a very monstrous regime, and naturally they became afraid of a small commune that could become a model and people could become attracted to it. They were not so much afraid of Soviet Russia -- it is so far away. We were amidst them.

And their fear is natural.

If they were really democratic they would have helped us, they would have allowed us to spread the same kind of strategy that we were using all over the land; but that was not to be the case.

And now I can say with absolute certainty, that if there is going to be a third world war it is not going to be between America and Soviet Russia, it is going to be between America and the whole world.

YOU TALK ABOUT POLITICAL AND RELIGIOUS SUPPRESSION IN AMERICA. IS THERE ANY OTHER KIND OF SUPPRESSION?

There are many things which are not known outside America.

In India sexual suppression has destroyed much of its creativeness. America has gone to the other extreme -- oversexuality, sensuality, has destroyed its creativeness. All the films, television, are nothing but sex, murder and rape. Every child is fed on sex, murder and rape.

It has been reported by the University of California that whenever there is a big boxing match on television, for the next seven days the crime rate rises by thirteen percent, then it cools down and comes back to normal. And still they don't stop boxing. The same is the case with football games in America. After football games crimes increase.

America is living in a very criminal state of mind, and the politicians want people to remain involved in these things so they can go on doing what they want. People are more interested in boxing, more interested in football. They are not interested in the higher values of life, and so the government is left alone to do whatsoever it wants.

But it is an ugly state of affairs -- rich, and yet ugly.

HOW DO YOU COMPARE THE SITUATION IN AMERICA WITH THAT IN INDIA?

It is there on the other extreme. Because people are poor, exploitation is easy; you can purchase the votes very easily.

The politicians talk of destroying poverty, but they don't mean it. If they destroy poverty and people are educated, then exploitation will be difficult.

And sexual repression is a very complicated phenomenon. Man has only energy -- whatever name you give to it. You can call it sex, you can call it kundalini, you can call it anything you like. Names don't matter. But if this energy is repressed, that means man is divided in two -- your own left hand is fighting with your own right hand.

So you are in a situation where you cannot do anything. You cannot be creative, you cannot manage great music, poetry, literature. You cannot even manage food, clothes, shelter, because you are locked inside yourself, fighting with yourself. Nothing is left that you can put into some kind of creativity.

And this is the greatest calamity that can happen to a man, and that has happened in India for centuries. That's why we have been slaves for two thousand years; otherwise, such a vast country becoming slaves to very small groups seems inconceivable. But the reason was that everybody was chained with his own struggle, no energy was available to fight with the enemy. The invaders who came to India had an easier success than they could have imagined.

But two thousand years of slavery has not given us any insight. Poverty and starvation have not given us any insight; and there are people who would not like India to see the reality of how we have been destroyed.

The priests of all the religions want you to remain in the same position. The politician wants you to be in the same position because if you are no longer in the same position or your energy becomes one, there is danger of revolution.

Such poverty is bound to turn into revolution, so the politicians and the priests are in a conspiracy. The priests want you to remain in this struggle with yourself so you feel weak, you feel guilty -- because howsoever hard you try, you cannot get rid of sex. That is not the way to get rid of sex. You become more and more sexual, and that creates guilt in you that, "I am such a weak human being." That takes you to the priest because he is the person to help you, he is the mediator between you and God. God you don't know. It is the priest's invention, and he is the sole representative. So he exploits you -- he gives you mantras, he gives you books, holy books; he gives you rituals, he tells you to fast, to eat this and not to eat that, and soon you will overcome your sin. And God is compassion, he forgives; don't be worried.

The grip of the priest -- whether Hindu, or Mohammedan or Christian -- depends on repression of sex, and the grip of the politician also depends on the repression of sex.

That's why for thirty years I have been fighting against repression of sex, and the only reward I have got is all kinds of condemnation from all corners -- because I have attacked all the vested interests.

It is a unique situation. Nobody perhaps in the whole history has been condemned so unanimously -- the Christian priests, the Hindu priests, the Mohammedan priests, the Buddhist priests, the Jaina priests, the Communists, the Socialists, the Congressites, the Republicans, the Liberals, the Democrats. You

cannot find a single political party or a single religion that has not condemned me.

It is very strange. They differ in everything. On only one point are they in agreement; that is, against me. I am their agreement. And the reason is clear, because I am cutting the very roots of their power.

A single man against the whole world.

But I am perfectly happy. Although they are great powers, they have not been able to refute a single argument that I have produced; and even with their antagonism, condemnation, intelligent people have come to me. I have one million sannyasins around the world, and at least five million sympathizers around the world.

A single man may perhaps revolutionize the whole existence. The power of truth is immense.

DON'T YOU THINK THERE'S A FEAR OF OVERINDULGENCE IF THERE IS NO REPRESSION?

This is the fear that is being created by the vested interests, that if you don't repress you will overindulge.

My feeling is that overindulgence is better than repression. At least you will be one, and you will not feel guilty. And I don't think that a person who is intelligent enough to drop repression will not be intelligent enough to see that he is moving to the other extreme. Exactly in the middle is the healthy individual.

So it may be that for a time, when a person is released from repression, he may overindulge, but that will be only for a short period. Soon he will settle in the middle, because he will see that he is again falling into another ditch. So I don't feel any fear.

You can see my people. I have got one million people to prove this. They have dropped repression but they have not gone to overindulgence. On the other hand, by dropping repression their energy is freed; they have become immensely creative, and they have become meditative.

Sannyasins who have been with me for ten, twelve, fifteen years have almost lost all interest in sex. They are no more interested in it because the same energy can give them so much joy, that sex seems to be just a wastage. And the second day is a hangover -- dull, dissipated, weak, while the same energy can reach to higher peaks of meditation and can give you spaces that you have never known, heights that you have never flown, light, clarity that has never been your experience. Then the choice is yours -- to have the clarity, light, health, a cleanliness, a well-being; or to have sex, which to a meditative man looks almost animalistic, looks stupid, makes no sense.

So my own experience is just the opposite. That idea of overindulgence is created by the vested interests.

You have clothes. Do you use too many coats? Do you overindulge because you are free to have many coats? You have freedom to sleep. Does that mean you sleep twenty-four hours? You have freedom to eat. Does that mean that you continuously eat?

Just look at other areas where you have freedom. Have you gone to overindulgence? You are free to have a shower. That does not mean the whole day you are sitting under a shower, overindulging. Then you would need some psychiatric treatment. Then it is not a question of repression or overindulgence, it is a question of something mentally wrong.

Anything accepted naturally -- and sex is a natural phenomenon.... In the beginning I can understand overindulgence. For example, Jainas every year fast for ten days. In those ten days they think only of eating and nothing else. And I don't condemn them; it is natural. They are hungry. They continuously plan for the eleventh day -- what they are going to eat, what is their most delicious dish. And for two, three days after those ten days they eat too much -- which is natural. It is just like a pendulum; if you take it to one end and let go from there you can't hope that it will stop in the middle. The momentum will take it to the other extreme, but the momentum will become less and less and less and less and within time it will stop.

The momentum was given by repression. If anybody overindulges the responsibility goes to those people who have been teaching repression.

So I don't see any fear of overindulgence.

NOW THAT YOU HAVE RETURNED TO INDIA, ARE YOU GOING TO LEAD A MORE SECLUDED LIFE?

I live moment to moment. Today I am here, tomorrow I may not be here. And I have been leading a secluded life always, even though thousands of people have been around me. I have been alone, and most of my time I have been in my room isolated in silence. For one hour I may talk to my people and that is all; for twenty-three hours I can overindulge in silence.

HAS THERE BEEN ANY CHANGE IN YOUR IDEAS IN RECENT YEARS?

No. It has been growing. I don't believe that anything in existence comes to a full stop, everything goes on growing. The moment something comes to a full stop that means it is dead.

So if by change you mean that I have dropped some ideas, that is not right. If you mean that my ideas have been growing, that is true. But they are the same ideas. This big tree is from the same seed. It will go on growing, it will bring new leaves, it will bring new fruits. You could not have seen those leaves, those fruits, those flowers, in the seed.

So I have been evolving rather than changing, because change gives a wrong idea -- as if I have abandoned something and moved to some other standpoint. No. I am a continuous flow -- broadening, becoming bigger, flowering, covering more and more sky, spreading my wings as far as I can; so there is evolution, and it will continue until my last breath.

WHAT DO YOU MEAN BY SANNYAS?

It is a very simple phenomenon.

The ancient meaning of sannyas is renouncing the world. I am against it.

But I have still used the word sannyas because I can see another meaning far more significant than the old one. I mean renouncing all the conditions that the world has given to you -- your religion, your caste, your Brahminism, your Jainism, your Christianity, your god, your holy book.

To me, sannyas means a commitment that "I am going to clean myself completely of all those things which have been imposed upon me, and I will start living on my own -- fresh, young, pure, unpolluted." So sannyas is an initiation into your innocence.

And I don't think any intelligent person can deny it -- that we have been polluted. No child is born a Mohammedan or a Hindu. We pollute the child; we give him ideas, concepts.

In America many people asked me, "Is it really true that your commune is vegetarian?" They have never thought about it. From their very childhood they were eating meat. Once in a while some crank may turn out to be vegetarian, otherwise, the whole society is non-vegetarian. They could not believe that five thousand non-vegetarians have turned to vegetarianism. I explained to them that it is ugly to kill animals, living beings, for your food while other food is available. If you do that then what is the difference between you and cannibals? In fact, cannibals say that the most delicious meat comes from man. So if deliciousness is the decisive factor, then why not kill each other, why not kill your own child, why not kill your wife? And that's what you are doing when you kill a deer -- you are killing a husband, a child, a wife, a father, a mother.

And they understood it. They said, "We never thought about it in this way, but it is true."

Sannyas, to me, simply means cleaning you off, making you a plain tabula rasa; nothing is written on it. So you are free now, according to your own intelligence, to write your own philosophy, to write your own religion, to write your own life. Krishna writes your life, or Buddha writes your life. What right have they got? They can write their life, they are perfectly free. But five thousand years before, Manu writes everything -- what you have to do and what you have not to do. To accept such things is stupid, not intelligent.

Sannyas is an intelligent step of getting out of all the garbage that has accumulated around you, just jumping out of it clean, fresh, young, and starting

anew so that when you die you can die with the satisfaction that you lived the way you wanted to live, that you did not live a borrowed life, that you were not an actor in a film, that you lived an authentic life.

ARE THERE ANY CONDITIONS FOR BEING A SANNYASIN?

No, no conditions.

WHY HAS YOUR TRUTH BEEN MISUNDERSTOOD?

That is the fate of people like me.

Socrates has always been misunderstood, Buddha has always been misunderstood, Sarmad has always been misunderstood. And I would rather be part of their company than the people who have been understood.

The people who have been understood are third rate. They are understood because they are saying the same things that you already believe in. They are not higher than you, they are not bringing something from beyond. You can understand them because they are actually of the same mental age as you are, in the same way retarded as you are.

You never ask, if you play a flute by the side of a buffalo, why the buffalo does not understand the flute. The flute is beyond the buffalo. But bring some grass and she will immediately be interested. That the buffalo understands.

So I don't want to belong with those people who are understood -- like Mahatma Gandhi, who is always understood, Mother Teresa, who is always understood.

I would like to belong with people like Socrates, Buddha, Sarmad, Mansoor -- who were never understood.

Even today, after thousands of years, very little of them is understood. They are still ahead of us. Perhaps it will take two thousand years more for humanity to grow to understand Socrates.

WHAT IS THE DIFFERENCE BETWEEN REAL NONVIOLENCE AND TURNING THE OTHER CHEEK?

There is much difference. Turning the other cheek is just a conditioning.

I am reminded of a Christian saint who was always talking about turning the other cheek. One man got very fed up and he hit the saint on one of his cheeks. The saint, of course -- according to his ideology -- turned his other cheek. The man hit him on the other cheek also.

At that moment the saint jumped on the man and started hitting him as hard as he could. The man said, "What are you doing? You are a nonviolent Christian saint."

He said, "The question finished when you hit me on the other cheek. Jesus has said, 'Turn the other cheek' but there is no third cheek to turn. Now I am free, and I will show you what it means."

Buddha, in one of his sermons, said, "Forgive at least seven times." It is too much. Somebody harasses you seven times, cheats you, deceives you, and you go on forgiving him. But one monk stood up and said, "What about the eighth? Okay, seven times we will manage; but what about the eighth?"

These people don't understand the idea of nonviolence. They are simply following a certain concept, but every concept has a limitation. Buddha changed it. He said, "I will say seventy-seven times."

The monk stood up and said, "You can change it, but what about the seventy-eighth time? My argument remains the same. You can make it seven hundred and seventy-seven times, but what about plus one?"

Turning the other cheek is not a nonviolent act. On the contrary, it is very disrespectful of the other person. You are reducing him into a non-human being. He has hit you on your cheek, and you are giving him your other cheek; you are becoming superior and you are putting him into a position of inferiority. This is not nonviolence; this is pure egoism.

Nonviolence simply means that killing, destroying, is ugly. That does not mean that allowing somebody else to do such a thing is not ugly. If somebody hits you on the cheek, you should hit him more strongly on his cheek -- for two reasons. One, that you are nonviolent and you don't allow any kind of violence to anybody, including yourself. Secondly, you have to hit him harder because you respect the other person; if he gives you one rupee's worth, you give him two rupee's worth. You don't make him inferior, you make him superior. I will not say, "Turn the other cheek."

I will say, "Hit on his cheek as hard as you can so he learns a lesson; otherwise, he will start hitting other people's cheeks. And you will be responsible for all that violence."

So nonviolence does not mean that you have just to be there, beaten. Then you are allowing violence. This kind of nonviolence has deprived this whole country. For example, Jainas will not go into war. No Jaina will enter into armies because they are nonviolent people. But if they are nonviolent people, why do they accept the protection of the police? Why do they put locks on their doors? If they are nonviolent people why do they go on giving taxes to the government which go to maintain the army, navy and other kinds of war machinery? They live in this country, protected by the army; somebody else is fighting for them, somebody else is dying for them, so they can remain nonviolent.

Mahavira and Buddha both in some way or other are responsible for twenty centuries of slavery in India. And Gandhi again repeated like a parrot the same stupid nonsense.

Nonviolence simply means you should be so powerful that nobody can be violent towards you. It should not be out of weakness; it should be out of power.

Of course you will not hurt anybody out of your power -- you will protect, you will not kill. But you won't allow anybody else to kill you either.

So my idea of nonviolence is different from Mahavir, Buddha, Gandhi.

My idea is nonviolence should be out of an abundance of power. Don't use that power to kill, to destroy; but use that power to create, to protect. And if anybody tries to harm you or anybody else, do everything to prevent that harm.

Violence has to be completely removed from the world, but it can happen only if nonviolent people are powerful; otherwise, how can you manage? If violent people are powerful and nonviolent people are powerless, then the violent people will overrule the nonviolent. That has been our experience of two thousand years.

I don't support weakness. I support power; but power with compassion, love and creativity.

DO YOU BELIEVE IN EQUALITY?

No. I do not believe in equality for the simple reason that it is psychologically impossible. Socrates is Socrates, and you cannot create four billion Socrates' to make the whole world equal.

Every human being is unique. No two human beings can be equal, and they should not be, otherwise the world will become a boredom. Just roses and roses all over the world -- the same color, the same size. No. The world needs all kinds of flowers, all colors; that gives it richness.

So I believe in the uniqueness of the individual, I don't believe in the equality of the individuals.

But I do believe in equal opportunity for everybody. That is a totally different thing -- equal opportunity for the rose to grow, equal opportunity for the lotus to grow, equal opportunity for the marigold to grow.

To put it as a principle: Equal opportunity for everybody to be unequal, unique.

So I don't believe in the equality of the individual, but I certainly believe in giving equal opportunity to everybody. Somebody wants to become a painter, and somebody else a doctor, and somebody else a sculptor -- they should be given equal opportunities. But they should not be forced to be equal -- that will be murdering the whole richness of humanity.

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Chapter #18

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INTERVIEW BY THE TELEGRAPH (CALCUTTA)

CAN YOU TELL US SOMETHING ABOUT THE TRUTH?

The most basic truth is: Do not believe in anything unless you experience it. Secondary to it, and supporting it, is that your growth should depend not on belief or on faith, but on doubt, reasoning, and meditation.

All the religions of the world have said just the opposite. They say, "Believe, and you are delivered." The very word belief means you do not know.

You do not believe in the wind, you do not believe in the sound of running water; you know. There is no question of belief. But in God you have to believe; in heaven, in hell, you have to believe.

This was the most difficult thing for religious people to understand in me. I was saying to them, "Just as the wind goes through the trees singing its song, godliness can go through you singing its own song. And you are capable of it. Then why decide on a third-rate belief when you can experience the whole shower of godliness and be renewed by it. When your whole vision can be changed and you can see that you are immortal, part of godliness itself, then why go to a temple and worship before a man-made statue?"

To me, truth is an individual experience; belief is a social lie.

Truth comes very simply and very silently. All that you need is to prepare yourself to receive it. It comes to you almost every moment, but your doors are closed, your mind is full of thoughts, your heart is full of emotions.

So all that is needed -- what I call meditation -- is to empty the mind, empty the heart, and wait in absolute patience. It surely comes. It has come to me. And this is the only way it has come to anyone ever. Nobody has ever said when he was open, available, patient, thoughtless, silent that meditation did not come. In the whole history of literature there is not a single statement which can disprove what I am saying.

The process of meditation is very simple. You just learn to watch things. Sit silently by the river and just listen to the sound, forgetting everything else, and suddenly you feel a transfiguration -- you are no more the same tense personality; a great relaxation has happened to you.

DOES EVERYONE HAVE THE POTENTIAL?

Everyone has the potential.

THE POOR ALSO?

The poor also. The poor man may not try, he may not get the opportunity -- that's another thing. But every human being, just as he is capable of life, so he is capable of godliness.

The poor man is also capable of life, but his life is very limited, his life is just about getting bread. He will never think of the music of Mozart; that too is part of life. He will never think of the beauties of the Himalayas, that too is part of life. He will never think of the paintings of Van Gogh, that without seeing them he has missed something in his life. But he has the potential; just the opportunities are not there.

BUT MEDITATIVENESS IS AVAILABLE TO EVERYBODY?

Not to everyone. Just ask a beggar who is hungry. When he sees the full moon in the night he sees bread, not the full moon. On the surface it seems the full moon is available to everybody, but it is not; a full stomach is needed, then only the full moon is available. If you are starving for three days, you cannot see the full moon; you will see bread floating in the sky.

Watching, start from the outside world, which is easier. That's why I said listen to the sound of the river or the music of the wind passing through the trees. Then come closer. Watch your own body -- the way you walk. Remain a watcher. Don't go on walking like a robot, as we all do.

Once you become aware of your own body and its movements, you will be surprised that you are not your body. This is something of a basic principle, that if you can watch something then you are not it. You are the watcher, not the watched. You are the observer, not the observed. How can you be both?

So when you can watch your body eating, walking, going to bed, doing anything -- as if in the room there are two persons, your watcher deep inside looking at what your body is doing -- slowly, slowly, a tremendously meaningful experience arises, that you are not the body. This is the beginning of true religion.

Then the next step is to watch your thoughts. The process remains the same, it only becomes different because of the object that you are watching. Thoughts are more subtle than the body, but if you are capable of watching the body, you can watch the thoughts. Just close your eyes and see your thoughts floating on the screen of the mind. Don't become involved. Remain aloof, no judgment -- no thought is good, no thought is bad, because if you say, "This thought is good," you have already jumped into the stream of thoughts. You remain silent just like

a mirror. A procession of people are passing, the mirror reflects them without any judgment -- who is beautiful, who is not, who is man, who is woman, who is a thief and who is a stranger. It has nothing to do with them, it simply reflects.

The day you succeed, and it is not difficult, it is very simple, because thousands of my people have succeeded.... The moment you succeed in becoming an absolute watcher with no attachment with the thoughts, the thoughts disappear. It is your identification with the thoughts that gives them life. When you are completely cut off, they fall like leaves falling from the trees and they leave a pure, vacant, silent mind. This is a great achievement.

And just a little more you have to do in the third step. Watch your emotions, moods, feelings -- which are below the level of thinking, below the level of ordinary awareness. People are sad and they don't know they are sad unless the sadness is too much. In fact, people remain sad their whole lives. They become so accustomed to it that they don't feel that there is any problem unless they see somebody laughing and enjoying and happy, then they start feeling, "Is this man mad, or is there something missing in me?" But when your thoughts are not there, you can see very easily your feelings, your moods. Now watch them. And they are very delicate, just a slight watching and they disappear.

The ultimate fourth step is not to be taken by you; hence I call my way the way of the fourth.

In ancient India it was called turiya. Turiya means the fourth. It is not a name, it is a number.

Up to the third you are capable. Up to the third you arrange your house for the guest to come. Now you are ready, and whenever you are ready the guest always comes; in fact, he comes even when you are not ready. He has been coming, but you were not aware of it. Now you will see the guest coming.

When the feelings and emotions disappear, there is a quantum leap. Your own awareness, watchfulness, now has nothing there to watch. It turns upon itself, and becomes a circle. It is as if in a room a candle is burning and there is nothing in the room; the light of the candle only shows the candle. When watchfulness only shows itself, you have arrived home. This I call meditation, and this is the highest peak in human consciousness. Many things become revealed, many secrets become open, many mysteries are no longer mysteries. You know that you are not going to die, you know that there is no God, but there is a quality which is far superior to God -- that is godliness.

God is a person, godliness is a quality. God is bound to be limited. Howsoever big you make God, it is bound to be limited -- it is a person. It will have two eyes or one thousand eyes, two hands or one thousand hands -- it does not make any difference. But there will be limitation.

Godliness is like love -- no hands, no eyes, but only a tremendous overwhelming feeling of peace, bliss, eternity. And it is not only in you. The moment you feel it in yourself you suddenly become aware of it in everybody else. But people are

blind, they are not looking at it. The flame is everywhere, but people are looking somewhere else.

The difference between a meditator and a non-meditator is not much. The non-meditator never looks in, he always looks out; hence all the people who worship God in the temples, in the mosques, in the churches, are non-meditators. They are still looking outside. Their God is outside; it is a thing.

A meditator looks in, and inside he finds not a thing but life itself, its very source, and that transforms his whole approach to everything. Now he's no more a Hindu, no more a Mohammedan, no more a Christian. He's simply a human being, and just to be a simple human being has such grandeur, such innocence, that it is indescribable.

Everywhere I have a commune, it is a commune of meditators; and meditation is the greatest revolution possible. All other ashrams are just hocus-pocus. Either they are Hindu or they are Mohammedan or they are Christian. Now the politicians cannot create trouble for a Hindu ashram; otherwise they will lose the votes of the Hindus. They cannot create trouble for the Christian ashram for the same reason.

I am in a totally different situation. They can create any trouble for me and they will not be losing any votes. My people don't vote because what is the point of voting for one idiot against another idiot?

I have never voted in my life.

YOU ARE ONE OF THE MOST WELL-KNOWN RELIGIOUS LEADERS IN THE WORLD. DO YOU CONSIDER YOURSELF A SUCCESSFUL SHOWMAN?

I am not a showman. It has been said, because to people I may look a showman -- I am worth seeing!

I am very wellknown just because of the opposition I have around the world. People are not so dumb or idiotic. They can see one point very clearly, that I am the only man against whom all the religions are agreed. Hindus, Buddhists, Mohammedans, Christians, Jews -- they don't agree on anything, but they agree on one thing, and that is me. All the politicians -- communists, socialists, democrats, republicans -- they don't agree on anything but they all agree on me; that this man should be destroyed, his words should not reach to the people.

Now the whole world can see that this is strange. A single man against the whole world, and the world is afraid and the man is not afraid. There must be something wrong with the world, wrong with the politicians and the religious heads.

I have challenged the pope, I have challenged Mother Teresa, I have challenged shankaracharyas that, "I am ready to have a discussion with you, before the masses." Nobody accepts the challenge because they know they cannot refute what I am saying, and what they are saying I can refute in a thousand ways. They are afraid because what they are saying is not their own experience, it is

borrowed from some book, it is a quotation. I am not afraid because what I am saying is my own experience. I am not quoting any book.

So naturally the whole world by and by has become aware of the fact that a single man -- who has no armies, no nuclear weapons.... Now there are six hundred million Catholics. Why should the pope be afraid of me? And if he is really the representative of God, and I am an ordinary simple man, how can I defeat him in any discussion? I am ready to come to the Vatican, amongst his own people; but still he is not ready -- knowing perfectly well his own hollowness. There is nothing; no content, no experienced truth.

The world is not blind. People can see it; hence, I am known around the world. People can love me. People can hate me. But people cannot be indifferent to me.

HOW DO YOU EXPLAIN THE WORLD-WIDE PUBLICITY ABOUT YOU?

It is bound to be, because if there is any man in the world who deserves publicity I am the man -- because I am against everything the society stands upon.

My ideas should be placed in front of the whole world to decide -- because if you go on living the way you have been living, you are going to die very soon. If you don't listen to me, there is no way to avoid the third world war.

PEOPLE ALL AROUND THE WORLD ARE TALKING AGAINST NUCLEAR WAR. DO YOU THINK YOU ARE ALONE IN THIS CRUSADE?

The peace movement and the pacifists are just meaningless. In the first world war there were peace movements, pacifists, and they could not do anything. In the second world war they were there, and they could not do anything.

Now again they are there, and I know they cannot do anything. If you see a pacifist protest you can see they are all violent people -- their shouting, their screaming, their throwing stones. If they had nuclear weapons they would use nuclear weapons to prevent war. These are not peaceful people. These are just frustrated people, frustrated politicians, who could not get to the power. Now at least they can throw stones at the politicians who have been successful. But these are not peaceful people, and they are not pacifists at all, because they don't know what peace means.

What I am saying is not a question of protest against the powerful. My effort is to create peaceful people. If the whole world loves peace, enjoys peace, if all violence disappears from the world, the politicians will be at a loss what to do, with whom to fight and for what. Even their own people will not be participants in any destruction.

Pacifists cannot do anything. They have proved it in two wars already. Yes, they enjoy shouting -- it is good exercise, shouting and enjoying in the open air.

I used to know a man in Jabalpur. I was surprised to see that he was always in all the protest marches -- whether it was communist, or socialist, or the Congress,

whether it was some Hindu group or some Jaina group, or even if it was a student's protest -- and he was not a student, he was a businessman. But he was always there with a flag, and he would shout louder than anybody else.

One day I caught hold of him, took him to the side of the road, and I asked him, "Which party do you belong to?"

He said, "Who cares about the party? Open air, shouting, it gives me so much joy that I don't care where they are going, what they are doing. It comes to nothing at all. But to me, it gives me good exercise -- the whole day sitting in the shop, you know...."

These people cannot create peace in the world.

DO YOU THINK YOU AND YOUR FOLLOWERS ARE THE ONLY PEOPLE WHO HAVE THE RIGHT ANSWER?

I am not saying that we are the only people who have the right answer. On the contrary, the right answer has got us and we are the only people it has got.

Now, what can we do?

BUT IS THIS NOT A DICTATORIAL ATTITUDE?

No, that's why I denied that only we have the right answer. That's why I denied it. But what can we do? The right answer has got us. It may get other people, but that I have not seen so far. Perhaps it is perfectly satisfied with us.

EVERY DICTATOR OR GROUP HAS THE FEELING THAT THEY ARE RIGHT OR THE RIGHT ANSWER HAS GOT THEM. ISN'T THAT A DANGER?

No, that is not at all a question. No. Because we are not organized, we don't have any religion, we don't have any organized party, a committee that dictates. Each individual remains individual, and we accept him as he is. We do not ask him to be different in any way. We do not dictate anything.

This is something which is difficult for people to understand; that just out of love people can be together without being dictated to.

You just meet my people. I have not dictated anything to any person, I have not ordered him to be this way or that way, that he has to drop this or drop that. My own understanding is that if he is meditating, growing silently, spiritually, all that is wrong will drop by itself.

YOU HAVE GUIDED YOUR PEOPLE ON MANY SUBJECTS. DO YOU GIVE THEM AN IDEA OF WHAT IS RIGHT AND WRONG?

No. I don't give any idea of right and wrong, because what is right today may be wrong tomorrow; and what is wrong today may be right tomorrow. So the people who have given these ideas are enemies of humanity.

For example, Mohammed married nine wives, which was right in his time -- because in the Arab countries people were continuously fighting and killing each other, so the proportion of men to women had fallen to such a degree that there were too many unmarried women and very few men. And I think Mohammed was perfectly right to allow Mohammedans to marry at least four women; otherwise, those three remaining women would have created prostitution, immorality.

He was right, but now he is absolutely wrong. But Mohammedans won't listen. They will listen to the Koran which was right at the time but now it is out of date; now women and men are almost equally proportioned. To marry four women is dangerous because three men will be left without wives, and they will do something -- they will rape, they will steal women from others, they will elope with women, they will have illegal relations with women, or they may turn homosexual or have all kinds of perversions. And the whole responsibility will go to these idiots who cannot see that right and wrong are not fixed things, they change. As time changes so right and wrong changes too.

So I don't give any idea to my people of what is right and what is wrong. Rather, I give them an insight, an understanding, which will make them capable to decide in any moment what is right and what is wrong. That will be their decision.

It's as if some blind man comes and asks me, "Does light exist?" It's an intellectual thing. I can say yes, but I cannot convince him. How can I convince him? He cannot touch the light. He knows things by touching -- he cannot smell the light, he cannot taste the light, he cannot hear the light. Those are the only four ways that he can have some contact with light. I will not give him an intellectual argument about light. I would rather try to take him to an eye surgeon so that his eyes are again available for him to see. Then he can see what is light and what is darkness without my giving him any fixed answer.

This is my situation with my people. I give them the insight, the touchstone, the consciousness, so they can find in any situation what is right. And right and wrong are not qualities of things; in every new situation and context they change. But consciousness can always see where the way is.

So I am not giving any discipline, any creed, any principles. No. This is a totally different phenomenon. That's why there is so much opposition and so much fear about me -- because I don't fit into any category. All the religious leaders have given lists -- what is right, what is wrong, ten commandments. I don't give a single commandment. Even the word commandment I think is ugly.

Jesus tells his people what to do and what not to do. I don't think that is right. Jesus pretends to be the savior of the people and he could not even save himself. And he is not sensitive enough. He says, "I am the shepherd and you are my

sheep." Now this is humiliation. To call another human being a sheep and propound yourself as the shepherd to me is ugly, disgusting.

BUT YOU SAID YESTERDAY THAT YOU ARE NOT A GURU BUT A FRIEND.

I am not a guru. I am not a prophet. I am not a savior.

BUT YOUR FOLLOWERS OR YOUR FRIENDS, THEY'RE ALWAYS LOOKING AFTER YOU AND WORSHIPPING YOU FROM WHAT WE HAVE SEEN. YOU'RE IMPARTING SOMETHING AND THEY'RE TAKING SOMETHING ELSE. CAN YOU EXPLAIN THAT?

That you have to ask them, because that is not my problem.

SO YOU DON'T FEEL THAT YOU ARE WORSHIPPED?

No. I simply feel loved. To others it may seem different because they are accustomed to devotion, worship. To me it simply seems to be love. They love me. I love them.

DO YOU THINK YOU WERE AS MUCH A RAJNEESHEE AS THE RAJNEESHEES IN THE COMMUNE?

No. I am just a friend, and they are my fellow travelers. The only thing that exists between us is friendship. There is nobody who is my follower. I have never followed anyone. I have never had any guru. How can I do that injustice to my own people?

BUT REMEMBER, THEY'RE WEARING A LOCKET WITH YOUR FACE IN IT. YOU'RE NOT WEARING YOUR OWN OR SOMEBODY ELSE'S.

Because I don't need it. My face is right here.

EXACTLY. THEN WHY DO YOU MAKE PEOPLE WEAR IT?

They love me. I have freed them; they need not wear it. They need not wear orange clothes, they need not wear the mala, the locket.

IT'S CLEAR THAT YOU ARE THEIR SOURCE OF INSPIRATION EVEN IF YOU DON'T CALL YOURSELF THEIR GURU OR THEIR LEADER.

I am simply telling them whatever I have experienced. It is up to them to take it or not to take it. I do not say, "You have to believe it, otherwise you will go to

hell; if you don't believe it you will fall into eternal darkness. If you follow me and believe me then you will be inheriting all the pleasures of paradise." I don't give any fear; I don't give any greed.

HOW DOES WEARING THE MALA HELP THESE PEOPLE TOWARD ENLIGHTENMENT?

They love me. Have you loved anybody?

I DON'T SUPPOSE IN THAT FASHION.

No, that's the problem. Some day you will love, and then, even a small thing given by your friend will become immensely valuable. It may be just a one rupee small gift, but you will not be ready to sell it at any price. Nobody is able to see the point, why a lover clings to such a small thing?

BUT WHY SHOULD ONE MILLION PEOPLE JUST LOVE ONE PERSON WITHOUT THAT BEING RECIPROCATED SPECIFICALLY? I'M SURE YOUR DEVOTEES LOVE EACH OTHER TOO, BUT THEY DON'T WEAR EACH OTHER'S LOCKETS. SO YOU ARE DIFFERENT.

I am not different from them except that I am awake and they are asleep. But what is the difference between an asleep person and an awake person? Just shake him and he will be awake. So I don't make much fuss about it. You can close your eyes, and I can keep my eyes open -- that is the only difference. But you can open your eyes at any moment. Or I can throw ice cold water on your eyes and you will open them -- and the difference disappears. So the difference is not something that matters, and my insistence that it does not matter is for a particular reason. And that is that all the people in the past have been making it clear that they are different, and that difference made religions, cults and created thousands of wars. Except for bloodshed, that difference has not brought anything.

There is certainly a difference, but the difference is only between a bud and a flower; and in fact the bud is in a better condition because the flower will soon be withered away. The bud is coming to bloom. The flower is going to disappear.

They are the sunrise, and I am the sunset -- they are in a better position.

CAN YOU SAY WHAT YOU MEAN BY THE NEW MAN?

I have been speaking all the time about the new man. The new man will be without any religion, without any nation, without any race, without any distinction between woman and man, without any distinction of any kind. The new man will be completely free from his animal inheritance.

Charles Darwin may not be right in detail, but essentially he is right. Man has evolved out of the animals, and those animals are still living in your consciousness. Those animals erupt in murder, in rape, in wars.

The new man will be able through meditation, to get rid of the old animal inheritance which he is carrying in the unconscious. The only way to do it is to become full of light -- and that's what meditation does. As you become more and more a witness, every corner of your being becomes full of light; and that light kills all that is ugly in you, it disinfects you.

The new man will really be man. We are half man and half animal. I am the new man, and my people are growing towards the new man. You are invited too!

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INTERVIEW BY DER SPIEGEL

QUESTION: YOURS HAS BEEN THE CLASSICAL RETURN OF THE NATIVE. NOW THAT YOU ARE BACK IN INDIA, DO YOU THINK THIS TIME YOU WILL BE ABLE TO IMPROVE THE QUALITY OF ENVIRONMENT IN INDIA?

A: It is not the classical return of the native, because I don't belong to any nation. The whole earth is my home.

So I don't consider any part of the world as foreign to me.

And right now I have not decided where to settle. My people are looking for places around the world; in two weeks time perhaps it will be decided where I will be.

Q: SO YOU'RE NOT SURE IF YOU WOULD SETTLE IN INDIA.

A: No.

Q: WELL, YOU ARE IN THE LAND OF THE MANU AND THE HIMALAYAS. DO YOU FEEL ANY REGRET AT THE INCIDENTS OF THE PAST FEW MONTHS, YOUR IGNOMINY IN U.S. JAILS?

A: It was not ignominy.

If it was ignominy, then what was Jesus Christ when he was crucified; that was thousandfold ignominy.

Then what it was when Socrates was poisoned. It was not ignominy; it was simply a reward to be rebellious, to be intelligent, to belong to the world of Socrates and Buddha.

I don't consider it as an ignominy.

Q: DO YOU FEEL UNHAPPY, OR YOU TAKE IT IN THE STRIDE AS OTHERS HAVE DONE, AS BUDDHA HAS DONE, AS SOCRATES HAS DONE?

A: Yes, I take it in the stride.

And it has been a great experience. I have learned much out of it. They may have been doing their worst, but I have turned their worst into my best experience -- and that is one of my teachings, how to turn the worst into the best.

It has shown me the two face of America, which I would have never seen outside the jail.

Outside the jail there is a mask of democracy.

The same people inside the jail immediately change their mask, and start behaving like any fascist.

I have also seen in the jails the beauty and the humanity of the people who are confined there -- the criminals. They are far more human, far more superior than the people who are the jailers, the administrators, the bureaucracy.

So it has been a good experience.

The American idea of democracy has disappeared from my mind; it is simply a hypocrisy.

Q: DO YOU MEAN TO SAY THAT THE AMERICAN BUREAUCRACY AND ADMINISTRATORS BY AND LARGE THEY ARE FASCIST?

A: Yes.

Q: WELL, HAS YOUR MOVEMENT BROKEN UP?

A: No. It has become stronger.

Q: HAVE YOUR SUPPORTERS DESERTED YOU?

A: No. Those who have deserted me have come back.

Q: HOW HAS YOUR MOVEMENT BECOME STRONGER?

A: It always becomes. It is a simple psychology. It has become stronger because the people who have left fell again in love with me, the people who were only sympathizers became sannyasins, the people who were just interested in my ideas but had no idea to be part of my movement are now approaching me to be part of the movement.

America has helped immensely my movement, and I have opened my doors of the movement -- now there will be no need for the red clothes, no need for the mala; so that a wider section of humanity can participate in this immense event.

Q: IT SEEMS TO BE TO ME A CONTRADICTION IN TERMS. ON THE ONE HAND YOU CALL THE AMERICANS OR THE ADMINISTRATION OF A BUREAUCRACY FASCISTS.

A: Yes.

Q: ON THE OTHER, YOU SAY AMERICA HAS HELPED YOUR MOVEMENT?

A: There is no contradiction.

They are fascist, but their fascism has helped me because their fascism has opened many peoples' eyes about them, about me.

Without any warrant they arrested me. Without showing any cause, they arrested me. They had no valid reason to keep me in the jail without trial.

For twelve days they kept me in jail, changing from one jail to another -- without any trial, avoiding trial.

Q: BUT THEY HAVE A DEMOCRATIC JUDICIARY. THEY HAVE A DEMOCRATIC JUDICIARY.

A: They had, but they were trying to avoid to reach the place and taking me from one jail to another, then another. Five jails they changed just to take as much time -- because they knew perfectly well that before the judiciary they cannot prove any crime against me. They had none.

And that's what happened. The moment they produced me, they had nothing to prove.

So it was a strategy to just harass me even before trial, to punish me -- for no crime.

They asked me to sign under the name "David Washington" and I said, "This is absolutely illegal; that is not my name. And you are U.S. marshall. On your coat is written 'Department of Justice.' What kind of justice is this -- that you are forcing me to sign under a name which is not my name."

He said, "Either you sign it, or you will be sitting in this office the whole night on the cold, hard steel bench; and you know your trouble of the back. Either you sign it, or you sit here. Whenever you sign, we will give you a bed to sleep."

So I told him, "You write the name -- because I cannot write the name."

Just to make a document that... the U.S. marshall has in his own writing, written the whole form. And I have signed my own name, I have not signed 'David Washington.'

This was their strategy, so that on the board my name does not appear, so nobody knows where I am.

I asked them, "Can I contact my attorneys?"

He said, "No; but your attorneys can contact you."

I said, "You seem to be a very intelligent man. How my attorneys can contact if they don't know that my name is David Washington? And naturally your receptionist will say to them that nobody like me is in the jail. I cannot contact the attorneys. The attorneys don't know my name even.

You just try to tell me how it can be possible."

And he said, "I don't want to talk and argue with you. And it is better for you that you don't argue about anything; otherwise, things will be worse for you."

I said, "I don't care for any worse things, because all that you can do is torture my body but you cannot torture me.

Q: SO YOU THINK THIS DIABOLICAL STRATEGY A MIXTURE OF FORCE AND THREAT?

A: Certainly. A man who has nothing in his hands is being arrested by twelve guns surrounding him.

And I asked them that, "What is the point of these twelve guns? Even one gun would have been enough. I don't have any weapon. Do you want to show me your power? This shows your impotence, that even a single person without any weapons you have to arrest with twelve loaded guns. And what is your fear of me and my commune? You are the greatest nuclear power in the world. You are afraid of a man who has not done anything wrong. On the contrary, who has contributed to America something beautiful.

We transformed a desert into an oasis. We made it self-sufficient for five thousand people. We made it green. We made dams and lakes. We changed the whole face of it.

For fifty years nobody was ready to buy it -- and it was not a small land, it was one hundred twenty-six square miles.

We made the roads, we made the houses, we made everything by our own hands -- just by sannyasins. Nobody from outside.

And it was one of the most beautiful town, centrally air-conditioned with all the comforts, with all the modern facilities, and people were so happy -- that those that came could not believe that people can be so happy working the whole day and still dancing in the night, singing in the night, playing their guitars.

If this is a crime, then certainly you can arrest me; but what crime is this? If I have made five thousand people houses, roads, buses, airplanes, cars -- everything available, and they are living happily and joyously, and in a very contemporary way.

In four years time not a single baby is born because they understand the world is too much populated.

In four years time not a single crime has been committed -- no rape, no murder, no suicide, not a single man has gone mad. And these are the American ways of life -- rape, murder, suicide, madness.

In five thousand people not a single man is a beggar.

America has thirty million street people. They don't have any roof, they don't have floors, they don't have bread for tomorrow; and they are the source of all crime obviously.

In a city where no crime has existed for four years -- the city judge is there sitting doing nothing, the city police is there, they have not been able to catch a single person in four years. If you call this crime, then I don't think what you are doing.

Q: IT SEEMS A LITTLE STRANGE THAT FOR TWELVE DAYS YOU WERE TORTURED IN THE U.S. JAILS AND SUBJECTED TO ALL KINDS OF PHYSICAL INDIGNITIES THAT I READ IN THE NEWSPAPERS. AND THEN YOUR (INAUDIBLE) FOLLOWING IN THE UNITED STATES WERE PASSIVE WITNESS TO THIS. THEY COULD HAVE APPEALED TO PRESIDENT REAGAN AND ASKED HIM BEAR SOME PRESSURE TO PREVENT THIS. HOW IS IT THAT THEY COULDN'T PREVENT A SITUATION LIKE THIS?

A: My people are non-violent.

They were protesting in their own ways.

Many sannyasins were fasting unto death. They were meditating continuously around the jails, wherever I was. Around the world sannyasins were sending thousands of telegrams, telephones, to the president, to me, that this is absolutely ugly; and this degraded America's image.

But my people are not violent. They will not do anything which has something to do with violent protest. And I love that they never threw a single stone at the White House; I love that rather than that, they went on fasting, they sat there meditating but they never did anything.

Silently they made available themselves. They asked the government that, "If you don't release Bhagwan, then we are already voluntarily to be arrested. We would like to be with him in jails rather than to be outside without him."

And this is what I want, that this should happen; and this should.

Q: YOU HAVE SAID THAT THEY WANTED TO KILL YOU. THERE WAS A BOMB INCIDENT IN THE JAIL, YOU KNOW.

A: Yes.

Q: NOW, IN THE JAIL THEY REALLY WANTED TO KILL YOU?

A: It seems.

Q: BUT WAS THERE SOME OTHER INCIDENTS ALSO TO ESTABLISH THE FACT THAT THEY WANTED TO KILL YOU?

A: Yes. There are other incidents also -- looking backwards after this bomb.

They knew my back is a problem. They were driving me in such a rash way to hurt my back as much as possible -- sudden stop, then sudden rash. I told them that, "You know that my back is bad, and your cars are not so good and you're

hurting me. My hands are chained, my waist is chained" -- and they were chaining my waist exactly where it hurt on my back. So the chain was there and the back seat is there. "And you suddenly stop -- my legs are chained, I cannot do anything. I cannot even move. And your chains are hurting my back." But they won't listen.

They put me in a jail with a prisoner who had lived alone in the cell -- which was meant for two persons -- for six months. He had high risk confirmed herpes, incurable, and very easily infectious. They put me with that man. I had no idea. Just another inmate wrote a note to me that, "Bhagwan, they are putting you there knowingly because for six months they have not put anybody else in the cell because that man is dying of herpes and he is a serious risk. To be in that small cell with him, to use the same sink, to use the same toilet, it is risky, it is dangerous."

I showed the note to the jailer and I said, "You must remember that you cannot keep me here always. Soon I will be out, and soon the whole world will know what you have been doing with me. And your doctor has been here to check me, and he is also part in the conspiracy -- because he knows the man has herpes. You know the man has herpes. The whole jail knows the man has herpes."

Even the man -- because he was from Cuba, could not write English -- he also tried to inform me that, "Bhagwan, they have put you in danger.

I am dying, and they want you also to die."

Q: SO IN OTHER WORDS, WHAT I GET OUT IS (INAUDIBLE) INDIRECT MEANS.

A: Indirect means. Direct means will expose them. Indirect means, and this plan was their last resort.

They were waiting, if the court decides me not to bail out then everything is okay. If the court decides me to bail out, then this bomb will finish me.

And the bomb was in such a place where only authorities can put it. Nobody can enter there. There are three gates; you cannot enter.

And when I went there to take my clothes, the whole ground floor was absolutely empty -- which it had never been. I asked the man that, "What is the matter? There seems to be nobody today. Is it a holiday or something?"

He said, "No, nothing; that it is shift (inaudible) More people will be coming."

I said, "Shift always happens when the new people come in and then the old people leave. Why the old people have left before?"

He said, "I don't know."

When I went in, there was only one man -- who gave me my clothes and said that, "I am going out to take the signature of my boss."

I had never been for twelve days left alone, although I was chained completely -- hands, legs, my waist, and my hands were also chained with my waist chain so I could not even move my hands. Still, two of the man were always by my side.

This was the first time I was without chains left alone. The man locked the door from the outside.

And in the same room the bomb was found, just they missed the right timing because they could not figure out what time the court will be finished.

But it didn't blow up because...

(The remainder of Tape side A is inaudible.)

(Tape side B)

(inaudible)... they could not prove it. In Carolina court they could not prove it. So six people who were with me were released immediately, but they insisted that I should not be released. This is strange, because if the allegation is not proved then why I should not be released. They insisted that I should be released only by Oregon court. Then why these six people are being released?

But the magistrate was a woman, and she was waiting for a increment.

She was waiting to become a judge. So they could pressurize her. They made it clear to her that, "If you release this man then your..."

Q: TREMENDOUS ELEMENT OF CORRUPTION.

A: Tremendous element of corruption.

And this was told me by the jailer, by the sheriff, by my doctor in the jail, my nurses -- they all said the same thing, that this is what has happened; "That woman was not capable enough. She was pressurized. And this is harassment -- relieving your six people, and just keeping you makes no sense." Either keep all the seven if you want to decide it on Oregon...(inaudible)

... Or just leave all the seven and have the trial in Oregon, no problem.

But they wanted me to keep alone so they can harass me into jails, from one place to another place.

One of the airplane pilots told me -- Airplane pilot, that is U.S. marshall's airplane -- that, "We understand how you are being harassed. Our routes are being changed so that we never reach Oregon. So we have to drop you somewhere from where our route is changed -- suddenly; otherwise, we have reached the first day evening in Oregon. These twelve days you would not have suffered, but they have been continuously doing it. They will not say us. Exactly at an airport they will inform that, "You have to go south. You have to go here, you have to go there. And we know that why they are doing this. This has never been done. This is for the first time that the route which was determined has been changed."

So they were just trying to harass me in every possible way.

They will put me in a cell between two television sets, and these two television sets will start six in the morning up to twelve in the night with full speed. So there was no possibility of sleeping in the day.

Q: YOU COULD NOT ASK THEM TO SWITCH THEM OFF?

A: No. Nothing you can ask them that they will do.
And this is an American jail --

Q: THIS AMOUNTS TO THIRD DEGREE?

A: Yes. It is third degree method.
And when at twelve the televisions will stop, then they have managed the inmates to talk loudly from cell to cell. So that I could not sleep for twelve days a single moment.

Q: DO YOU MEAN FOR TWELVE DAYS YOU DID NOT GET ANY SLEEP?

A: Not at all.
Anybody would have gone mad if it was not I.
I was simply lying down with my eyes closed, relaxed, not bothering whether the sleep comes or not, not bothering about what is happening -- just watching whatever happens.
But their strategies were such.... They will put into a cell where twelve persons are chain smokers. And I am so much allergic to the smoke -- and they knew my whole medical background, because I had already given them in my application that these are my troubles; that tears will be flowing twelve days continuously from my eyes, eyes were red, no sleep, tears were flowing of eyes. My throat was choked, I was coughing; and I was wondering that any moment my asthma attacks can start again and then it becomes a troublesome thing.
And no sleep, no rest; my back is hurting. They will not give me a pillow, they will not give me a blanket, they will not give me a bedsheet -- which was given to all inmates. They will give me just a dirty bed mattress, and they will say, "This is all that we can give to you."

Q: BUT THEY MUST HAVE GIVEN YOU A CLASSIFICATION -- C CLASS, B CLASS, A CLASS.

A: They never gave me anything. They did not even allow my name into their registers. What....

Q: THE JAIL MEMO(*) (INAUDIBLE) ENTITLES FOR DAILY MEDICAL CHECKUP. WERE YOU GIVEN A DAILY MEDICAL?

A: No. Just once. And that too is very tricky. I told to the doctor that, "My problems are my allergies, my asthma, my diabetes, my back. So you please check these things -- because what you are checking are not my problems."

They checked my temperature. I said, "I don't have any temperature."

So normal.

They will take my blood pressure; normal.

And they will declare to the press that I am absolutely normal.

They will check only things which were normal, and they will avoid things which were my problems.

Q: IN INTERVIEWS TO GERMAN PUBLICATIONS, MA ANAND SHEELA HAS COME OUT WITH STARTLING STATEMENTS ABOUT YOU. SHE SAID THAT YOU TAKE SIXTY MILLIGRAMS OF VALIUM DAILY TO KEEP CALM, AND THAT YOU TAKE NITROUS OXIDE, CALLED "LAUGHING GAS", TO LOOK(*) HAPPY. IS IT TRUE?

A: You can ask my personal physician. He is one of the best physicians of England, member of the Royal Society of Physicians.

Q: VERY NICE MAN TOO VERY HELPFUL.

A: There was no way for her to know what medicines have been given to me. Only on one time when I went from India to America she was with me, and at that time I remember Devaraj has given me medicines just because my pain was too much and I could not sleep -- and the journey was long, to keep me completely asleep the whole journey.

That is the only time she must have known what medicine has been given to me.

Q: SO THESE ARE FALSE?

A: These are absolute lies.

Q: SHEELA ALSO ALLEGES THAT HER BREAK WITH YOU CAME BECAUSE OF YOUR MANY DEMANDS; ONE OF THEM BEING TWO AND A HALF MILLION DOLLAR DIAMOND WATCH.

A: She is going nuts.

I don't possess anything. Even my dress I don't possess; it belongs to the commune.

And I use watches only made by my own people. This watch from Piaget will be quarter million dollars, but this is not Piaget -- anybody can be deceived, and these are not real diamonds, they are just stones. And my own people have made

it. It has no value at all as far as money is concerned, but it is invaluable as far as their love is concerned.

I use only my own people's things -- from my shoes up to my cap everything is made by my own people.

All she is talking is absolute nonsense.

You can see it is not a Piaget watch.

Q: YES, BUT ITS VALUE IS PRICELESS AS MADE BY YOUR FOLLOWERS?

A: It is made by my followers, and I will not sell it any price -- and still it does not belong to me anyway. I cannot sell it. Still it belongs to the commune.

This misunderstanding she has been spreading, that I have ninety Rolls Royces --

Q: NINETY-THREE SHE SAID.

A: Ninety-three. They all belong to the commune. I have never gone even to the garage to see those ninety-three Rolls Royces.

Whenever I go for a public discourse, they bring a car; or I go for a press conference, they bring a car. What I will do with ninety-three Rolls Royces? That is simply stupid. But people around the world has donated. I cannot accept because I don't possess anything, and I don't want to possess anything.

I am as naked as I was born, and I will die as naked as I am now.

So I told people that, "If people are donating Rolls Royces for me, then make a trust and it becomes a asset to the commune. If they are donating watches to me, make a trust and it becomes a asset to the commune. But I will be using only my people's things that they have made."

Q: WHAT DID MA SHEELA WRITE TO YOU IN HER PARTING LETTER OF SEPTEMBER FOURTEENTH -- SHE WROTE A LETTER TO YOU ON SEPTEMBER FOURTEENTH, WHICH SHE CALLS AS A "PARTING LETTER." WHAT DID SHE WRITE TO YOU IN THAT LETTER?

A: There was nothing in the letter.

All that she wrote was, she had come back from Australia and she wrote that she does not feel anymore the same excitement coming here as she feels in Europe, in Germany, in Singapore, in Japan, in Australia. That was the whole note.

The person who has brought it to me, I told the person, "Tell Sheela that I have been watching it even without your note; that since I have started speaking, the whole commune has been in a tremendous joy. After three and a-half years silence they can again talk to me, ask questions; and I am again available to me. But I have watched that you have been sad."

She never wanted me to speak. She was insisting again and again that it will go against my health.

I said, "What I will do with my health? Even I cannot say what has remained to be said, then what is the reason of being alive and being healthy? So it will be better if I live five years less but I complete my way of life and its philosophy."

So against her will I started speaking.

The reason why she did not want me to speak was that for three and a-half years, when I was in isolation and silence, she has all the power; and she was representing me -- to the press, to the television, to the radio, to the whole world.

Once I started speaking, she is nobody.

And in three and a-half years she has accumulated a great ego, that she is somebody, a celebrity.

So when the note was brought to me, I told to the person that, "It would have been better if she had come herself. This is cowardly. She is just two minutes drive from my place. She could have come, or she would have asked me to come -- there is no problem. But sending a note, just tell her that, "The reason why she does not feel excited here is that here she is nobody; that great image she has made of herself has fallen. She feels good in Europe because she is still my representative -- in my name she is still somebody big. But remember I can come to Europe also, and your joy will disappear.

So that joy is not your joy. It is dependent on me, and anything that is dependent is not worth of anything." And I told her that, "You have been in power for three and half years. Now enjoy being powerless. And it has more beauties and more joys, but give it a chance."

But she was not willing to listen.

Next day she left with her small group that was supporting her, and now she is spreading all kind of lies.

Q: WHAT WAS THE NATURE OF HER RELATIONSHIP WITH YOU?

A: She was just a secretary to me.

There was no other kind of relationship.

And I had chosen her my secretary for the simple reason that she has been in America long time, she was married in America, so she was a permanent residence. Secondly, she was Indian so she will be able to communicate with the Indians who were coming to the commune; and she will be able to communicate with the Americans and the American government and the authorities. That was simply the reason -- that she was able to do both; otherwise, Indians who are coming will feel completely abandoned, nobody will be looked after.

And if I choose some Indian then that Indian will not know the laws and the ways and the American lives.

And she had known both. She was born in Indian, brought up in India, and then for years she was in America -- married there, educated there. So she was perfect.

And she had a certain quality.

She was not in any way spiritual.

Q: SHE WAS NOT AT ALL SPIRITUAL?

A: No, not at all. She was not interested in meditation, she was not interested in any high values -- but that was a qualification in the beginning.

I knew that I have to change her sooner or later. She was absolutely materialistic. But for the foundation you need only stones -- ugly, uncut, unpolished. And she was like that.

So I -- I was waiting, that one day, even if she had not left, I would have asked her to resign for a better person -- because the foundation is laid, now we have to make the temple and you are not capable of it.

Q: WHY DO YOU WANT TO DISCOURAGE KISSING?

A: It was simply for five years I have not been reading anything -- no book, no newspaper, no radio, no television. I have stopped getting any information from the world. But I have told my people that if you feel something is very significant for the humanity-at-large, you inform me.

So my medical staff informed me that this disease AIDS is spreading fast, and there is a possibility that it may destroy most of the humanity before nuclear weapons are used.

They brought all the research that has been done on AIDS.

In that research I found that sexual intercourse is not the only thing that the disease can be contacted. Even kissing -- the saliva is a carrier.

Even tears are a carrier. So you may be absolutely innocent -- somebody is crying, just a baby, and you wipe the tears and you may not be aware and those tears can get mixed with your food and somehow get into you; then you can be infected.

So I told my people that if tears and saliva, things like that, are infectious -- and the disease has, up to now, no cure; and the scientists say there seems to be no possibility either in future that there will be a cure, it is incurable. Then it is better to avoid it.

And kissing is not something natural, because Eskimos don't kiss -- they rub their noses. In fact, when for the first time they saw Christian missionaries kissing, they could not believe it -- that how unhygienic, unhealthy. If you think about it, then it looks unhygienic, and unhealthy, and stupid; then noses look far more cleaner.

Q: SO YOU WOULD SUGGEST YOUR PEOPLE IN THE COMMUNE, SHOULD RUB THEIR NOSES?

A: Yes. I have suggested it, that it is better to rub the noses -- unless somebody has a cold, because that can create the trouble. Any liquid coming out of the body can be a carrier.

And the oldest Indian book on sexology, five thousand year old, the sutras of Vatsayana, has many other methods. It says if you rub each other's ear lobes they are more erotic than lips. So I said, "They are absolutely hygienic and they never have any cold. They don't bring any liquid of the body." So be just intelligent.

I have nothing against kissing.

It was simply to protect the people from unnecessarily getting into a disease which has no cure.

And my commune perhaps was the only one in the whole world that took all the measures against the disease.

Q: I SEE. YOU MEAN PRE-EMPTIVE STEPS.

A: Yes. Five thousand peoples went through tests because I made it absolutely clear that anybody who is found with AIDS will be respected the same as he was respected before, he will not be a condemned person. He is just a victim, unknowingly something has happened. What can you do.

We found two persons having AIDS. We made beautiful houses for them at the most scenic place in our land, and we made everything that they wanted -- because their life span was not more than two years, six years most probably -- at the most two years. So I asked them that if they want anything, that they wanted to do in their life, they wanted to have in their life, they just ask, the commune will provide. "And you are perfectly respected. You can come to the meetings, but please don't touch anybody physically." They were coming to the meetings, and they were happy that they are not condemned.

I told all the homosexuals in the commune that, "You declare." Whoever is a homosexual should declare, and they declared -- because they all felt for the commune. And I told them that, "Now you should start moving in heterosexual sexuality; homosexuality is ugly, unnatural, it is a by-product of your so-called religions."

They forced celibacy on people, and they forced monks to live separately, nuns to live separately, and that was the cause of homosexuality. And out of homosexuality this is the ultimate outcome.

So I call AIDS a religious disease, and I tell that the popes, the shankaracharyas, the Ayatollah Khomeini, these are the people who are the criminals. They should be punished, and celibacy should be a crime; only then we can get rid of homosexuality.

In other cities in the world the things were totally different. First, nobody was ready to go through the test -- because who knows, he may have AIDS. Then even his own wife, his own children, his own parents, his own family will close the doors. Even his own friends will turn into enemies. He will be thrown out of

the job. So nobody was ready to go through the text. No hospital was ready to admit any patient of AIDS because doctors were afraid, nurses were afraid, other patients were afraid. No government was ready to declare that how many AIDS patients you have -- because that means condemnation of that nation. So it is a very dangerous phenomenon. And nobody wants to bring it into light, and any disease that goes on underground in darkness is bound to spread like a wildfire - - and you will never know. You may be just kissing a friend, without thinking of sex at all; you may be just wiping the tear of a small child -- because just now they have found three children born with AIDS. So now it is....
That was the reason I told that kissing should not be intelligent.

Q: YOU HAVE OVER THREE HUNDRED BOOKS TO YOUR NAME, AND ONLY ONE ON SEX. AND WHY IS IT THAT IT IS ONLY THIS ONE THAT YOU ARE ASKED ABOUT?

A: The reason is that humanity has lived under sexual repression. Repress anything and your mind becomes focused on it. For example, if it said to you that, "Don't eat apples" then your mind will start fantasizing about apples. This is the whole beginning of the Biblical story. God is responsible because he told Adam and Eve not to eat from the tree of knowledge and the tree of eternal life. Now, in that vast garden of Eden I don't think Adam and Eve would have been able, even up to now, to find those two trees; but God pointed them and that creates curiosity, a certain infatuation. Those two trees became the most important trees in the whole garden. And why God is prohibiting them?
Sex has been prohibited by all religions in some way or other.

Q: DISCOURAGED.

A: Discouraged, condemned, called a sin; and celibacy has been raised to saintliness, spirituality.

It has created a very schizophrenic state in humanity.

You cannot destroy your sexuality. You are born out of it. Your every cell is sexual, and your biology does not understand your principles and theologies and your religions. You may go on talking about celibacy, but your body goes on creating male sperms. What you are going to do with them?

So either it will take some repressive form -- it will become homosexuality, it will be lesbianism, it can become even sodomy -- you may make love to animals, which looks so ugly.

But the whole responsibility goes to religions.

And if you don't do anything of this, that even a man like Mahatma Gandhi was having nocturnal emissions at the age of seventy. But somehow those sperms have to get out because new sperms are being created. And you have only a small space, they have to vacate it for the new ones to come.

So when I spoke on sex and I told that there is nothing sin in it, it is a normal, natural thing -- like anything -- eating, sleeping, walking. It is just part of you, and the most important part because it reproduces, it is creative. If anything in you is most important, it is your sexuality.

So rather than condemning it, there are ways to transform it.

My book on sex is not in support of sex. It is against repression, and it is in support of bringing meditation and sexual energy together.

Q: IS IT POSSIBLE?

A: It is possible.

That is what has happened in India; only in India, a school for thousands of years has been here called 'tantra'. That is the whole effort, and I think tantra is something that has to be brought to the whole world again, to every individual -- because it teaches you that while making love you can also meditate, and if meditation and love-making mix into each other your sexuality starts changing its quality, it starts moving upwards. Then it is no more interested in women or men; now it is finding far more juicier spaces, more more luminous spaces. It can reach to the ultimate point of illumination, what we call enlightenment.

The book is about enlightenment. The name of the book is "From Sex to Superconsciousness" but nobody bothers about superconsciousness.

The interest of the people simply shows their mind.

And you will be surprised that Christian priests, Hindu monks, Jaina monks, Buddhist monks, nuns -- they have all been reading the book. Nobody is interested in the other books; they are all reading. That book has been sold the most, has been translated in almost all the languages; and the purchasers are the religious people.

One thing more in concern with it, that it was condemned by the religious leaders, and strangely it was also condemned by the people who create pornographic literature. And this is something to be understood -- because if I am right, then there will be no pornography. If I am right then there will be no monks and no nuns, and with them the pornography also disappears. Pornography exists only because of repression.

It is such a simple truth to see -- that "Playboy" is against me.

Q: PLAYBOY WOULD RUN OUT OF BUSINESS.

A: They will run out of business.

So that means the pornography and the so-called religious leaders are in a subtle, unconscious conspiracy against whole humanity.

Q: WHAT ARE YOUR PLANS FOR THE FUTURE?

A: I have never lived with plans. I live moment to moment. I never think of the past, and I never think of the future -- because the past is no more, and the future is not yet. Only this moment exists. The next moment I keep open. So whatever happens is good.

I have no regret, no complaint. Whatever has happened has not disappointed me because I was not planning for something else. I had never planned; that has kept me absolutely unburdened, free and light -- just like a white cloud, with no destination, with no goal, just floating wherever the wind takes it.

So wherever the life takes me, I am absolutely available; but I don't have any plan.

Q: THANK YOU VERY MUCH.

A: Thank you. Come again whenever you feel like.

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

Interview by Punjab Keshari

BHAGWAN, WE ARE FROM PUNJAB KESHARI, A HINDI NEWSPAPER FROM GALLANTER(*)

ON DIRECTIONS FROM OUR PAPER, WE HAVE COME HERE TO REQUEST YOU TO ENLIGHTEN US ON SOME QUESTIONS, WITH YOUR KIND PERMISSION TO WRITE IN PAPERS.

YOU HAD COME TO AMERICA FOR TREATMENT. HAVE YOU COMPLETELY RECOVERED?

WHAT ABOUT YOUR BACKACHE?

It is worse. I had almost recovered by the controlled environment, but the American government did in twelve days destroyed four years' work. My diseases are not something which can be completely cured. In a controlled atmosphere, they will not show. For example, if I am sitting in a certain position, then my back will not hurt; so certain chairs have been made which I use only. Then there is no back pain. But in any other chair, the back pain is there. And the doctors have said that I have to live with it. It is not something that they can do about.

Twelve days in the jails, they tried in every possible way to make my back worse. They gave me only hard steel benches to sit. I asked them a pillow which was denied. I told them, "You know my situation about the back; and you are giving me a steel bench to sit; and not for few minutes, for the whole night. I am asking for a pillow or a blanket so I can lie down." No blanket, no pillow. The man never returned back. For twelve days continuously they were trying to hurt me as much indirectly as possible. In the courts they will put me in chains; hands in chains, legs in chains. My back also, particularly at the point where it hurts, and then they will chain my hand also with the back chain. And then they will drive the car in such a way that as much they can hurt me: sudden stops, sudden rush, sudden turns.

My another medical problem was allergies. That too is incurable. It is inheritance. For certain things I am allergic -- wool, perfume, any kind of smell, dust, smoke, particularly tobacco smoke. In the jails they managed everything. They will put

me in the dirtiest cell, where there was nothing but dust; even to walk into it was to raise dust. They will give me the dirtiest blankets, and I told them "I don't want these blankets because they are woollen and I cannot use them." They said that they don't have any cotton blankets, which is a lie; because later on when it went to the press that they are not giving me cotton blankets, immediately they appeared. The pillows appeared. Just one day before they were non-existent.

They will put me with twelve other cell mates around me. Perhaps particularly chosen because all were chain smokers. That was a rare combination that all twelve people with whom I am put are all chain smokers. From the morning to the middle of the night they are smoking. So my eyes was continuously with tears, because that smoke I cannot tolerate. My throat was choking, my breathing was difficult, and I was afraid that any moment it may trigger my asthma attacks.

They put me in a cell, and in twelve days' time, which was absolutely unnecessary because I had committed no crime, they have not even served any arrest warrant to me. They did not show any cause why I am being arrested. Just on twelve points of loaded guns they arrested me, a man who has nothing except a robe and open hands; and they will not answer. They knew that they have no case against me. So what they did, they had arrested six other peoples with me on the same plane. We were going to visit a sanniyasin's house in the mountains, just for two-three weeks, just to rest there. (a108) In the court they released the six persons because there was no case. And if the six persons are released, why I am not released?

For me the government attorney, U.S. attorney, insisted that my question of bail will be decided in Oregon. That seems absurd, if six persons with me have been arrested here and their bail can be arranged here, then why particularly me?

But the reason was, that they wanted as long time to reach to Oregon. It is only six hours' time. But they managed the plane that takes their prisoners from one place to another; even the pilot told me that he had never come across such a thing, "Suddenly as we come near Oregon we receive orders, move to other direction. They are simply harassing you." So I have to be left into some other prison; in twelve days they change five prisons.

In one prison they put me with a high-risk confirmed herpes case. The cell was meant for two persons, but it has been allotted to the person for six months. Nobody else was sharing it. They gave me that cell. Even the man himself felt that this is absolutely ugly. He is dying of herpes and everything can be infectious. He did not know much English; he was from Cuba; but still he wrote a small note that, "Bhagwan, they are trying to harass you. I am suffering from herpes. I will try my best to clean everything, but what can I do?"

Then another inmate informed me that you immediately should call the jailer, that this is absolutely inhuman. The man is in such a situation that the doctor has not allowed anybody else, and the doctor allows me; the doctor was present when I was put in that cell. It took almost twenty hours for them to change my

cell. And I told the doctor that, "Doctor, you are part of the crime. At least you should be out of the politicians and their dirty tactics. You knew perfectly well this man is dying with herpes; everybody knows in the jail; you were present when I was put into it."

He said, "What we can do, we are small people."

In every jail they will put me between two television sets on both the sides of the cell, which will run full-speed loudly, six in the morning till twelve in the night. And then they must have managed that when the televisions will become silent, then the inmates will start talking, cell to cell. They didn't allow me to sleep for a single moment for twelve days.

They did everything that they could indirectly, because they knew all my diseases; and to the press they will, because the press was continuously after them -- the press and the news media helped me immensely, otherwise they would have kept me for two three months without trial, without arrest warrant, without any show cause.

But because the press was surrounding every jail, wherever they were keeping me, hundreds of television stations, newspapers, radios, and they were so much afraid of the media that they could not do anything directly, because they knew that if they do anything, even if they touch my body, it will be soon around the world and the whole world is watching.

In one jail what they did; they told me, the U.S. Marshall himself told me to sign under the name David Washington. I said, "That is not my name, and you are asking me to do something illegal. You are supposed to be the Department of Justice, law-imposing authority. Just please tell me under what law this comes? And I can see the point, and you know it, that on the board will be David Washington, so nobody knows that I am here in the jail. So whatever you want to do with me, even if you want to kill me you can kill me; and nobody will ever discover what happened to me, because I was never in the jail. So told him, "I cannot write, that is not my name. If you want to write, you can fill the form. I will sign." And this was knowingly I did to make him fill the form in his handwriting, so it becomes a document, a proof, and I signed in Hindi in my name, so he looked at it and he could not figure it out, what it is. So the signature is mine, the name is David Washington which has nothing to do with the signature. And I told him that, "Don't try to be too cunning and too clever. By the morning you will see that David Washington and my name are on the television all over the world; because there was a girl sitting in the corner who just waved me. She had traveled with me on the plane and she told me that she was going to be released tomorrow morning. She immediately informed the press media, which was all around the jail as she was released, so tomorrow morning immediately it was all over the press, radio, television, that they are trying this strategy. So that even if they kill me, nobody can find where I disappeared.

As they saw that it is already on the television and already in the newspapers they immediately changed me to another jail; because now it was risky to keep

me in that jail. For twelve days continuously, which was absolutely meaningless just to bring me to Oregon, where just in a day I was released because there was no point against me. I have not done anything.

But they punished a man without proving his guilt. That is absolutely against the democracy. Innocence needs no proof; but guilt needs proof, and without proving somebody guilty you cannot punish him.

I lost eight pounds of weight in twelve days, because the food was rotten; I could not eat it. I could not sleep. They won't allow me even to have a little walk in the corridor. No, it is not possible.

So I had gone with the health problems, but my health problems were such that they needed no medical treatment. They simply needed a certain climate, which should not humid, which should be cool and dry, and that's why I was asking for Kutch. But Indian government won't listen. They were worried that if I have Kutch, then so many foreigners will be coming there and Pakistan is so close -- I had even offered them that nobody will be coming, just for few days, and the palace is empty, nobody lives there; and the palace coincidentally was made for the Maharaja, who had the same problems as I have; so they have chosen that place particularly for him. It is non-humid, it is cool, it is dry. And nobody is living there, just give it to me. Nobody will be coming there.

But, bureaucracy is bureaucracy. It has no heart; it is just a mechanism. And the people who have heart and are working in it, slowly slowly become robots.

It was this situation that I had to go America, because Oregon has the same climate as Kutch. Otherwise Oregon has no interest for me; it is a desert. But it helped me. For four years I was free of back pain, I was free of all allergies, I was free of asthma attacks. But, that does not mean they were cured. That simply means the controlled atmosphere. But once I am out of the controlled atmosphere, immediately the trouble is there.

But these twelve days have been of immense help. First, I could see that a country like America, which pretends to be the biggest democracy in the world, is not democratic. It is simply a hypocrisy.

Secondly I could see that American bureaucracy and government is not only deceiving the whole world; it is also deceiving its own people. The people are beautiful. They are just as loving as anywhere else, perhaps more. But they are not aware what is happening behind walls.

Thirdly, I became aware that in five jails, which were the biggest jails in America, not a single white prisoner. It seems all the crimes are committed by the blacks; that no white commits any crime. It made me clear that those jails are not for criminals, but for those people who they want to repress. And I came across people in the jails who said, "We have been six months here, nine months here, waiting for the trial." Pre-trial arrest is absolutely inhuman. You should bring the person to the court first, and if the court sentences him that's perfectly okay. But you are already punishing him. You have punished nine months a person,

without even telling him what he has done. And all the jails were full of black people; totally, not a single exception.

Fourthly I saw that the inmates in the jail who are thought to be criminals are far more human, far more loving, than the people who are pretending to be democrats, humanitarian, and are trying save the whole world. (a340) I would ask for a toothpaste, or for a brush, or for a comb, or for a soap, and it will take two days that a brush will appear. But there is no toothpaste. Then the toothpaste will appear.

But when I asked the jail authorities, the inmates heard and they started bringing things. They say, "Bhagwan this is absolutely fresh, we have not used it, and those people are really ugly with you because when we ask they immediately give us, and when you ask it takes two days for them to bring a toothbrush." So I got everything from the inmates; the soap, the toothbrush, the comb, or anything that I needed; not from the authorities.

And they are all so happy that I am with them, and they said, "Now that we don't think this place as a jail. If you are here it has become a temple for us." Small gestures of love; somebody will bring a flower which he has picked while he has gone for the lunch, and I saw the other world that perhaps exists in every country, the world of the criminals. They are our brothers and our sisters, and we have put them in such a situation that they are almost another world, they are not part of this world, nobody knows about them, what is happening to them. If they can try to torture me, who was in the eyes of the whole world; thousands of telegrams every day, thousands of telephones every day, and the whole jail was surrounded by the press people; if they can torture me, or try to torture me, what they will be doing with these poor people, who nobody knows, who nobody will ever inquire whether they are alive or dead?

So my health they have put backwards, but I am recovering. It is not -- because these diseases are not something that can kill somebody, just you can harass, torture. Once the atmosphere is changed, the symptoms disappear.

So there is no problem. But it has been a good experience to me, and it made me clear that if there is going to be a third world war, it is not going to be between Soviet Union and America, it is going to be between the whole world and America. Because Soviet Union at least is straight forward. It does not pretend to be a democracy. It declares itself to be the dictatorship of the proletariat. America declares itself to be the democracy, and hidden behind this mask is just a fascist regime.

They tried to kill me. When they could not manage -- the first judge in Carolina they managed, she was a woman, she was just a magistrate, and she was hoping to be promoted to be a judge; so they pressurized her, that if you release this man then your chances for judges are gone. Because it is absurd to release my six people who were with me, and just to keep me. And without proving anything; even the U.S. Attorney said that "We have not been able to prove anything." Still she will not bail me out. Even the jailer, the sheriff, they told me that she is just

pressurized because she knows if she bails you out, her chances for being a judge are gone.

In Oregon I was before a federal judge, and he immediately could see that there is no case. He bailed me out. But as I went to the jail to take my clothes and things from there, I was surprised to see that the whole ground floor was empty, which was always full of officers and people, and clerks, and the whole department of the jail. I asked the person who was taking me in, "What is the matter? Is there some holiday today or something?"

He said, "No, nothing, it is just changing the shift."

But I said, "I am not a fool. Changing a shift I have seen before, twelve days I have been in the jail. Unless the person comes, the old person cannot go. This gap in a jail, that everybody goes because the shift is changing, and the new persons have not come yet seems to be absolutely absurd.

He said, "I don't know. You just sit here, and I will find my boss to sign the papers, and you take your clothes." This was for the first time in twelve days they left me alone. Otherwise, even though I was completely chained, hands, feet, waist, two men with guns were always with me. This was the first time I was not chained, and I was left alone in the room, and the man went locking the room. I had no idea what is happening. After few minutes he came, he gave my clothes, and I was released.

As I reached my hotel, the news came that a bomb has been found in the place where I was sitting. Now in a jail, who can put a bomb? Ordinarily nobody can even enter -- three electrical gates you have to pass first -- except the authorities themselves; and now it is clear why the whole ground floor was empty, and why the man left me alone and went out. Later on I discovered that no signature of the boss was needed. Only my signature was needed, because I am receiving my things back. That was the whole thing; what the boss has to do with it?

So they were not able to find out what time the court will release me, and the bomb must be a time bomb. So they just guessed, and their guess missed. Now these type of people are simply fascist. There is no other word for these people. (a550)

And seeing this situation -- and it was not one day, four and a half years continuously they had been harassing us in every possible way, and the reason for harassment was that we have succeeded in changing the desert into an oasis which was lying for fifty years dead. Nobody was ready to purchase it. And it was not a small land. It was eighty four thousand acres, We purchased it, we changed it, we made roads, and we never took any support from anybody outside. Our own sannyasins did everything.

We made reservoirs, we made lakes, we were turning it into green. The desert was changed completely into a new, beautiful city. We made houses for five thousand people, winterized tents for twenty thousand people, because every festival there were coming twenty thousand people, and we had to invent a special tent, which can be air-conditioned, which can be heated even in winter

when there is snow there is no problem. The tent will do. So when there was annual festival, it was a fairy land. All the hills and the whole land was full of people.

In the commune we had no government. It was the first experiment in the whole history of man where five thousand people were living without any government. Also it was the first experiment that we were not using any money inside the commune. I have not seen a dollar bill. Everybody who needed anything was supplied by the commune, so everybody according to his need; we managed absolute self-sufficiency about food, vegetables, fruits, milk products. I even managed to supplement something which all vegetarian in the world will have sooner or later to accept. The vegetarian food lacks few proteins and those are the proteins that make your intelligence grow. It is not a coincidence that not a single Jaina who had been vegetarians for thousands of years has not received a single Nobel prize, has not contributed any discovery, any invention. For that you need some intelligence, but those proteins are missing. The three people who got Nobel prize in India, all three are non-vegetarians; Korana(*), Raman, Rabindranath, all are non-vegetarians. That means not a single vegetarians in the whole world has received any award for his intellect. I asked my medical people, because we had our own hospital, our own school, our own university, and we figured out that a non-fertilized egg is vegetarian, because it has no life, and it has all the proteins that are missing in a vegetarian diet. So this was the first vegetarian community which was using eggs, non-fertilized, and making vegetarian food complete. Now there is no need to be in any way eat meat and kill living people, living animals.

Seeing the commune, the American politicians became afraid. It was far higher a communism than what exists in Soviet Union. We had five hundred cars for the sannyasins to use; anybody can use. But nobody wanted to use cars because we had one hundred air-conditioned buses running continuously; after each five minutes you can get a bus, so why bother having a private car and parking and this and that, and petrol. Just get into bus, which are continuously running. So we had to sell three hundred cars because nobody was using them.

Thousands of my friends around the world have presented to me ninety-three Rolls Royces, because the seat of a particular model of Rolls Royce was good for my back. But I need only one, there is no need for ninety-three. And I don't even possess that one; that too is to be possessed by the commune. So I have told that make a trust in the commune, and anybody who wants to use, let him use. What I am going to do with ninety-three Rolls Royces. I had hundreds of watches presented to me from different parts of the world. I had all given to the commune. Use whenever you want to use, whenever you are going for some public contact, use something beautiful -- take a beautiful car. I myself am using only the watches that have been made by my own sannyasins. This watch is made by my own sannyasins. It costs nothing, because these are simple stones, not diamonds. Just the craftsman is such that one can be deceived that they are

diamonds. The same watch is quarter million dollars from Piaget; and this watch has no value. But I cannot sell it any value, because it has been made with love. And love cannot be sold.

But newspapers have some strange idea of distorting things. I don't own a single Rolls Royce, yet the whole world thinks I own ninety-three Rolls Royces. I have not brought a single one, because they don't belong to me, they belong to the commune. They think I have hundreds of watches, diamond and ruby and emerald; but I have left all to the commune because they belong to the commune. And whatever use they want to do, they can use.

Seeing this whole situation, that the five thousand people can live in such a beautiful loving way, helping each other in every possible way, working twelve, fourteen hours a day and still having energy enough to dance in the night, sing, play their guitars, and in the morning they will begin with meditation, and in the night they will end with dancing. People started coming, news media started coming every day. The story was spreading, that a desert can be transformed, not a single person is unemployed, not a single person is a beggar. America has thirteen million beggars, which don't have any houses, no food, no clothes. They sleep on the streets, and they die on the streets.

The quality of our food was far superior than any American home, because we had only one kitchen for five thousand people, and it was a joy to see five thousand people eating together, laughing together.

To me, this should be the real spirit of communism, not forced, but an evolution out of peaceful, loving people, who can see that things don't matter; neither money matters. What matters is love, what matters is a communion.

This became a problem for them. They wanted to destroy it, because if this commune remains; then the people had started asking them, if these people without any power can do this, then why you cannot do with all the power in the world? So we became a great problem for them. This commune has to be erased, otherwise it will create comparison.

Two hundred street people had come to the commune, and we accepted them. They were all black. And they were so happy to have a home for the first time in their life, and to be respected as human beings. They had everything that everybody else had, so no question of comparison, that somebody is higher and somebody is lower. There was no bureaucracy.

If any government was really democratic, it should have supported the commune, helped the commune, allowed people to visit the commune and see how it functions so that you can also make small communes in your towns and function in the same way. But the government is not really democratic, and I would like to say to Soviet Union that you are unnecessarily forcing people to be equal. This can be done without force.

And if you can do it without force you will gain tremendous respect from all over the world. (b196)

MY NEXT QUESTION IS: DO YOU SUSPECT ANY GOVERNMENT HAND BEHIND MA ANAND SHEELA'S FALLING APART FROM YOU?

There is a possibility that American government may have done this, because I was in silence for three and a half years, and in isolation. Sheela and her group was taking care of the commune. It is possible that the government may have bribed them to leave the commune, so it falls apart, because they were the people who were taking care of everything. They left, but the commune continued. Their leaving did not make any difference, because people were intelligent enough. Fortunately only intelligent people are interested in me. So everything was perfectly okay. Looking backwards, it seems that there is a possibility, because Sheela stopped purchasing even food, or other necessary things which are needed to store for the winter -- clothes and other things -- she stopped before she left. The day she left there was no food at all. It seems pre-planned to create a havoc, a chaos. Clothes are not there, food is not there. She left the commune in great debt; perhaps twenty million dollars. And her secretary says that she has a bank account in Switzerland of twenty million dollars.

So there is a possibility that they somehow managed that if the management, and the whole management, twenty people, with Sheela escaped, without giving any reason why they are going, without even seeing me for the last time to say goodbye. The government may have hoped that this way the commune may fall apart. But it didn't happen. People managed it, and managed it far more beautifully.

That was even more troublesome to them; they had failed in that attempt. Then their only way was somehow to arrest me. But, I had not committed anything that they can arrest me. I was not on any post, I was not even a member of the commune. I had no powers. I was just a guest living outside the commune. So what they could say that goes against me. And they did not try. For two years they had been trying. Rumors were coming that they want to arrest me. I said, that's perfectly okay. Just few days before they arrested me I told my people that that's perfectly okay. If they want to arrest me, let them arrest me. With my both hands chained, the world should know what America really is.

But they did not come to the commune. They were afraid that to arrest me will mean to kill five thousand sannyasins. Without that they will not be able to arrest me. And this will be a great damage to the image of America. So they were waiting that if I am sometimes outside the commune, that will be the right opportunity. And that's what happened; when I went to visit my friends in North Carolina, immediately on the airport they arrested me. (b280)

YOU HAVE DECLARED ABANDONING OF RAJNEESHISM. WILL YOU NOT IMPART TEACHINGS OR GIVE BLESSINGS IN FUTURE, MAYBE NEWCOMERS OR THE OLD ONES?

No, I have abandoned Rajneeshism as a religion, because that was not my idea. That was created whilst I was in silence and not speaking. It was the idea of Sheela and her group. The book "Rajneeshism" was not written by me. They wanted to create a religion, because only religion could give Sheela a status of a high priestess. And they wanted me never to speak again. And there is a possibility they may have even killed me, because they tried to kill my personal physician, they tried to poison my caretaker. And these were efforts that they wanted their physician to be replaced, who can inject me any time. They wanted their caretaker to take care of me. And she was persistently against that I should start speaking.

I said, I am a man of the moment. When I wanted to go in silence, I went. Now I want to say things which are not said yet, and I want to complete my whole way of life, give it the last touch, so that it is a complete philosophy. Even if it goes against my health it doesn't matter, because what I will do with the health? If I can live two years more without speaking that does not make any sense. I would rather prefer to live two years less, but I would like to complete my philosophy. And when I saw that this book has been published as a catechism, like the Christians, I was not happy.

I said, "This is absolutely nonsense. My whole life I have been against organized religions. In my four hundred books I have been speaking against organized religions. To me religion is an individual affair. It is so sacred that it cannot be organized. You cannot organize love. How can you organize religion, which is a higher quality of love towards existence. It is an individual search. You can go inwards yourself, alone. You cannot take anybody there. And this is the greatest gift nature has given to you. It is your absolute privacy, your privilege. Nobody can trespass it. Organized religions are all bogus, they are borrowed. They don't have any reality in their hands, any truth in their hands. This has been my whole teaching, and you created a religion in my name?"

So I burned the book, and declared that there is no religion; there are only religious people. The people who are around me are not joined as an organized body. They are around me as individual seekers. They feel a love for me. They are my friends, not my followers. So I will continue to teach; but the teaching will not be between somebody who is a prophet, saviour, God's only begotten son. All that nonsense will not be there. I am just as human as you are. Perhaps just a little bit difference; that I have known myself. And that is your potential. You can know yourself too.

So I will be teaching, but only to my friends, not to my followers. Followers are blind. And it is ugly to make somebody a follower. It is insulting to the person. I respect people. And a person who is in search of truth needs all the respect in the world.

So I will be teaching, I will be blessing. My whole presence is a blessing to those who love me. Just being close to me is a blessing. So the abandonment of Rajneeshism as an organized religion brings a great freedom to my people. And

it also brings a great joy to me, because I don't now any more belong to the same kind of people -- Mohammed, Moses, Jesus. They were all pretenders. Jesus was saying that he can save the whole world; and he could not save himself. Mohammed was saying that he was the last paigambara of God. Now there will be no other paigambaras; I have brought you the latest and the last message. And looking at the KORAN it looks stupid in comparison to UPANISHADS, which are thousands of years old. And this is the last message, that a man can have four wives, that animals are made to be eaten. And declaring oneself a paigambara or a prophet is simply eccentric; the man is not sane. He is a crackpot. I don't want to belong to that category. I just want to be a simple human being like everybody else.

Yes, I have found something which you can also find, because it is within you. Just you have not looked for it. That difference is not much of a difference. Any moment you can decide, and look into.

Every man is by birth capable of becoming enlightened. If he does not become, he is responsible. So my teaching will continue. Now it will have more freedom; and now I can relate more closely, because I am not standing on a hilltop, and you are in a dark valley. I am no more special. And to me, to be just ordinary is the greatest extraordinary thing in life.

YOU HAVE LAUNCHED BITTER CRITICISM ON AMERICAN GOVERNMENT. IS IT IN RETALIATION TO THEIR BEHAVIOUR WITH YOU, OR AN ATTEMPT TO APPEAL OTHER SOCIALIST AND COMMUNIST COUNTRIES?

Both. It has to be both.

HOW IS IT THAT AT POONA ASHRAM (*) AND RAJNEESHPURAM IN AMERICA THE LOCAL PEOPLE COULD NOT TOLERATE YOUR SETTING UP OF COMMUNES? DO YOU WANT TO SET UP ONE IN MADHYA PRADESH, OR ELSEWHERE IN FUTURE? WHAT ARE YOUR FUTURE PLANS?

No. I don't want to set up any commune anywhere.

YOU MIGHT HAVE GONE THROUGH, OR YOU MIGHT HAVE BEEN TOLD ABOUT THE REPORTING CARRIED BY PUNJAB KESARI ABOUT YOU AND YOUR SECT. HOW DO YOU FEEL ABOUT FREEDOM OF PRESS IN COMPARISON IN AMERICA.

America has more freedom of press in India has.

IT IS SAID THAT AT PRESENT YOU ARE FACING FINANCIAL STRINGENCIES. IS IT FOR THIS REASON THAT THAT FLEET OF ROLLS ROYCE CARS IS BEING DISPOSED OF AT RAJNEESHPURAM. DO YOU PLAN ABANDONING OF POONA ASHRAM ALSO?

No. I have never had any money. For thirty years I have been without money, so I cannot have any financial trouble. My friends take care of me, and there are millions around the world. And what is happening in Rajneeshpuram, they are selling everything because everything belongs to them. Those Rolls Royces do not belong to me. And Poona Ashram has not be closed; there is no reason. And as far as I am concerned, I am the poorest and the richest man in the world; poorest because I don't have anything, richest because I have as many lovers and friends as nobody can claim. So if I want Rolls Royces, one hundred Rolls Royces will be standing here tomorrow.

There is no problem about it.

WHAT EXACTLY ARE YOUR TEACHINGS ABOUT SEX? HOW DOES IT RELATE TO THE CULTURAL HERITAGE IN INDIA?

My teachings about sex are really based on the cultural heritage of India. No other country has been able to find a philosophy like Tantra, and Tantra is one of the greatest contribution of this country to the world. And my teachings are part of Tantra. It is up to date Tantra.

WHY IS SOMETHING AS SIMPLE AS MEDITATION CONSIDERED THREATENING?

It is considered threatening because if there are twenty people sad, frustrated, and you are smiling and joyful, you will be considered threatening. Those twenty people will kill you. They will see you, you have gone mad. Why are you smiling?

Meditation creates a problem because it gives you such serenity, such silence, such joy; and all around is frustration, all around is misery. The miserable person becomes absolutely against you, because the question is either you are right or he is right, and he means the majority; and you are alone.

And if things are decided by a majority, then of course he is right. Gautam Buddha is not right.

HAVE YOU ANY PLANS TO VISIT RUSSIA, CHINA, OR ANY OTHER FOREIGN COUNTRIES IN THE NEAR FUTURE?

No.

IS IT CORRECT THAT YOU AND YOUR DISCIPLES SUCCEEDED IN GIVING A DODGE TO CUSTOM PEOPLE AT DELHI AIRPORT?

Absolutely wrong. Because my disciples passed through all the regular, normal way. Only I was taken out, because I had nothing to declare.

HAD YOU COME TO KULU VALLEY EARLIER ALSO FOR MEDITATION? IF SO, DO YOU REMEMBER SOME LOCAL PERSON WHO MAY HAVE ACCOMPANIED YOU AT THAT TIME? HAVE YOU ANY PLANS TO MAKE TO MEET THE STATE CHIEF MINISTER?

I have been here some twenty five years before, but I don't remember any local person. And as far as the chief minister, Bir(*) Addra(*) is concerned, I have heard about him. He is an intelligent man, and courageous too. If he is really intelligent and courageous, he should come to meet me. I never go to meet anybody. And I am a guest, he is a host. He should remember that. (b631)

WHY MA ANAND SHEELA BETRAYED COMMUNE? IS IT A FACT THAT MR VINOD KANNA IS ALSO THINKING OF RETURNING TO FILM INDUSTRY? CAN HE DO IT WHILE REMAINING PRESIDENT OF RAJNEESH FRIENDS INTERNATIONAL, INDIAN SECTION?

Certainly, because there is no bondage on anybody. If he feels like going back to films he will be now a better actor than he ever was. And I would not deprive the film industry of a genius. He can go with all my blessings.

And as far as Sheela is concerned, nobody can betray me, because I have no expectations from anybody. You come on your own, and whenever you want to go on your own. What is the question of betrayal? Because I don't require any faith, I don't require any loyalty.

Betrayal is possible only when loyalty is required, and you go against it. But I don't ask for any loyalty, no faith in me. It is your joy to come and join in my caravan. It is your joy to depart. There is no betrayal.

Okay.

(INAUDIBLE) WE ARE GRATEFUL TO YOUR HOLINESS FOR THE ENLIGHTENMENT WE HAVE GOT FROM YOU IN RESPONSE TO OUR QUESTIONS.

Good. Come again whenever you need.

The Last Testament, Vol 4
Chapter #21
Chapter title: None
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[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]

[Transcriber's note: There is some text missing during a tape change. Elisabeth Bumiller supplied, from her notes, the missing text. This is given at the end of this transcript.]

INTERVIEW WITH ELIZABETH BUMILLER, WASHINGTON POST

Q: BHAGWAN, WHAT DO YOU PLAN TO DO WITH THE REST OF YOUR LIFE?

A: I have lived moment to moment, I have never thought of tomorrow. My life is absolutely unplanned -- and that's my philosophy, too, that life should not be planned.

Planning means bondage, and a spontaneous life is the life of freedom. So what happens next moment, I don't know.

Q: ARE YOU GOING TO BUY LAND HERE?

A: I don't know!

Q: WOULD YOU LIKE TO BUY LAND HERE, IN THE HIMALAYAS?

A: I have never bought anything in my whole life! But I have enough people who love me, who go on buying things for me.

Q: WHY DID YOU SELECT THE ALLEY OF THE GODS?

A: I have not selected it, it has selected me.

Q: IN WHAT SENSE HAS IT SELECTED YOU?

A: Because the whole world is there, and this valley has called me towards itself.

Q: HOW DO YOU LOOK BACK ON YOUR EXPERIENCE IN THE UNITED STATES?

A: Ordinarily I never look back because nature does not want man to look back -- that's why he has not given you eyes on the back.

Q: WELL, AFTER THIS PERIOD OF RECUPERATION, DO YOU THINK YOUR FEELINGS ABOUT THE UNITED STATES WILL CHANGE?

A: First thing: I love the people of America.

They are more sincere and less serious; they are more playful and they are the youngest people in the world. The whole world is old, and with old age many things come -- frustration, irritation, grumpiness....

And with old age, future simply dies -- because there is only death, nothing else. America is young, can have a great future, has the energy to create it.

So as far as the nation and the people are concerned, I am in love with them. I certainly hated the politicians and the bureaucracy, because it pretends to be democratic -- it is not. It can only be described as "hypocratic." So my experience of America is a lovely experience with the people, with the nation.

And I managed with my own people to create an utopia. The word "utopia" is very significant: it means 'that which cannot be done.' But we almost did it! Those four and a half years of creating a small commune of five thousand people are of tremendous importance. It was for the first time in the history that five thousand people living together were absolutely myself-sufficient; nobody was poor, nobody was rich, nobody was unemployed. Because we were not using money inside the commune in any way.

There have been philosophers who have thought of a society where money will not be used, but there have never been a society which has really not used it. And it is so significant -- the moment you stop using money, the distance between the rich and the poor immediately disappears. There is no need of bringing a dictatorship of the proletariat, no need of forcing people to depart from their things.

There is no need to force people to be equal. As the money disappears, people are not equal but they all have equal opportunity to be unequal.

Q: HOW DO YOU THINK YOUR EXPERIENCE IN THE UNITED STATES CHANGED YOU, IF IT DID?

A: It changed because it created a great jealousy amongst the politicians.

What we had managed to do in four years, they have not been able to manage in three hundred years. We purchased the land which was a desert -- for fifty years nobody was buying it -- and we changed it in four years in an oasis, all green, with lakes and dams, waterfalls, five thousand people's houses, all centrally air

conditioned with all the modern facilities. In those four years, nobody felt in the commune that he needs anything more. Everything was available. They all have five hundred cars, anybody can use; five aeroplanes anybody can use, whatever is the need....

Q: HOW DID THE EXPERIENCE CHANGE YOU, YOURSELF?

A: These experiences cannot change me.

Q: THE UNITED STATES HAD NO EFFECT ON YOU?

A: No. As far as I am concerned...

(THERE IS SOME TEXT MISSING HERE. ELISABETH BUMILLER SUPPLIED, FROM HER NOTES, THE MISSING TEXT. THIS IS GIVEN AT THE END OF THIS TRANSCRIPT.)

Q: HAVE YOU LOVED MORE INTENSELY ANYONE ELSE?

A: Certainly.

Q: IS THERE ONE PERSON IN PARTICULAR THAT YOU HAVE BEEN CLOSEST TO?

A: No.

Q: EVERYONE HAS BEEN EQUAL?

A: Everyone is unique, not equal.

Q: BUT THERE ISN'T ONE SPECIAL PERSON THAT YOU HAVE LOVED, MORE THAN ANYONE ELSE?

A: Everybody is so unique that the idea of loving someone more and someone less is ridiculous.

Q: WELL, HAVE THERE BEEN UM, TOP FIVE? HAVE THERE BEEN SPECIAL FEW?

A: No. Nobody is special.

Q: COULD YOU PLEASE JUST COMMENT ON ALL THE ALLEGATIONS OF ORGIES, AND SEXUAL VIOLENCE IN YOUR COMMUNE, AMONG YOUR DISCIPLES.

A: In Oregon there was none, so anything about Oregon is absolutely false as far as orgies and violence is concerned.

Q: WHAT ABOUT POONA?

A: In Poona there were few groups, and I was deciding people, which group they should go and in what sequence. These groups were therapies; so first silent therapies were given, meditative therapies were given. Those who could not succeed in them, then more active therapies were given to them. If even that was not enough, then therapies were given to them in which they can beat the pillows, shout, scream... but not to touch anybody. Mostly this was enough.

Rarely there was a person who still needed something more, was yet not cleansed. Then for these there were therapies where they were allowed to have physical pushing. But there was a therapist to take care that nothing harms anybody. And these people were to fill the form that they are accepting certain therapy on their own -- if they don't want, they need not. It was their individual choice. And these therapies helped these people immensely. And all these therapies whatever they were doing, they had constantly to remember witnessing -- that was part which has not been known to the world -- that even if they are hitting somebody they are just like a puppet, inside there was a watcher. And after hitting they will hug each other and they will cry and weep and great compassion will come out.

In sexual therapies, I asked the men, the women that "What is your experience? What you have gained out of it?" And it was again surprising. That one woman told me that she had always dreamt that she is being raped. And she woke up in the middle of the night afraid, trembling, perspiring. And it was a constantly recurring dream. But after this therapy the dream has disappeared and the sleep has become silent and quiet.

Q: WAS SHE RAPED?

A: Not raped, but in a sexual therapy she was a participant. It was all playful, nobody was being raped. Nobody was forced against his or her will. And if anybody wanted to get out of it at any moment, he was free to get out of it.

Q: DID YOU EVER PARTICIPATE?

A: No, because I was not leading the groups, my therapists were leading the groups.

Q: WHY DID YOU STOP THESE KINDS OF GROUPS IN OREGON?

A: For the simple reason because the people who had come to Oregon were all my old sannyasins, who had passed through all these therapies and all these groups. And Oregon was a new phase. They have dropped their destructiveness in the therapies; now they have to be creative, they have to make houses, they have to make lakes, they have to make gardens. They have to make roads, airports -- and there was so much to do that in the morning they will start with meditation, one hour meditation, and then the whole day there was work. And in the night they will sing and dance and play their guitars....

It looks almost a dream has come true. And this was the reason that politicians became afraid, that if -- and people started coming to see, "What is happening? Why these people are so happy? They work so hard and yet they have energy enough in the night to dance and sing -- what has happened to them?" And they have started asking the politicians. We had invited the politicians to come -- the president, the governor, the attorney general, to come -- and be our guests and just see what is happening. And what is happening can happen everywhere, because these are the same human beings as everywhere are. Nobody turned up.

Q: ON ANOTHER SUBJECT; CAN YOU EXPLAIN BRIEFLY THE CONNECTION BETWEEN MATERIALISM AND SPIRITUALITY, AS YOU SEE IT?

A: In fact I do not divide them. The moment you divide them it becomes impossible to join them. For example, your body and soul are already functioning in absolute synchronicity; there is no division. The existence and life are absolutely one. So to me, matter is the outside of spirit and spirit is the innermost core of matter -- I do not divide them. It is all one.

Q: WELL, I GUESS WHAT I WANT YOU TO TALK ABOUT IS, UM, IS YOUR PHILOSOPHY OF AFFLUENCE, AND WHY DO THE PRESS SAY THAT YOU DISLIKE THE POOR.

A: If a doctor dislikes the disease, nobody condemns him. Do you think a doctor should praise and worship a disease? I hate poverty, but not the poor man -- I want the poor man not to be poor. But I am bound to be misunderstood because there are people like Jesus who say, "Blessed are the poor, for they shall inherit the kingdom of God." I cannot say that. This is a very cunning solace to the poor, to remain poor and to wait after death for the reward.

I am against poverty in all its dimensions. Existence believes in affluence -- so many birds; what is the necessity? So many flowers; what is the necessity? So many stars; what is the necessity? So many trees; what is the necessity? Existence

goes on growing, expanding. It is a clearcut indication that whoever truly lives will expand in all dimensions. He will have the highest quality of consciousness and the highest quality of consciousness depends on the best quality of food, on the best quality of clothes, on the best quality of housing. I do not take these things separate. They are all together. I am against poverty, Mahatma Gandhi is not. He says poor are the children of God. If that is true then we should increase poverty more, because children of God should not be decreased, they should be increased. And if blessed are the poor, then the rich should also be forced to be poor; otherwise they won't enter into the kingdom of God.

Q: WELL, WHAT IS YOUR PRINCIPAL OBJECTION TO MOTHER TERESA?

A: Simply the same that is against all religions. These people -- the pope, or Teresa, or Mahatma Gandhi -- they are all against birth control, against the pill, against abortion. And this is their strategy of creating more poverty. And all religions need poor people, because only poor people can be converted. Now, Mother Teresa on the surface seems to be serving the orphans but basically it is transforming, converting the orphans into Catholic religion.

Q: WHAT IS YOUR SOLUTION TO WORLD POVERTY?

A: My solution is very simple. These are not solutions at all. These people are creating poverty, in the name of God. I was talking to a cardinal who told me that it is against God to use birth control methods. I said to him that, "Your definition of God is that He is omnipotent, all-powerful. If He can make the whole existence out of nothing, can't He make the small pill disappear?"

Q: WHAT DO YOU WANT TO DO ABOUT ALL THESE POOR PEOPLE, FIVE HUNDRED MILLION POOR PEOPLE?

A: It is very simple, my idea is very simple.

One thing is population for twenty to thirty years completely be stopped from growing. People who are above seventy-five and are feeling absolutely useless, don't want to live, they should not be forced to live. Every hospital should produce facilities for these people to die peacefully, silently, happily. All kinds of birth control methods should be used -- I have heard now they have a pill for men also, so there is no problem that just the woman has to use the pill; man can also use it.

Secondly, the poverty is there because most of the nations' wealth -- every nation's wealth -- goes to the war. Nuclear weapons, atomic weapons -- they are the cause of poverty. So my second thing is that all nations should stop war manufacturing machines. If they really want the poverty to disappear, then every scientific effort should be for creativity, productivity, not for destruction and

death. And it is so simple: seventy-five percent of the income of the nations is going into war. And you want people to be rich! Even the richest country like America has thirty million street people, beggars. If America cannot afford to provide for thirty million people food and shelter and clothes, what about a country like India?

And still, Ronald Reagan is going on piling up nuclear weapons -- in fact, almost against the whole world. He has put many billions of dollars in a project to protect America by certain latest developments that can divert any nuclear weapon that is coming towards America. So now America is surrounded by a network which you will not see, nobody will see -- but any nuclear weapon coming towards America will be immediately thrown back. Now, it may fall anywhere.

Now, this is something against the whole world. Now America is treating itself aloof and alone against the whole world. It is not fighting against Soviet Union, it is fighting against the whole world.

Q: ON ANOTHER SUBJECT, ON SHEELA... WHAT WENT WRONG? WHERE IT BEGAN TO GO WRONG WITH SHEELA AND YOU, AND WHAT WAS THE BASIS OF IT?

A: No, nothing went wrong. It is just human.

For three and a half years I was silent and in isolation. I gave her all power, and power corrupts. And absolute power corrupts absolutely. For three and a half years she had all the power; she was the only person to see me, I was not meeting sannyasins. I was not talking to anybody else.

When I decided to speak again she was against it. Her excuse was that it will... my health is now good and again if I start speaking, my health will be ruined.

I said to her, that "Even if I live five years longer, without speaking it will be meaningless. Whether I die today or after twenty years it does not matter. What matters is that my philosophy is incomplete and I want to complete it before I leave the body. So I would rather like to die five years before, but I am going to speak from tomorrow morning."

The whole commune was happy, they were dancing in the streets. Because they were thinking that I was never going to speak again. Only Sheela and her small gang of people that has become powerful in these three and a half years, they were sad.

First, the reason of their sadness was that for three and half years she was my representative to the television, to the radio, to the newspapers; and she has become a celebrity. And it is very difficult -- almost impossible -- to descend from celebrity and to become just an ordinary sannyasin like everybody else. That was one of the most wounding thing to her.

She started going to Europe, on any excuse, that "Communes need me there..." or Australia, or India or Nepal -- wherever we have communes she will find some

excuse, that "they need me there." As I started speaking she was almost absent in America.

And finally when she came, she wrote me a note that "I don't feel anymore excitement here as I feel in Europe, as I feel in Australia." I said, "It is understandable -- but you had not come to me to feel excitement, you had come to me to feel ecstasy. You have forgotten completely that excitement is not the thing."

Q: ON AMERICAN TELEVISION, YOU SAID THAT THE REASON... ONE OF THE REASONS THAT THERE IS A PROBLEM WITH SHEELA WAS BECAUSE SHE HAD ALWAYS WANTED TO HAVE SEX WITH YOU, BUT YOU...

A: That was just a joke...

Q: NONE OF THAT WAS TRUE?

A: No.

Q: ARE YOU SORRY YOU SAID THAT?

A: No, I'm never sorry about anything.

Q: YOU ALSO COMPARED HER TO ADOLF HITLER AND CALLED HER A BITCH AND EVERYTHING.... DO YOU STILL FEEL THAT WAY ABOUT HER?

A: She proved.... She proved a bitch.

Q: WHY DIDN'T YOU SEE THIS EARLIER?

A: Because I was not seeing anything.

Q: RIGHT. SHE ALSO ALLEGED THAT THERE WAS A LOT OF DRUG USE ON THE RANCH AND THAT YOU WERE ON DRUGS.

A: That's absolutely nonsense. Now she is trying to say as many lies she can say. But if she had guts she should not have escaped, and faced me. I had called her to come to me and say it. She did not come to me, she escaped without facing me.

Q: DO YOU THINK SHE WAS IN LOVE WITH YOU? OR WAS SHE A MAN-HATER AS YOU SAID ON THE TELEVISION?

A: I think she is a man-hater. She was raped when she was fourteen, and raped by a man who was his father's friend, of the age of her father. And she got

pregnant -- and at that time in India abortion was illegal, so abortion was to be done in a very secret way, illegal way. And that whole thing remained in her mind. She tried hard to get out of it, but the image of man became difficult to her. And she was almost encircled by homosexuals, never by men, but homosexuals.

Q: MALE HOMOSEXUALS...

A: Male homosexuals, because they were not a threat to her in any way. And when I started speaking, then many more informations came to me, which she has been doing, illegally. And the day she left, hundreds of informations came to me -- because people were afraid of her, she was throwing people, she tried to kill people. She tried to kill Devaraj, my personal physician. She tried to kill Vivek, my caretaker.

Q: THERE WAS AN ARTICLE IN A MAGAZINE CALLED THIS WEEK, AN INDIAN MAGAZINE WHICH SAID SHE HAD VIDEOTAPED PEOPLE AT THE RANCH IN LOVEMAKING AND THE OTHER THING WAS THAT SHE HAD BEEN SPREADING AIDS TRYING TO SPREAD AIDS.

A: Yes, that is true, because she was trying to cultivate the virus. That's why a called her a bitch, because slowly slowly she started getting into very fascist actions.

For example, she tried to poison a whole city reservoir, she burned the planning office of Wasco County. She tried to poison the attorney of Jefferson County, she tried to poison on of the judges of Wasco County. She tried to kill even sannyasins -- whoever was in her way. "Finish the person" was her attitude.

And when I became aware of all these things, there was no other way for her to escape silently; otherwise I will give her to the police. I would have given her to the police. And immediately I called the police -- state police, federal police, FBI - - and told them to explore the whole commune, what else she has done.

She has bugged the whole hotel, one forty-five rooms. She has bugged my own room, she has bugged Hasya's whole house. She has bugged many people's house -- whomsoever she was afraid that they may be competitor in some way, or more intelligent than her, can run the commune in a better way -- she has bugged all those houses. She was taping all the phones.

For four weeks all the police -- state, federal and FBI -- they were our guests and we allowed them to find out everything. In her own house, she has made underneath her room another room and a tunnel which opened near the airport; you can keep the aeroplane there. Even if the police is surrounding your house, you can get out.

When I said her a bitch, I really meant it. It was not a joke. She has stolen money from the commune, nearabout fifty million dollars...

Q: SHE TOOK FIFTY MILLION WITH HER TO GERMANY?

A: Those fifty million are somewhere in Switzerland, in her name. And she went and married a Swiss sannyasin -- that too, a homosexual. She was married to an American. Without divorcing him, she married a Swiss sannyasin just to get the Swiss passport and Swiss citizenship to legalize her all money that she has managed to put in Swiss banks.

She went to Nepal with a false man to get the divorce, the false man pretending to be her American husband. Just we came to know from our sannyasins from Nepal that what Sheela is doing. So we sent her real husband there to prevent the whole process!

Q: WHAT IS THE SIGNIFICANCE OF THE COLOR RED?

A: No significance.

Q: WHY DO THEY ALL WEAR IT?

A: It was chosen for a particular purpose: I wanted to make to the world known that these people have dropped all conditions of the past; religions, nations. They are no more part of any crowd, they are individuals. It was just to indicate that.

Q: DO YOU FEEL BADLY ABOUT YOUR DISCIPLES OUT AT THE RANCH IN OREGON, THAT THEY'RE ALL LEAVING NOW?

A: No, there is no question of feeling bad, because I never feel bad about anything. If they feel good leaving, that's perfectly right. And what they will do without me? -- they were there for me, not for the ranch.

Q: WELL, DO YOU FEEL BAD THAT YOU HAVE ABANDONED THEM?

A: No, I have not abandoned anybody. They have told me to leave the country as soon as possible, because they were worried that I may be tortured more -- and torturing me, they could torture thousands of my people.

Q: DO YOU FEEL LIKE YOUR RELIGION, YOUR PHILOSOPHY IS GOING TO DIE OUT NOW BECAUSE THE RANCH HAS CLOSED DOWN?

A: No, nothing. It is going to become stronger. In every challenge things become stronger. Now my people feel more closer to me. And the people who were just sympathizers are no more sympathizers, they want to become sannyasins. And they can see that I have been mistreated because I was not a Christian, and because I was in a position to put the whole American government to shame.

Q: DO YOU FEEL THAT JESUS WAS ENLIGHTENED?

A: No.

Q: WHY NOT?

A: For the simple reason that he was talking nonsense. No enlightened person can talk such nonsense, that "I am the only begotten son of God." Can you say that?

Q: NO... YOU HAVE SAID BEFORE THAT YOU WERE A GOD AND NOW YOU SAY YOU'RE NOT A GOD...

A: No, I have never said. I have never said that I am a god. Just I was asking can you say, "I am the only begotten daughter of God"? No, even if a normal person cannot say that, and if a person says that, seems to be crackpot!

And he was saying to people that "Those who have faith in me will be saved, and those who don't have faith in me will fall into eternal hell." Even a man like Bertrand Russell had to write a book, Why I Am Not a Christian . And one of the things that he said in it is, that the idea of eternal hell is so irrational... because Christianity believes only in one life. In one life how many sins you can commit to deserve eternal hell? If you go on committing sins day and night, every moment, seventy years, then too eternal hell will not be justified.

And he says, "Those who believe in me..." He does not give people understanding, he gives them only blind belief -- "You have just to believe in me and you will be saved."

Every enlightened person in the world has tried to make you aware of the reality, of the truth. He is not your savior, he can at the best be your friend. And to call himself "the shepherd" and to call you all "the sheep" is simply ugly. I cannot call myself the shepherd and you a sheep; this seems to be inhuman. I am just a human being, as you are. Just I have known something which you also are getting within you, but you have not looked for it. As far as our richness is concerned it is exactly the same -- I know about it, you don't know about it. You can know it any moment. I can show you the method how to know it.

Q: DO YOU KNOW HOW MUCH MONEY YOU HAVE NOW? HOW MUCH MONEY IS LEFT?

A: No. I never had any money.

Q: YES, BUT THERE WAS MONEY... YOUR ORGANIZATION DID...

A: Neither it is my organization, because I am not a member of any organization.

Q: SO YOU KNOW THAT SHEELA TOOK FIFTY MILLION, BUT YOU DON'T KNOW HOW MUCH IS LEFT AFTER WHAT SHE TOOK.

A: No, the ranch is two hundred fifty million worth, but who is going to purchase it in that desert? Nobody is going to purchase it, it is worth nothing. But five years of creating and five years of rejoicing in creation, I don't feel that there has been any loss. Who cares about money? Two hundred fifty million or three hundred million -- we enjoyed those five years immensely.

And I enjoyed those twelve days also in the jail of America, you should not forget that. I really enjoyed it! I enjoyed it so much that the first sheriff in whose county jail I was, was with tears when I left. He said, "Never such a man has been in our jail!"

Q: DID YOU TRY TO CONVERT ANYBODY OR TALK TO ANYBODY ABOUT..."

A: No, no. I talked to the sheriff, I talked to the nurses, to the doctors. I talked to the deputy sheriff. And they were so much interested in me that they allowed a press conference in the jail! And I talked to all the tv channels and newspapers and magazines... the nurses, the doctor, the sheriff, the deputy sheriff, they were all had tears.

And I said, "Why you are feeling so sad?" They said, "We will never see you again." I said, "That's not difficult -- with this dirty government in the power, I can enter any moment in America and they will catch me and I will enter in Carolina so I will end up in your jail, you don't be worried about it. That is very simple to manage."

But that was the only jail, in Carolina, which was human. After that I had in four other jails -- which much have been pressurized by the politicians; that sheriff was a man not to be pressurized. He told me, that "There is great pressure, and I am afraid they may remove you from this jail. Particularly the press conference in the jail... they have all freaked out."

And that's what happened. They went on lying to me, that "We are taking you to the airport for Oregon." And they will take me to another jail. And they tried their best to harass me, of course indirectly -- because directly they could not do anything because the whole world media was watching. Every jail was surrounded by cameras and newspaper people and they knew that if anything happens to me they will be condemned, the whole America will be condemned. And thousands of telegrams to every jail, the whole day thousands of phones and thousands of flowers -- the jailers started asking me, "What we should do with these flowers? We don't have space!" And I said, "Go on sending them to

the schools, small childrens, from me. To all the institutions you send them, from me."

In the second jail the forced me to write my name as "David Washington."

Q: WHY DID THEY DO THAT?

A: That's what I asked the U.S. Marshall, that "What are you intending to do? You want me to force under a... to sign under a false name so that you can tell to the press people and to the world that I am not here and then you can even kill me, and no trace will be found, because I have never been to your jail."

I told him that "You are the law enforcing authority; under what law it comes that a man should be forced to sign under some other name which is not his name? And I don't think you are retarded, you are perfectly intelligent, educated. On your coat is written 'Department of Justice.' At least take this coat off before you ask me to sign under a false name. And I will not write with my own handwriting, you write." He could not follow my strategy. I made him write "David Washington" and every information; I said, "I will only sign it." I signed in Hindi so he could not understand what I am writing. And I told him that "Tomorrow morning you will see on the tv and on all newspapers that I have been forced illegally to sign under David Washington."

Because one girl was being released... I just made her a sign and she understood. She went out and released to the press. Tomorrow morning it was all over the world that I have been forced, so if anybody wants me -- phone David Washington, inquire about David Washington, send flowers to David Washington.

Twelve days simply they came, forced me to move from one jail to another. It was absolutely unnecessary, because the place from Carolina to Oregon was not more than eight hours flight, or six hours flight. For six hours flight it took twelve days -- even the pilot of the aeroplane told me that "We feel sad; it has never happened before. It is happening before because of you. They suddenly change the route so that you have to stay in a jail, when again the plane comes."

I said, "How long they can do it? They are just foolish, it does not matter." They are trying everything, because I am allergic -- they are putting me with people who are continuously smoking, my eyes are full of tears. They are putting me by two television sets; from six they start them up to twelve o' night... and when the televisions stop then the inmates they must have been putting, they start talking loudly from cell to cell. They did not allow me for twelve days to sleep.

But I enjoyed it in a way, that although they did everything I was not affected at all. It was really a great experience -- I am obliged to them -- that my clarity, my light, my integrity remained the same. My weight went down, my body was in trouble, my back was hurting, my throat was choking with the smoke, but I was a witness only. So I think no enlightened person has ever before been in such a beautiful experience in then United States of America.

And what you were asking.... I am absolutely innocent. I have not committed any crime. But the problem was that the Oregon government and the politicians who were behind the whole scene were ready for my bail only if I accept that I am guilty. Then the case can be dropped, then the fine can be put immediately.

And my people and my attorneys' concern was that "If you say that you are not guilty -- and we know you are not guilty, and that's what you want to say, that you are not guilty and you want to fight -- but the fight will become a harassment to all your people -- because they will keep you in jail. You will win finally, but it may take four years, five years; they will postpone, they will do everything to prolong it. You will win, but they would have punished you already."

And looking at my people -- who were fasting for twelve days, not eating -- and seeing all the letters and telegrams from all over the world, I felt that for compassion's sake, if I speak one lie in my life I don't think it is going to be a problem. So I accepted, I said "Okay, I am guilty."

They were not thinking that I will say that, knowing me. So really they are in a shock because now I am out of their reach. And the judge has made it even more clear -- the judge was really a nice and fair man -- he has made it even more difficult for them. Five years I cannot enter America -- that is for my safety; I could see in his eyes that it is for my safety. So now even if the government wants, I cannot enter America.

So I accepted to be guilty just for the compassion of all my people; otherwise they will be for five years unnecessarily tortured. And just for a single thing....

Q: SO YOU ACCEPTED THE IMMIGRATION VIOLATIONS AND THE...

A: They had a list, all kinds of violations. I had not even listened because when I am going to say I am guilty what does it matter how many things you read?

Q: SO YOU PLED GUILTY TO ALL OF THEM...

A: I simply said, "You go on reading it. When you have finished, I can give my statement." And I said, "I am guilty." I don't remember what... eighteen or twenty things they had on me, none of which is true.

But the situation was such that if I had to fight, I could. But my people would have suffered.

NOTES FROM ELIZABETH MILLER ON MISSING SECTION, BEGINNING WITH QUESTION: HOW DID THE EXPERIENCE IN THE UNITED STATES CHANGE YOU, YOURSELF?

A: It created a great jealousy among the politicians. What we had managed to do in four years they had not been able to manage in three hundred years. As far as I am concerned, I am beyond being changed. I was only a witness of all this.

Q: DESCRIBING THE EXPERIENCE OF MARCH 21, 1953

A: It is the most difficult thing to describe. I had been meditating for years. My whole interest had been to know myself. I tried all the methods that are available in the scriptures; and when all the efforts and all the methods were finished -- there are one hundred twelve methods of meditation -- a moment came that I dropped all methods, all efforts, just out of sheer exhaustion. And that was the night that it happened because I was for the first time totally relaxed. I had nowhere to go, nothing to achieve. I was for the first time in the moment, unmotivated, and it had happened out of nowhere. I became full of light inside; a great silence and a tremendous dignity and a light that has remained with me since then, every moment of my life.

That light has given me a clarity; now I do not live by any rules.

Wherever it leads....

Q: I ASKED WHERE HE WAS WHEN IT HAPPENED. He said he was under a tree in a garden at night, leaning his back against a tree to rest. The tree was a mulshree tree.

Q: HOW IS YOUR EXPERIENCE SIMILAR TO BUDDHA'S EXPERIENCE?

A: It is exactly the same. His experience cannot be different because you disappear and the universe takes you over. The experience of Buddha may be different, his language may be different. My experience may be different, it has to be different. Twenty-five centuries have not gone in vain. But the experience is the same.

Q: "HOW MANY PEOPLE ARE CLOSE TO ENLIGHTENMENT AMONG YOUR DISCIPLES?"

A: Two hundred people are very close to enlightenment, all over the world.

"WHEN WILL THAT HAPPEN?"

A: It can happen any moment.

"ARE THERE ANY DISCIPLES HERE WHO ARE VERY CLOSE, IN THIS GROUP?"

A: Two are close, but it can happen anywhere.

Q: I ASKED HIM TO EXPLAIN HOW HIS SEXUAL PHILOSOPHY WAS SIMILAR TO TANTRIC PHILOSOPHY...

A: All the religions have exploited humanity by teaching the repression of sex. The strategy is simple: religions condemn sex as sin, and you cannot drop it; you try and you fail. But the more you fail, the more guilt arises in you, and to make a man guilty is the basic strategy of the priesthood, because the guilty person is bound to come to the priest. Just as the patient goes to the doctor, the guilty goes to the priest.

And the most simple process of creating guilt is to put you against some energy which is your own. Sex is the only energy you have; you are born of sex, your every cell is made of sexual energy.

Tantra is the only philosophy which has been very humanistic; it did not create guilt, on the contrary, it created a deep acceptance of your sexual energy. Because only through your acceptance is there a possibility of transformation, and tantra succeeded in transforming my people's lives.

Q: BUT IN TANTRIC PHILOSOPHY THEY DON'T BELIEVE IN ORGASM... IF YOU HAVE ORGASM YOU HAVE FAILED IN THE GOAL OF ULTIMATE UNION AND SPIRITUALITY.

A: Tantra has two traditions: the right tradition and the left tradition. And unfortunately, I am always a leftist. The right tradition is against orgasm; that means it has compromised with the traditions of the religions.

Again the guilt has been created....

The leftist tradition is not even mentioned, but it has lived. But it has produced eighty-four siddhas. It is not against orgasm. On the contrary, it is being in an orgasm, but being a witness to it: "Don't be lost in it, rise above it, it is happening in your body. It is still something."

My approach is similar to the leftist school of tantra, which is a rejected, unpopular philosophy. Again, unfortunately I am always standing for unpopular causes.

Q: YOU HAVE SAID THAT YOU HAVE LOVED MORE THAN ANYONE ELSE...

A: I have loved much and have been loved much.

Q: HAS THERE BEEN ANYONE THAT YOU HAVE LOVED MORE INTENSELY?

A: Everybody is so unique...

(Rest exists on first part of transcript.)

The Last Testament, Vol 4

Chapter #22

Chapter title: None

1 December 1985 pm in

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

INTERVIEW WITH ANAND BAZAR PATHIKA, CALCUTTA

Q: HOW ARE YOU PHYSICALLY AND MENTALLY AFTER YOUR EXPERIENCE IN THE USA?

A: It is a very complicated question. It looks very simple....

Man can be divided in three layers: physical, psychological, spiritual -- and there is one more, which has never been named by the mystics down the ages; in India it is called the turiya. In English, we can call it "the fourth." And I call my way also the way of the fourth.

I am the fourth, you are also the fourth. One may know it, one may not know it; but the fourth is our reality, it is our consciousness. It is the highest evolution in existence. Once you know the fourth, the other three are separate from you.

I can see I am tortured, but I don't feel I am tortured. I can see I am hungry but I don't feel I am hungry; the body is hungry and I am aware of it. So these twelve days have been immense significance to me. I really feel thankful to the fascist government in America for giving me this opportunity.

They harassed, they tortured; in every direct and indirect way they tried to hurt me, but they were very much puzzled -- one of the jailers asked me, "What is your secret? Because you are being put in conditions which are against your body; you are put with people who won't allow you to sleep the whole night. You are put by the side of two television sets -- from six morning up to twelve in the night full speed they will go on -- and after the televisions have stopped then the inmates will start talking cell to cell. Now twelve cells are there; the first cell man is talking to the twelfth cell man -- of course they have to shout, loudly.

For twelve days they did not allow me to sleep for a single moment. But I looked as relaxed -- that's why he had asked, that what is the secret?

I said, "The secret is simple: I simply go on watching what is happening. I am not thinking in terms that you are doing it to me -- I am apart. You are doing to somebody and I am a witness, why should I be worried? You can kill me, but you cannot disturb me.

"You can poison me, but I will drink it the same way as I drink a glass of juice; it will not create any chaos in me, any fear in me. Because I have come to know that my reality is immortal, there is no way to destroy it. There is no secret, and if you want to learn the secret then come to my commune and learn meditation."

Physically, I lost weight -- in twelve days, eight pounds. Because the food I inquired always they said it is not available. Which was not true, because other inmates told me, "It is available; not only available, we will make you available."

I asked for fruits, fruits are not available. And within fifteen minutes other inmates will bring apples and other fruits, and they will say, "They are all available to us, why they are not available to you?"

Vegetarian food is not available. I said, "I don't ask anything special, just vegetable salad, curd, or milk, bread or yogurt..."

"Difficult. We cannot manage for one person. We have to look for four hundred people."

So I said, "Then whatever you can manage and then I will see whatever I can eat from it." So twelve days I was almost fasting, just drinking water sometimes....

The inmates made me available juice -- that was a miracle, that the jailer says he cannot make, and inmates bring me bottles of juice! And this gave me also a beautiful experience of the people who are called criminals; they are far more human than the people who are in the bureaucracies of the world.

I will ask for a toothpaste and two days it will take. And if toothpaste will come then toothbrush will not be there. I will ask for a soap and it will come by the time when I am leaving for another jail. But the inmates heard it and they will bring from their own; they will say, "This is absolutely fresh, we have not used; you can see it is closed. Bhagwan, if you can accept it, it will be a great joy to us."

In every jail I found the criminals more human, more loving... more capable of spiritual growth than the bureaucracy.

The bureaucracy was absolutely ugly. And with the mask of democracy, it becomes more ugly. If you are straightforward and you say that you are a dictatorship, then I have nothing to say about it. But you pretend to be democratic, and then you use such methods....

For example, they put me in a cell with a person who was suffering from high-risk confirmed herpes. And for six months they had not put another prisoner with him, the doctor won't allow. And the doctor was present, the jailer was present when I was given the cell.

Now I cannot see who is more human -- the doctor, the jailer, or the person himself? He was from Cuba, so he was unable to speak English much. But he wrote on a piece of paper that, "Bhagwan, they are torturing you. I am confirmed case of herpes and they are hoping that by keeping you here with me you may catch herpes. I will try to keep everything clean, whatever I can do, but it will be good you call these dogs again and tell them."

I called the jailer again and showed him the slip and told him that "The doctor was here; for six months you have not put anybody here. And I am not even a

prisoner -- I have not even been trialed; you are simply holding me without any trial. And you put me with this man; what do you think -- I am going to live here forever? Tomorrow I am going to be out and I will see you, that the whole world press will know about it."

Immediately, without saying anything -- and I said to the doctor, that "Doctor, you don't have the heart of a man. This patient is more human than you. It would have been far better that you should have suffered from herpes than he is suffering."

In one of the biggest jails -- in the middle of the night I reached there -- and they asked me to fill the form. But my name will be David Washington.

I said, "Why my name should be David Washington? I have my own name." And this is coming from the U.S. Marshall, and I told the man that "You are the law enforcement authority in the country. On your coat is written 'Law of Jurisprudence; Department of Justice.' What kind of justice is this? You are making me lie."

He said, "Whatever you say, no argument is going to help you. Either you sign it or you sit on this hard bench, and we know about the condition of your back. This hard steel bench for your whole night... otherwise we can arrange a cell and you can sleep. But you will have to sign."

I said, "I will sign. You fill the form, because I don't know even the spelling of David Washington. You fill the form." He could not understand my idea; his idea was that on the board there will be no mention of me, so even if they kill me, or if something happens to me there will be no way to find out where I disappeared, what happened. Because none of my name entered in the jail at all.

So I made him write "David Washington" and every information and I signed in Hindi my own name. He looked at the name but he could not figure it out, what it is. And I told the press that "You can go and see: You can ask, "Who is this David Copperfield and what is this sign?" -- because my sign are known all over the world -- "And how it happened? And why you managed to force him?"

One girl who was going to be released was listening to all this, and I told him, "You will not be able to keep me here long." The girl went out... because every prison wherever they went to put me was followed by the press, by the media. And the news media immensely helped me, and for the first time I understood that no television, no radio should be under government control, it is dangerous. Because televisions, the radios, the newspapers, they all forced the fascist bureaucracy not to harm me. In the morning, the first news was on the video, on the radio that I have been forced to sign under a false name. They immediately changed the jail, because then it was dangerous; now David Copperfield is there. If they ask "Where is David Copperfield?" they cannot produce. And all over the news is there that I am there behind David Copperfield. In the early morning, immediately I was taken to another jail. This continued in twelve days for...

Q: YOU WERE KEPT IN TWELVE JAILS...?

A: No, five jails.

Q: WHAT IS THE MOTIVE BEHIND THAT?

A: The motive was simple: The motive was to harass me to such a point that even my people.... Five thousand sannyasins has made a beautiful commune, a dream come true -- and they were afraid of that commune. The commune was becoming a pain in the neck of the politicians, because so many things had happened in the commune that they could not conceive how it is possible.

Nobody was poor, nobody was rich, and there was no dictatorship, nobody was forcing that you have to distribute your riches.... A simple method I had used, and that was that money should not be used inside the commune. With the outside world we will use the money, but inside the commune money will not be used.

And by a simple strategy, all poverty, all richness disappeared. If money is not used, then whether you have millions or not a single dollar makes no difference. And everything will be provided by the commune, so whatever you need you simply ask.

They saw for the first time that communism can succeed without any dictatorship, and they saw that we converted a desert into an oasis. For five thousand people, fully air-conditioned houses we made. We never took anybody from the outside to work; we worked. We made lakes, we made waterfalls, we were turning it into a beautiful paradise. We were self- sufficient; we started growing our food -- our vegetables, our fruits, our milk products.

And for fifty years the land was lying dead, nobody was purchasing it. So the question was rising all around, that "If these people can change the desert, can live happily, can live comfortably, can work hard... still can meditate.... We started the day with the meditations, then the work; then five thousand people eating in one restaurant, one kitchen, one family.... You cannot figure out who is rich, who is poor because everybody is having the same kind of things.

We had five hundred cars for sannyasins: anybody can use. Five planes, one hundred buses which were continuously running; each five minutes you can get the bus wherever you are going.... They became afraid and jealous that this commune is going to create trouble for them, that "What you are doing?"

Thirty million people in America are in the streets without shelter, without food, without clothing. Two hundred out of them had come to us, we absorbed them and they turn out to be beautiful human beings.

For four and a half years there was no crime, no murder, no rape, no suicide, nobody going mad. It was such a healthy and....

Q: YOU HAVE GIVEN UP THE IDEA OF SETTING UP ANOTHER COMMUNE ANYWHERE IN THE WORLD -- WHY?

A: I will tell you....

The only way to destroy the commune was somehow to either destroy me or harass me so much that I leave the country, or deport me so my people become miserable -- and they became miserable. In twelve days, many of them was not eating. This was the idea behind it, to keep me harassing me, so the commune falls apart. Because although I was not a member of the commune nor I was holding any post in the commune, but I was their soul.

And you ask me why I have dropped.... Because the same problems will arise again.

Q: THAT IS WHY YOU ARE NOT RETURNING TO POONA ALSO?

A: No. Poona is continuing, but under the same problems -- if I reach there, the problems will multiply. Right now they are going, but my reaching there will create their problems immediately.

So I have decided, unless a government invites me, supports me, gives me the land, I am not going to start a commune. I have communes all over the world, so I will remain somewhere guiding my communes around the world. But my being in any commune is going to be dangerous to the commune.

Q: RAMAKRISHNA MISSIONS ARE FLOURISHING EVERYWHERE IN THE WORLD. THEY ARE NOT FACING ANY PROBLEMS. WHY YOUR COMMUNE, YOUR MISSIONS -- WHATEVER MAY BE THE FORM OF THAT - IS FACING SO MUCH PROBLEM?

A: It is very simple. Ramakrishna missions are not against any religion, are not against any superstition, are not against any politics. My situation is just the opposite.

I am against all organized religions, because to me, truth cannot be organized and the moment you organize it you kill it. I am against all the superstitions which have gathered in thousands of years.

For example, manasmriti in India is five thousand years old, but still has the grip on the Hindu mind. Ramakrishna mission has not to say a single word against it.

Q: AGAINST MANU...

A: Against Manu.

Q: AGAINST MANU SHAHIDA*...

A: MANU SAMHITA.... And I want MANU SAMHITA to be burned, because that is causing so many troubles for India that no other book can be compared. It

has created the caste system, it has created one fourth of India almost in a subhuman condition, reduced them.... But Ramakrishna mission will not speak against Manu.

Q: BUT RAMAKRISHNA MISSION... RAMAKRISHNA AND SWAMI VIVEKANANDA...

A: Just wait a minute. Don't use those two names together, because to me those are totally different names, of different qualities of man. First, Ramakrishna mission: Ramakrishna mission is not created by Ramakrishna; it is Vivekananda's creation. So one thing, it does not come out of an enlightened mind.

Vivekanand is a very clever politician. If he is speaking amongst Christians, he will praise Christ. He has not the guts to criticize on any point.

I cannot do that. If I see that something is wrong, I have to say it. If there is something good, I praise it, but I keep the right to criticize also.

If he is speaking amongst Buddhists, he will not speak anything against Buddha or Buddhist scriptures. He created Ramakrishna mission as a synthesis of all religions.

Now, for me the very idea of synthesis of all religions is like synthesis of all lies, which will be far bigger a lie. There is no need of so many religions -- all that is needed is a certain quality of religiousness, which is neither Hindu nor Mohammedan nor Christian. When you are truthful you are religious; when you are loving you are religious; you are respectful of life, you are religious.

That does not mean you are Hindu, does not mean you are a Buddhist. I want the whole world to be religious, but not a synthesis of Christianity and Judaism and Mohammedanism and Hinduism -- and what kind of synthesis that will be? If you just conceive the idea, it will be such a hodgepodge.

Mohammed says four wives are allowed: Now how you are going to synthesize with those who think that only one wife is religious, more than that is sin. So the synthesis will be two wives! Neither the Mohammedan will be... agree to it nor the non-Mohammedan is going to agree. Mohammed himself married nine women, naturally -- he is no ordinary man. Ordinary men are marrying four; an extraordinary man, a prophet of God has to marry nine.

How you are going to synthesize? Jainas think unless you are naked and live naked without any possessions you cannot be enlightened. Now, according to Jainas even Gautam Buddha is not enlightened, because he uses clothes. How you are going to synthesize these people?

If you ask Jainas and Buddhas and Hindus that Jesus Christ crucifixion is for the salvation of humanity, that it is the greatest sacrifice God has given, His own son, to save humanity -- all the three will laugh. They will say that "This is stupid! God who is omnipotent can create the whole world, He can change it any moment -- without any sacrifice, without any crucifixion, without all this drama."

Secondly, they cannot accept Jesus as enlightened, because he is being crucified. According to Hindus, Jainas and Buddhists -- all the religions born in India -- anybody who is enlightened cannot be crucified. Existence is not so unkind.

Of course, in India it has never happened. I am not saying they are right; only I am saying how you are going to compromise all these people? It will be a bazaar, and everybody disagreeing on every point.

Mohammedans say God created animals for man to eat -- no question of argument, because it is written in the book of God and the book of God cannot be questioned.

One of the jailers in America, very educated man, came to give me a BIBLE seeing that I am just sitting the whole day with closed eyes, doing nothing -- good chance to convert a man. So he gave me a BIBLE. He said, "This is the book of God."

I said, "If it is a book of God, then certainly I will keep it with respectfully, but how did you come to know? When God told you?"

He said, "No, God has not told me, it is written in the book."

I said, "You are educated, intelligent... I can write a book and can write it: 'These are the words of God.' Will you believe that book, that it is words of God?"

He said, "No."

"But then why you can believe Jesus' words? What is the difference in my words and Jesus' words to you? And if this is the book of God, then what about KORAN? -- the same claim.... What about VEDAS, the same claim; what about GITA, the same claim.

So Ramakrishna mission is a political movement, trying to be nice to everyone. So everybody is right, everybody is good. And don't bring any controversial things in -- just compare those things which can be compared without any controversy. That's why they are not opposed.

My situation is just the opposite: I don't believe that any of the organized religions is worth saving. They are too old, too rotten, and too dirty. And as time has passed they have become more and more stinking.

A totally new religious consciousness is needed in the world, which will not be under any label -- Hindu, Mohammedan, Christian.

And that's my effort. My people are not Hindu, Mohammedan, Christian, Jew... they are just people, human beings. Naturally, every religion is against me because I have taken their Jews, I have taken their Hindus, I have taken their Mohammedans and I am dangerous to every religion.

Strange fact: They don't agree on any point; they agree only on one point, and that is me. They agree on me, that I am wrong -- about anything else they don't agree. And nobody is ready to argue with me. I have been challenging them openly, "Come, face to face. And I am not calling you to my people; I will come to your congregation. And I am ready to argue with you on point by point, how you are false and how you are creating a bogus kind of religiousness" -- which does not help anybody. On the contrary, it creates only wars and bloodshed.

For five thousand years how many wars they have fought, jihad, religious wars.... And they have been killing each other, and doing nothing.

So my position is different from Ramakrishna mission. And my position is also different about Ramakrishna and Vivekananda. Ramakrishna is an enlightened being, but uneducated, inarticulate -- very simple, a villager. He could not create a religion; he experienced it, but he could not express it.

This is one of the troubles -- there are people who can express things which they have not experienced and there are people who have experienced things but they cannot express. It is not necessarily that you see the sunset and you may be able to paint it the way Picasso paints it. And it is possible Picasso may paint it without seeing it, and you have seen it but you cannot paint it -- those are two different qualities. And that has created a problem.

Ramakrishna knew; Vivekananda had no experience of his own, but he became the leader of the movement. So one blind man who is articulate became the leader of other blind people. Ramakrishna is left completely out. Only his name is there; neither his experience nor his methods of experience.

I have met many Ramakrishna Mission people; they don't understand Ramakrishna at all. All that they know is what Vivekananda has said. Ramakrishna never wrote a single book, never gave sermons -- just sitting, talking in an ordinary way.

Q: WHAT IS (INAUDIBLE*) ON HIM?

He was a great man. Ramakrishna is a man one can be proud of. But Vivekananda is third-rate. But Vivekananda has become the high priest, and he has created the whole movement -- all the books and all the literature is created by Vivekananda and his followers. It will be right to call it Vivekananda Mission rather than calling it Ramakrishna Mission.

Q: AMONG THE ENLIGHTENED PERSONS IN THE WORLD -- TRUE, (INAUDIBLE) -- YOU FIND RAMAKRISHNA MOST (**UNINTELLIGIBLE) BEING, OR WHAT?

A: No, there are many. Gautam Buddha is there, Mahavira is there, Lao Tzu in China is there, Chuang Tzu in China is there, Basho in Japan is there, Nagarjuna in India, Vasbandhu* in India....

Enlightenment has happened only in the East, for the simple reason because the whole Eastern concept

(Tape side 2: gap from side one to side two)

So science has come to a peak in the West, and religion has come to a peak in the East. So there have been many hundreds. In Tibet there have been many people - - Milarepa, Marpa, Naropa.

In India, thousands.

Q: AT THE SAME TIME YOU WERE SAYING THAT GAUTAM BUDDHA WAS AN ENLIGHTENED MASTER (INAUDIBLE)

A: Certainly.

Q: LIKE MAHAVIRA HAS, YOU KNOW, THESE THINGS. HOW DO YOU...

A: Yes, I understand.

Gautam Buddha is enlightened. It is an individual experience, and there is no way to organize it. You cannot make Buddhism. Buddhism means people who follow Buddha. Nobody can follow Buddha.

The enlightened person is like a bird flying in the sky leaving no footprints, so you cannot follow.

Amongst the enlightened people, only one thing is possible. You can sit by the enlightened person open, available, silent. It is a certain kind of energy that emanates from the person, ignites you, can make you aflame. He may, if he is articulate, help it by his words. If he is a poet, he may help it by his poetry or by his painting.

But the moment the enlightened man dies, the people who managed to create a religion are the totally different kind. They are the same as Vivekananda -- scholars, pundits, knowledgeable people.

Actually in Buddha's life it happened while he was alive nothing was written. He spoke for forty-two years morning and evening. Many became enlightened while he was alive. When he died, a council was called of all the disciples that, "We should write down what he has been said for the benefit of the coming generations."

The people who were enlightened remained silent. They said, "What we have experienced..."

(Gap in tape, as if it has been erased)

... in his presence is inexpressible, it cannot be written. We cannot take part into this affair. Please leave us out."

The only man, Ananda, who has remained forty-two years continuously with Buddha as his caretaker, has listened all his sermons, all his discourses, all his interviews, he was asked but he started crying. He said, "I know what he has said, but I don't know; because I don't have any experience. I can repeat like a parrot what he has said, but you should not depend on my words because I am

an ignorant man. In forty-two years much I must have forgotten, much I may have added of my own; and I don't know what is right and what is wrong because I don't have my own experience."

And finally Ananda has to be depended on because he was the only one who was ready to write, and now whatsoever Buddhist's scriptures are originated in Ananda, who was crying and saying that, "My experience is nil. I am just like a machine repeating."

So I am against organized religions for the simple reason that it prevents people from searching on their own. It gives them ideas that you believe and you will reach, that this is the philosophy, you live by it and you are on the right path. But what guarantee?

I teach you a method, not a philosophy. I give you a certain scientific approach so that you can reach to your own center. If you reach, good; if you don't reach, you can try some other method.

But I don't give you a faith.

You cannot betray me because I don't ask any loyalty. It is not a question of loyalty and faith. It is a question of deep friendship and love. If I love you I will give you the method that has given me the light; perhaps it may suit you.

Mahavira I will call one of the greatest enlightened persons because he starts his every sentence with "perhaps." That is very rare. Even his students and disciples asked him that, "Why you always start your sentence with a `perhaps'?"

He said, "What has happened to me may not happen to you. I don't want to cheat you or deceive you. If it does not happen to you, you will remember that I had said "perhaps." If it happens, good; if it does not happen, you have not been deceived from the very beginning.

And all the religions believe on believing, and my whole approach is not to believe, not to have faith, but to inquire. Belief has not to be the basis of a true seeker, but doubt has to be the basis of a true seeker. Just as doubt is the basis of all scientific research, doubt should be the research of all inner journey.

In my vision, science and religion are two wings; but both are based on doubt -- one directing towards the objective world, one directing towards the subjective world. Sooner or later, in a better and more sophisticated world we will not have religions; we will have only religion which will be in-directed doubt, and science out-directed doubt.

Q: THAT IS SAYING SAID YOU ARE AGAINST ALL ISMS.

A: I am all -- totally against all isms.

Q: JUST (INAUDIBLE) IN A SHORT SENTENCE OF WHY YOU CALL ISM AROUND KRISHNA MISSIONS A POLITICAL INSTITUTIONS.

A: I call them political for the simple reason because they are not religious, one thing; and this is politics.

To me also every day advice comes from people -- well-meaning people, that if I am speaking before Christians I should not speak against Jesus, why annoy people. If I am speaking with Jews, then I should not speak anything against Moses; why annoy people.

And this I call a political strategy.

I should speak what I feel like speaking, not dependent on who is listening and what will be his opinion.

Q: SO WHAT'S THE MOTIVE OF THAT? WHAT IS THE GOAL OF THIS MISSIONS?

A: These missions are simply exploiting, as other religions have been exploiting.

Q: WHAT IS YOUR ATTITUDE TOWARD WOMEN? WHAT SHOULD BE THE ATTITUDE OF SOCIETY TOWARDS WOMEN? WHAT IS GOD AND WHAT DOES ATTAINING GOD ACTUALLY MEAN?

A: Let us first dispose God. There is no God, so the question of attaining him does not arise. Anybody who attains him, simply proves he is a crackpot.

The woman is a far more important matter than God.

The woman is in every way equal to man. In many ways she is a little superior, and that has become the problem for the poor woman -- her superiority.

For example, man feels inferior -- he cannot give birth to children, the woman can do that. Man's part in it is negligible, just a syringe can do that. Man is not in any way essential for reproduction, and that feeling that woman can create life must have created a deep inferiority in man; and whenever there is inferiority, the effort is bound to be to reduce the other inferior to prove one's self superior. And that's what has been done down the ages, why women have been forced to be inferior in every possible way -- no education, no religious education, no social mobility -- in every way hampered, cut down, caged. It is out of fear of man.

But if you behave out of fear and destroy the freedom of woman, she also is going to react; and naturally she has become bitchy. We have turned all the women bitchy. They are all nagging -- that is their way of torturing you. You have taken their freedom. In revenge, they are making you as frustrated and in despair as possible.

So the whole humanity is living in an unnecessary anguish.

The first thing is the woman has to be completely freed, given all the opportunities that are given to man; and it should be accepted that she has few superiorities. For example, if one hundred ten boys are born, then one hundred

girls are born -- because ten boys die before the marriageable age, but those hundred girls stick. The boys have less resistance to disease than the girls. And to keep the balance, nature produces more boys and less girls -- because by the time of marriage they are equal.

Now, there is no harm to accept that that is a fact. There is no question to feel inferior about it.

The woman lives longer than man -- five years longer. If man dies at seventy-five, then woman dies at eighty. Now, this is a simple fact. You cannot do anything about it, and there is no need to feel inferior about it.

The woman has less possibilities of going mad than man. Man go mad in double quantity than women. Man commit suicide in double quantity than women.

We have to accept things as they are, and figure out what may be the reasons and what can be done about them rather than repressing.

For example, there may be certain hormones which give the woman a longer life. Those hormones can be given to man. There may be few hormones which give women a more resistance to diseases; they can be given to man. There may be few hormones which prevent women to go mad less -- they talk about going mad more, but they don't go; they talk about committing suicide more, but they don't commit.

So those hormones can be given to man. In fact, there is no reason to feel inferior; just man and women are different. And if the differences are such that can be helped then it will be good to help each other.

And there are qualities which man has -- he has a muscular body, more animal strength than the woman. He has more wider scope of thinking than the woman -- the woman is more interested in the neighborhood, whose wife is flirting with whom, she's more interested than she is interested in a far-away star, what is happening to it-who cares what has happened to it, let it happen! Somebody's wife is escaping. Her scope of thinking is very closed. Man's scope is very wide. They both can be supplemented to each other because both are needed.

It happened that one of the famous scientists, Archimedes, who was also an astronomer, one night, clear night, looking at the stars, was walking on the road and fell into a well. It was a lonely street -- only a small hut. An old woman saved him. Archimedes said to the woman that, "You don't know who I am. I am a great astronomer, a great scientist. Even kings from all over Europe come to learn and understand things with me, but as far as you are concerned you have saved my life, you can come tomorrow and I will look into your life chart and see what is in your future."

The woman laughed. She said, "Forget all about it. You can't see one feet ahead that there is a well. What you can see in the future?"

But both are complementary. Somebody is needed to see at the stars, even at the risk of falling in the well; but somebody is needed also to look at the well -- otherwise, life will be a chaos.

So my own feeling is that man and women are complementary and they should be not put into categories of inferiority and superiority. They should be complementary beings.

And certainly man is alone, just as woman is alone. Only together they become an organic whole.

And that's why I have so much respect for love, because love is the chemia(*) which makes man and woman one whole, they lose their individualities, their egos, and for the first time there is no man, no woman, just one energy; and that energy should be respected.

Q: (INAUDIBLE) YOU HAVE SPOKEN ABOUT A LOT OF THINGS, BUT WITHOUT UTTERING A WORD OF SEX. BUT WHILE YOU WERE SO MUCH IN A FAMOUS FOR YOUR LIBERTIES ON SEX OR YOU ARE SO MUCH CRITICIZED BY SEVERAL CORNERS AND OTHER(*) PEOPLE(*). WHAT IS YOUR OPINION?

A: The simple reason is that people have been for centuries living a repressed sex life. They have been told by all the religious prophets and the messiahs and the saviors that sex is sin.

To my understanding, sex is your only energy, it is life energy. What you do with it depends on you. It can become sin, and it can become also your highest peak of consciousness. It all depends on you how you use the energy.

There was a day when we had no idea how to use electricity. Electricity was available always and was killing people, but now it is your servant. It is doing everything that you want.

Sex is bio-electricity. Just the question is how to use it.

And the first principle is not to condemn it. The moment you condemn anything, you cannot use it.

So I was against repression. I was not teaching sex. I was simply teaching that sex should be accepted as a normal, natural thing in life -- just as sleep, as hunger, as everything else.

And secondly what I was teaching has been completely ignored by the critics. I was teaching that sex can be joined with meditation, and once sex can be joined with meditation its whole quality changes.

Sex without meditation can only reproduce children.

Sex with meditation can give you a new birth, can make you a new man.

Q: TO HAVE SEX WHILE MEDITATING?

A: Yes. Rather say otherwise, meditating while making -- while making love.

Because just a small change makes much difference.

In a monastery two monks were talking -- because they were given time, for one hour or two hour every day evening to meditate and to walk. They were

thinking whether smoking will be right because it has not been prohibited, but still they were afraid; so they thought it is better to ask the abbot.

The next day one was very angry, and when he saw the other coming, smoking, he could not believe his eyes. He said, "What happened? I asked the abbot, 'Can I smoke while meditating?' He said, 'Never!' And he was very angry. And you are smoking. Have you not asked?"

He said, "I also asked, but I asked him, 'Can I meditate while smoking?' He said, 'That's a great idea. Why waste time? While you are smoking, if you can meditate too that's a great idea. Do it!'"

So I will not say that while you are meditating make sex, no. I will say while you are making love, meditate. And it is one of the most peaceful, silent, harmonious state -- where meditation is the easiest, when you are coming closer to an orgasmic experience your thoughts stop, you become more an energy, more fluid, throbbing all over, and that is the moment to be alert -- whatever is happening, the throbbing, the orgasm reaching closer and closer, and you know there is a point beyond which you cannot return. Just watch. And this is the most secret and inner watchfulness; and if you can watch that, you can watch anything else in life, because that is the closest and most engrossing experience.

I have written only a small book. The name of the book is "From Sex to Superconsciousness," but nobody has paid any attention to superconsciousness, only sex; and the people who have been reading it are all monks, nuns -- of all religions.

And I have written four hundred books on all kinds of matters, subjects, which are of immense importance to people like monks -- who are searching for truth; but, no. The problem is they are suffering, and their suffering --

Q: YOU WERE SAYING THAT MERE SEX WILL GO ON PRODUCING MORE AND MORE CHILDREN ONLY; BUT SEX WHILE MEDITATING, WHAT DO YOU PRODUCE?

A: You will produce yourself anew. You will find that you are not finished as you are. There are higher levels of your intelligence, of your consciousness; and as you start producing those higher levels of your intelligence and your consciousness, you will be surprised -- your interest in sex starts disappearing, because now sex is producing something far greater than life, it is producing consciousness. Life is a lower thing; consciousness is a higher thing. And once you are capable of producing consciousness, then there is no barrier that you cannot make love, but it will look very dull, it won't give you any joy, it will look sheer wastage of energy. You would rather like your energy to create higher and higher pyramids of consciousness in you 'til you reach to the ultimate point, which I call enlightenment.

Q: SO ANYTHING WITHOUT CONSCIOUSNESS IS SIN -- YOU MAYBE(*) SAY THAT?

A: In fact, the very word "sin" in its origin means "forgetfulness," and that's very beautiful to remember.

Consciousness means remembrance, awareness; and sin means unawareness, forgetfulness.

But I will not use the word "sin" because it has been used and contaminated by all the religions. I will simply call it unconsciousness, forgetfulness -- which are the original meaning of the word.

Q: AND WHAT IS VIRTUE?

A: Consciousness, more awareness.

Q: ABOUT EVERYTHING?

A: About everything. And once you are fully alert, your whole life is a virtue, whatever you do has a flavor of purity, a fragrance of the divine.

Q: WHY THIS IDEA OF YOU HAS NOT HAS NOT, I MEAN IN COMPARISON, APPEALED TO THE POORER SECTION OF THE WORLD RATHER THAN THE RICHER SECTION; AND WHY YOU WERE LABELLED AS A GURU OF THE RICH.

A: The reason is simple.

To a hungry man, the music of Mozart will not appeal. Now it is not a fault of Mozart, nor it is a fault of hungry man -- just the hungry man is far away from the heights of the music of Mozart. The hungry man will not understand. Dostoevsky or Turgenev or Chekhov. He will not be able to understand the paintings of van Gogh or Picasso -- for the simple reason that his basic needs are not fulfilled.

A hungry man is not only poor in the sense that he has no food, no clothes; he is also poor that he will miss all that is great in life, all that is achieved through centuries of refinement.

A man who has been hungry for three days, in the full moon night will not be able to see the moon. He will see a bread floating in the sky.

So what can I do about it.

My absolute understanding is that religion is the highest luxury in life because it is the highest consciousness.

The hungry stomach lives at the lowest consciousness.

Q: SO IN THIS IDEA YOU CANNOT BE TOTALLY FOR THE WHOLE WORLD?

A: I can be, because I can change those hungry people. They are being prevented by your religions and by your politicians to remain hungry -- because they are in some way their investment.

For example, can you find a single Hindu who is rich, educated and has converted himself to Christianity or Catholicism? Why not? Why only the orphans and the beggars and the poor, aboriginals, they become converted? Now it is in the interest of the pope, in the interest of Mother Teresa, in the interest of the whole Christianity, that the poor remain and that the poor go on becoming poorer and poorer. More poor are there more catholics will be there, and that is their whole dream -- to turn the whole world into Christianity.

The politician also is interested in keeping people poor for the simple reason because the poor people can be purchased. Educated, rich people cannot be purchased.

And as far as I am concerned, I see it so simple to change the whole poverty of the world that it is simply amazing, it is so obvious, why it goes on missing people.

One thing, no population growth for thirty years. And simple methods are available, just people have to be made aware that if you go on listening to Mother Teresa and pope and shankaracharya -- who are against birth control -- then by the end of this century India will have one billion population. Half the country will be starving, and we will not have any way what to do.

And still you go on supporting Mother Teresa, go on giving her rewards and awards and Nobel prizes -- without even seeing into the fact that these are the people responsible for poverty.

All religious people who are teaching people against birth control should be imprisoned immediately. It should be a crime, the greatest crime, to teach people against birth control; otherwise the whole country is going to die.

You sentence to death a man who murders a single person, and your pope and your Mother Teresa and your shankaracharyas are going to kill half a billion people by the end of this century in this country only.

Now the pope is coming and your government is preparing for great welcome. If your government has any guts, the pope should be told clearly that he cannot teach against birth control, against abortion. He can teach about spiritual things, that is his business; but he should not teach anything that makes this country more poor. If he teaches, he will be thrown out immediately.

Q: THAT WILL TAKE THIRTY YEARS TO CHANGE THE COMPLEXION OF THAT SOCIETY.

A: No, not thirty years. It will start changing immediately because I have few more things to say.

That is the long-range program so we don't get on whatever we do is undone by the population; so we prepare beforehand for thirty years absolute control. And for the time being, every country is devoting so much money and labor, intelligence, science, technology, to war -- which should be absolutely stopped. Neither Soviet Union is very rich -- people are poor. The dream of becoming rich for sixty years has remained a dream, it has not come true.

Even in America thirty million people are on the streets, and still they go on pouring all their energy and their technology and their science and their best minds in creating more and more nuclear weapons. For what? Already they have got enough to kill humanity seven hundred times. Now I don't see the point. What is the use of creating more? So if all war efforts can be dropped -- and they will have to be dropped. It is a simple question of intelligence. Then the whole energy can be moved to make the poor come out of their poverty.

We have so much money and power wasting in war efforts that that whole money, if relieved, the poverty can disappear just like a dewdrop in the early morning sun.

And there is no point in war. The war has lost all its meaning. It was meaningful one day when somebody was going to be victorious and somebody was going to be defeated. Now nobody is going to be victorious and nobody is going to be defeated. The whole earth is going to be dead. So the war is no more significant, it has lost its whole meaning. It is only a question of the intelligentsia of the world to force its stupid politicians that, "You come to a conclusion, and stop all efforts of war. And whatever energy...

(Tape side C: gap between sides B and C)

... and particularly about me because I never read.

For five years I have not read anything -- no book, no newspaper, no magazine. I have not seen any television. I am simply fed up with all this stupid information. I am not the guru at all of anybody, poor or rich. I am just a friend who is available to help if you need the help. And that, too, is your freedom -- to come with me or not to come with me. When you come, I welcome you; and when you depart, I give you a goodbye with the same love. There is no question of loyalty, no question of betrayal.

Okay?

Come again if your questions are left.

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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 DHARMAYUG WEEKLY MAGAZINE

WERE YOU CHANGED BY YOUR EXPERIENCES IN AMERICA?

I am the center of the cyclone, so whatever happens around me makes no difference to me. It may be turmoil or it may be the beautiful sound of running water; I am just a witness to both, and that witnessing remains the same. As far as my innermost being is concerned, in every situation I am just the same. This is my whole teaching: that things may change, but your consciousness should remain absolutely unchanging.

Things are going to change -- that is their nature. One day you succeed, one day you fail; one day you are at the top, another day you are at the bottom. But something in you is always exactly the same, and that something is your reality. I live in my reality, not in all the dreams and nightmares that surround reality.

WHAT IS THE BASIS AND THE MEANING OF THE WORD BHAGWAN?

The basis is this: in India there are three religions. Hinduism uses Bhagwan to mean God. Buddhism and Jainism also use the word Bhagwan, but the meaning is not God because neither Buddhism nor Jainism believe in any god. There is no god in those religions, but Buddha is called Bhagwan Gautam Buddha and Mahavira is called Bhagwan Vardhman Mahavira; they have a different meaning for Bhagwan. Their meaning is the blessed one -- one who has reached to the ultimate peak of consciousness. So there can be as many Bhagwans as there are beings; this is everybody's birthright.

In Hinduism, the god is a monopolist, he is a fascist. In Jainism and Buddhism, Bhagwan is simply your potential. The problem arose because I was born a Jaina, and to me Bhagwan has never been a god. It has always been to me the highest consciousness achievable by everybody. The misunderstanding is not only about me; it is thousands of years old.

For example, Hindus will not accept Mahavira as Bhagwan because he has not created the world, he is not even a partial incarnation of God. They will call Rama a partial incarnation of God, they will call Krishna a full incarnation of God, but for Jains and Buddhists he doesn't exist as Bhagwan because Krishna's

whole philosophy is violence. The Gita is the only book which teaches the philosophy of violence so clearly. In fact it shows that Mahatma Gandhi was almost retarded. He talks about nonviolence and the philosophy of nonviolence; and he calls the Gita his mother. He never could conceive that the Gita is full of violence.

Krishna's whole teaching to Arjuna is to go to war, to fight: "This is your religion. You are a warrior: to kill and to be killed is your life, and this is what God wants."

I myself would not call Krishna Bhagwan, in my sense of the word. He is a politician, and a very cunning politician. I would not call Rama Bhagwan. To call Rama Bhagwan is to degrade the meaning of the word Bhagwan, because he was the man who poured melted lead into an untouchable's ears because the untouchable had heard some mantras from the Vedas while hiding behind the trees -- and that was a great sin.

If a man who has reached the highest consciousness could behave in such a way, if even for him an untouchable has to be punished in such an ugly fashion... I cannot conceive of Rama as Bhagwan.

So the controversy is thousands of years' old. I am on the side of Gautam Buddha and Mahavira, not on the side of Rama, Krishna and Mahatma Gandhi. Mahatma Gandhi is again a politician, just with a mask of religiousness. It is Mahatma Gandhi and his mask of religiousness, saintliness, that created Pakistan; otherwise, Jinna was a member of Congress and had never thought that Mohammedans should separate from India.

But seeing Gandhi behaving like a Hindu saint, calling the Gita his mother but not the Koran his father, Jinna naturally became afraid that this man was going to create a Hindu monarchy and Mohammedans will not have any say in this country. So I don't make Jinna responsible for Pakistan; Mahatma Gandhi and his so-called nonviolence, which was bogus, are responsible for Pakistan. The Gita and nonviolence cannot go together.

Have you ever heard that in Jaina mythology Krishna is still in hell for teaching that philosophy to Arjuna and creating the greatest war in Indian history? After this war, India could never recover -- it simply broke India's very backbone. In Jaina scriptures, Krishna is suffering in hell; the question of calling him Bhagwan does not arise. Mahatma Gandhi was again playing the same role. The mask of a saint, the talk of nonviolence, and still the preaching of the Gita. Even the Koran is nonviolent in comparison to the Gita. Even Mohammed is nonviolent compared to Krishna.

So Mahatma Gandhi did two things: one, he created a fear in the Mohammedans that this country was going to be ruled by the Hindu religion; secondly, because he was talking about nonviolence, he repressed the whole country's violence. And as the British moved out and the country was divided, all the violence that Mahatma Gandhi had been repressing for forty years exploded. One million

people were killed -- and I again point my finger towards Mahatma Gandhi. He is responsible for all this.

When my people started calling me Bhagwan there was no question of me being a god. God is an absolutely nonsensical concept, it has no meaning; it is not even a hypothesis. There is no God in existence; existence is enough unto itself. Bhagwan to me simply means everybody's ultimate potential. Your Bhagwan may be asleep, my Bhagwan may be awake, but as far as our Bhagwatta is concerned, there is no difference.

WHY DO YOU HAVE MORE NON-INDIAN SANNYASINS THAN INDIAN?

In fact, I do not believe in nations. To me the whole earth is one and the whole humanity is one. The moment you start thinking of Indians and non-Indians, you create unnecessary divisions which ultimately lead to war and violence, hatred, inferiority, superiority and all kinds of ugly attitudes.

It is true that there are more -- in your language -- non-Indians, for the simple reason that there are more non-Indians in the world. What can I do about it? Indians are not so many -- out of six men one is an Indian. And I think I have kept the proportion perfectly well; out of every six disciples you will find one Indian. Even if I live in India, it won't change.

The reason is that whatever I am teaching needs a certain intelligence, a certain education, a certain culture, which unfortunately most of India is missing. So if I say something like what I said about Rama, that will be enough to cut me off from many Indians. They cannot give any counter arguments, they cannot explain to me that it is not perfectly justified. But their unconscious conditioning is such that anything said against Rama simply condemns me in their eyes. I become their enemy -- and there is the difference.

In America, I have been criticizing Jesus as nobody has ever criticized him, not even the Jews. They crucified him, but they never criticized him. And particularly now, nobody dares to criticize Jesus in that Christian country. But still, five thousand Christians were listening to me, trying to understand, trying to see the point. I cannot conceive of five thousand Hindus listening to me criticizing Krishna or Rama. The Indian stopped growing long ago. He stopped with Manu, five thousand years ago. Since then he has not grown -- he is very retarded.

The Western mind has continuously gone on growing. It is capable of understanding an argument, even though it goes against one's ideology. If it is true, if it appeals to one's reason, then the Western mind is ready to drop its ideology and accept the concept. So even if I am in India, more foreigners will be here. There will be Indians -- there are thousands of Indian sannyasins -- but these are the people who have a certain culture, a certain education and a certain open mind.

For example, it is very difficult to find a Mohammedan among my sannyasins. I have a few Mohammedan sannyasins, but their number is negligible for the simple reason that Mohammedans cannot think of any possibility beyond the Koran. For them history stopped fourteen hundred years ago. Since then they have just been living posthumously, unnecessarily. Now there is nothing to seek and nothing to search for.

My own experience has been very strange. Of my sannyasins, forty percent are Jews. Now I can understand why Jews get more Nobel prizes: they are really intelligent people, and because they had lost their homeland, they dispersed to different countries. Their roots in a particular land became loose and, losing their roots, they became in a certain way very free.

This whole century has been dominated by the Jews. Karl Marx was a Jew -- and now more than half of the world is under his impact. Sigmund Freud was a Jew - - and anybody who thinks himself intellectual is bound to be influenced by Sigmund Freud. Albert Einstein was a Jew: Hiroshima and Nagasaki are his creation. And I have been criticizing Judaism as harshly as possible, but not a single Jew has left sannyas. Hindus don't have that open mind which is ready to drop anything that appears wrong to the reason. Those who do have it are coming to me.

I have almost one hundred thousand sannyasins in India, and when I have been here a while that number will increase. But the trouble with them is that they all have a certain idea. If I support their idea then they are with me -- but they are not really with me, they are with their idea.

My whole work consists of destroying all your ideologies so that you can be completely fresh and free and move on your own.

I don't give you anything in its place, I simply deprogram you: you can call my religion the religion of deprogramming. And then I leave you alone, without giving you a new program. I respect your individuality, I respect your freedom. I don't want to put any kind of cage around you, because I know that the bird in the sky and on the wing is a totally different being than the bird in a beautiful golden cage. The cage may be valuable, but the bird is dead -- its freedom is gone.

Just yesterday somebody brought two birds to present to me. When they brought them to me both were dead -- actually dead. I told that person that he took away their freedom, and at that very moment they died. Their freedom is their spirit.

My function with my sannyasins is not to create a religion or an organization, but to create individuals who are capable of standing on their own feet, of flying into the sky as far as their longing can take them. So anybody, Hindu or Christian or Jew, it does not matter... only somebody who is open can reach to me.

But mostly the Indian mind is a closed mind. I have never expected anything better from them. In fact, deep in their hearts they must be joyous about

whatever has happened to me. If I were killed they would have made it into a celebration.

The American press was absolutely sympathetic; the whole world press was absolutely sympathetic, except the Indian. It is unfortunate to be born in India.

THE PRESS DISTORTS YOUR VIEWS ON SEX. ARE THEY IGNORANT OR JUST EXPLOITING PEOPLE?

They are exploiting people, because people have been taught for thousands of years that sex is sin, that it is to be repressed. And these people who have been taught for centuries that sex is sin have become split.

Sex is your energy; you don't have any other energy. You are born out of sex energy, you create out of sex energy, you reproduce out of sex energy. All the great creators are more sexual. You cannot point to a single impotent man who has created anything in the whole history of man -- a beautiful poem or a painting or a statue. The impotent man has not even managed to be a saint -- which he should be, because he has no problem with sex. If all these condemners of sex are right, then only impotent people are blessed by God; then impotency should be thought of as something spiritual. But not a single impotent man has been recognized as a saint.

What does it show? It shows that all your energy is the same. Whether you reproduce children or you paint or you compose music or you become a buddha does not matter: it is the same energy in different forms, in different expressions, in different dimensions.

So when I said that sex should not be repressed, that on the contrary it should be accepted as part of our natural being -- only then can we transform it, can we take it to higher levels -- then immediately the whole Indian press became interested. I have written four hundred books and only one book is about sex. Three hundred and ninety-nine books don't exist for the Indian press; only one book exists, and that too, not all of it. The name of the book is FROM SEX TO SUPERCONSCIOUSNESS. They only heard the first part, sex. They have not even bothered that the book is not about sex. The book is about the transformation of sex into superconsciousness: that sexual repression has to be dissolved, and that only then transformation is possible. I am the most anti-sex man in the whole world. But wonder of wonders, look what the Indian press has done: it has made me just the opposite of what I am!

I don't read Indian newspapers or magazines, simply because they are third-rate -- to read them is a sheer waste of time. They are exploiting people, they are creating sensationalism, they are telling lies, they are putting things out of context.

But the same is not the situation with the world press. And the point should be emphasized, that when I was speaking to the American news media I could see that they were not going to distort my words; and they did not. On the contrary,

I was no one there -- a foreigner. Even if I was tortured in the jails, why should the American press be bothered about it? But the whole press -- television, radio, newspapers, magazines -- were surrounding all the jails, wherever I was put. And it was because of the news media that the government could not harm me. They were afraid.

The Indian government is not afraid of the Indian press. The Indian press has not come of age; and in fact the Indian press should ask the government that television and radio should not be under its control. The government is part of the news media, and it should be public. I was protected by the American news media. Even the US marshal told me, "We cannot touch you. You are absolutely saved because the whole world news media is watching. If anything is done to you, America is condemned." But the same cannot be said about the Indian press. There are beautiful people in Indian journalism. When I see people like you -- and there have been many people like you -- I simply wonder how you manage to fit in with your newspapers. How can you humiliate yourself? There are enough beautiful, intelligent people in the news media, but they are just fitting in with the organization; they are not rebellious enough.

I would like the first change to be that radio and television should not be under government control, because they are the latest news media and the fastest growing. And particularly in countries like India, people cannot read, but they can see and listen. But television and radio are under government control. Other news media are not available to the majority of the population; the government propaganda is the only media available to them.

The American authorities were surprised: in one jail the sheriff told me that it was surprising that the Indian government was absolutely silent. For twelve days I was tortured and, finally, just two hours before I was going to be released by the court, one young man from the San Francisco consulate reached me. He said he had been sent by the Indian ambassador to inquire if I wanted anything. I said, "You have come too late. I am going to be released within two hours. Where have you been for twelve days?"

I was released, and then the ambassador in Washington phoned: "Do you need any help from our side?"

I said, "What help can you give me now? Where have you been for twelve days?" For twelve days all the media were continuously hammering on one point: "Why is he being unnecessarily tortured? -- without any trial, without any arrest warrant, without showing any cause for arrest -- which is absolutely illegal. And why was a man who was empty handed arrested with twelve guns surrounding him?"

The Indian ambassador sat silently and when I was released he asked, "What help do you need?"

I said, "I don't need any help. If you need any help, you can ask me. I can help you. You should be ashamed and resign. You could not even raise your voice. You should have given a television interview saying that this is absolutely illegal;

you should have pressured the American government." But they never did anything. On the contrary, I have heard just now from a very reliable source that the American government has purchased two members of the Indian parliament so that they can oppose me in case parliament tries to help me in any way. Sometimes it feels that to be called an Indian is ugly. Once in a while I have been thinking of going through plastic surgery so that my skin is no more Indian. I feel really ashamed.

IS THE GOVERNMENT TRYING TO KEEP YOU AWAY FROM THE COMMON MAN?

Yes. The press is keeping the common man away from me; the politicians and the religious leaders want the common man to be kept away from me. Now they are worried -- this state is worried whether they should allow me to be here. The Indian government is worried about where I should be allowed to settle. No province will be ready for me to settle there, for the simple reason that whatever I say goes against the vested interests. I am not a politician; I cannot just go on saying nice things about everybody.

If the worst comes to the worst I will leave this country, but I will not be an uninvited guest in my own homeland. It was at least a solace in America that I was a foreigner and they were mistreating me. It is not a solace in India; it is my country and they are mistreating me.

I think the press can be of immense help; just a little courage is needed. I have not committed any crimes, either here or in America. Here perhaps a criminal can be forgiven, but not a rebellious man. But about that I cannot compromise on any grounds. I will remain rebellious, and I will go on saying and doing things which to my consciousness seem to be right, unless somebody proves them wrong or argues against them. And I am always open for any argument with anybody -- politician or religious leader or anybody.

Whatever I say comes from my own authority. I don't depend on the Gita and I don't depend on the Koran, I depend only on my consciousness. But it seems that to have eyes in the valley of the blind is dangerous.

YOU CONTINUE TO SPREAD YOUR MESSAGE AND THE REST OF THE WORLD REMAINS THE SAME. PLEASE COMMENT.

With each man becoming enlightened some consciousness in everyone is raised higher. But one buddha cannot transform the whole world; at least two hundred buddhas are needed.

Two hundred buddhas around the world can certainly change the whole climate of the human mind. Religions will disappear, nations will disappear, wars will disappear; and man will be able to breathe freely for the first time, without any repression, without any condemnation. Man can be accepted as he is. There

should be no 'should' or 'should not' imposed upon him. He will be loved and respected in whatsoever way he grows.

But at least two hundred enlightened people are needed, and that is one of my basic works. I have one million sannyasins around the world, and now I have opened the doors for more people who were sympathizers but could not change their clothes, their jobs, their families, because of the society. I have now opened sannyas for everybody. You need not change your clothes unless you want; you need not have a mala unless you want -- but you can meditate. ... Because clothes don't matter -- it was simply a strategy to make sannyas recognized as a fact in the world. It is recognized; now there is no point.

I have opened the doors, and if there are one million sannyasins, I hope there are at least three million people waiting to be sannyasins. They were just afraid of the clothes and of the mala; otherwise, they are sympathizers. And in four million people there is a possibility which has never existed before.

Buddha never went out of Bihar; Mahavira never went out of Bihar. In fact the name Bihar came because of Mahavira and Buddha wandering there; it means wandering.

If Buddha could manage at least twenty enlightened people in a small place like Bihar, after twenty-five centuries, with far more sophisticated methods of meditation.... Jesus never came out of Judea. When he died he was only thirty-three; his ministry lasted only three years. Ramakrishna remained confined to Bengal. But I have created a belt around the world. Every nation now has communes, and there is not a single nation where there are not sannyasins -- even in Soviet Russia, even in other communist countries.

There is a possibility -- and it is time -- that two hundred buddhas can be created; otherwise this earth is going to die. Politicians are ready to destroy it, creating more and more nuclear weapons. Religions are not interested in saving the world; they are more interested in converting poor people to Catholicism, to Hinduism, to this-ism, to that-ism. Nobody seems to be concerned about the ultimate death that is just on the horizon. But two hundred enlightened people can certainly change the whole atmosphere.

WHY DOES MAN NEED GOD?

It is out of fear. God is not needed at all. Man has lived in so much fear that he has needed some protection. There was fear of disease, there was fear of death -- mostly it is death that makes man so afraid. He needs somebody who is beyond death to protect him.

God is not a discovery, it is an invention. Priests found it very convenient to exploit in the name of God. The Vedas say that they are written by God, and there are such stupid things in the old Vedas that if God has written them, then God is condemned along with the Vedas.

Christians say The Bible is written by God, and if The Bible is written by God -- there are at least five hundred pages of sheer pornography in The Bible -- then God is the greatest pornographer in the whole existence. If you look in the Hindu PURANAS you will find just pornography. Hindus have even made shivalinga a god. It is good that Sigmund Freud never came to know about shivalinga -- that there are people who are worshipping phallic symbols in their temples without any idea what they are worshipping.

There is no God. All the arguments for God are refuted. Those who have really reached to the highest point of consciousness have never accepted the idea of God. Patanjali, the man who single-handedly created the whole science of Yoga, does not believe in God. Buddha, perhaps the greatest man who has ever walked on the earth was, as H.G Wells wrote about him, "the most godless person yet the most godly."

There is not a single argument in favor of God. It is an absolutely useless hypothesis, and it will be good if we drop that hypothesis completely, because with that dropping, Mohammedanism, Hinduism, Judaism, Christianity -- all simply disappear. And their churches and their thousands of cardinals and bishops and popes, who are simply nothing but parasites on humanity, also disappear.

God is the greatest calamity. Yes, people should be godly -- that means they should be truthful, they should be sincere, they should be loving, they should be conscious. That makes them godly, but that does not make them God.

I am destroying God and spreading godliness to every human being. It is better that it is spread far and wide as a quality, as a fragrance, rather than being confined to a statue in a temple and worshiped.

When you can be it, why worship it?

Come back again. And try to see that journalism in India comes to the same level as it is in the rest of the world. It should not lag behind. It can be a great protector of freedom, of individuals against the vast machinery of bureaucracy. A single individual cannot do anything.

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INTERVIEW WITH MRS GUPTA, SUN MAGAZINE, YOUNG PEOPLE'S ISSUE

Q: I WOULD LIKE YOU TO COMMENT ON THE DRUG PROBLEM.

A: It is nothing new, it is as ancient as man. There has never been a time when man was not in search of escape. The most ancient book in the world is the RIGVEDA, and it is full of drug use. The name of the drug is soma.

Since those ancient times all the religions have tried to get people not to use drugs. All the governments have been against drugs. Yet drugs have proved more powerful than governments or religions, because nobody has looked into the very psychology of the drug user.

Man is miserable. He lives in anxiety, anguish and frustration. There seems to be no way out except drugs. The only way to prevent the use of drugs will be to make man joyful, happy, blissful.

I am also against drugs, for the simple reason that they help you to forget your misery for a time. They do not prepare you to fight misery and suffering; rather they weaken you.

But the reasons of religions and governments for being against drugs and my reasons for being against drugs are totally different. They want man to remain miserable and frustrated, because the man in suffering is never rebellious; he is tortured in his own being, he is falling apart. He cannot conceive of a better society, of a better culture, of a better man. Because of his misery he becomes an easy victim of the priests because they console him, because they say to him, "Blessed are the poor, blessed are the meek, blessed are those who suffer, because they shall inherit the kingdom of God."

The suffering humanity is also in the hands of the politicians, because the suffering humanity needs some hope -- hope of a classless society somewhere in the future, hope of a society where there will be no poverty, no hunger, no misery. In short, they can manage and be patient with their sufferings if they have a utopia just close to the horizon. And you must note down the meaning of the word utopia. It means that which never happens. It is just like the horizon; it is so close that you think you can run and meet the place where earth and sky meet. But you can go on running your whole life and never meet the place, because there is no such place. It is a hallucination.

The politician lives on promise, the priest lives on promise. In the last ten thousand years nobody has delivered the goods. Their reason for being against drugs is that drugs destroy their whole business. If people start taking opium, hashish, LSD, they don't care about communism, and they don't care about what is going to happen tomorrow; they don't care about life after death, they don't care about God, paradise. They are fulfilled in the moment.

Here my reasons are different. I am also against drugs, not because they cut the roots of the religions and the politicians, but because they destroy your inner growth towards spirituality. They prevent you from reaching the promised land. You remain hanging around the hallucinations, while you are capable of reaching the real. They give you a toy.

But since drugs are not going to disappear, I would like every government, every scientific lab, to purify drugs, to make them healthier without any side effects, which is possible now. We can create a drug like the one which Aldous Huxley, in memory of Rig Veda, called soma, which will be without any bad effects, which will not be addictive, which will be a joy, a happiness, a dance, a song.

If we cannot make it possible for everybody to become a Gautam Buddha, we have no right to prevent people from at least having illusory glimpses of the aesthetic state which Gautam Buddha must have had. Perhaps these small experiences will lead the person to explore more. Sooner or later he is going to be fed up with the drug, because it will go on repeating the same scene again and again. Howsoever beautiful a scene is, repetition makes it a boredom.

So first purify the drug from all bad effects. Second, let people who want to enjoy, enjoy. They will become bored by it. And then their only path will be to seek some method of meditation to find the ultimate bliss.

Your question is basically concerned with the new age people. The generation gap is the world's very latest phenomenon; it never used to exist. In the past, children of six and seven started using their hands, their minds, with their fathers in their traditional professions. By the time they were fourteen they were already craftsmen, workers, they were married, they had responsibilities. By the time they were twenty or twenty-four they had their own children, so there was never a gap between the generations. Each generation overlapped the other generation.

For the first time in the history of humanity the generation gap has happened. It is of tremendous importance. Now, for the first time, up to the age of twenty-five or twenty-six when you come back from the university you have no responsibility, no children, no worries, and you have the whole world before you to dream about -- how to better it, how to make it richer, how to create a race of supermen. These are the years, between fourteen and twenty-four, when one is a dreamer, because his sexuality is maturing, and with sexuality dreams are maturing. One's sexuality is repressed by the schools and colleges, so his whole energy is available to dream. He becomes a communist, he becomes a socialist, he becomes a Fabian, all sorts of things. And this is the time when he starts

feeling frustrated, because the way the world works, the bureaucracy, the government, the politicians, the society, the religion, it does not seem that he will be able to create a reality out of his dream.

He comes home from the university full of ideas, and every idea is going to be crushed by the society. Soon he forgets about the new man and the new age. He cannot even find employment, he cannot feed himself. How can he think of a classless society where there will be no rich and no poor?

It is this moment when he turns towards drugs; they give him a temporary relief; but all drugs as they are right now are addictive, so you have to go on increasing the dose. And they are destructive to the body, to the brain; soon you are absolutely helpless. You cannot live without drugs, and with drugs there is no space in life for you.

But I don't say that the younger people are responsible for it, and to punish them and put them in jail is sheer stupidity. They are not criminals, they are victims.

My idea is that education should be divided into two parts: one intellectual and the other practical. From the very beginning, a child enters school not just to learn the three R's, but also to learn to create something -- some craftsmanship, some skill. Half of the time should be given to his intellectual pursuits, and half of the time should be given to life's real necessities; that will keep the balance. And by the time he comes out of the university, he will not be a utopian, and he will not be in need of employment by others. He will be able to create things on his own.

And for students who feel any kind of frustration, from the very beginning things should be changed. If they are frustrated perhaps they are not studying the right stuff. Perhaps they want to become a carpenter and you are making them a doctor; they want to become a gardener and you are making them an engineer.

Great psychological understanding will be needed so that each child is sent in the direction where he will learn something. And in every school, every college, every university at least one hour of meditation for everybody must be compulsory, so that whenever one feels frustrated or depressed one has a space within himself that he can move to, and immediately can get rid of all the depression and frustration. He need not turn to drugs. Meditation is the answer.

But rather than doing all these things, the people who are in power go on doing idiotic things -- prohibition, punishment. They know that for ten thousand years we have been prohibiting, and we have not succeeded. If you prohibit alcohol more people become alcoholic, and a dangerous kind of alcohol becomes available. Thousands of people die by poisoning, and who is responsible?

Now they are punishing young people for years in jail without even understanding that if a person has taken a drug or has been addicted to a drug he needs treatment, not punishment. He should be sent to a psychiatric home where he can be taken care of, where he can be taught meditation, and slowly, slowly, can be directed from the drugs towards something better.

Instead they are forcing them into jails -- ten years in jail. They don't value human life at all. If you give ten years in jail to a young man of twenty you have wasted his most precious time and without any benefit, because in jail every drug is more easily available than anywhere else. The inmates are all highly skilled drug users, who become teachers for those who are amateurs. After ten years the person will come out perfectly trained. One thing only your jails teach: anything you do is not wrong unless you are caught; just don't be caught. And there are masters who can teach you how not to be caught again. So this whole thing is absolutely absurd. I am also against drugs, but in a totally different way. I think you have got the point.

Q: I WOULD LIKE TO KNOW YOUR MESSAGE FOR THE YOUNG.

A: My message for the young is to always remain young. Never become old. Your body will become old, but your mind has no necessity to become old. If your mind remains young and fresh, ready to learn, ready to explore new dimensions of life, you are alive. The moment your mind stops exploring, expanding, you are no more alive. You may vegetate, you may drag your body around for twenty, thirty more years. My experience is that people die nearabout thirty but live to nearabout seventy-five. Those forty-five years they are just hanging around like cabbages, and when there are so many vegetables all around you, there's no room for young people to live.

Others want to prescribe everything in your life. You can remain young only if you never accept any conditioning from anybody else. Youngness is something like sharpening your sword; you should inquire into everything on your own. Don't believe in the holy scriptures, because there is nothing holy in them, they are not even first-rate literature.

Your starting point should not be belief, but a healthy doubt. And remember, doubt does not mean disbelief, doubt simply means, "I don't know and I want to inquire. I have not come to a conclusion to say yes or no."

Doubt is youth, belief is old age. The person is tired of inquiry; he has started believing in somebody else. It is better to die as a seeker; at least you will have the contentment that you did everything that was possible, and you will have an originality.

And this is my experience: to wear your original face is the greatest joy in the world, but everybody is wearing a mask. Somebody is Hindu, that is a mask; somebody is a Mohammedan, that is a mask. A young man has to fight against all masks; he has to declare to the universe, "I am going to remain individual, I am going to remain just myself, I am not going to imitate anybody. And I will do everything that is possible to find the truth."

And whenever anybody has made this decision, has had this determination, he has always found. Existence is very compassionate.

Q: HAVE YOU EVER BEEN IN LOVE?

A: I am always in love. I will have to explain to you, otherwise you are going to misunderstand me.

There are two kinds of love. One is biological infatuation. You fall into it, and then it is difficult to fall out of it. It is just like any ditch; falling in is easy, but getting out is very difficult unless another ditch helps you. I have never been in biological love. Biological love is a relationship.

There is another kind of love which is not relationship. In short it can be said, I am love. Whoever comes to me, I have only love to offer. I don't have anything else to offer, and I have loved millions of people.

Biological love sooner or later drives you crazy. You can go to any psychiatrist, any psychoanalyst, and you will see the victims of biological love. Suicides, rapes, murders, every crime is committed because of biological love.

Meditation helps love to be freed from biology. Then it is more like a fragrance. You feel it, it is heart to heart. And there is no question of jealousy. Now so many people love me, I love so many people, there is no question of jealousy. Because biological love is very tiny, you have only so much of it. If you give it to one person you cannot give it to another. The moment you are just love, you are as infinite as the sky, you can fill the whole universe with your love without spending anything.

So I am always in love. I love my friends, I love my enemies. Even if there is nobody, I am still radiating my love. It is just like breathing to me.

And godliness is every man's birthright. He may claim it, he may not claim it. If all the people of the world claim their godliness, their highest consciousness, then this whole world will become a valley of the gods -- not only Kulu Manali.

And as for your asking me about believing in reincarnation, I don't believe in anything. I am against belief as such, but I know that reincarnation is true. It is not my belief; it is my knowing, but I will not enforce on anybody that you have to believe it just because I know it. I will only inspire you to find it on your own, and unless you have found it, don't believe.

Q: DO YOU THINK THAT A DEMOCRACY IS A DESIRABLE POLITICAL SYSTEM?

A: No. Democracy is better than dictatorship, but in my vision there is something higher than democracy. I call it meritocracy.

In my idea of meritocracy there is no need for any political party. Persons should stand on their own merit. Every individual should choose the person, without any political party programming him, forcing him, bribing him.

Individuals should stand, and individuals should choose, and the choice should be on merit. Just as you choose your bureaucracy -- but that is not an election, it is an appointment. Your political system should be an election of merit, and the

press can play a tremendously valuable role in explaining to the masses the merits of different people who are contesting.

I think only a meritocracy is the answer for our problems. Idiots are trying to solve problems which they don't understand at all.

Q: WHAT DID YOU MISS MOST WHEN YOU WERE IN JAIL?

A: I missed nothing. I enjoyed everything in the game. It was such a new and great experience, seeing human beings behaving like animals, seeing their real faces.

In the jails I started to think how Charles Darwin at the end of his life was only concerned with one thing: finding the link between the monkey and man. He missed. If he had been in an American jail he would have found the link. The jailers and the marshalls and their staff are the missing link!

But I enjoyed it to the full, I enjoy everything to the full. Even if I am in hell, I will make a heaven out of it. And that is my basic philosophy. Make the best out of the worst.

Q: SHOULD YOUNG PEOPLE STRIVE FOR WEALTH?

A: Certainly, because for centuries, unnecessarily, wealth has been condemned. Wealth should be respected in the same way as we respect any other creativity. Somebody paints, we respect. Somebody makes a statue, we respect. Somebody composes music, we respect. But somebody creates wealth, and we condemn.

Jesus says, "A camel can pass through the eye of a needle, but a rich man cannot pass through the gates of heaven." Now this is keeping the world poor. Richness should be respected if you are going to destroy poverty. But Mahatma Gandhi says the poor are the children of God. Then who are the rich? Children of the devil? Certainly they are not children of God. And if the poor are the children of God then the necessary corollary is to increase poverty, increase the number of children of God -- the whole world should be full of children of God.

I cannot call a poor man a child of God. I hate poverty, and I want the poor man to get rid of it. And he can get rid of it, but there are people who are supporting him to remain poor.

The young people should change the whole movement. Richness should be respected and richness should be created -- it can be created. Just as there are Picassos, there are Fords who can create wealth. You will be surprised to know that Ford started as a poor man, and he became superrich by his own efforts. He told his children that they have to start life the same way he started, polishing people's boots. He said, "I don't want you to be just inheritors, I want you to be creators." And his children remained grateful their whole life, because he gave them a challenge to create on their own. With technology available, to create wealth is the simplest thing.

You just have to inspire young people to create. Rather than wasting their energy in frustration and protests and fighting and throwing stones and destroying buses, the same energy can make the country a paradise.

Q: DO YOU LIKE SPORTS?

A: No. It is a waste of time, and it is really a way of throwing away energy which can be used more creatively. It is stupid. Just look at football, or volley ball; it has no intelligence. People are taking the ball from this goal to that goal, and millions of people are going mad and crazy with them. In the future when people will look back on it, they will not believe that these people were sane. It looks absolutely insane.

I have never been interested in sports. My energy has something much more important to do.

Q: WHO ARE YOUR HEROES? DO YOU ADMIRE ANYBODY

A: No. And I don't want anybody to admire anybody. That creates an inferiority complex in you. I respect myself, and I want everybody to respect himself. The moment you admire a hero, you become a carbon copy.

Q: DO YOU FEEL THAT THE RELATIONSHIP BETWEEN MEN AND WOMEN GROWING UP TODAY CAN BE MORE LOVING THAN THEIR PARENTS'?

A: It depends. It can be, but only with a few conditions.

First, marriage should disappear, because marriage is an artificially created thing. It is not natural; it is man-made. And it creates a bondage.

People should live together if they love. And love is just like a breeze: it comes, but you should not close your doors to keep the breeze inside. Then it becomes stale and it starts stinking. The breeze should remain free to move.

Two persons loving should live together, knowing perfectly well that maybe tomorrow they will have to part. That knowledge, that the next moment may be the parting, will make their love more intense and more total. They will never take each other for granted.

When a wife makes love to her husband just because she is his wife, not because of any love, it is prostitution -- of course, long-lease prostitution. I am against prostitution, but marriage has created it.

And people should part the moment they feel the love energy is no more there, with gratefulness, with friendship, with all those beautiful memories that they had lived through while they were together -- without any complaint.

The only problem remains the children. My idea about children is that they should belong to the commune. Father and mother can meet them -- whether

they are together or separate does not matter -- but the commune should take care of them.

That's what we were doing for four years, and it worked out beautifully because father and mother felt unburdened and the children became very responsible when they were put on their own. They became more intelligent, and more friendly to other people in the commune. Otherwise every girl becomes fixated on her father, and her whole life she will be miserable, because she cannot find a husband who is exactly like her father. And the same is true about the boy. He becomes fixated on the mother and there is no possibility to find the mother as a wife. So there is always going to be misery because he has not been able to find the woman he wanted.

When the commune takes over the children, father and mother recede and a new phenomenon happens -- so many uncles and aunts are available for the children to mix with. They don't get fixated. Every girl knows so many men that she has only a general idea of what a man should be. If we can destroy that fixation, then we can make millions of people free of mental sickness.

But man has to come to the point where he sees that he has to make drastic changes. Marriage has to be dissolved. With marriage goes divorce, which is an ugly thing. With marriage goes prostitution, which is an ugly thing. And with marriage goes the fixation of the children, which makes them psychologically sick their whole life.

Just look around. I have come in contact with thousands of couples; nobody is happy. I have not found a single couple. From the outside they look very happy and smiling but when I have stayed with them and seen their real faces, no couple is happy. And these unhappy couples are producing children. Those children are learning unhappiness from the very beginning. This is the heritage that we give to our children.

Certainly the new man, the new generation, can change all this and can make life more of a love affair, with freedom, with joy, with friendship, with intelligence.

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INTERVIEW WITH DIETER LUDWIG, QUICK MAGAZINE, GERMANY

Q: I HAVE TO CATCH A PLANE NOW, SO IF YOU COULD PLEASE BE AS QUICK AS POSSIBLE.

WHO WAS HUMILIATED BY YOUR TREATMENT IN AMERICA, YOU OR THE AMERICAN AUTHORITIES. AND WHEN YOU WERE QUOTED AS SAYING, "AMERICANS ARE SUB-HUMAN," TO WHAT WERE YOU REFERRING?"

A: The humble man can never be humiliated, so there is no question of my being humiliated. It was the American government who humiliated itself.

Q: THERE IS AN IDEA THAT ENLIGHTENMENT PROTECTS A PERSON FROM THE PHYSICAL WORLD. IS THIS TRUE?

A: It is not true. Existence is impartial, is impartial. It makes no difference between the enlightened and the unenlightened. Ramakrishna Paramhansa died of cancer; Maharishi Raman died of cancer; Gautam Buddha died of food poisoning; Mahavira died of diarrhoea; Jesus Christ died on the cross, existence did not come to help him.

Existence is absolutely impartial. And it is good that it is impartial. Otherwise existence will also be divided in classes. There will be a hierarchy, that existence protects few people, does not protect few people; that will be ugly, this is perfectly beautiful that existence remains the same for the smallest blade of grass to the biggest star in the world.

Q: WHY IS THE WORLD SO CONCERNED WITH THE ROLLS ROYCES AND THE WATCHES THAT YOU USE?

A: Because the world is so poor, because this is what they all want and cannot. They are not concerned about my enlightenment, they are not concerned about my peace, about my silence, about my blissfulness. Those are not their needs. They need a Rolls Royce, they need a diamond watch, and in their need, they

become so confused that they cannot see that I don't have a Rolls Royce. Those ninety-three Rolls Royces belong to the commune. I have not taken one with me. I had never gone even to see those ninety-three Rolls Royces. Just, whenever I needed, the commune gave me for one hour or two hours, the car was brought to me. I never owned them.

And the diamond watches they are so much concerned is simply foolish. They don't know the distinction between diamond and stone. This is a stone watch, not a diamond watch. And this is made by my own people.

(Tape side B)

Q: YOU DON'T HAVE DIAMOND WATCHES?

A: I don't use. So many have been presented to me, or have been given to the commune. I use only watches that my people have made. If this is made with diamonds as Piaget makes it, it is quarter million dollars. It is made with simple stones, just cut in such a beautiful way that they can defeat any diamond. It has no value at all.

I use only my people's things. Everything from my shoe up to my head. Everything is made by my people. Hundreds of watches have been presented to me. They have all been given to the commune. I don't possess them. I have not brought a single one. Just only one watch that I have brought with me is this, which has no value in money.

But people are stupid.

Q: YOU ONCE HAVE HAD CALLED YOUR SANNYASINS IN GERMANY THE MOST INDUSTRIOUS AND THE MOST FAITHFUL OF YOUR SANNYASINS. DO YOU HAVE ANY KIND OF MESSAGE FOR YOUR SANNYASINS IN GERMANY, ANY KIND OF DIRECTION?

A: I have certainly called the German sannyasins most industrious, most intelligent, most trustworthy. People of such qualities don't need directions from outside. They will find their way, they will find their direction. I trust them so much.

This is my message.

Q: DO YOU FEEL ANY KIND OF RESPONSIBILITY TOWARDS YOUR SANNYASINS WHO HAVE LIVED IN YOUR COMMUNE; INVESTED MONEY, SOMETIMES THEIR INHERITANCE, AND THEIR WORKING POWERS INTO THE PROJECTS OF THE COMMUNE. DO YOU FIND ANY RESPONSIBILITY FOR GUIDANCE OR OTHERWISE FOR THOSE NOW ARE CONFUSED AND DON'T QUITE KNOW WHERE THEY STAND (INAUDIBLE)

A: Responsibility according to me is something individual. I can be responsible only to my acts, my thoughts. I cannot be responsible for your acts or your thoughts.

But the whole history has been dominated with the idea that you are responsible to somebody else. A Christian is responsible to Jesus Christ is responsible to the Christian. That creates a certain kind of bondage, not freedom. Jesus himself helps, by saying that "If you have faith in me, then I will save you. If you don't have faith in me, you will fall into eternal hell." Now he is taking the responsibility of other people, and he cannot save himself on the cross. This is sheer cheating, this is sheer befooling people.

My attitude is totally different. Responsibility has nothing to do with anybody else. It is not a duty. If sannyasins have done anything, it was their responsibility. They had chosen to do it, and they had enjoyed doing it. That was their reward. I have never guaranteed anybody that, "If you do this, then you will enter into paradise." I have never guaranteed anybody that, "If you do this, then the project is going to succeed." I have only said to my people, that "Whatever you do, do if you love to do it, if you enjoy to do it. And your enjoyment is your reward. There is no other reward beyond that. Whether the project fails or succeeds does not matter." So I never feel responsible for anybody, and I don't make anybody else feel responsible for me.

There are people who have given their whole inheritance. I have also given my whole life. Who is responsible? They are not responsible because I have given my whole life to them, and their money is not more valuable than my life. With my life I can find thousands of people like them. With their money they cannot find another me.

But I don't think that they are responsible for it. It was my joy. I loved it each moment of it, and I will continue to give my life to my people, to the very last breath, without making anybody feel guilty that he is responsible.

Same I expect from them. I had never asked anybody to give anything to the commune. If they had given their whole fortune, it was their decision, and they enjoyed the decision. Nobody was forcing, nobody was persuading. They loved it, and they were rewarded. So there is no question of responsibility.

I don't feel responsible for anybody. Neither anybody needs to feel responsible for me. Everybody is responsible for himself. This gives you freedom, and this makes you authentically individual. And my whole purpose is to make you absolutely individual, that each act you can say "It is mine, and whatever result it leads to is also mine."

My own experience is that even if you fail in life, but go on living according to your own clarity, your own insight, your own individuality, not directed by others, even if you fail, you will have a tremendous contentment. And a person who may succeed, but has been goaded by others to do this, to do that, to become this, with all his success will feel himself a non-entity. He has never been able to assert his own individuality, he has never been allowed his potential to

grow. He has been carrying other people's projects. His whole life has been borrowed, it was not his own.

And this is my basic teaching, that your life should be authentically your own. So whatever you do, remember, you are responsible for it. Never dump your responsibility on somebody else. That is an ugly act.

Only this way we can allow people to grow into their real, natural potentiality.

So I am not responsible for anybody. I am only responsible for myself, and I am perfectly happy. And those who have understood me, whatever they have done, will feel absolutely happy for it.

Q: YOU SAID YOU ARE NOT GOING TO HAVE ANOTHER COMMUNE. YOU SAID YOU WILL BE AVAILABLE FOR ADVICE (INAUDIBLE) ANY KIND OF IDEA WHERE IT IS (INAUDIBLE)

A: I have lived moment to moment, day to day. To ask for more is not good. Existence does not allow for more. It gives you one moment at a time, not even two moments together. And it keeps the next moment unpredictable.

So all those who plan for the future, are always frustrated. These are the people who have created the proverb that "Man proposes and God disposes." There is no God to dispose, but you propose. And you will feel that you have been disposed, so there must be somebody who is disposing you. In fact, in your proposition itself is the seed of being disposed.

I don't have any plan for future. I am here right now, available. Wherever I will be, I will be available to my people for advice. As far as communes are concerned, my experience with two communes has been that sooner or later, my commune is going to clash with the government, because I can make people so happy so loving, so rejoicing, and I can create just by their labor and their intelligence and their joy something which everybody wants in the whole world. But the governments, the politicians go on promising, but the goods are never delivered.

Q: WHAT WENT WRONG WITH SHEELA AND THE OTHER WHO (INAUDIBLE)?

A: Nothing went wrong; just simple human nature. I was for three and half years silent, in isolation. She had all the powers, and power corrupts. And when you have absolute power, then it corrupts absolutely. It is just man. She behaved just like a human being.

Having three hundred million dollars in her hands, it is very human to steal fifty million dollars and keep them somewhere in Switzerland for future. That's how human being thinks, for future. Now she may live her whole life in imprisonment, and those fifty million dollars will rot in some bank in Switzerland. That's how you propose and God disposes.

So it was just, the whole power was in her hands, and as I started speaking, I knew this was going to happen, she was, she was continuously telling me not to speak because it will be against my health. I told her that even if I live five years less, there is nothing to lose because whatever I have to achieve I have achieved. But I have to speak because my philosophy of life is incomplete. I have to complete it.

Q: DO YOU FEEL IT IS COMPLETED?

A: No. I am completing it.

Q: SOME LEVEL YOU STILL FEEL (INAUDIBLE)

A: I am completing it every moment. Every moment I am talking to anybody, to you or to anybody, I am completing it. I am filling the gaps.

Q: DO YOU SEE ANY MAJOR GAPS, ANY PARTICULAR TYPE OF SUBJECT, ANY PARTICULAR TYPE OF AREA YOU WOULD LIKE TO ILLUMINATE MORE (INAUDIBLE)

A: No, nobody will be able to find any gap as it is. But it is not a question of gap, it is a question of making it more circular, more deeper, and my people are now ready to listen on a deeper level, not just the intellectual.

The day I started speaking, the whole commune went dancing on the streets, they were so joyous. But Sheela was sad. And I could understand her sadness because now her power was gone. Now I was available directly. She was a mediator. It is just like, if suddenly God comes, the pope will be the only one who will be the utterly lost, perhaps may commit suicide. What purpose he is doing. She has become a high priestess. Now she was nobody, st an ordinary sannyasin as everybody else. That hurt her very much. And from that day she started going more to Europe, more to Australia, to other communes, for any small excuse that there is much need. But the only thing was that there she was still the representative. I was absent.

Last time she came she wrote me a letter, not that she had come to say goodbye to me; she had not even that courtesy to say goodbye to me. In the note she had not even written it, she had simply said that "Now I come here t I don't feel excited as I used to feel before. I still feel excited in Europe, in Australia, in Singapore, in Japan."

I told her, that you had come to me, through the messenger who had brought the note, not for excitement; you had come to me for ecstasy. From where this excitement has entered in your mind. Excitement is a very lower thing. Everybody is after excitement.

A sannyasin is one who is not after excitement, but after ecstasy; something that remains with you forever. So if you are for excitement, certainly you will not find here. And, if you think it is Europe that is giving it to you, you are wrong. I can come to Europe, I can come to Japan, and it will disappear from everywhere. And the next day, without saying anything, she disappeared with her clique of people. I don't think there is something special in it. It is just human weakness, and I never condemned human weakness.

Q: THE PRESS IN GENERAL IN GERMANY IS VERY CONCERNED WITH SHEELA BECAUSE SHE IS IN JAIL THERE AND IS PROBABLY GOING TO BE EXTRADITED TO THE UNITED STATES. (INAUDIBLE) AUTHORITIES IN THE UNITED STATES HAVE SAID THAT THEY WILL CALL YOU AS A WITNESS. HOW WILL YOU REACT?

A: I will see, because the federal court has told me not to enter America for five years. So for five years I cannot enter America.

Q: IF THEY SEND LEGAL PERSONNEL OVER HERE TO TAKE STATEMENTS,

A: Yes, I am available, I am available, there is no problem.

Q: ARE YOU IN ANY KIND OF COMMUNICATION WITH SHEELA HERSELF?

A: No.

Q: NOT DIRECTLY, NOR INDIRECTLY?

A: No.

Q: DID YOU BRING ANYTHING FROM AMERICA?

A: Nothing, just my dress, that's all.

Q: YOU ATTACKED THE POPE ESPECIALLY ON THE SUBJECT OF BIRTH CONTROL. HAVE YOU EVER BEEN IN ANY KIND OF COMMUNICATION? HAVE YOU EVER TRIED ANY KIND OF DIRECT CONVERSATION?

A: No; just I have been publicly challenging him for a discussion and I am ready to come to Vatican if he is not ready to come to here. But he seems to have no guts. He is coming to India, and I am trying that he should be given a red reception. My people should give him a good reception, because he is a criminal, and he should be treated as a criminal.

And in this country, wherever he will speak against birth control, I am going to oppose him. This is not going to be easy. I have told the Indian government also that please make it a condition that he should not speak against birth control in a country which is already dying with population. By the end of this century, the country will be the largest populated country in the whole world. It would have passed China for the first time; it will have one billion people, and almost half of the people will be starving. So make it a condition that he does not say anything. He can talk about religious matters, spirituality, there is no need to talk about birth control.

But that's all he is doing all over the world, talking against birth control, against abortion. His only purpose is to have as many poor people in the world as possible, because only poor people can be converted to Catholicism. No rich person can be converted to Catholicism. In the whole of India I have traveled. I have not found a single rich man who has been converted to Christianity. Just the beggars, the orphans, the aboriginals; and they are not converting to Christianity, they don't know anything about Christianity; they don't know anything about religion. Their whole thing is that somebody is giving them food, clothes, and that's enough.

I had no personal contact with him; I had few letters from Mother Teresa.

Q: YOU HAVE RECEIVED LETTERS FROM MOTHER TERESA?

A: Letters from Mother Teresa, because I had condemned her. One American went to Mother Teresa's place; he wanted to adopt a child. The clerk said that, "There are seven hundred children; you can choose. But before you choose, you have to fill this form."

He filled the form, the clerk looked at the form and he said, "You wait here, I will be coming soon." And he came out and he said, "I am sorry, I was wrong, there are no children."

The man could not believe, seven hundred children suddenly disappeared? And the reason was, he was a protestant. In the form he had to fill, so he had filled protestant; and they give children only to Catholics. He wrote a letter in Times of India about this whole incident, and I condemned Mother Teresa in a public speech. She wrote a letter to me that, it is not that we are against any religion, but when a child is brought up in a certain religion, it is better for his psychological growth that he should be given to a family where the same religion is followed.

I wrote to her that all your children come from either Hindus or Mohammedans; if you are really sincere, you should return these children to Hindu homes, to Mohammedan homes. Just because they have been with you for two years or three years, they don't become Catholics. And don't try to be clever and cunning. Just be straight-forward, that all this service of poverty and poor is nothing but a political strategy; the politics of numbers.

She was so angry in the second letter that she said that I don't want to continue correspondence with you; but I will ask God in every of my prayers to forgive you.

I wrote her a third letter that this is absolutely illegal. I don't believe in any God, and particularly who are you to pray for me? This is interfering even into my spiritual life, and what sin I have committed that you should pray for me to be forgiven? You are committing all kinds of sins; just pray for yourself.

And that was the end of correspondence.

But I would love to talk to this pollack pope. I don't think he has much intelligence. Polacks don't have. But still I would love. You can give the challenge through your paper; I am ready. To discuss on every point -- spiritual or material, biblical or anything. And I am ready that, if he can defeat me, I will become his disciple, a Catholic. But if I defeat him, he has to become a sannyasin. Right?

Q: WHAT ABOUT AIDS, IMPLICATIONS OF AIDS FOR HUMANITY, SOCIETY, STRUCTURE OF SOCIETY AND THE SEXUAL LIFE OF THE PEOPLE?

A: It is going to change many things. First, every country should make celibacy a crime, because it is celibacy that has produced homosexuality, and it is homosexuality that has brought the AIDS. We should go to the roots.

I call AIDS a religious disease; it is no ordinary disease. All the religions have been teaching celibacy, which is unnatural, which is against biology. And when you force celibacy and the monks are put into a different place and nuns are put into a different place and they cannot even meet; then certainly you are creating an opportunity for homosexuality. There is no other way.

Even the pope before this pope was a homosexual. Animals in the wild are never homosexual, but in zoos if there are not females available, they become homosexual. So monasteries are just like zoos, where they turn men and women into homosexuality. And this goes on spreading, because AIDS can spread without sexual contact -- even by kissing, the saliva is a carrier of the virus, so for the future we will have to think that kissing cannot be supported anymore. We will have to learn something from eskimos. They rub their noses. That is more hygienic.

And in the latest developments with the AIDS, that seems to be the only way. The Indian ancient book of sexology, Sutras of Vatsayana, have another alternative. They say rubbing each others ear lobes. That is even more hygienic, because with the nose sometimes you may have cold, t with ear lobes you never have any cold.

Any liquid coming out of the body is dangerous, even tears can carry the virus. And it is such a dangerous situation, that in Texas they made a law and declared homosexuality a crime. The amazing thing was that one million homosexuals

protested against it, in Texas. If this is the situation in Texas, what will be the situation in California. Perhaps everybody will have to protest. And to make one million people criminals, st by an act passed by the parliament does not change them from homosexuality. They will go underground, they will simply say they are not homosexuals. And that is more dangerous.

What we had done in our commune has to be done all over the world. In our commune we had five thousand people. They all went through the tests, two persons only were found to have AIDS. We made for those two persons the most beautiful houses on the most scenic spot. I told to the commune that, "Be respectful to those people because they are victims. Don't have any condemnation towards them." That is what is going to happen all over the world; they will be condemned. And if you condemn them, then they will hide. Then they won't go to the test, or they will bribe the doctors.

Respect them, they are victims, and they have to live now not more than two years; perhaps six months at the most. So give them everything that they always wanted to have, always wanted to do. If they wanted to paint, let them paint; if they wanted to write poetry, let them write poetry. Let them feel as respected, dignified human beings. They can come to the meetings, t they should not come into any physical contact with anybody.

And when the society is giving so much respect, naturally they followed. They never came into physical contact to anybody; they came everyday to the meeting. And they were grateful, because even their families will not accept them.

That's what has to be done. That in every society, everybody, every village, every town, every city should go through the test; and we should create an atmosphere that it is not a condemnation. These are simply victims.

Unknowingly they have fallen into a pit, and the real criminals are the popes and the shankaracharyas and other religious leaders. So rather than making homosexuality a crime, make the teaching of celibacy a crime.

And homosexuals can be segregated into separate parts of the city. They can be given work, whatever they like to do, some productive work, so they are not a burden on the society. And they should be respected and loved the same as they were loved before by their parents, by their friends, by their children. The disease should not be taken as if the man has committed a grave crime. Otherwise, it is going to spread. And it can destroy almost two thirds of humanity, very easily. It is more dangerous than nuclear weapons, because nuclear weapons are still in our hands to use or not to use, but this --

Q: ACTUALLY IN THE HANDS OF THE LEADERS.

A: Yes. But still, the AIDS is not in anybody's hands. And it is moving fast; even children are born with AIDS. So some very drastic method has to be taken, and humanity seems to be almost asleep. Nobody seems to bother. And the reason is, no hospital wants to take the risk of taking AIDS patients; no government wants

to declare how many people are suffering from AIDS in the country because that will be a condemnation of the government, that so many homosexuals you have, and so many AIDS people you have.

Even in a single city, L.A., one person is dying every day of AIDS, yet the corporation of L.A. has not come up with the information, how many people are suffering. If one person is dying every day, then thousands must be suffering from it. And thousands more will be potential.

But, everybody wants to keep silent about it, ignore it. It is better to take any enemy face to face rather than to ignore. And scientists are almost unanimous that there seems to be no possibility of finding a cure. So only prevention is the cure.

Q: IT IS A SPECIAL REQUEST FROM (INAUDIBLE) CANCER (INAUDIBLE) IT CONCERNS SUICIDE. IF EVERYBODY IS RESPONSIBLE FOR HIMSELF, IS SUICIDE UP TO THE INDIVIDUAL? IS IT JUSTIFIABLE?
AND A PARTICULAR QUESTION FROM THE EDITOR: IS IT JUSTIFIABLE FOR THEM?

A: Suicide is part of human freedom. Nobody can force life on anybody else. If somebody wants to retire from life, it is his decision and it should be respected, and there is nothing wrong in it. And as we are trying to control birth, we are preventing new children to be born; we have already taken steps on one end, you will have to think to balance it on the other end too.

If it helps that new babies are not born, then it will certainly help if old people who feel that they have lived, they have loved and they are fulfilled, and they don't want unnecessarily to drag on, if they want to withdraw from life, then there should be no crime in it. In fact, every hospital should have facilities for people to die silently, peacefully, joyously, with the friends around rather than a person going and hanging himself with a tree, or shooting himself. That is ugly and primitive, and very strange world.

If you are caught committing suicide, then they give you the life sentence. Strange. Then, because you are trying to commit suicide, and you have been caught, now the government will kill you. A good reward for a man who was going to commit suicide.

My feeling is that birth now we are controlling; death should also be controlled. And, as our medicine and scientific technology grows, man will be living longer and longer. Already in Soviet Russia there are people who have passed one hundred fifty. There are people who have come near about one hundred eighty. Now if people start living one hundred fifty or one hundred eighty, you cannot retire them at sixty. And they are working -- at one hundred eighty the person is working in the farm. As death is postponed, old age is also postponed. Then what about the new people who are coming?

It is absolutely necessary that old people should be given the choice, freedom, that if they are willing then they should choose a beautiful death. They can gather all their friends, they can have a celebration before they go into sleep, and the medical science can provide them a deep sleep which turns into death. I am all for freedom. And death is not an exception.

The Last Testament, Vol 4

Chapter #26

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INTERVIEW WITH M. ARCHANA, NAWBHANATH, INDIA

Q: WHAT IS YOUR MESSAGE FOR THE HUMANITY TODAY?

A: Humanity has lived for thousands of years, and has got/now(*) a wrong notions, misconceptions, superstitions; and they have become its very bone, blood, its very marrow.

It has completely forgotten that a child is born neither Hindu nor Mohammedan; neither Indian, nor American. We condition the child with a thousands of years of knowing and destroy his innocence. And the moment a child loses its innocence, he lives in futility. He cannot be himself, he has completely forgotten who he is, and he has been imposed by ideas which he is not.

This schizophrenia is the basic problem of humanity; and my basic message can be, stop this schizophrenic atmosphere. Let every child grow in his innocence. Don't impose anything, don't try to make out of him; that's the only possibility he may become what is his potential. And only a person is blissful when he becomes himself. There is no other way. All other ways lead to frustration, misery, hell.

According to me there is only one heaven; that is to achieve your reality without interfered by anyone. And there is only one hell; to lose your reality, interfered by your parents, the society, the religion, the priest, the teachers, the politicians. They all grab the child. And the child is so helpless, he cannot rebel. Naturally he has to follow whatever is being told to him.

The whole humanity is living in a hell. No joy, no love, no flowering; and the simple reason is, we create a split from the very beginning. We try to repress the real and impose the unreal. My message is, it is time enough to stop it.

Q: HAVE YOU A MESSAGE FOR THE PRESS?

A: Certainly. The press should be absolutely free, and the freedom of press includes television, radio, and all news media. Nothing should be in the control of the government, because government has all the powers, and individuals have

no powers. Who is going to fight for them, and who is going to protect them against the government?

The press to me is more important than the politicians. But it is important only if it is free. For example in this country, the press has not fought that the television should not be government owned, that the radio should not be government owned. They should be public enterprises. Then the press can fight for individuals who have no power, but the press can give them great power.

I was myself once an editor, and I resigned from the post because everything has to be pro-government. Truth is not the criterion. The poor individual is not to be protected. Government is already powerful and press also joins with government. That was one reason I resigned. I said, "I will say what I feel is the truth, whether it goes against government or anybody."

Second thing I found, that they are not interested in any good news. They are interested only in rapes, murders, suicides, divorces, scandal. And I told them that these are dangerous. There may be a million men, and only one man rapes, and he becomes news. What about the remaining?

I told to my owner of the press, that a man has confessed in France that he killed an stranger whom he had never seen. He killed him, he was sitting on the beach, from behind. Even while killing he had not seen him. There was no enmity, but he wanted to be a celebrity, his photos all over the press, and he has achieved his goal. So giving prominence to evil, you are supporting evil. Rather than raising the consciousness of the people, rather than being teachers, you are simply following their lower instincts. You are not serving humanity. You are poisoning humanity. I cannot do that. It does not matter that a man commits suicide. In four billion people around the world, if a man commits suicide, so what? You cannot find anything else worth, newsworthy?

Those four billion people must be doing thousands of things, somebody must be making a beautiful painting. That should be on the first page. Somebody should be carving a statue, that should be on the first page. But your first page is devoted to criminals and politicians, who are really two sides of the same coin. In my definition, the successful criminal becomes the politician and the unsuccessful politician becomes criminal; so there is not much difference.

Politicians should be thrown to the fourth page, and they should not be given importance. Who is making them great? Adolph Hitler was retarded, he could not pass any examination, he was refused from art academy, architecture academy, wherever he applied he failed in the admission examination. And this man became world's one of the greatest leaders. Who made him? If the press had simply ignored him, there would have been no second world war. More than Adolf Hitler, the press is responsible.

Life consists of both things, roses and thorns, but why pay so much attention to thorns? Roses should be brought to the people. It is a psychological revolution. If a person reads everyday about evil, slowly slowly he feels evil is the way of life.

Slowly slowly he feels that even if he commits it, there is no big deal. Everybody is doing it.

And the good is ignored. The readers think that good does not happen anywhere because there is no news. They have even created a proverb, that "No news is good news." That should be changed, "Bad news is no news. Only good news is the news."

In California universities they have conducted a one-year survey, that why evil fluctuates; sometimes it reaches a height, sometimes it falls down? And they were surprised that whenever there is a boxing match, evil rises to thirteen percent than the normal; and it continues at least for one week before it normalizes again. Rapes happen, murders happen, suicides happen. If boxing is creating thirty percent raise in the evil, then boxing should be absolutely stopped. It is the criminal really. And no newspaper should report about boxing. It is ugly, but that ugliness gives people that you can also be ugly. To be ugly is not bad.

News media has to play a great and important role. First, freedom from government; second ignoring the bad, which is very minute compared to the good; and thirdly, creating a forum for each problem to be openly discussed. And the whole news media can be involved in it, in open discussion. That is human; it is not human that holding a sword in your hand and KORAN in your other hand and telling "You can choose." This is not argument. This does not prove that the KORAN is right. It simply proves that the man does not want to die.

Things have changed. Christians are also coming in one hand bread, in another hand BIBLE. But to satisfy one's hunger is not giving intelligence, is not giving the right to choose what is good and what is wrong. Whether the BIBLE is wrong or right, hunger cannot decide it.

The press has a great responsibility, but man has come of age. These are primitive methods of deciding who is right. We have intelligence, we can argue, we can go to the subtlest argument, and the whole press should be available. And out of that argument, a conclusion which will be more unanimous, not mine or not somebody else's, will come out.

News media is the very soul of the century. Right now it is not so. It only creates sensationalism, it only fulfills people's demands. In economics they have a theory, wherever there is demand there is supply. The news media is doing that. Whatever people demand, if they demand pornography, supply pornography because there is market.

I want to change that rule. I want to reverse it. I want to say "Wherever there is supply, demand is bound to be created." Don't go on fulfilling the demand, because the demand is coming from the lowest strata of the society. Supply from the highest intelligentsia of the society, and create the demand. And I know it happens, even against all economic theories.

When there was no car, nobody was demanding for it. The moment car arrived, supplies arrived before; and now millions of people are owning cars. If that can happen in things, why it cannot happen in thoughts?

So my message to the news media is that you are not behaving responsibly. You are not taking care of humanity. You are simply exploiting people by supplying them whatsoever they want. You should be the iniversity(*), in the real sense, for the people.

Q: CAN YOU (INAUDIBLE) FOR YOUR CRITICS?

A: I love criticism; but I don't see there are any critics of mine. They have not read my books, they can't even tell the names of my books, they are not true critics. They are simply living on gossiping, hearsay, and I have not come a single criticism which was really based on my statement. First, they distort the statement and then they criticize it. This is simply criminal. And to distort a statement is very easy. Just leave a word, take a certain part out of context, and then criticize it.

For example my book, "From Sex to Superconsciousness" is against sex. It is for the transformation of sex. And my critics have been criticizing me that I am preaching sex. This is not criticism. These are cowards. Even books have been written against my book, and I wasted my time in looking into them. They have not answered a single question.

Criticism is healthy; but it is healthy only when you first understand what the person is saying, and then criticize. And that has been the traditional Eastern way. If Gautam Buddha criticizes VEDAS, first he quotes VEDAS, exactly as they are. In fact he brings all the implications; perhaps the man who wrote those Vedic sutras was not aware. If you read the first part, you will be surprised that how he is going to criticize. He brings the best out of the VEDAS, raises it to its highest golden peak, and then he starts his criticism.

This is the right way of criticism, and that has been done down the ages in the East; but now it is no more so. I have been criticizing people, but never out of context. And never distorting their statements. My first duty is to explain their statement as beautifully as possible. And then to criticize it. Then it is a work of genius. Otherwise, the so-called critics are just dogs barking, and the elephant goes on without even paying any attention to them.

I have seen thousands of lies told about me, and it is thought to be criticism. It is not criticism. Just out of the blue, they manage my statement -- the public is uneducated -- and then it is very easy, because they have already made loopholes in the statement. Then they can criticize it and pat their own backs, that this is stupid.

In the East we had a great tradition; when Shankara came to Mandan Mishra -- Mandan Mishra was one of the great philosophers of this age, old, of the age of Shankara's father, and Shankara was only thirty -- he came and he asked outside

the village the girls who were drawing water from the well, that "Can you show me Mandan Mishra's house?" All the girls laughed.

They said, "There is no need. You simply go in the town. Where you see even parrots reciting VEDAS, that is the house of Mandan Mishra." And he saw there many kinds of birds around the campus where Mandan Mishra lived reciting beautiful songs from the VEDAS, from the UPANISHADS; for the first time in his whole tour of India he was a little shaken. But he went in, touched the feet of Mandan Mishra because he was his father's age, and asked him that "I have come to argue with you. I don't agree with your philosophy."

Mandan said, "That's perfectly good. With all my blessings, you enter in the debate; and I will pray that you are right. You are young, I am almost gone. Defeated or victorious does not matter. What matters, that truth should be in the hands of the youth. If you can prove your truth, nobody will be more happy than me. This is a culture where discussing, criticizing, but," Mandan said "there is a difficulty, you will have to find a judge, who will decide?"

Shankara said, "I will choose your wife to decide, to be the judge." This is humanity. Now there is every possibility the wife will help Mandan to win. But that was not the climate. She will help the truth to win, to whom it belongs it does not matter. And when she is the judge, Mandan Mishra is no more her husband, he is simply a contestant in an argument.

The argument continued for six months. Both were giants; and finally Bharti, the wife of Mandan Mishra, declared that Shankara has half-win. That was strange. Nobody wins half. Shankara said, "I don't understand."

She said, "You will. I am Mandan's wife. Unless you defeat me too, your victory remains half. So now Mandan will be the judge and I will be the contestant with you. If you can defeat me too, we both will be your disciples."

Shankara was very much confused, what to do. The argument was absolutely right that in India the wife is half of the husband, so you cannot win the husband alone and be victorious, you have to win the wife too. And he was afraid also, because he had seen the woman for six months, even stopping Mandan that you are going wrong. And the first thing she asked Shankara is that you have talked about spirituality, Brahma, God, those things are finished. I want to ask you about sex.

Shankara was a celibate. He said, "I don't know anything about sex."

Then the wife said, "The victory will remain half. You cannot declare yourself victorious over Mandan unless you declare victorious over Bharti too."

Shankara said, "Give me six months' time, so I can learn about sex and come back."

The time was given to him. This is a cultured way of criticizing, discussing; and the world media should be now raised to such a standard that it becomes the platform for all causes, even for unpopular causes. It is a strange fact that what is an unpopular cause today may turn out to be a popular cause tomorrow. In

Marx' day, communism was an unpopular cause. Today half the world is communist.

The media should give facilities, without any prejudice; and particularly Indian journalism is lacking far behind. In America I felt the power of news media.

(Tape side B begins)

Even the government was afraid. They could have killed me, they could have tortured me as long as they wanted. But the whole media was after them. And the media is free, no government censors, and media has special concessions, no conditions over it; and they managed me, within twelve days out of the jail, which was absolutely illegal, without warrant, without showing any cause, why they are arresting me on the points of twelve loaded guns.

But the media made it available to the whole world. And then a simple innocent man, who had no weapons in his hands, became more powerful than the most powerful nation in the world.

They went all those twelve days wherever I was, their helicopters, their cameras, their photographers, were all around the jail. The jailers were afraid. One jailer said to me, "This has never happened. These people, why they are interested in you."

I said, "They are not interested in me, they are interested in your illegalities. And they will expose it to the world, and how long you can keep me in? Once I am out, one word to the press and it will go around the world. You have all the powers, I have no power. But the news media is more powerful than your nuclear weapons. Why you are afraid of these people. If you want to kill me, kill. If you want to harass me, harass. But you know, the media is there, you cannot do anything."

In those twelve days the media proved stronger than the government. And they had to bring me to the court because of the media, otherwise there was no reason. They won't allow me to phone to my attorneys, they will say to me that the attorney can phone to you but you cannot phone. And the attorney has no way to find out where I am. You have been forcing me to sign under a false name, David Washington. Now the person who receives the call will say that Bhagwan is not here. But, just tomorrow morning it was all over America that if you want to contact Bhagwan on phone, contact David Washington. He has been forced to sign under that name.

Immediately they changed the jail, then they never asked me to sign under a false name. And even while taking me out from one jail to another, there was time at least to cross the steps to the car. That was enough, the media was there, just to ask one thing. "Are you harassed, have they touched your body? Just say a word, and this bureaucracy cannot stand."

But in this country the situation is totally different. The journalists are weak, they are fulfilling the needs of the poor country, giving them entertainment, fulfilling their sensations. And, on the other hand, polishing the boots of the bureaucracy.

It has to be more human and more for the individual, because the state has enough energy, enough power; the individual is powerless. But Indian journalism is still not compassionate. It is far below than the Western world. It has to raise its standards.

Q: CAN WE DO SOMETHING TO STOP THIS WHOLE CRITICAL ATTITUDE ABOUT YOU?

A: There is no need to stop all critical attitude. All is needed is, present exactly what I am; and those false attitudes will disappear. Just present on each subject, point by point, where I stand, and the false criticism will itself disappear. It has no guts.

I have been challenging religious leaders, political leaders, for a public open forum debate. None of them has accepted it. He knows that what I am saying can not be contradicted. And what they are saying is trash. So just try to present to the press what actually I stand for.

People don't know what I stand for. They just read the newspapers and the critics. They don't care even to inquire whether this critic is criticizing you on the right points or not. Is this your position that he is criticizing? Not a single newspaper has asked me; for the certain reason because it is also helpful for them. For their circulation it is good. People want something ugly to be said about somebody, and they are not seekers of truth that they will go and find out in the libraries whether that man has said it or not.

So no need to worry about them, the positive way will be to make people available on all essential points what is my stand. And then let them criticize. Then people can see both the sides.

Q: CAN A POVERTY-STRICKEN COUNTRY LIKE INDIA BE TURNED INTO A PARADISE?

A: It was a paradise. It can again become a paradise. It has done few stupidities which have destroyed its paradise. First, the fall of India begins with Mahabharata, the great Indian war, and the man responsible is Krishna. He persuaded Arjuna to fight it. The whole GITA is philosophy of violence.

I am sometimes surprised how Nietzsche missed GITA, because he had discovered MANU SAMHITA, and he praised it. Perhaps he thought GITA is a religious book and he did not look into it. Otherwise he would have praised it even more. Manu, Krishna, Nietzsche and Adolf Hitler all belong to one party.

Arjuna wanted to go to the Himalayas and to meditate. Seeing all the warriors gathered into chakra(*), he could not conceive, even if I win the war, what will be the point, because these are friends, brothers, uncles divided on both sides, they have played together, they have studied together. It was a family quarrel. Even Arjuna's teacher, Brahmacharya, was on the other side. Krishna was on Arjuna's

side, his armies were on the other side, because both were brothers, Priyotana(*) and Arjuna, and both had asked their friends to support them. Now that was the only way to divide.

Seeing the whole scene he said, "It is not worth. Let them do. At least my people I have loved will remain alive. If I win, then all these will be corpses here. Then even sitting on a golden throne, what joy it will give it to me. I will be crowned. Just let me go. It is futile." And Krishna continued to persuade him, argued for war, argued for violence, and his final argument was such that Arjuna's conditioned mind could not reject -- that was it is God's will that you should fight.

If I had been in place of Arjuna, I would have said to him, "Before you know God's will, I know God's will. His will is to go to the Himalayas and meditate. What proof you have that the message from God to me is wrong, and your message from God to you is right?"

But the poor fellow, conditioned with the idea that Krishna is himself an incarnation of God, agreed. Millions of people died, and the best, and the very backbone of this country forever got fractured. Since then, India has not been able to stand on his own feet. Otherwise it was known as a golden bird in the whole world.

These two thousand years, India has been a slave, without any resistance. Those people like Tulsidas are telling to people that not even a leaf moves without the will of God. So if the invaders have come, that is will of God. If you are going to become a slave, that is will of God. That is a test of your trust in God. These are the criminals to me, who made this whole country a slave land. And although you are independent, but that slave psychology is inside.

It is still working. If you are poor, it is God's will. To fight against it is to fight against God. If you are poor, it is a test of your trust, of your faith. Be contented wherever you are, as you are, this is the whole philosophy of your so-called religions. Naturally, if such a philosophy dominates people, people cannot be rich. Otherwise the poverty of this country can disappear so easily, but the problem is that other things will have to disappear with it -- that it is not God's will that you should be poor, that it is not your past life's evil actions that you are poor.

You are poor only because you are not making your intelligence work. You are poor only because you are not using modern technology. And there were people like Mahatma Gandhi for whom all technology stops at the spinning wheel. Beyond that, all technology is wrong. We will have to put aside all these people, howsoever people have worshipped them, made them saints. But they are the culprits. And this is where I am in a continuous trouble. You ask, "Can this country become a paradise again?"

It can. But you will have to drop these saints, Krishnadas and Mahatma Gandhi and Krishna. These are the barriers who are creating your mind. And it is your mind who is going to work.

Now even the Shankaracharyas are teaching against birth control. Now these people should be behind the bars. Birth control should be a virtue, not a sin. And anybody who is talking about celibacy, Hindu, Jaina or Buddhist or Christian, should be a criminal, because celibacy creates perversions in sexuality. It does not make man healthy, intelligent. He becomes more and more dirty in his mind, and that dirty mind cannot create paradise. That dirty mind can create only a hell. They have created it. There is no need for any proof.

By the end of this century the population of the country will be one billion, that means one hundred crore people. We cannot create a paradise with one hundred crore people. Half of the population will have to die, and somebody will be your brother and somebody will be your sister, and somebody will be your friend, and somebody will be your lover; and you will see them starving and dying all around. Fifty crore people dying, what hell can be more?

And we cannot do anything. It is time still, I started talking about birth control thirty years before. If they had listened to me at that time, they condemned me, that I am teaching immorality. If they had listened to me that time the population was forty crore; now it is eighty crore; if they had listened to me the population would have remained forty crore, or even less. But they are not going to listen even today.

It is very easy to control population, to bring new technology from the whole world. All that is needed is a guarantee from the government that any capital coming from outside the world should never be nationalized. Technicians are available, who can come and teach and be here. The country should be open -- it is closed.

In forty seven and in eighty five, no technological progress has been done for the simple reason to protect Tata's and Vila's(*) and those people. Because who is going to purchase Ambassador. If the whole world is allowed to produce their cars here, labor is here, material is here, only technicians are needed, capital is needed, then who is going to purchase Ambassador? To save Ambassador its monopoly, four hundred percent taxation has to be paid if you bring a car from outside. This is ugly, but the reason is because Vila(*) has been feeding the politicians, giving the money for the politicians for election; and the same is true of other super-rich people.

So you see people in the government, they are not the real government, there are king-makers behind. They have to be exposed. And the government has to be put right, that you are keeping the country poor.

The whole world is ready to pour money, technicians, technology; but one guarantee is certainly needed -- that you will not nationalize it. And there is no need to nationalize it. Stop the population growth, open all the doors for the whole world, to open all kinds of industries, all disemployment disappears, and nobody is poor, all labor is used. And this will be only a transitory time. Within twenty-three, thirty years we will be able to make everything on our own.

But for forty years after independence, nothing has been done. The politician is interested only in his power. The rich is interested in only in getting more richer. And between the two, the poor is crushed and goes on becoming poorer and poorer.

So my suggestion is very simple. One, nobody should be allowed in the country, pope or Mother Teresa or their kind, to preach against birth control. They are enemies, they should not be here. If they preach birth control, they should be kicked out. They have their own interest. Create more poor people, more orphans and more catholics.

Now the pope is coming here, if the government is sensible enough, it should make a condition that he should not utter a single word against birth control, or abortion. He can teach his spirituality, if he has any, but this seems to be his only spirituality. All over the world he has been teaching the same thing, that this is a sin against God. And if he is not willing to do that, then tell him that you are not welcome here.

And open the doors for the whole world. There is money, there is technology, but there is not labor. We have labor, cheap labor, the same car that can be produced there in two lakhs we can produce in one lakh. Just we need the technicians, the money, the plants to produce it. Our labor is so cheap.

In America I came to see that almost everything was ten times costlier than it is here for the simple reason that labor is not available. Even the richest cannot afford servants. And this country is full of people who have labor, but don't have any place where to use it. They are all educated people, who are ready to do anything, but no employment.

So the only way is, India becomes an open investment land, with full government support and a guarantee, not only by this government, but a guarantee for any government to follow, that the money that has come from out cannot be nationalized. And within ten years you will see. Your country is a paradise. There is nothing great in it.

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INTERVIEW WITH SWISS WEEKLY MAGAZINE

QUESTION: I'M WONDERING, DO YOU FEEL AT HOME HERE IN INDIA?

ANSWER: I am always at home wherever I am. To be at home has nothing to do with places. It has to do something with your inner space. So you can take me anywhere, but you cannot take me out of my home.

Q: YOU ARE LIVING NOW WITHOUT A COMMUNE. HOW DOES THAT AFFECT YOUR SANNYASINS?

A: I have always lived without commune, even when I was living near the commune, I was an outsider. I was never a member of any commune, never a part of any commune. It does not make... whether the distance is one mile, or one thousand miles. And I have my communes all over the world. I am surrounded by my communes, so I never feel that I am missing anything.

Q: AND THE SANNYASINS YOU THINK ARE NOT MISSING YOU?

A: They certainly are missing me.

Q: HOW WOULD YOU ACTUALLY DESCRIBE YOURSELF NOW? WHAT ARE YOUR (INAUDIBLE)?

A: Just the same as I always have been: a friend who is available to anybody who wants to grow spiritually. So whether I am here or anywhere else, people will always be coming to me. They are not my followers, I am not their leader. I am just a fellow traveler.

Q: IS IT MORE A POLITICAL OR PHILOSOPHICAL WAY YOU ARE DOING NOW, YOU ARE GOING NOW?

A: I am not a political person at all, and that has created many troubles for me. I am simply philosophical, but philosophy is so vast, so comprehensive that it can throw light on political problems too. And that has been my problem.

I am not a political person, but I can see a political problem and the solution for it. I will not get involved either in the problem or in the solution. But I can make myself heard by those people who are already involved in the problem. I can be of great help to them, to understand it, to find a right direction. But I am not a political person.

WHAT IS YOUR TASK NOW? HOW DO YOU FEEL YOU COULD GIVE TO THE WORLD NOW?

A: Just the same as I have been doing all my life. I have sharing my love, my understanding, my clarity. Wherever I have been, people start feeling something which they cannot describe, but which attracts them towards me; a magnetic pull. And if they are open, available, not closed, then miracles can happen in their life. They have happened in millions of people's lives.

And I am doing the same, and I will go on doing the same wherever I am.

YOU WERE TALKING ABOUT THE THIRD WORLD WAR, (INAUDIBLE)
HOW DO YOU SUGGEST THE THIRD WORLD WAR COULD BE PREVENTED?

A: In fact, it is already prevented. The very growth of nuclear weapons is the end of the old concept of war. War was meaningful if somebody was going to be victorious, somebody was going to be defeated. That was the meaning of war. But now there is no meaning to it. Nuclear war means destruction of all. There will be nobody victorious and nobody defeated.

What all the religions of the world could not do, and all the great philosophers of the world could not do, nuclear weapons have done it. There is no possibility of a third world war. They will go on talking about it, and they will go on talking about how to prevent it, for the simple reason because people have to be kept in fear. That is the only way to enslave them.

Soviet Union will make its own people afraid of what America is preparing, and America will go on doing the same, creating the same paranoia, that Soviet Union is a danger any moment. This gives power to the politicians, and makes people near slaves. So they will go on talking about the third world war, and they will go on talking about how to prevent it. But I say to you, it is already prevented. There is no reason to be worried about it. People should forget about third world war.

WHAT IS YOUR SOLUTION TO POVERTY?

A: The solution is very simple, but the hindrances in the way are very big. All the religions of the world are in favor of poverty, because it is only the poor who take their religion seriously; who take their paradise beyond death seriously. Naturally, those who are living already in paradise here will not be bothered by paradise after death.

Secondly, the poor are in such a situation that they can be converted. Christianity has converted millions of poor people, not because they have convinced them of the superiority of their religion, but because they could provide them bread and clothes and shelter.

Pope or Mother Teresa would not like poverty to disappear. That is their very investment; more poor, more Catholics. And other religions also don't want that the poverty should disappear, because poverty can disappear only by two things. One is that the population growth should be curtailed. No religion wants the population growth to be curtailed, because that means their power is curtailed. Their power is the power of numbers. There are six hundred million Catholics. If poverty is destroyed, they will remain stuck there.

In India, Mohammedans according to their religion are allowed to have four wives. Hindus are allowed only one wife. Naturally, Mohammedans can have more children, and this has been a great trouble to the Hindus; because these people are growing. One woman may have four husbands; still she can produce one child a year. But one man having four wives can produce four children. Mohammedans are not willing to drop that idea although it is a simple fact that women and men are almost equal in number in the world. So to marry four women means three men will remain without wives, which is ugly. And those three women are bound to do something, they may rape, they may go to the prostitutes. Some perversion is bound to happen. Those three men cannot just simply sit. Their biology is too powerful.

But Mohammedans are not going to listen. I have talked to them that this is absolutely unnatural and absurd. It is written in the religious book, Mohammed himself married nine women, so there is a model, their prophet had nine women; and then things went on growing. Just forty years before the Nizam of Hyderabad had five hundred wives. So religions are one thing which are creating poverty, because their whole interest is having more population. It is a politics of number. Then you can have your own government.

Secondly, all these religions are teaching people against birth control. They say to people that it is against God. I have been talking to Christian ministers and missionaries. They don't have any answer. I ask them, your God is omnipotent, he is all-powerful; he can create this whole world out of nothing. Is the pill more powerful than your God? If he wants the child, then the pill cannot prevent it. If the pill can prevent the child, then you should start worshipping the pill rather than the God.

Otherwise, the solution for poverty is very simple. One is for twenty years, absolute birth control. Secondly, teaching to the people that you are not poor

because it is a blessing. It is not a blessing; it is a curse. And the BIBLE goes on saying, "Blessed are the poor." If poor are the blessed, then there is no reason to destroy poverty because then you are destroying blessedness. That is absolutely contradictory. Then it is better to destroy richness, to destroy wealth. Make everybody blessed.

Mahatma Gandhi used to call the poor the children of God. If you give such consolation to the poor, that you are children of God, then you cannot prevent them from being poor, because that means you are preventing children of God. And if God wants them to be poor, who are you to prevent them?

Hindus believe that nothing happens against God's will. So if somebody is poor, it is God's will. And it is a test for his trust in God. He should remain poor and he should remain contented, with no complaint, with no grumbling. Then, after death, he will be rewarded immensely.

Now we have to withdraw all these stupid ideas. We have to make it clear that poverty is a disease. It is not blessedness. And it is not created by God. It is created by our own foolishness. We go on producing children, and we don't grow in new technology with the same rate. Now Mahatma Gandhi says that poor are the children of God. And on the other hand, he thinks all scientific progress stopped with the spinning wheel. Spinning wheel must be ten thousand years old. In these ten thousand years, human intelligence has done nothing.

And if you listen to these people, and follow these people, the world will become more poor, it cannot become rich in any way. So second thing is, a widespread use of technology, and which can become possible very simply if it is understood by the world powers that third world war is not going to happen; then why go on wasting your energy piling nuclear weapons. Already they have so much nuclear weapons that they can destroy humanity seven hundred times. Now, this is idiotic. A man dies only once. Even Jesus Christ was never resurrected.

The simple understanding that we have come to a point where war is impossible; why not use nuclear, atomic and all energies that you are using in the service of death, in the service of life? All that energy released, poverty will disappear like a dewdrop in the early morning sun. Because we have put almost seventy-five percent of our national incomes into war. We are living on twenty-five percent.

So my simple solution is, that the war has become useless, and with the war becoming useless, nations have lost all meaning. And this is the time for the world to declare one. There is no need for war, then what is the need of nations? They can exist as functionary units, but they should not have any defense forces. They should not accumulate war materials. For whom?

If the whole world gives its war materials, war energies, war technicians, armies, navies, air forces to cultivation, to creation, I don't see that there is any possibility for poverty to remain.

On the one hand, stop population growing. On the other hand, turn energies towards life from the service of death. Certainly it will kill two kinds of people

and their egos -- the religious leaders and the political leaders. That's why they both are very much against me;

because what I am saying is basically cutting their very roots. There are no nations and there are no presidents and bragging about, and prime ministers and having summits and all nonsense, because there is no need. What is the need of war? Why man should fight man?

If Soviet people want to live communism, they are free to live in communism; if America wants to live a capitalistic style of life, it is perfectly good. More lifestyles are lived around the world, the richer it will be. But there is no need to fight for it.

Nations have to disappear sooner or later, and then you will be surprised that, in Ethiopia people were dying and in Europe food and fruits and vegetables were being thrown in the ocean, because the market was too much overflowed, and the prices were going down.

Anybody looking from another planet will think us mad; one thousand people dying every day, just close by, and you are throwing food into the ocean to keep the prices high. America pretends to be the world's richest country, but there are thirty million beggars on the street. And when I ask that, how many people are suffering from over-eating, I was surprised by the coincidence. Exactly thirty million people are suffering from over-eating, and thirty million people are dying because they don't have to eat.

It is such a simple phenomenon that these people should not be given that much food, which is killing them, and that food should be transferred to people who are dying. If the world is one, we can very easily shift things from one place to another place.

There was a time in Soviet Russia, there was too much wheat crop that they started burning wheat in railway trains instead of coal, because coal was costlier, and wheat was cheaper. And half the world is dying for wheat. They cannot eat coal. But this is possible only if the world exists as one whole. All political lines are just insane. The earth is one. And once we declare the earth is one, poverty has no place.

My solution is very simple, but the religions will obstruct, the politicians will object, and nobody is ready to make the world one; which is already is. Your political lines don't divide the world.

I have been talking to politicians, to religious heads, to pacifists. They don't have any argument against me; but they don't listen. And on the contrary, they want me not to say these things.

Just the other day I received a summons from a Calcutta high court; seven people have signed that, by my one of statements I have hurt their religious feeling. If your religious feelings are so weak, make them strong. Send them to gymnasiums. And in a country of eight hundred million people, if only seven people's feelings are hurt, so what? You should exercise more! And if your

feelings are hurt, I am ready to argue with you. If I am wrong, I am always ready to accept it, and one is hurt only when one is wrong.

Truth is never hurt. It is only the lie, because you can see in the light of truth that you have been carrying a lie, that feels hurt.

But my whole life I have been served summons and courts, harassing me unnecessarily that I have hurt their feelings. If I say that a Mohammedan should have only one wife, I have hurt his feelings. If I say that birth control is not against God, I have hurt Christians' feelings.

Solution is easy. But the vested interests are very strong.

Q: THE POPE AND YOU ARE TWO OF THE MOST IMPORTANT RELIGIOUS FIGURES AT THE (INAUDIBLE) HOW DO YOU FEEL BEING COMPARED TO THE POPE; FOR INSTANCE AS A LEADER, RELIGIOUS PRO-MASTER(*)?

A: I don't like being compared to pope, for the simple reason that whatever he teaches is absolutely wrong. I do not like the comparison because he is infallible, I am fallible. He is a representative of God; I am nobody's representative. I simply speak on my own authority.

His knowledge is borrowed. He can quote the BIBLE but he cannot quote his own heart. I have challenged him many times that it will be a good thing to have a public open discussion; and he seems to be just a coward. He has not answered it. And I can understand why he is not answering, because on what grounds he is going to argue with me?

He has not seen God; he only believes in God. And you believe only when you don't know. When you know, you don't believe.

Q: NOW DO YOU FEEL LIKE HAVING HIM AS GUEST NEXT YEAR IN INDIA, IN YOUR HOMELAND?

A: Yes, he is coming and I have asked the government that it should be made clear to him that if he makes his stupid kind of teachings here, he will be opposed everywhere. My people will oppose him.

This is going to be a rough journey for him. If he speaks sense there is no problem. But he cannot speak sense, he is a polack.

Q: ABOUT INDIA, USA AND INDIA DO NEED YOU IN A CERTAIN WAY. WHAT'S THE DIFFERENCE BETWEEN THESE TWO NEEDS?

A: There is a certain difference, which is making both suffer. India has leaned towards spiritualism too much. Its religious leaders have been teaching, "Abandon the world," and "Materialism is sin." The natural result was two thousand years of slavery, and millions of poor people starving.

The America has moved to the other extreme. Materialism has become the religion. To have more and more material things seems to be the goal of life. They have completely forgotten that there is something inside them too. They are looking only on the outside. Certainly there are millions of things outside. You can get lost in those things, and you can forget yourself.

America has forgotten herself. It is spiritually poor, and India is materially poor, because it forgot completely that the spirit cannot live without bread, that the body cannot exist without certain support of matter.

My whole philosophy is that materialism and spiritualism are not opposed. They are working in synchronicity everywhere. In your body they are working, in the trees they are working, in the whole existence matter and life are working hand in hand together. Why separate them?

And the separation is going to create some kind of poverty. India is poor materially; America is poor spiritually. And I am against all poverty. Man can be rich both, spiritually and materially. I don't see any problem in it. Why can't you sit silently in meditation in a

beautiful palace? I don't think that the beautiful palace will disturb you. It is more possible sitting under the tree, the crows may disturb you, the falling leaves may disturb you, the ants may disturb you; but in a beautiful palace, meditation will be more easier. Lying in a jacuzzi, meditation will be more easier. So I am not against materialism, I am not against spiritualism. I want them stand together. Only then man is complete.

But in the past, this has not been so. East has chosen half, the West has chosen half. And a half man is bound to be miserable.

Q: WHY DO YOU THINK THAT GERMANS AND SWISS PEOPLE ARE SO MUCH IMPRESSED WITH YOU?

A: There are reasons. The German people are interested in me because they have seen the futility of the politicians in the second world war; they have seen where the politicians can lead them.

They have also seen the ugliness of religious leaders, because the head Christian priest in Germany blesses Adolf Hitler for victory. And in England, the Archpriest blesses Churchill for victory. And they both are representative of the same God. Both have direct communication with the same God.

Germany has seen that all these religious people are just pretenders; and the politicians finally lead to war, to destruction. So the new generation is absolutely frustrated with these two types of people.

I am neither a politician, nor a religious leader. I teach a whole life, a total life. An atheist can be with me, a Christian can be with me, a Jew can be with me. I don't make any distinctions. No nations, no religions, no distinctions. And I don't make any conditions that to be with me you have to accept something on belief. I say, you experiment, and if you find it true then it is up to you to believe it or

not. But I am not the one to give you a faith. I can give you only a method of inquiry. Truth will be your own experience.

(Tape side B: gap, some text missing)

And Swedish people are interested in me.... Because there are only few countries which have kept a little balance -- Swiss, Swedish -- these two nations have kept a certain balance. They have not leaned too much towards materialism, and neither they have leaned too much towards spiritualism. They have tried to live a healthy and clean and as natural a life as possible. And my whole approach is natural. One has to be natural. One has not to go against nature in any way. Any effort to go against nature is going to create perversion, neurosis.

That is the reason that around the world the people who are remained somehow balanced, or attracted to me, because I am giving them a more balanced view of life. I want the new man to be Zorba the Buddha. He should be like a Zorba as far as body, matter and nature is concerned. And he should be a Buddha as far as spirit, intelligence, and flights of the inner being are concerned. And there is no conflict. Zorba can become a perfect base for Buddha to take over, to take off.

Q: ISN'T IT A SORT OF FASCISM WHEN A GROUP DESCRIBES ITSELF AS A HAVEN FOUND THE ONLY AND REAL ANSWERS TO ALL QUESTIONS?

A: It is fascist if the group says to you that we have found the real answer. Now you have only to believe it. You need not try to inquire. Then it is fascism.

But if the group says that we have found the answer and we are ready to show you the method so you can find it, and you can see that this is the answer by your own experience, then the group is not fascist. The group is simply making you aware that there is an answer found by some people. And you are invited.

They are not enforcing the answer on you. If they enforce, it is fascist. If they say, like Jesus says, "You have faith in me and I will save you, you just follow me," that is fascism. My people does not say, "Follow us." They simply say that, "We have found something."

Would you say Albert Einstein, when he says that, "I have found the theory of relativity," is a fascist? You cannot say, because he is not imposing it on you. He says, "I have found the theory of relativity, you can check it. You can go step by step and find it."

The same is true about my people. We are not telling anybody to become believers; we are telling everybody to be seekers.

Q: ANOTHER QUESTION: WHAT IS THE HISTORY OF THE TRADITION, ASSOCIATION OF ENLIGHTENED PEOPLE AT THE HIMALAYAS?

A: Himalaya must be the place where more enlightened people have happened than anywhere else, for the simple reason because the West was not interested in enlightenment. Only the East was interested in enlightenment.

So Himalaya just in the middle of the East; on the one hand is China and Tibet, on the other hand is India, Burma and other small countries, and all these people have been interested in enlightenment -- to find a silent peaceful place. Himalaya was the natural choice. It is nothing special about Himalaya; it was a natural coincidence.

Indians moved to Himalaya to meditate, Burmese moved to Himalaya, Nepalese moved to Himalaya, Bhutanese moved to Himalaya, Tibetans moved to Himalaya, Chinese moved to Himalaya. Just the situation of Himalaya is such; from one corner of Asia it comes to the other corner of Asia, and it cuts on both the sides China and India, the biggest countries in the world. And both the countries are the most ancient countries in the world, too. And both the countries have been concerned about enlightenment for at least ten thousand years. So anybody who wanted a peaceful, silent, a beautiful place to meditate, Himalaya was incomparable. There is no other place. So it was just a natural coincidence. If, in Europe, they were interested, perhaps Alps may have become their Himalaya. But they were not interested.

Q: HOW WOULD YOU LIKE TO BE REMEMBERED?

A: I would not like to be remembered at all. Just forgotten and forgiven!

Q: WHAT CAN I TELL YOUR SANNYASINS IN SWITZERLAND AND GERMANY FROM YOU?

A: Just tell them that I love them, and wherever I am my love will be reaching them. Space is not a barrier.

Q: THANK YOU VERY MUCH BHAGWAN.

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INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: THE MAGAZINE I'M WORKING NOW WOULD LIKE TO MAKE A SERIES ABOUT THE STORY OF BHAGWAN SHREE RAJNEESH AND MAINLY THERE IS NOT MUCH QUESTION ABOUT IT EXCEPT THAT YOU SAY YOUR OWN VERSION OF WHAT HAPPENED IN AMERICA. SINCE THEY ARE DEDICATING SO MUCH SPACE, LIKE THREE SEQUENCE ON TV SHOW, I WAS WONDERING IF WE SHOULD GIVE SOME BACKGROUND. WE WOULD LIKE TO START FROM WHEREVER YOU WOULD LIKE TO START THE STORY. I WOULD PERSONALLY LIKE TO GIVE SOME BACKGROUND TO START FROM BEFORE AMERICA; JUST LIKE, WHY AMERICA WAS CHOSEN FOR YOUR EXPERIMENT. BUT...

ANSWER: I am a spiritual gypsy, wandering from one place to another has been my life. It has made me aware that there are no races, no religions, no nations; that this whole earth is ours. The religious parasites are there, who have been dividing humanity. The politician monsters are there, who are cutting the earth into pieces.

Not belonging to anyone -- it was very clear for me to see that to belong is to commit a crime; not to belong is to remain yourself, authentic, natural, with dignity, self-respect. And there is great beauty in individuality. In the crowd it is lost. You become just a cog in the wheel, replaceable. And that is the utter humiliation, the moment you become replaceable.

Individuality is irreplaceable. There is no one who can take your place, and there will never be anyone who can take your place. Existence wants you exactly as you are, and all these people, political leaders, social leaders, religious leaders, are trying just the opposite. They are imposing ideals on you, and trying to mould you into a certain pattern which is not the wish of the nature.

Nature has given you everything; just if you allow nature to grow on its own, without allowing anyone to hinder it. The world will be full of enlightened people.

Enlightenment is something like a seed, which dies in millions of people without ever becoming a sprout. What to say about coming to flowering, and spreading the fragrance.

I had started my journey unknown. But slowly, slowly, people started joining me, the caravan became bigger and bigger. There was no planning in it. I had not conceived about it. I have never lived according to plans. It was spontaneous, and whatever is spontaneous is natural; and whatever is planned is man-made. And I hate whatever is man-made, and I love whatever grows spontaneously, because there is freedom.

As these people started joining me, it became necessary that they should have a home, a place. I could have remained a wanderer my whole life. I had so many friends, there was no problem for me. I could have been just a guest all my life, but with so many sannyasins it was necessary that they should have a base. That's how the commune was born.

In India, it grew to big proportions, never in this country there has been a commune where seven to ten thousand sannyasins were living together, meditating, dancing, rejoicing, going through all kinds of modern techniques of cleansing the mind before they can enter into meditation.

This is something to be emphasized. The meditation techniques had been developed, perhaps ten thousand years before; and they were developed for a different kind of human being -- simple, innocent, just like children. They had no belief, they were yet not contaminated by the priest; they accepted nature as it was. For these people the meditative techniques were created.

In ten thousand years, man has gathered so much rubbish in the name of theology, philosophy, religion, politics, science, that between him and the meditation techniques there stands a thick china wall. That is one of the reasons very few people succeed in achieving meditative consciousness, because the basic work does not start with meditation for the modern man. The basic work is to destroy that china wall that surrounds him. Somebody is a Christian. Now the meditation does not want you to be a Christian, or a Hindu, or a Mohammedan, because those are barriers.

Meditation is pure science. It does not want you to believe in anything. Believing as such is becoming blind, and giving your freedom to somebody, you know not where he is taking you. Perhaps he is also blind and somebody else is taking him. And that's how century upon century, blind people are leading blind people. The first thing to be done is to withdraw all belief. And it is such a relief when you are free of belief. There is no God, no heaven, no hell, no after-life. In fact, there is no tomorrow because that too is a belief. There are no grounds to believe, that tomorrow is going to be. It is open. Maybe, maybe not. You don't have any reason to believe.

So if you destroy belief systems slowly slowly you come upon a strange experience, that all that you have is only this moment. All else is just rubbish. Only this pure moment is existential.

And to live moment to moment is the life of meditation. Then life becomes spontaneous without any effort; then nobody can make you miserable, nobody can disappoint you, nobody can make you a failure because in the first place you

were not trying to be a success; you were not asking the future to be in a certain way. So whatever happens, the next moment you can rejoice. It is always your victory.

But one of the human problems is that the society has lived for centuries in misery, in anguish. They have never tasted any joy, any love. They have hoped, they have hoped for tomorrow. But the tomorrow never comes. They have hoped after-life. But nobody returns to say what happens after life. And remember, only a person hopes whose present is hopeless. He clings to the future, plans for the future, makes great paradises, and goes on living in the present misery. But they help, that this present misery is only for today. Tomorrow everything is going to be good.

Humanity has lived in this ugly way. And when my sannyasins and the commune in India started living in a totally new way, dropping the tomorrow, dropping the God, dropping the paradise, dropping all hopes, all consolations, and concentrating the whole energy in the present moment, they found such a source of joy, of love, of dancing, of songs, of creativity.

It made people jealous. People had everything, but they were miserable. We had nothing; but we had something which cannot be purchased. And what they had can be purchased. And anything which is purchased, purchaseable, is worthless. The only things in life mean anything which are not purchaseable.

You cannot purchase love, you cannot purchase joy, you cannot purchase creativity, you cannot purchase silence, you cannot purchase enlightenment.

The people around the commune became so jealous, they started creating all kinds of difficulties. And it was easy; because I was teaching my people against all religions, all politics, all theologies. Naturally, they all joined hands -- against me, against the commune. They tried even to kill me. And there is a strange parallel, that can show you that howsoever India and America may differ, that the basic animality is the same.

They made an attempt on my life, seven thousand sannyasins were present, and the police has got an anonymous call, that something is going to happen. You reach immediately to the ashram. So twenty police officers were present when the knife was thrown at me. I don't think you can have more evidence. Seven thousand eye witnesses, twenty police officers eye witnesses. The knife was there, and the police made the case. We did not make the case; there was no need, when the police is present, it should be a police case. But still the man was freed by the court. There has been no attempt of murder.

That made it clear that single man who has tried to kill me was not alone; that the whole society, the politics, the religions, were behind him. If they can deny seven thousand eye witnesses, if they can deny twenty police officers, their own top-ranking officers; if they can deny the knife which is a clear evidence and simply leave the man absolutely free, as if nothing has happened.

That was very symbolic to me; symbolic that it is very dangerous to have eyes in the valley of blind people. It is dangerous to be joyous where everybody is

miserable; it is dangerous to be loving where everybody lives on hate; it is dangerous to dance and sing songs of joy where people have completely forgotten how to dance, how to sing.

I thought perhaps it is poverty which makes people so miserable, and I wanted to try an experiment in America; just to see whether it is poverty or my original analysis is right. And it proved that my original analysis is right.

People cannot tolerate you to be happy. You are dangerous. You are not doing any harm to anybody; still you are dangerous. You are dangerous because you are giving people the idea that their life is being wasted, that they are living on the wrong notions, that their religions are bogus, that their popes are pretenders, and their politicians are just cheats, frauds. They know only how to promise, but they don't know how to deliver the goods.

We made the attempt in America. We had chosen a place totally different from Poona. It was one hundred twenty six square miles land, the nearest city to us was twenty miles. We thought this way neighbors will not be annoyed by us. Our laughter will not reach to them, our dance, our song, will not disturb them. But it seems there is no way.

Our people in four years changed the desert into the oasis. For fifty years it was lying dead, nobody was ready to purchase it at any price. What you will do with a desert? We purchased it, knowingly that it is going to be a great challenge. But to accept challenges has been one of my loves. We accepted the challenge, and jumped into the unknown. Our people worked as hard as people may never have worked anywhere -- twelve hours, fourteen hours, sometimes sixteen hours. We poured as much money as our people could manage -- two hundred million dollars in the desert.

But, nobody was asked to do it. People simply loved that they are creating something out of their own joy. They were ready to sacrifice anything for it. And within four years, something was accomplished that may take hundred years for others to accomplish.

In four years we were a full-fledged city, with five thousand people living there, with all modern facilities, with all beautiful houses, roads, gardens, lawns. The whole city was centrally air-conditioned; perhaps that was the only city in the whole world. And people were starting their life in the morning with meditation, then they were listening to me, then they were going to work, and in the evening they had still energy enough to dance and to sing late into the night. One never knows how much energy you have, unless you allow it expression.

Even after this much work people were asking me, "Can we do something by the side -- painting, poetry, sculpture." People were so much aflame with a creative urge, possessed by creativity. Those four years we made a dream come real. But again the problem arose, as people became aware, as news media started coming, and spreading the news that these people have managed a kind of utopia, the politicians, the priests, became afraid. What you have been doing for thousands of years, if in four years these people can turn the desert -- you have beautiful

land, you have all the power and all the money, and all that you create is a miserable, suffering humanity.

This comparison is intolerable. They wanted to destroy it at any cost; and they destroyed it. Without knowing that they are destroying their own future, without knowing that they could have used it as a model, they could have made it a university for other people to come and learn and go and change their own villages, their own town on the same pattern.

We had invited them again and again -- the governor, the president, the attorney-general; but not even a reply -- that you just come and see before you decide to destroy us. We are not asking much; you just be our guest and have a look. Perhaps you may think something is wrong -- we will change it; perhaps you may find that something is beautiful, and you may like it to spread into the whole country.

But nobody came. They were afraid even to see it, because they knew it through informations, through agents, through planted informers, through television that the place is just what people have always wanted and have never been given. And, if this place remains, then we remain criminals. We have exploited people and their hopes, and this place will go on pointing towards us that you are poor, and you are suffering, you are miserable, because of these people. Because in the commune there was nobody poor, nobody rich.

Karl Marx had to write his whole life about communism, Soviet Russia has been for seventy years trying to bring it -- it does not come. The country is still poor; and I managed it by a simple thing. I simply stopped money circulation in the commune. There is no need to destroy the rich; there is no need to bring a dictatorship of the proletariat. We simply stopped money circulation in the commune. And if money circulation is stopped, you may have millions of dollars and I may have none; but if the money is not used, who is rich and who is poor? And everything that you need will be given by the commune; and we had everything -- the hospital, the school, the university. We made the desert yield enough crops for five thousand people -- vegetables, fruits, milk products. And for the first time I tried an experiment. Vegetarians in India will be very much against it. Vegetarian food lacks few proteins which are absolutely necessary for the growth of intelligence. That's why vegetarians have never produced geniuses. In India, Jainas are the vegetarians, for thousands of years they have not produced anything worthwhile. They had not received a single Nobel prize. The three Nobel prizes that were received in India were received by non-vegetarians; they were not vegetarians. So it keeps the mind retarded.

I added something to it; the non-fertilized egg, which is vegetable because it has no life. And if you add the non-fertilized egg in the vegetarian food it becomes perfect. It gives all the proteins needed for intellectual growth. Now vegetarians will be angry. Just the name egg will be enough for them to be against me, without trying to understand that it is without life, so there is no harm in eating it. You are not killing anybody. And non-vegetarians will also be angry with me,

this has been my fate, non-vegetarians will be angry against me because up to now they had a point. Now they don't have a point. Up to now they were saying that without eating meat, intelligence cannot grow. So meat is essential for intelligence. Now that point is cancelled. Meat is not necessary.

This is how I have been in my whole life influencing people and creating enemies. I say the right thing, and they become the enemy.

They wanted the commune in every way to be destroyed. They made dozens of illegal cases against it, in which they were being defeated; because they were so illegal. Finally they made the country, the state of Oregon, declare the city illegal, for the simple reason because only one kind of people are living in it. Only red people are living in it. It is so stupid; if in a city only Christians are living, it remains legal. A city in which only Catholics are living, it remains legal. But in a city where only my people are living, it becomes illegal, because it is a closed city. Only my people are living.

We were fighting the case, and we would have won the case. And they were afraid of it, that if we won the case then there is no way to destroy us. So they went on postponing the dates, and meanwhile they were thinking somehow either to throw me out of America, or to kill me, so that the whole problem is solved. If I am not there, the people who love me will leave, and will go wherever I am.

And that's what they did in the last attempt. Legally, they found it impossible to win. We had four hundred legal sannyasins, we had the biggest legal firm in the world -- four hundred sannyasins were continuously working, fighting the government.

And it is foolish of the government to make a case against me, and they named the case U.S. Government versus Bhagwan Shree Rajneesh, a single man who owns nothing. The greatest power of the world -- they are the fighters; but unconsciously, truth came out of it. That's what was in their mind. Unknowingly they put it on the paper, and exposed themselves, that their whole effort was to destroy me.

They could not arrest me in the commune; they knew that to arrest me in the commune will mean bloodshed. Not that my people were going to kill them, but my five thousand people were not going to let them arrest me unless they all were killed. And that would have been a tremendous blot on America's face. So they were not coming.

For two years, the rumor was coming they want to arrest me, they want to arrest me. It has become so routine that nobody cared about it. It was certain that they have not guts enough to come into the commune and arrest me.

They got the chance to arrest me, because I was going to visit in Carolina one of my sannyasin's house in the mountains, just for two three weeks and this was a good moment for them. As my plane left there was a journalist present on the airport. He immediately informed and we have the affidavit of the journalist that he was the informer, to his press. But his press informed the government. And

they arrested me there; and that shows what cowardliness is. Arresting a man who has nothing but a robe on his body with twelve guns pointed at me, loaded at me. And they will not even answer, that where is the arrest warrant, they will not answer why they are arresting me, what crime I have committed.

I have not committed any crime. I was absolutely free to come to Carolina or anywhere in America, and for three days in the court in Carolina they could not prove a single thing against me. Even the U.S. Attorney accepted the fact in his final summarizing statement, that we have not been able to prove anything; neither the other party has been able to prove anything.

Now this is hilarious. The other party need not have to prove anything. It has just to disprove you that you are inventing crimes which have not been committed. Innocence cannot be proved. Only guilt can be proved or disproved. You have not been able to prove any crime, but still the U.S. Attorney wanted -- six other my sannyasins were with me, he was willing to bail them out -- but he insisted that my bail should be given in Oregon, because I am a dangerous man. I have unaccountable sources of money, and I have thousands of friends who can do anything for me.

These were my crimes, that was I cannot be bailed out; that I have thousands of friends, that they can do anything for me, that I have unaccountable money sources. So it is better that I should be sent back under police custody to Oregon, and in Oregon court we should decide about the bail.

If there has been any fair-minded judge, he could have seen that these are not crimes. That means no rich man can be bailed out. In fact, if this man has so many friends, that proves that this man cannot be a criminal. And, if so many people love him that they can do anything, even if they have to die they can die, then you cannot call this man dangerous. If so many people are loving him that is enough. In fact this man's signature will be enough a guarantee.

But the judge was not a real judge. She was a woman, and only a magistrate. And she was waiting for her promotion to be a judge. The jailer told me that it has been absolutely absurd to keep you, but the reason is that that woman is waiting for her promotion to be a judge. She could not bail you. To bail you meant her promotion was finished. She will remain a magistrate, she will never become a judge.

So I said, "Then it is perfectly good to make her a judge. Twelve days in a jail is not bad. Let her become a judge." These twelve days in the jail have been a beautiful experience, in many ways. One, that I could see double faces of man -- the jailer will be smiling outside with me, just to be photographed by the news media and the television; and inside the same man will become just like an animal.

I could see that the criminals in the jails -- I was in five jails in twelve days -- were all black, not a single white man. That seems to be a conspiracy. It seems as if no white man commits a crime. Only black people commit crime. And the black people told me who was in the jails, and who were immensely loving

towards me, that we have not even been through the trial. Nine months have passed and we ask when our trial is going to be; they say, "We don't know." They have already punished us without proving any crime.

That's actually what they wanted to do to me, but because of the news media they could not manage to do it. Every jail where I was was twenty-four hours surrounded by news media. Hundreds of cameras, televisions, radios, newspapers -- twenty-four hours. And whenever they were taking me from one jail into another, just the small space between the jail and the car and they will ask me, they will say, "Bhagwan, just say one thing, are they harming you? Then we will see them. Have they ever touched your body? Then you don't be worried. The whole world is with you." That made them afraid.

Thousands of telegrams in every jail, letters, poems, hundreds of flowers. In one jail where I was three days, so many flowers came that the jailer asked me, "What shall we do. We don't have space." So I told him to send them to all the schools, small children's institutes in the whole city from Bhagwan. One jailer, who was U.S. Marshall asked me to sign under a false name, David Washington. He said, "This will be your name. You have to sign under it. You will be called David Washington, and you have to answer to this name."

I said, "You are supposed to be the law imposing authority. What kind of law you are imposing on me? On your court is written Department of Justice. You just please keep the court aware at least what kind of justice is this. And you know perfectly well, tomorrow morning it will be all over the world, in every paper and in every television, that I have been forced to sign under a false name by the U.S. marshall himself."

He said, "How it can reach to the news media; you don't threaten me."

I said, "I am not threatening you, but you will see tomorrow morning." Because I had made already arrangements, while I was coming from the airport in the bus, one girl was coming with me; she was going to be released. I told her, that whatsoever happens to me you wait and listen and report it waiting outside the news media. You don't leave before that.

She said, "I will do it; I will do anything for you Bhagwan."

And she waited in a corner, and the Marshall was absolutely unaware that this girl is going to be released. And within an hour she was released, and the next morning there was everywhere the news that the U.S. Marshall has forced. What can be the cause behind forcing? This has never been done. The cause can be only one; that you can kill me and no trace may be found. Because on the register it is David Washington, on the board it is David Washington, on my cell it is David Washington. And you could have released David Washington.

I asked the U.S. Marshall, "Can I contact my attorney?"

He said, "That is not possible, but your attorney can contact you."

I said, "You seem to be absolutely retarded. How my attorney is going to know that I have become David Washington? Then you please help me; you inform my attorney that I have changed my mind and I have changed my name and now I

am David Washington. Otherwise, how my attorney will find out? He will phone, and the girl who attends the phone she will say, 'There is nobody something like Bhagwan Shree Rajneesh.'" And she will not know actually that she is doing anything wrong, because she knows nothing. The whole office knows nothing.

But the tomorrow as the news spread, they immediately changed the jail. They had to change jail to jail for the simple reason because the moment the news media became aware that I am in one jail, then they harassed them, asked them questions, how I am, how is my health, where is the doctor, and we want to meet the doctor. And this was a very dangerous situation that they had put me under David Washington's name, and now everybody knows it.

They changed me into another jail, sixteen miles away from the city, so perhaps no news media may reach there. But they were wrong. News media perhaps in the West has become tremendously powerful in helping individuals, in helping their freedom. It is no more just informing people about incidents; it is something more now. It is a protection against the government, it is the protection against your own government.

They went on lying to me on every point. I was surprised that so much lying; they will take me from one jail to another jail and they will say to me that they are taking me to the airport so that I can be taken to Oregon. Even the pilot of the airport started feeling sad and sorry; and he told me that, "This has happened for the first time. They suddenly change our route. Just to drop you in the middle, somewhere in some jail, they avoid Oregon. They change our route. This has never happened in my life." Because they knew perfectly well, as I reach Oregon and before a judge, I will be released. I will be immediately bailed out because they have done absolutely wrong.

Even on the last day, they told me that "We have reached Portland, Oregon," where I was supposed to reach. It was not Portland, it was Seattle. But I had no idea. Then I am sitting there in the aeroplane, nobody comes, all the passengers are gone. I asked the pilot.

He said, "Don't tell anybody, it is not Portland. It is Seattle. They are lying. And they are keeping you here, they are bringing a small plane which they can take directly to the jail to avoid the news media; because on Portland airport the greatest gathering of news media has happened."

So two hours I am sitting, when they bring a smaller plane, and then they tell me that this is Seattle. I said, "I know this is Seattle. But what was the reason to tell me a lie, that this is Portland? You could have told from the very beginning it is Seattle, and a new plane will take you to Portland?"

But the news media in America is really very alert. When the plane did not reach there, they immediately understood that it has been prevented. They managed to find out where it has been prevented; it is in Seattle. They figured it out that now they will be flying me in a small plane to the jail directly. So the whole media moved to the jail.

They had a small airstrip there, and I told them that "You are simply being stupid, what is the point. All those people are here. You have been trying to deceive the media, but you have not been able to deceive them."

Many things I could see which I may have missed without going into jail; that the people who are inmates in the jail are far more human than the bureaucracy who controls the jail. I will ask for a toothpaste, toothbrush, or a soap, a comb. Toothbrush will come, toothpaste will not come; it will take one day. And I asked the jailer, that "What kind of stupidity is this? What I will do with this toothbrush if there is no toothpaste; or toothpaste comes, then there is no toothbrush. It seems to be deliberate. I will ask them that "I am a vegetarian. I need fruits, vegetables, milk -- that's all. I don't want anything else."

"No, fruits are not available; whatever is available, we will give. And as the jailer will go, the inmates will start shouting to me, "Don't be afraid, Bhagwan. We have fruits." And they will bring fruits to me and they said, "They have fruits they supply to us. Just to you they are saying no." They will bring toothbrush, they will bring toothpaste; and they will say "These are absolutely fresh; we have not touched." And I could see that these people are more human; and unnecessarily they are being harrassed.

The same was their idea to harass me, at least for six nine months from one jail to another; but they could not do it. The U.S. Marshall accepted to me that "We could not do it, because the whole world's eyes are fixed on you. And that will be very bad for America."

I said, "It has already been very bad for America. You have exposed your face to me. Now I am going to expose your face to the whole world. America is no more a democracy. It is a hypocrisy. At least Soviet Union is straight-forward. It accepts it is a dictatorship of the proletariat. You are far worse. You are a fascist regime, with the whole show of democracy. You can deceive, but not long enough."

And I told the U.S. Marshall that, "Remember, you have not only exposed to me your face, you have created a danger for your whole America. Now I am going to tell all my people who are spread all over the world that if there is going to be a third world war, it is going to be not between Soviet Union and America, but between America and the whole world. In fact you are not Americans, this land belongs to the Red Indians, you are invaders, you have already committed a crime. And you have become Americans, and the Americans you have labelled as Red Indians so nobody thinks that they are the real owners of the land. If it is a real democracy, that Red Indians should rule over the country and they should decide whether they want you to be here or not."

"In the whole world, slavery is disappearing. British Empire has disappeared, America is the only imperialist country now, and they have managed in such a way that nobody thinks of it that it is an imperialist country, that it is not ruled by its own people. And the Red Indians are being put into jungles called reservations, which are exactly what in Germany was known as concentration

camps, but on a more subtle and psychological level. There are no barbed wires around them, so you cannot say that they are being forced there. But American government gives every Red Indian certain pension, and no work. So all that they do, they gamble, they drink, and they produce children, because the more children they have the more pensions they will be having.

"And they are no more interested in any liberty, any freedom. Why they should be? Because without work you get money, enough money, more than you can get by employment; and they all have become drunkards. They have nothing else to do. So gamble, fight, murder, rape, and drink. Now this is a more psychological strategy than barbed wires, which you can cross very easily. But this you cannot cross very easily. Now to fight for freedom, who is going to fight for freedom. They are all drunk.

"America has destroyed the natives of America as profoundly as nobody has done ever. And nobody even thinks of it, that the people who you think of as Americans are not Americans. They are Spanish, they are Italians, there are Germans, there are English. All the races of Europe, except the Americans.

"This is the worst thing that can happen to a beautiful land."

They succeeded. I wanted to fight, and I know that all their charges were absolutely false. I could prove it, but my people were afraid that if you fight, then the only thing American government is going to ask that you should not be released on bail. The same reasons, that you are dangerous, that you have infinite sources, that you have so many people that you can manage to escape America. So as long as the trial will go, they will harass you, they will destroy your health, and we will be in misery and torture. So just for our sake, don't fight.

In my whole life I have lied only once, and that was in the court of America, that I said that, "Yes, I am guilty of all these charges." And I am not guilty of any charges.

But I felt my love is more important than truth. And compassion is more important than truth. And my people are more important. I can lie thousand times for them, if it helps them to be happy, if it helps them to be rejoicing.

Okay.

The Last Testament, Vol 4

Chapter #29

Chapter title: None

7 December 1985 am in

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

INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: YOU LEFT INDIA AND WENT TO AMERICA FOR HEALTH REASONS. DID YOU DECIDE TO STAY IN AMERICA MAINLY FOR HEALTH, OR DID YOU CONSIDER ALSO AMERICA THE BEST PLACE FOR YOUR EXPERIMENT?

ANSWER: Even before my going there, the American sannyasins were trying to find a place for a commune. When I reached there, they thought it will be better that the commune should be in such a place which would be healthful for me as long as I stay there. And it will help them also to consolidate the commune.

But I had not gone there to stay. The problems with my health are such that no cure is possible. All that can be done is, a controlled environment, so I am protected. For example, I have allergies for few things. If they don't come close to me there is no problem, and there is no disease. For example, perfume, dust, any kind of strong smell; now they can be avoided. So for four years in America it was possible to avoid them in the commune. It is difficult to avoid them in any other city. You cannot tell everybody not to use perfume. It was not said to the commune either, but people understood it.

The allergy triggers coughing, sneezing, cold, and finally asthmatic attacks. And then it becomes a longer fit. Then it may take few days to get over it. Then I cannot sleep the whole night, the breathing is difficult. Humidity can cause it. The American sannyasins have chosen a place which was not humid, but still cold, dry.

I have a bad back, and everything that can be done has been done. But whatever is done to make it better, it becomes worse. Finally we called one of the experts, Dr. Syriax from England, who worked for two days. He is a miracle worker. He has treated people -- his hands have a magic touch -- and his whole life; he must have been nearabout eighty when he came to see me.

For two days he worked, and finally he said to me that, "You will have to live with it. All that can be done is that you should sit in a certain posture, in a certain chair, so you will not feel the pain. The pain can be avoided just by maintaining a

certain posture and a certain chair, a certain angle to the body; but it cannot be cured. So there was no question of going to America for cure.

We had been asking here for a palace in Kutch. Coincidentally, the Maharaja of Kutch had exactly the same problems, and that palace was made for him, to give him a controlled atmosphere -- dry, non-humid, cool, and far away from society, city; and he lived in that palace as long as he lived. And he lived without any troubles; all troubles disappeared. Since he has died, nobody has used that palace.

But Morarji Desai was prime minister at that time, and we have been fighting on each point, for almost thirty years. On each single point we have differed. And he is not a man of intelligence. If he cannot find an argument, then he tries cunning methods, power politics.

First he tried that I should be prohibited entering Gujarat -- Gujarat is his province and he was chief minister of Gujarat then. But he could not convince the assembly there that for what reason. If he speaks against Gandhism, everybody else is free to criticize him, you are free to refute him; and there seems to be no reason that he should be prohibited from entering the province.

At the time we were looking for this palace in Kutch, he was the prime minister of India, and he again did his non-human strategies -- he just told the airforce to put a block on it; that Pakistan is so close that we cannot give that palace to Bhagwan because he will attract thousands of foreigners there, and it is dangerous. And when the army puts a block on anything, then you cannot do anything about it. I tried Himachel, because that too suits me. This air suits me perfectly well, there are no problems. The same thing was done, that China is too close, Pakistan is too close, and we cannot allow so many foreigners coming here, because many may be detectives, many may be planted informers.

When I saw that they will not allow any place to me in India where I can live without unnecessary suffering from allergies, back pain, asthma, it was at that point that I decided that it is better to look somewhere else. America had a good number of sannnyasins, and they were already looking for a place to make a commune, so it was very reasonable to tell them to look a place with all these conditions. And they found in Oregon desert exactly the same conditions as exist in Kutch.

But I had not gone to stay there forever. They had given me visa for few months as a tourist. Then I applied more, again for a tourist visa, because I was not thinking to stay there. But side by side, the commune was growing, my health was getting better, and then my people started forcing me that, "If your health is better here, why bother going anywhere else?" And there was no problem, because I fulfilled almost all their categories that are needed for a permanent residence. So I applied for a permanent residence.

There is no question of any fraud, as they proposed before the court, that I had a pre-intention to stay in America and applied for a tourist visa. If I had a pre-intention, I could have applied for direct residency. There is no problem in it. As

a man of religion, as a man who is known all over the world, these are their categories, as a philosopher, I had every possibility. There was no need to ask for a tourist visa.

But I had never thought of staying there. And I applied again for a tourist visa, second time, when the first tourist visa was finished. That time also there was no question of remaining there. Otherwise I would have applied for permanent residence. It was in the middle of the second time that was given to me for tourist visa that I applied for change of intention. Now, nobody can say that it is a crime to change your intention. After two and half years living in good health, I have every right to change my intention. You have every right to reject it, but it is not a crime.

For four years they did not say anything -- either yes or no. In fact, they are the criminals. Why they allowed a man who is dangerous to stay in the country when they could have said simply "No." But the reason is they were afraid, if they say "No," then I can go to the court, and they have no reason to prove why they are saying no. They could not say yes because of the political pressure.

But these four years were good for the commune to become more solid, to have more blossoming. It does not matter that they have been able to destroy it. What matters, that we have been able to create it, in spite of all their power.

And if we can create against a power like America, we can create anywhere. And they will repent for it. Destroying it, they have destroyed a great opportunity for themselves, a great experiment that has become a success. They could have used it as a model. Their own conscience will never forgive them, and our other communes around the world will prove that you have been idiotic in destroying your own commune which was the best. And still American sannyasins are trying to make another commune, and this time they cannot destroy it, because it will be only American sannyasins. And now they have every knowhow, how to manage, how to create, how to make.

So in every respect, the experiment has been beautiful. I don't think we are losers. We have gained much, much ground.

Q: I WOULD LIKE YOU TO SAY SOMETHING MORE ABOUT THE PROSPECT(*) WHAT WAS THE LINE OF THIS EXPERIMENT, THE BASE, THE SCIENTISM OF(*) THIS WENT ON ON THE RANCH, AND ALSO WHY AMERICA, WHICH IS SUCH A BIG AND POWERFUL COUNTRY BECAME AFRAID OF A SINGLE MAN -- A MAN LIKE YOU.

A: First, even the biggest power is based on fear. Power as such is based on fear. Otherwise, why you should have power. You are afraid and bigger the power, bigger the fear. America is afraid.

Second thing, a single individual has always been the cause of all the revolutions in the world. Great powers have toppled down and disappeared, against the

ideas of a single individual. Revolutions are not created by masses. Revolutions are created by single individuals; their insight, their clarity. Masses may follow. For example the whole idea of communism depends on a single man, Karl Marx. A single man now dominates almost half of the humanity. Buddhism -- a single man influenced the whole of Asia, changed the minds of millions of people for thousands of years. A single man, Adolf Hitler, managed almost to conquer the whole world. So everything that comes into the world comes through individuals. Masses may follow, and there is the fear -- that if the commune becomes known to the whole American people, they are bound to follow it.

I have never been in much contact with Americans, except the sannyasins. But in these twelve days when I was in jail, I came in contact with many Americans; jailers, their staff, doctors, nurses, sheriffs, marshalls. And they were all interested that why a single individual is threatening the government that the government is so much worried to throw him out of the country. There must be something. So they were all interested, they all came to see me. And I could see when I explained them that what was the reason, they could see, one jailer said, that was the real communism that they are destroying. What exists in Soviet Union is not real communism.

Your crime is that you created a real communist commune. Now if a jailer can be impressed, and he said, no government can tolerate you, you will be nowhere welcome. You certainly are dangerous, because you can create a situation in which the government looks foolish. They have all the money, all the power, and they cannot do anything. It was strange that in the jails, where hundreds of inmates were there, they all welcomed me, because they have seen me on the television, and they were all showing me two fingers for victory. That was my first experience of coming close to Americans, other than sannyasins. Not a single man, either in the authority, or the inmates of the prison, was against me. When they understood what I was doing, and what was happening, they said, "We would like to visit sometime." The jailers brought their wives, their children to meet me. The sheriffs brought their families to meet me. One of the sheriffs of North Carolina was an old man, almost cried, tears were in his eyes when I was released from his jail. He said, "We don't want you to be released, because since you have come into the jail, the jail has become a commune, we have started thinking in your way, we have started discussing why the jail cannot become a commune. My deputy sheriff is so much impressed by you that he says, as he retires he is going to the commune. He does not want to live here any more." My nurses, my doctors, they all want to go to the commune. Or they say, "We can change; three hundred fifty people are in the jail. Why we cannot change it into a commune?"

And I told them that, "You have been a sheriff so long, have you ever watched that three hundred fifty people are in the jail. They are given food, they are given clothes, they are given televisions, cigarettes, and they are not given any work. So the whole day they are playing cards, seeing television. They are even taking

one hour every day out, if they want to purchase few things, lollipops, ice-cream, or anything that they want, small things, some money is given to them, they can purchase and they can go out and have a look at the outside world. But what work you are giving them? Do you understand the simple psychology that these people, remaining here for three years, will go out, accustomed to no work, accustomed to get everything that they want. Their only idea will be how to get back into the jail."

And he said, "That is true. That is my whole life experience. They don't live outside more than one or two weeks. They immediately commit any crime, and back they are in jail. They don't want to leave."

So all your jails, to transform people from criminals into human beings, but you are doing just the opposite. You are making these people criminals for their whole life; irresponsible. And they are a burden on the country. There must be millions of people in the jails in the whole country. They are a burden on the tax payer.

He said, "But strange that the idea never came to me."

I said, "Ideas don't come to you, you have to search for them, you have to look in the whole situation and find what is happening, and what is the outcome. These people can perfectly become a beautiful commune; they will work, they will produce. And out of their production, they will live, and they will live equally. And there is no need for them to be released. If they don't want to be released, let them be in the commune. It is not a jail. Even if people who are not criminals want to join the commune, let them join. Let it grow."

So I could see why American government was so much afraid of a single individual. The fear was, that if I succeed, then they are failures. And I have already succeeded. So the only way was somehow to destroy it, erase it. But they cannot erase it from the memory of those five thousand people who had lived there; those seeds will live in those five thousand people. They cannot erase it from thousands other people who have come and seen it. Each annual festival there was almost twenty thousand people, so it is not easy to erase it; it is not easy to throw me out of the country.

And there was great sympathy all over America. Even people who had no idea of who I am and what I am doing became aware, by putting me into jail they made whole America aware of the commune, aware why government is destroying it; aware of the fascist attitude of the bureaucracy. And all the way, I was loved and appreciated. Not a single person who was against me -- in the jails, outside the jails; going from one jail to another jail, both the sides of the road people were standing, throwing flowers, waving hands, that don't be worried.

Because they will not allow media people. The media people are inventive. What they have done -- they had put their microphones on a long rod, above the car, so when I come out of the gate I am facing their microphones. They will not allow them, but they cannot prevent them taking the microphone above the car. And

they simply wanted to tell me that "We love you, Bhagwan. And whatever is being done to you remember, it is not we who are doing it."

In fact, they have taken a wrong step. They have made America realize that their own government is not in favor of poverty disappearing, of people becoming rejoicing and happy; that their own government is their enemy. And they created great sympathy for me. The sympathy was such that I could have contested for the president, because all the newspapers were full of sympathy, all televisions were full of sympathy, all radios were full of sympathy. The government must have had a shock. They had not realized that this will be the outcome of it.

So I have told my American sannyasins to make another commune, if possible in the same place because we own the place, we will not sell it, everything is ready, you can start a commune there. But start only with the Americans so they cannot do anything. And I have created thousands of people interested who want to join the commune. So it is not the end of the story; it is just the beginning of the story. The books are being sold more, the tapes are being sold more because more people have become interested; absolutely new people who had no idea of me. The government has done a great service to me and to my ideology. And they will repent for it, that they did something absolutely foolish. But governments are always doing that kind of thing. They consist of fools, and they think that power is all. It is not.

And whenever love and power come to a direct struggle, in small battles the power may seem to be winning, but the final victory is always of love.

Q: ALL WE KNOW IS THE BASIC REPUTATION OF THIS EXPERIMENT SITUATION. BUT WE WOULD LIKE TO HEAR FROM YOU WHAT WAS THE BASIS OF THIS EXPERIMENT AND HOW YOU INTEND TO CHANGE THE QUALITY OF LIFE WITHIN THE SOCIETY.

A: Few things can be pointed at; the very basic. One is, that the family should not be any more the unit of the society. Its time is past. It has done its work. Now it is harmful.

(Tape side B)

Commune is dissolution of family. People are living together, thousands of people are living together, but they don't have any attachment to the family. Even the children are no more the property of the parents. They belong to the commune. The whole commune is their parent, so every man is their uncle, every woman is their aunt. And this is something tremendously significant. A child having five thousand people loving him, in which there are of every race, every religion, every country, every color, will not have prejudices in his life. He will not be anti-Jewish, because he has loved so many Jews in the commune and they were such beautiful people. He will not be against the blacks, because he has known the blacks, that they are lovely; and the color of the skin makes no difference.

Psychologists have discovered that one of the greatest problems before them is that every child becomes fixated with an idea. The boy becomes fixated with the idea of the mother, because that is the only woman he knows. The girl becomes fixated with the idea of the father, and this is one of the most dangerous things. Because the boy, in his whole life, will try to find his mother in his wife, which is not possible. And he will be frustrated. And the wife will be frustrated, because she is looking for her father, and her husband is not her father. Their qualities are different, they are unique individuals.

All over the world the couples are in continuous fighting, frustration, nagging, bitching, and the psychologists are at a loss what to do, because this is the only problem that comes every day from morning till evening, every hour they are seeing couples who have the same problem. The problem is, because of the fixation. In the commune the fixation will not happen, because the boy will be coming in contact with thousands of women. He will have a vague idea of womanhood, but not a fixated picture. In that vague idea, any woman can fit, because he will not have a certain fixed idea, in which the woman has to fit. He has only a vague notion.

So this is one of the basic grounds, that family slowly slowly dissolves into a bigger whole of thousands of people. It destroys the possibility of almost ninety percent of mental sicknesses, mental diseases; it is not a small thing. It will throw off ninety percent psychotherapists out of their business.

Second thing, marriage has also lived its time. It has not proved a blessing. It has been a bondage, and love cannot live in a bondage. There is a great difference between a bird on the wing in the air, you can catch the same bird and put the bird in a golden cage, but it is not the same bird. Where is the sky? And where is the freedom? You have killed everything that was significant to the bird. It is dead. It has lost all its individuality. Marriage does the same to love.

In a commune, two people love each other, they can live with each other. There is no need for any marriage. Why laws should interfere in people's love? And why society trespass into people's individual lives? They have no right. Two persons love each other, they live with each other. The day they feel that the love has disappeared, because it is one of my basic approaches that everything that is beautiful is impermanent -- the flower opens in the morning; by the evening it is gone. But the stone was there in the morning, it is in the evening, it will remain there for eternity. It is already dead. It cannot die again. The flower was alive. So it is a paradox. More intense a love is, soon it will come to an end. The very intensity -- it is just like burning the candle from both ends. Naturally it will come to end soon than burning the candle by only one end. That will burn double the time.

Intense love will come to an end soon, but it does not matter. Even if it lasts for few days, few weeks, few months, it gives you so much that marriage cannot give you in many lives. The question is not of time; the question is of intensity. And when the love disappears, there is no need, no obligation, no duty to remain

together; because now begins the ugly part, of quarrelling, of being nasty to each other, because now one feels the other as a chain, binding him, destroying his freedom. And the same is the feeling on the other side. Both have become jailers to each other.

No, there is no need. The moment you feel love is no more there, the best thing is to depart in gratitude, in friendliness, for all those beautiful memories that you lived, and for all that the other has given to you. Why spoil it? Why destroy it? Keep it in the heart, because it will make your another love more richer, more experienced. And nobody is losing anything. You both have experienced, grown, into a certain dimension and now you are finding that you cannot go together. The paths separate. Say goodbye.

In a commune it will be a mobile situation. Marriage is a fixed, dead thing. In a commune it will be a mobile situation. There will be no husbands and wives; there will be only friends.

This is the greatest experiment in the whole history of man. To make man free to love, help him to grow in loving, and each love becomes a stepping stone for a higher love. You will fall in love again, but this time you will be more experienced. And you will be grateful to your first lover, because it is because of the first lover that your love now is richer, has more flowers to it, has more fragrance to it. And the same will be the case with the other person. A commune should be a mobile phenomenon.

Twenty-five hundred women, twenty-five hundred men, moving, growing in experience, because each individual can give you some experience that no other individual can give you. People who are tied to marriage never grow up. It is almost as if one is always in the same class. It is absolutely absurd. The marriage is the most ugliest thing that man has invented. And we have to destroy it completely.

Love is enough, law is not needed. And with the marriage gone, you will be surprised how many things disappear. With the marriage gone, there will be no prostitution; it is a by-product of marriage, because you don't love your wife and still you have to live with her. You hate her, and your heart wants some moments at least with someone whom you may not love, but whom you at least do not hate; some moments of playfulness which are impossible with the wife, which are impossible with the husband. You open your mouth and the argument starts, and there is fight. Even great orators in the house remain silent, because to say something means to provoke a quarrel which leads nowhere.

The prostitute will not argue with you. She will try in every way to please you, because you have paid. And she wants you to make as much happy as possible, so that you become a permanent customer. She does not want your love, you know she does not love you, it is a simple business; you give her money, she gives you physical pleasure. It is marriage who has degraded man to this state, that people are buying pleasure with money.

These ugly marriages lead people to become drunkards, these ugly marriages make people to commit suicide, to murder, and between these husbands and wives are growing your children, who are watching every scene. And they are learning that this is what life is all about. They will repeat the same thing in their own way. So generation to generation ugliness goes on as an inheritance. I am utterly against marriage.

Love has no business to interfere, and once marriage is gone, prostitution is gone, divorce is gone; because what divorce will do. Divorce can exist only as part of marriage. And it is strange that society has made divorce as impossible, as difficult as they can. Nobody makes marriages difficult. In fact, that is the point where things should be made difficult. If two persons want to get married, they can go just to the registrar's office and get married. And the idiot registrar does not say to them that first live two years together, and then come. If you are still ready to marry, I will give you the certificate. Otherwise, get lost. No, immediately he gives you the certificate.

And if you want to divorce, then law makes it so difficult. You have to go through so many torturous moments. Either you have to prove your wife is unfaithful, or your wife has to prove that you are unfaithful; and then too the law will tell you first, separation. Two years remain separate. And after two years you come. In these two years you cannot meet. If you meet, that means the period of separation can be lengthened. That means still there is a possibility of marriage remaining valid. So two years, or three years, of separation. You cannot marry while you are separated to another woman because you are not divorced. The woman cannot marry because she is not yet divorced. So three years you both are hanging, neither married nor divorced. For what this unnecessary torture? If two persons want to separate, in fact two persons are not needed. Only one person is enough for separation. If the wife wants to separate, even if you don't want to separate it makes no difference. The wife does not want you. You may want, that is your trouble, that is your problem; but the wife does not want you, she does not want any problem any more.

So in a very reasonable society, only one person will be needed to go for divorce, not two persons. And in fact, there is no need for divorce at all. If marriage is not there, there is no question of divorce. You were never married. So in a commune there is no marriage and no divorce.

And you will be surprised that two of the charges against me for which they fined half a crore rupees, one was that I have been arranging marriages of people; I have been speaking against marriage my whole life, and I had to be fined not a small sum, half a crore rupees, because I have been marrying people. Only these two were their points, that when I came from India I had the intention to stay here.

I was perfectly ready. I argued with my attorneys that you are not giving me chance. These both are stupid arguments. Nobody can see my intention. I can ask the judge, I am standing before you. See my intention. And I can hit the U.S.

Attorney. Had you seen it before I hit him? Who can see my intention? Now how you can prove that I had the intention to stay in America? Unless you can read minds, there is no way to prove about intentions. And the court can act upon actions, not upon intentions. Because there are millions of people with intentions to murder, people with intentions to commit suicide. But you cannot bring them under crime. It is my joy, I can think to commit suicide every day. But that does not make me a criminal. I can commit as many suicides as I want. Unless I commit it, I am not a criminal. How you can prove my intentions?

And the second thing was marriages. I have not seen for three and half years any sannyasins privately. I was in silence and isolation. So how I can manage people's marriages. And in the first place, I am against marriage. You can punish me and I will enjoy the punishment. You can raise it from half a crore to one crore and I will be absolutely willing to pay for it; that I am against marriage, and marriage is the ugliest institution in existence. But you are punishing me for something which I am absolutely against.

So in the commune there will be a mobility. The society is fixed. There is no mobility.

There was a small sannyasin, Siddhartha. I used to ask his mother, "Where is Siddhartha?"

She will say, "It is very difficult to find out, because he has so many friends, uncles, sisters, aunts, it is weeks that I manage to find him, 'Siddhartha, how are you?' He says, 'Mom, I am perfectly good. How are you? How things are going with the dad?' He sleeps with other people, they give him clothes, other people give him food, and he is not in any need of us. And it is beautiful the way he is growing. He comes once in a while, and we can talk to him not as a child, but as a friend. We had to talk as a friend, because only once in a while he visits. And he brings so many new ideas and so many new things which we were not aware, because he has been visiting so many people. We are not visiting."

Children will grow faster, learn faster, have a wider experience of humanity; and it will be impossible to put them against anybody. Just because you are a Hindu, you have to kill the Mohammedan. That will be impossible.

The third point; we abandoned money in the society, in the commune. Money should not be used in the commune. You use whatever commune can supply, and commune will try to give you as much as you need. If you want to give money, you give money to the commune. But you cannot purchase anything in the commune for money.

Communism has been trying to destroy the gap between the rich and the poor. Sixty years have passed since Russian revolution. They have destroyed the rich people, but they have not been able to destroy the gap, because in place of rich, now the bureaucracy, the government, the communist party. They have taken the power from the rich, reduced the rich into the poor, the poor have not gained anything. The poor are as poor as ever. But they are happy in a way, because

everybody is poor. So there is no jealousy, that somebody is more rich to you. The poverty has been distributed equally.

But the power elite, they have all the powers, more powers than rich people ever had. So the distinction is there, even it has become bigger. And by simply removing money from the commune, there was nobody rich, nobody poor. Sometimes, small measurements can create great revolutions. All that is needed is that money should not be used. Then how you can make somebody poor and somebody rich? It is the money. Once there is no money, all are alike. And the commune supplies to everybody whatever is his need.

And it is cheaper. Five thousand people eating in one restaurant. It is cheaper, economical, happier, joyous, because all your friends are there; and if somebody has the idea he is playing his guitar, somebody is dancing if he wants to dance. And five thousand people enjoying food together. In ordinary society there would have been at least twenty-five hundred kitchens. Now twenty-five hundred kitchens are reduced in one kitchen. Twenty-five hundred women are freed to do something else, something creative, something productive. And all women are not good cooks. In fact, all the literature on the science of cookery, is written by men, not a single book by a women. The best cooks are men.

The woman is caged in cooking, whether she likes it or not. She may like to learn dancing, she may like to create painting, she may like to cultivate the garden. But there is no possibility. Her whole life is the kitchen. And this life you call life? This is imprisonment. And if the woman becomes angry, it is not a wonder.

So we had the best cooks chosen, who had a natural tendency to cook, who wanted to cook, who loved to cook. So our food was delicious, and very few people are needed to cook. Not twenty-five hundred women. Much can be done by machines. Only few people have to look after them. And everything should be done by the best, and others should be released and free to do their best. So the ultimate outcome of a commune is that everything is the best.

And we can create everything. Just a little understanding, a little intelligence, and anything can be done.

In the commune we were creating our own food, our vegetables, our fruits, our milk products; and it was a joy, because the people who wanted to do it, they were doing it. It was not something like enforced labor, enslaved labor. So it was not labor, it was love. And when you can create more, you can sell it to the society; and in exchange you can have things which you are not producing.

And we were on the point to start industries. We had made a special tent, a winterized tent, which had never been in existence. You can use it in winter, in snow, anywhere, in rains. And it has been made in such a way it can be heated. It can be air-conditioned. It can have an attached bathroom. Even the American air force had become interested. They wanted that we should produce in large numbers, so they can buy.

We had one thousand tents ready made, and you will be surprised that the attorney general of Oregon imposed a fine of one million, one point four million

dollars, because we have made a permanent structure without the permission of the government. We asked him, that you send your people and see it is not a permanent structure, it is a tent; and tents don't need anybody's permission. And before putting such a great fine, one million point four, that means nearabout one and half crore rupees; but he won't listen.

I told my people, you just take the tent to the court. There is no need of any argument.

(Tape side C)

Just open the bag, put the tent inside the court, it takes ten minutes to fix it, and tell the judge you can come and see. It takes ten minutes to dismantle it, pack it again, and ask the judge, "What do you think? Is it a permanent structure? Can you do this to the White House, in ten minutes making it and unmaking it?"

And the judge simply laughed and he said, "There is no case against you."

But the attorney general seems to be really man of no self-respect. He should have jumped into the ocean and finished himself. Without seeing, and we have been telling him to come and see before you fine us. But he did not feel even ashamed that such a big fine, and the judge simply said, "There is no case. This is a tent."

We were trying, but before we could start creating tents and other things, they destroyed the commune. Otherwise we had many ideas, we had many scientific minds in the commune who had many ideas which can be materialized and sold to the outside world. And in exchange you can get anything that the commune needs. And slowly slowly the commune can produce everything that it needs. And every commune can be totally self-sufficient, and can have a feeling of freedom, self-respect, and nobody is lower, nobody is higher, nobody is poor, nobody is rich.

People started their life in the morning with meditation, then they listened to me, then they went to work. Then in the evening they danced, they played their instruments. It was certainly a dream come true.

They destroyed a beautiful dream. But we will make that dream come true in other places. It will happen in Italy, it will happen in Germany, it will happen in Switzerland. We will make it come true in many places. They cannot destroy it. Once it has happened, we know it can happen.

Everywhere the government will behave in the same way. But perhaps they may learn from the American experiment, because the government is condemned by every source, that they have punished an innocent man, and they have punished a commune which has done no harm to anybody.

Good.

The Last Testament, Vol 4

Chapter #30

Chapter title: None

7 December 1985 pm in

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

INTERVIEW BY EPOCA MAGAZINE, ITALY

QUESTION: (INAUDIBLE) WERE YOU AFRAID OF THE POSSIBILITY (INAUDIBLE)

ANSWER: All people around the earth have proved gullible. Otherwise there will not be Christians, Hindus, Mohammedans, Buddhists, Jainas, communists. All these religions prove only one thing: that people are gullible. And so gullible that they can believe in a God nobody has seen. They can sacrifice their life to a God who does not exist, who has never answered anybody's prayer, who is the greatest lie on the earth.

They are so gullible that they can believe that there are holy books written by God. The VEDAS are holy, Hindus believe. Even very educated, educated in the West, still believe that Vedas are written by God. And if you look in the Vedas you will be surprised, that if God writes such rubbish things, then either he is not God or rubbish things are real literature.

For example, there are mantras in Rig Veda. A brahmin is praying to God that "I have been following the rules and the regulations of the religion in detail. Now it is time for me to ask for reward, and I ask that this year only on my fields your clouds will rain, and on nobody else' fields." Now in the first place, how God can write this? And to which God he is referring now? This is just stupid human beings. They are asking him prayers that the milk of my cows will be better in more quantity and the milk of my enemies' cows should simply disappear. Are these religious feelings?

The gullibility is very deep. And the same is the situation of all the religions. They can believe any nonsense if it is written in their holy book. The very idea of a holy book makes me nauseous, because Jews say the OLD TESTAMENT is the holy book, because God knows only Hebrew. Hebrew is the holy language. Hindus say Sanskrit is the holy language, and God knows no other language. And the same is true about three hundred religions in the world.

Anybody who has a little sense can see, how can you choose between three hundred books, which one is the true one? They all can be false, but they all

cannot be true. And they are contradictory. So obvious contradictions from each other, that it is unbelievable that people don't see it.

The people are gullible around the earth, and the politicians have exploited them. For thousands of years they are giving them hope that soon there is going to be a utopia, a world where there will be nobody poor, nobody hungry, nobody humiliated. Every being will have its own individuality, integrity; and for thousands of years they have been talking about it, and nobody has asked that when it is going to happen? For thousands of years it has not happened. And we don't see that you are doing anything else. You are simply repeating the old tricks, playing on people's hopes and consolations.

So it is not only a question of American people, and their gullibility. The whole humanity is in the same boat.

Secondly, it is also not only the American government that went against the commune. Any government anywhere in the world is bound to go against the commune, for the simple reasons, and the reasons are the same all over, the fear of somebody doing better than you. The fear of somebody creating an alternative society, in comparison with which their own society looks out of date. If you have guts, then you change your society. If you don't have guts, then it is easier to destroy a small commune. That seems to be the easier path. And no government is ready to change the society, for the simple reason because to change the society, the government will have to change itself; which is almost an impossible task.

The government, its bureaucracy, its fascist attitudes, its exploitation of the people, exploitation of people's fear; it will have to change all that. It will have to see the real needs of the people. They don't need nuclear weapons, nobody is hungry for nuclear weapons. They need houses, they need clothes, they need food, they need work. But all the money of the nation goes into the service of death and war. The politician can see that if all that power, money, intelligence, can be diverted to the real needs of life, this very earth can become a paradise.

But if this very earth becomes a paradise, two things will become absolutely outdated; the politician and the priest. If the earth is already a paradise, then what you can promise people for tomorrow? The earth has to remain a hell, so that you can promise something for tomorrow. If the earth is already a paradise and people are living happily, enjoying moment to moment, who bothers about the priest, and who cares about what happens after death?

One Christian monk was asking me, "What happens after life, when one dies?"

I said, "Have you ever looked what is happening to you while you are alive. If you cannot see what happens to life when you are alive, forget the idea. You will not be able to see what happens to life when you are dead. Learn the art of living; and automatically you will learn the art of dying. Because art of dying is simply the final lesson of art of living. Just as death is the end of life, culmination of life, it is not separate from life, it is just the highest peak of life."

But religions have not been teaching people art of living. Neither they are teaching people art of dying. They are simply giving people opium. So it is not a question of America, India, Germany, England or China. There may be little bit differences of details but human mind is almost the same. I will be treated everywhere in the same way. To accept me is to accept a total revolution. The easier part is to reject me. And because people are so gullible, to reject me becomes very easy.

You can confuse people about my ideologies, for example I said that there should be no marriage. And my statement is absolutely clear, that I want people to live out of love together, not out of law. Not because of the fear of society, not because of any respectability. But for the sheer fact that they love each other.

Now they can distort it, they have been distorting it. They call it free sex. I have never used the word myself. But the politicians, the priests the journalists, the whole establishment changes my beautiful concept into a single word, free sex. And I don't know how free sex comes in it. Do they want that sex should be paid? That means they are all in favor of prostitution. That is the only sex that is not free.

And the sex that happens between wife and husband when they are no more in love is not free. The husband, thinking of his respectability. The wife is thinking of the family, of the children. These are the considerations. The sex is not free. And these are all financial considerations. And there is no love. So in fact, in the name of law it is simply prostitution and nothing else. But they can, they have the power, they have approaches to the people, they can say anything and people start believing in it.

I have been condemned, I have been continuously saying that there is no God and I am not a God. A man who says there is no God, how can he say that he is God? Jesus cannot deny God, because if he denies God, what will happen to the only begotten son of God? The pope cannot deny God, because if God is denied, then what is the position of the pope? He is no more the infallible representative of the God.

I have been denying there is no God, I have been saying I am not a God. But the vested interests go on propagating that I am self-imposed God, self-appointed God. And that makes me laugh, that people listen to these things and they never ask who had appointed Rama to be God. Was he a elected God? Was there some election? Was there a board, a committee who interviewed him and appointed him a God? Who appointed prophet Mohammed that he is the prophet, and the real prophet and the last prophet of God? These categories they should apply to their own Gods. They are all self-appointed. It is Jesus who says, I am the only begotten son of God. It is Mohammed who says, I am his last prophet. It is Krishna who says that I am the full incarnation of God.

These are self-appointed Gods. I am saying, there is no God, and I am saying I am not a god at all. I am just a human being as you are, with a very little difference, that my eyes are open and my eyes are closed, which is not much of a

difference. You can open your eyes the moment you decide; it is your decision. If you want to keep them closed, nothing can be done about it.

I have been explaining to them that the word Bhagwan does not mean God, because it has been used for Gautam Buddha, who denies the existence of God. It has been used for Mahavira, and twenty-three other Jaina tirthankaras who all deny God. But Bhagwan has been used for them. It is a historical proof. Thousands of years are a testimony to it, that people who have denied god have been called Bhagwan. That certainly proved that Bhagwan cannot be synonymous with God. And it is not. It simply means "the blessed one;" it simply means "one who has arrived home." It means one who has achieved godliness, who has experienced this existence not as matter, but as consciousness. But I go on explaining for thirty years, and they go on still calling me self-imposed god. All their gods are self-imposed; only I am not self-imposed because I am not calling myself God at all.

This is the gullibility of the people. And it is same all over the world. And my effort is to destroy it. The gullibility has been supported by faith, by belief; all the religions of the world have been telling you that you simply believe. You have faith. All that you have to do is destroy doubt. This is the way of gullibility. The moment your doubt dies, your intelligence dies with it.

A believer is always a blind person. A man who has faith is no more a human being. He has lost inquiry, seeking, finding, on his own. And truth is something that can only be discovered by individuals. And it is untransferable. Even if you discover it, you cannot explain what it is. It is beyond knowledge. And you cannot give it to somebody, because it is not a thing. All that you can do is, show the path that you have traveled. Hence, Buddha was very rational when he said that, "What I teach is not a faith; it is a way." I can guarantee that I have found it; but I will not say to you that "You believe me." I guarantee only so that you are inspired to inquire. If one man can find, you can also find it.

And the purpose of the commune is, where many people are on different stages of the path, you can see people behind you, you can see people ahead of you, you can see people far away on the peaks, you know that you are not groping in the dark. The people who is just a feet ahead of you can help you. The person who is just a feet behind you, you can give him a hand.

That's why I call sannyasins are not my followers, but my fellow travellers. It is a communion of friends, who have joined in a search which reveals the ultimate joy, ultimate life, ultimate blissfulness. But the basic thing is that you should not believe, you should not have any faith. It sounds strange, because for thousands of years, doubt has been condemned. And I respect doubt as I respect nothing.

Doubt is not something negative. Doubt is not disbelief. It is not "no". Doubt simply means, I am yet on the way, not in a position to say yes, not in a position to say no. And I will not say yes or no until I have arrived, until it is my own experience.

Doubt is a tremendous courage. One wants to say yes too soon, to finish the journey. One wants to say no too soon, not even to go on the journey. Doubt is the basis of agnosticism, and I am an agnostic. Agnostic means who says, "I am seeking, I am searching. And unless I experience, I am not going to say yes or no. I am not going to have any belief, or any disbelief. I will remain open. And that is the most difficult thing in the world, to remain open. And truth comes only to open-hearted people. Truth never comes to Hindus, truth never comes to Christians. Truth comes only to those who don't have any conditionings. Because only then truth can reveal itself in its all purity.

I teach doubt, and that is being exploited by the vested interests, that I am making people irreligious, that I am destroying their faith. I am simply trying to make them seekers again, to give them life, energy, inspiration, to encourage them that you are capable to know yourself. Why you should borrow a truth from Krishna or Christ? They never borrowed their truth from anybody.

This is such a simple thing. Buddha never borrowed his truth from anybody. Mahavir never borrowed his truth from anybody. Why you should borrow? Why you become a second class citizen? Why can't you declare your humanity first class? Why you should purchase second class rotten truths, which have moved through thousands of hands?

You should be yourself.

And this is the danger for the establishment. They don't want anybody to be himself. They decide what you should be; so you are always in control. And I want you always to be independent, never in control in anyway. They want you to be obedient and I teach you disobedience. You are intelligent enough; you can see what is right and what is wrong. If something is right, obey. But you are obeying your own intelligence. And if something is not right, disobey. Because your intelligence is not supporting it.

They confuse people about these things. They say that I am teaching doubt, disobedience, rebellion, revolution; this will destroy the whole society. I am teaching that there should be no marriage. I am teaching that the children should belong to the commune, that will destroy the whole family which has been for centuries the unit of the society. And I am hammering on the unit, because that is the only way to destroy this society. The family is the brick. If we can destroy the family, the society will collapse. And this society needs to collapse, because it has tortured us for thousands of years. It is time for a new human being and a new humanity to arise. And we have lived with it, and we have not found anything. It is time to experiment something new. They don't have any idea for anything new.

Perhaps I am the only person who is talking about the new man, about the new humanity. That's why I am against all those people who are conditioned by the old society, the old religion, old concepts. But one thing is certain, that they may postpone the new man a little more, but they cannot stop it. Because the old humanity is almost dead. It cannot dance, it cannot laugh, it has forgotten how to

live. It simply vegetates. So I know that they can distort my vision, and present to people absolutely wrong notions about me. But this they cannot do long. Soon I will have thousands of intelligent people around the world, speaking for me, and my only hope is, the young generation. And it is getting ready.

(Tape side B)

Sannyas was simply to make a point to the world, that I am not alone. You cannot crush me. If you crush me remember, there are one million sannysins around. You crucified Jesus. He had only twelve disciples, and all idiots. I have one million people with me, and all the best, the most intelligent people. Crucify me, and you will see that the whole world turns towards me.

But even if they don't crucify me, what I am proposing is so clear, so rational, that they cannot deceive people long enough. They may be able to deceive the old people, but they cannot deceive the intelligent people and the young people.

And because I have made the point, now I have opened sannyas for people, even if they don't want to wear red, or the mala, still they can be sannyasins, because there were so many sympathizers just afraid of the red because of their job, their wife, their husband, their parents. And so many problems. Just for these problems, why wait? Come in the temple, where you will see one million red-robed sannyasins. And that will be enough for you to become red sooner or later. Otherwise you will feel an outsider; and nobody likes to feel outsider. Everybody wants to be an insider; to be in the very innermost circle.

So I have opened the doors, so that people can enter with the idea that now there is no need for mala and no need for red. But they don't know me and my devices. Once they are inside, they will start feeling jealous of people who have the red and who have the mala. And soon they will be asking for the mala and for the red.

If we can create just two hundred enlightened people, which is not a big number, we can change the whole map of humanity. No power can prevent us.

Q: YOU HAVE MENTIONED THIS NUMBER BEFORE, TWO HUNDRED ENLIGHTENED PEOPLE WHICH WOULD CHANGE THE MAP(*) OF THE WORLD. I WOULD LIKE YOU TO SAY MORE ABOUT THIS (INAUDIBLE). IN OTHER WORDS, YOU THINK THAT TWO HUNDRED ENLIGHTENED PERSONS WILL CHANGE THE PROPORTION BETWEEN NEGATIVE ENERGY AND POSITIVE ENERGY IN THE WORLD? OR WHAT?

A: Man's consciousness has to be understood. We are at a point which can be called conscious. Sigmund Freud discovered below it another layer, which he called unconscious. Carl Gustav Jung a little deeper than unconscious another layer which is collective unconscious. And each was vaster than the other. Our conscious is only one tenth of the unconscious. Our unconscious perhaps may be hundred times smaller than the collective unconscious. Jung stopped there, but

in the Eastern psychology we have gone a little further. We have discovered beyond the collective unconscious the rock bottom, cosmic unconscious.

The collective unconscious contains all kinds of consciousnesses; animals, birds, trees. All that is living. And all that you have passed somehow in your past lives, your whole evolution. The unconscious carries only your individual unconscious. But the cosmic unconscious carries the unconscious of the whole cosmos, the whole existence. But these are the steps below your conscious mind, going deeper and deeper underground into the roots. And no tree lives just by roots. Exactly the same is the situation above, which western psychology is absolutely unaware.

The Eastern psychology has discovered going above the conscious there is superconscious. Above the superconscious there is collective superconscious and above the collective superconscious is the cosmic superconscious. Cosmic superconscious is what we mean by enlightenment, to achieve it, to reach to it.

As a man moves from conscious to the superconscious, it is not only his consciousness that goes higher; the whole level of humanity goes a little higher -- of course very thin, because it is spread on such a vast scale. Whatever we see in humanity today is not the work of the masses. It is the work of few individuals who have reached higher levels of consciousness.

As a person reaches to collective superconscious, he raises waves around the whole world. And the person who reaches to the cosmic superconscious, you can call it enlightenment, illumination, godliness; this height immediately affects the whole consciousness of humanity. Of course, the humanity is so big that everybody does not become enlightened. But perhaps everybody starts moving towards superconscious, and those who are seeking and searching may start moving towards collective superconscious.

When I say two hundred enlightened people are enough to raise the whole world consciousness as a sudden and radical change -- that their consciousnesses suddenly start going higher, of which they were not aware; things they have not seen, they have not dreamed, clarities that were not available to them; and their stupidities, conditionings, they stop carrying any longer. They drop them immediately. The clarity has come and they can see that they have been carrying unnecessary burden.

This is how it works: two hundred enlightened people will be enough to raise the consciousness of humanity, at least fully to the superconscious level. And that's enough to prevent war, to prevent violence, to prevent all kinds of crimes, to prevent all kinds of prejudices -- not that the whole humanity will become enlightened, but moving from conscious to superconscious is not a small change. It is of tremendous value, it is ten times more powerful than your conscious. If you can see only hundred feet, suddenly you can see thousand feet, suddenly your eyes have become a source of seeing things in their clarity, in their depth.

The experiment has been tried before also, but has never succeeded. The reason was that the world was too big. We are in a good situation. Technology has

reduced the world into a very small village. Buddha never left Bihar, a small province in North India. Even if he wanted to, there was no way. Socrates never left Athens. The world has become small because now we have technology, which makes the whole world, as far as space is concerned, very close. You can have your breakfast in London, and your lunch in Paris, and your tea somewhere in Bombay, and your supper in Calcutta. And you can go to sleep in Tokyo and you can wake up in New York. In twenty-four hours you can go round the world.

Because the world has become small, it is possible now to do what was not possible before. Buddha tried, he managed at least one dozen people to become enlightened, but they could affect only the consciousness in a small area of the world. It is as if you burn one candle in the room. You can burn ten candles in the room; the room will be a little more lighted, but the whole world will not be affected by it. The candles are needed to be around the world, and my sannyasins have to become torches, not just candles. And if we can create -- and we can create -- in every country now we have sannyasins, even in communist countries, we can manage. Two hundred is just the minimum number; more is possible. And these people, just by their very presence, will raise the whole conscious level of humanity; will give them clarity, vision, insight, and will make them capable of dropping all nonsense that they have been carrying up to now. Then the politicians cannot exploit them, neither the priests can exploit them. All their gullibility will disappear.

And these enlightened people have nothing to do, just their presence is a catalytic agent. Just as the sun rises and birds start singing and the flowers start opening and spreading their fragrance, whenever there is an enlightened being birds start singing, flowers start opening, and there is great fragrance released.

Q: IT SEEMS THAT WHEREVER YOU GO, YOU SHOW PARTICULAR TALENT TO PROVOKE AND TO IRRITATE PEOPLE. WHY DO YOU DO THAT?

A: It is absolutely necessary. Life is a dialectic. If you want friends, create enemies, otherwise you can't have friends. If you want people to understand you, irritate few people to misunderstand you. They are part of my work. They may not know it, that they are helping my work. I can be nice to all, but then there will be no work possible. It is not difficult for me to be nice to all. It will give me respectability, but the work will suffer, and I am ready to sacrifice all my respectability to the work.

And you can see it. I have created enemies in the world; I have created friends in the world. Stronger the enemies become, stronger my friends become. You cannot have only friends, otherwise they will be just lousy; they will not be of any use. They will not be ready to do and die.

Just in America when they caught me, I provoked them. They are innocent, they don't know that they played the game that I had proposed; that they have been befooled, that they could not ignore me -- if they had ignored, they would have been in a better position. But I went on hammering on them, and finally they freaked out. And that's what I wanted; their freaking out and my being in jail for twelve days, I gathered the whole sympathy of America. People who had never known me started thinking about me, why the government is so much against a single individual? What he has done? There must be something great that the government is afraid, that the government wants to repress it. The government must have been thinking that they will get sympathy because they are throwing away a commune which is basically a higher quality of communism. But they were wrong.

People out of their way came to tell me that, "We are with you, Bhagwan," that "It may take time, but you will be victorious. And these are simple people, criminals in the jail, who don't know much about me, just they have seen me on the television. And they were so happy, that they said that, "It doesn't feel like jail anymore. It is a blessing to be with you for two days. When you are gone, we will miss you."

I have not come across a single person in those twelve days who was not sympathetic, who could not see the cruelty and the ugliness and inhumanity of their own government. It is simply my strategy. I irritate a few people, which I am bound to irritate because whatever I am going to say is going to be against the vested interests of many people -- they will be irritated. But their irritation creates the movement. And life has a law of balance. It always balances everything.

So if I have enemies, I know soon friends will be coming. And enemies have never done anything. What happened to the enemies of Buddha? What happened to the enemies of Jesus Christ? What happened to the enemies of Socrates -- you cannot even remember their names. Enemy disappears, but the friends and their worth remains an implement of humanity for centuries. So there is no need to be worried about the enemy. His work is to create the friend. That's all. And more fanatic he is, more staunch friends he will create.

This is the dialectics of consciousness -- that's how the mind functions. The enemies may sometimes think that they are doing harm. When they sentenced Socrates to death by poisoning, the judge said to Socrates that, "I would like to give you few alternatives. If you can leave Athens, we will not kill you, but you will have to make a promise not to come back to Athens. Second, if you insist to live in Athens, then you have to promise that you will not teach anything anymore to people. You will remain silent. Otherwise we are compelled to give you poison."

Socrates said, "As long as I am alive, I will teach my truth. Otherwise, what is the point of living. I have lived my whole life in Athens; I have my friends and my enemies in Athens. Now at this old age, to create again everything from the

scratch, seems too much. I cannot leave Athens. And I would like to tell you that Athens will be remembered by my name, not by your name. If I leave Athens, Athens is out of history. I cannot do that. Athens has been so beautiful to me, so I prefer the third. I will take the poison. But remember, Athens will always be associated with my name, with my philosophy.

And all have disappeared. Whenever you think of Athens, there is only Socrates; as if only he had lived there. And his philosophy; as if only he was the philosopher who taught there. So enemies cannot do anything, even if they kill they help. It was possible that if Socrates was not given poison, and the people had ignored him, we may not have remembered him; we may have forgotten him. But his death became a mark that cannot be erased.

So enemies can do no harm; even while they are thinking they are doing harm, they are serving the purpose. And the death of Socrates meant his friends became strongly consolidated. They carried the school and the teaching in Athens. Plato became the teacher, who was the most loved disciple of Socrates. And the school continued. After Plato, Aristotle became the head, who was the most loved disciple of Plato. And these three men, Socrates, Plato and Aristotle, that's the whole population of Athens.

There have been millions of people, they are all washed away. They were just signatures on the sand; but these three people have remained. And they have influenced all the centuries down, even today.

Okay.