

## Rebellion

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### Q. Dear Osho, what is rebellion?

Rebellion is not something that you have to do; it is an approach, an attitude. The attitude is that you will respect yourself as an individual and you will respect everybody else in the same way. Nobody is lower than you, nobody is higher than you, remember. It is very easy to accept the idea that nobody is higher than you. But that is not rebellion, that is jealousy. Communism is not rebellion, it is jealousy.

Rebellion is when you accept that nobody is higher than you, nobody is lower than you. In fact, the categories of lower and higher are inapplicable. Each individual is so unique that it is not possible to compare two persons. So how can you put somebody higher and somebody lower?—they are so different and so unique.

Communism is not rebellion. That's why I continuously try to make the distinction between the words revolution and rebellion....

Every revolution dies into another orthodoxy.

It has been always so.

That's why I am not for revolution:

I am for rebellion.

Rebellion is individual.

But when many rebels are there and they want to live together, respecting each other's individuality, each other's freedom, each other's uniqueness—that's the meaning of a commune. It is not a society. It is not an establishment. It is not an organization in the old sense.

A commune is a communion of individuals who have all rebelled against all kinds of stupidities, superstitions. That is their meeting point. But that does not mean that they create an alternative society, another establishment. Then it would only be revolution.

Try to understand the difference clearly. If they don't create any establishment, and start living intelligently together, howsoever difficult it is—it is going to be a little difficult; otherwise why have people chosen to make organizations and establishments?—because it is less difficult....

I am an anarchist.

I basically believe in the individual.

I don't believe in the society at all.

I don't believe in civilization, in culture. I simply believe in the individual.

I don't believe in the state, I don't believe in the government. I don't want any government in the world, any state in the world.

I simply want intelligent people to live harmoniously out of their intelligence. And if they cannot live out of intelligence, it is better to die than to become robots, to become machines, to be nagged and to be imprisoned in all kinds of slavery. It is better to be finished. We should live intelligently, and our order will come out of our intelligence, not vice versa.

That's what has been tried before; enforce order so that people can function intelligently. Now, that is absolutely stupid. Once you enforce order you destroy intelligence, you destroy even the possibility of it ever growing. There is no need....

Man has been a calamity, a curse to existence.

Rebellion means making man a blessing to existence, not a curse.

It is a risky step, but there is no gain without any risk. And this is such a tremendous change, almost a discontinuity with the past—not any modified form of the past society, just a totally fresh and new society.

There is no paradox. Here you have to be a rebel, but your rebellion does not mean that you have to go against something which is intelligent, intelligible. You rebel against any stupidity. Any idiocy that happens in the commune, you rebel against it. That is your responsibility, to be on guard that no stupidity, no superstition, starts getting its roots within you. Be alert.

But rebellion does not mean that you have to be unnecessarily destructive just to prove that you are a rebel; otherwise, somebody may think that you look very orthodox: two days have passed and you have not rebelled even once! Rebellion is not something that you have to do every day. It is not some kind of exercise, like going for a morning walk.

Rebellion is your attitude of looking at things, of watching things; what is happening in you and what is happening around you. No rust should be allowed to settle. Your sword of intelligence should remain shining, that's all. And everybody is keeping his own sword shining, nobody else is keeping your sword shining. Here, nobody is his brother's keeper.

You have to be on your own so orthodoxy cannot enter....

In my commune you have to remain rebels.

Of course you won't have enough chances to use your rebellion—that's the whole purpose of the commune. You have used your rebellion, your chance to rebel against the orthodoxy; now we will not give you any chances. And you should remain alert that no chances are given that you have to rebel against anything.

In a commune of rebels, every rebel is a guardian, a guard, of the rebellious spirit.

And remember, I am using the words rebellious spirit.

It is not a question of action. Action is needed only when something goes against the spirit.

So whenever anything in the commune goes against the rebellious spirit, destroy it, rebel against!

And you are not going against the commune:

You are saving the commune, the commune of the rebels.

You are saving the rebellious spirit.

But rebellion has never been tried.

Revolution is a collective effort to overthrow the government.

Rebellion is individual.

It overthrows nobody; it simply dissolves the individual's hypocrisy.

The rebel drops his facade.

He is not against any regime, against any society. He is not bothered by all that nonsense. Those who are interested in that, let them do their work. The rebel is simply very self-oriented.

I have been condemned by many sources around the world because I teach people selfishness. Yes, I teach selfishness. It is not a condemnation, this is my whole philosophy. I teach you to be selfish because unselfishness has been taught for thousands of years and it has not helped anybody.

I teach you to be just self-oriented.

Drop all the rubbish that is in you.

Clean yourself and start living as if you are the first and the last man in the world. The first, so that you don't have to carry the burden of the past, because there is no past. And the last, so that you need not worry about the future, about what will happen to your children. They will take care of themselves.

You think of yourself and live intensely at the innermost core of your being.

That's what rebellion is:

Let things be as they are.

But you are not a thing, you are a being:

Change yourself, transform yourself

Become a new man.

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**You have said that if there are only two hundred enlightened people in the world a third world war is not possible. Can You explain what You mean, how these two hundred people would make a difference among the billions of unconscious people?**

Certainly. They will make tremendous difference. When the whole room is dark, just a small candle makes so much difference. In such a big room a small candle, lighted...the whole darkness disappears.

An enlightened person is a tremendous light—very subtle but for miles around him many people's lives will be touched. And if two hundred people are enlightened, which has never happened in history...

Two hundred enlightened people can create just the opposite situation. If they are together in a certain arrangement, they can create life rays which will protect people from death rays, which even may help somebody who has died through a death ray to come alive again. But those two hundred enlightened people have to be in a certain communication. Then they can create a circle around the world.

My own idea is that we can create two hundred enlightened people amongst our sannyasins. They are already connected and they are not alone, they are supported by the commune. Their energy can be enhanced, multiplied, by other sannyasins who may not be enlightened but are in search of it, on the way.

I mean what I have said. And if we can make a net of life rays around the earth, it can prevent even nuclear weapons from being destructive. But that is a totally different science and never experimented upon. But a few glimpses have happened in the past, and there is no harm in experimenting with it. Anyway, there is no other hope.

Our communes have to be ready for it. And they should not think of trivia, of small fights, egos. They should understand their responsibility is so great as it has never been of any human being before. And I hope that we will be able to do something. There is still time, and my people are working hard. Now it is a question whether we can manage within the time or not.

But I have a certainty that we have almost created a Noah's Ark of consciousness for the coming flood of death to the whole of humanity.

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## **Rebel or Revolutionary?**

I value the rebel more than the revolutionary.

The revolutionary is the political person.

He is more concerned in changing the structure of the society.

The rebel simply says 'I am here only for a few days,

I will not be here forever so who bothers about the structure?

I am here to live my life as truly as possible, as freely as possible.

So I will live my life and I will not allow anybody to interfere in my life,

and I will not interfere in anybody's life.

A rebel is an individualist.

A revolutionary is again trying to control the society,

and whenever a revolutionary succeeds, again another orthodoxy succeeds.

Whenever a revolutionary comes into power he is no more a revolutionary.

The rebel can never come into power because the rebel never seeks power.

To be rebellious is to be against power.

To be revolutionary is to be against those who are in power

and to make all the efforts so that one can be in power.

A rebellious person is one who says that power is not life.

Life can go by without being worried about the power and the power structure.

Let, stupid people fight for power. The rebel lives his life, but living is very responsible.

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## **A rebellious person necessarily becomes Religious and a Loving Person cannot miss God**

Prem means love, keshava is a name of krishna – it means god – god of love. But literally keshava means 'the long-haired one'. Krishna is the first hippie! Long hair has always been a symbol of rebellion... a symbol that one wants to go back to nature. Long hair has always stood for nature, for naked nature, against the so-called culture, nurture, civilisation, society, education.

The long-haired one means: one who is simply against all kinds of impositions on man, who does not want to obey, who is in rebellion. Obedience is one of the most unfortunate things that has happened to humanity. It is because of obedience that slavery exists, it is because of obedience that wars exist. It is because of obedience that millions of people go on living mechanically.

Adolf Hitler could do so many ugly, anti-human acts, just because Germans are obedient, they have a long tradition of obedience; they simply followed. The world needs the disobedient ones now. That does not mean that disobedience becomes your character, no; it simply means one has to decide when to say yes and when to say no.

Just because one is ordered one doesn't necessarily have to obey, because the order may be wrong, the man who is ordering may be wrong. The long hair has always stood for the non-authoritarian, and Krishna is one of the most rebellious persons ever. He rebelled against the whole civilisation, because civilisation is a kind of rape on nature. It makes people phony, it drives them into artificialities; it makes them arbitrary, synthetic, plastic.

It takes away their innermost qualities and replaces them with outer things, cheap things. It creates a man, manufactures a man; it does not allow man to be his own self. Krishna stands for that, hence he has the name keshwar: 'kesh' means the hair, 'keshwar' means the long-haired one. And love can exist only in a rebellious heart. With the conformist, love cannot exist, because love is such a dangerous phenomenon.

So these two things you have to remember – that you are the sole authority for your being. Never lean upon crutches, and always decide what you are doing with full awareness... not because it is said in the bible; not because I say, not because it is said by Buddha, because if your innermost conscience says yes, then only is it said by the Buddha; Buddha cannot say something which is against your innermost nature.

And if you find sometimes that your inner nature says something contrary to Buddha, then listen to your innermost nature. That is Buddha's voice in you; that is from where the real bible arises. And you will not be really disobeying; you will be obeying in a very profound sense though on the surface you may be disobeying.

So be a rebel and be in love: in love with life, in love with yourself, in love with people, in love with all that is available. That is god! A rebellious person necessarily becomes religious, and a loving person cannot miss god, because love is prayer.

Source: from Osho Book "The Sun Behind the Sun Behind the Sun"

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## **BELOVED OSHO, WHAT IS YOUR NOTION OF REBELLION AND OF A REBEL?**

Giulia, my notion about the rebel and rebellion is very simple: a man who does not live like a robot conditioned by the past.

Religion, society, culture... anything that is of yesterday does not in any way interfere in his way of life, in his style of life.

He lives individually - not as a cog in the wheel, but as an organic unity. His life is not decided by anybody else, but by his own intelligence. The very fragrance of his life is that of freedom - not only that he lives in freedom, he allows everybody else also to live in freedom. He does not allow anybody to interfere in his life; neither does he interfere in anybody else's life. To him, life is so sacred - and freedom is the ultimate value - that he can sacrifice everything for it: respectability, status, even life itself.

Freedom, to him, is what God used to be to the so-called religious people in the past.

Freedom is his God.

Men have lived down the ages like sheep, as part of a crowd, following its traditions, conventions - following the old scriptures and old disciplines. But that way of life was anti-individual; if you are a Christian you cannot be an individual; if you are a Hindu you cannot be an individual.

A rebel is one who lives totally according to his own light, and risks everything else for his ultimate value of freedom.

The rebel is the contemporary person. The mobs are not contemporary.

Hindus believe in scriptures which are five or ten thousand years old. Such is also the case with other religions too the dead are dominating the living.

The rebel rebels against the dead, takes his life in his own hands. He is not afraid of being alone; on the contrary, he enjoys his aloneness as one of the most precious treasures. The crowd gives you security, safety - at the cost of your soul. It enslaves you. It gives you guidelines on how to live: what to do, what not to do...

All over the world, every religion has given something like the ten commandments - and these were given by people who had no idea how the future is going to be, how man's consciousness in the future is going to be. It is as if a small child were to write your whole life's story, not knowing at all what youth means, not knowing at all what old age means, not knowing at all what death is.

All the religions are primitive, crude - and they have been shaping your life. Naturally the whole world is full of misery: you are not allowed to be yourself.

Every culture wants you to be just a carbon copy, never your original face.

The rebel is one who lives according to his own light, moves according to his own intelligence. He creates his path by walking on it, he does not follow the crowd on the superhighway.

His life is dangerous - but a life that is not dangerous is not life at all. He accepts the challenge of the unknown. He does not meet the unknown that is coming in the future, prepared by the past.

That creates the whole anguish of humanity; the past prepares you, and the future is never going to be the past. Your yesterday is never going to be your tomorrow.

But up to now this is how man has lived: your yesterdays prepare you for your tomorrows. The very preparation becomes a hindrance. You cannot breathe freely, you cannot love freely, you cannot dance freely - the past has crippled you in every possible way. The burden of the past is so heavy that everybody is crushed under it.

The rebel simply says goodbye to the past.

It is a constant process; hence, to be a rebel means to be continuously in rebellion - because each moment is going to become past; every day is going to become past. It is not that the past is already in the graveyard - you are moving through it every moment. Hence, the rebel has to learn a new art: The art of dying to each moment that has passed, so that he can live freely in the new moment that has come.

A rebel is a continuous process of rebellion; he is not static. And that is where I make a distinction between the revolutionary and the rebel.

The revolutionary is also conditioned by the past. He may not be conditioned by Jesus Christ or Gautam Buddha, but he is conditioned by Karl Marx or Mao Tse-tung or Joseph Stalin or Adolf Hitler or Benito Mussolini... it does not matter who conditions him. The revolutionary has his own holy bible - DAS KAPITAL; his holy land - the Soviet Union; his own mecca - in the Kremlin... and just like any other religious person, he is not living according to his own consciousness. He is living according to a conscience created by others.

Hence, the revolutionary is nothing but a reactionary. He may be against a certain society, but he is always for another society. He may be against one culture, but he is immediately ready for another culture. He only goes on moving from one prison into another prison - from Christianity to communism; from one religion to another religion - from Hinduism to Christianity. He changes his prisons.

The rebel simply moves out of the past and never allows the past to dominate him. It is a constant, continuous process. The whole life of the rebel is a fire that burns. To the very last breath he is fresh, he is young. He will not respond to any situation according to his past experience; he will respond to every situation according to his present consciousness.

To be a rebel, to me, is the only way to be religious, and the so-called religions are not religions at all.

They have destroyed humanity completely, enslaved human beings, chained their souls; so on the surface it seems that you are free, but deep inside you, religions have created a certain conscience which goes on dominating you.

It is almost like one great scientist, Delgado.... He has found that in the human brain there are seven hundred centers. Those centers are connected with your whole body, the whole system. There is a center for your sex, there is a center for your intelligence, and for everything in your life. If at a particular center an electrode is implanted in the brain, a very strange phenomenon happens. He displayed it for the first time in Spain.

He put an electrode in the brain of the strongest bull - a remote control was in his pocket - and he stood in a field, waved a red flag, and the bull rushed madly towards him.

That was the most dangerous bull in the whole of Spain, and thousands of people had gathered to see. They were looking at the phenomenon... their breathing stopped - their eyes were not blinking.... The bull was approaching closer and closer, and they were afraid that Delgado was going to be dead within a second. But he had in his pocket this small remote controller.... Just when the bull was one foot away, he pushed a button in his pocket - nobody saw it - and the bull stopped as if suddenly frozen, like a statue.

Since then, Delgado has experimented on many animals, and on man too; and his conclusion is that what he is doing with electrodes, religions have been doing by conditioning. From its very childhood you condition a child; you go on repeating, repeating a certain idea which becomes settled near his center of intelligence, and it goes on goading the center to do something or not to do something.

Delgado's experiment can prove dangerous to humanity. It can be used by the politicians. Just when the child is born, in the hospitals, a small electrode needs to be pushed into his skull near the intelligence center, and a central controlling system will take care that nobody becomes a revolutionary, nobody becomes a rebel.

You will be surprised to know that inside your skull there is no sensitivity, so you will never be aware whether you have something implanted in your head or not. And a remote controller can manage... from Moscow even the whole Soviet Union can be managed. Religions have been doing the same in a crude manner.

A rebel is one who throws away the whole past because he wants to live his own life according to his own longings, according to his own nature - not according to some Gautam Buddha, or according to some Jesus Christ, or Moses.

The rebel is the only hope for the future of humanity.

The rebel will destroy all religions, all nations, all races - because they are all rotten, past, hindering the progress of human evolution. They are not allowing anybody to come to his full flowering: they don't want human beings on the earth - they want sheep.

Jesus continuously says, "I am your shepherd, and you are my sheep...." And I have always wondered that not even a single man stood up and said, "What kind of nonsense are you talking? If we are sheep, then you are also a sheep; and if you are a shepherd, then we are also shepherds."

Not only his contemporaries... but for two thousand years NO Christian has raised the question that it is such an insult to humanity, such a great humiliation to call human beings sheep and to call himself the shepherd, the savior.

"I have come to save you"... and he could not save himself. And still almost half of humanity is hoping that he will be coming back to save them. You cannot save yourself; the only begotten son of God, Jesus Christ, is needed. And he had promised to his people, "I will be coming soon, in your own lifetime"... and two thousand years have passed - many lifetimes have passed - and there seems to be no sign, no indication....

But all the religions have done the same in different ways. Krishna says in the GITA that whenever there will be misery, whenever there will be anguish, whenever there will be need, "I will be coming again and again." Five thousand years have passed, and he has not been seen even once - never mind "again and again."

These people, howsoever beautiful their statements may be, were not respectful to humanity. A rebel respects you, respects life, has a deep reverence for everything that grows, thrives, breathes.

He does not put himself above you, holier than you, higher than you; he is just one amongst you.

Only one thing he can claim: that he is more courageous than you are. He cannot save you - only your courage can save you. He cannot lead you - only your own guts can lead you to the fulfillment of your life.

Rebellion is a style of life. To me, it is the only religion which is authentic. Because if you live according to your own light you may go astray many times, and you may fall many times; but each fall, each going astray will make you wiser, more intelligent, more understanding, more human.

There is no other way of learning than by making mistakes. Just don't make the same mistake again.

There is no God, except your own consciousness.

There is no need for any pope, or for Ayatollah Khomeini, or for any shankaracharya, to be mediators between you and God. These are the greatest criminals in the world, because they are exploiting your helplessness.

Just a few days ago, the pope declared a new sin: that one should not confess directly to God; you have to confess through the priest. Confessing directly to God, communicating directly with God, is a new sin. Strange... you can see clearly that this is not religion, this is business - because if people start confessing directly to God, then who is going to confess to the priest and pay the fine? The priest becomes useless, the pope becomes useless.

All the priests are pretending that they are mediators between you and the ultimate source of life.

They know nothing of the ultimate source of life. Only you are capable of knowing your source of life. But your source of life is also the ultimate source of life - because we are not separate. No man is an island; we are a vast continent underneath. Perhaps on the surface you look like an island - and there are many islands - but deep down in the ocean, you meet. You are part of one earth, one continent. The same is true about consciousness, But one has to be free from churches, from temples, from mosques, from synagogues. One has to be just oneself, and take the challenge of life wherever it leads. You are the only guide.

You are your own master.

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## **OSHO, DO YOU THINK YOUR TEACHING IS REBELLIOUS?**

Giulia, I do not have any teaching. My life is that of a rebel. I do not have a doctrine, a philosophy, a theology to teach you. I have only my own experience of rebellion to share, to infect you with rebelliousness. And when you are a rebel you will not be a copy of me; you will be a unique phenomenon in yourself.

All Buddhists are trying to be carbon copies of Gautam Buddha. He has a teaching: If you follow this certain discipline, you will become just like me. All Christians are carbon copies - the original is Jesus Christ.

I don't have any teaching, any doctrine, any discipline to give to you. My whole effort is to wake you up. It is not a teaching - it is just cold water thrown into your eyes. And when you wake up you will not find that you are like me - a carbon copy of me. You will be just yourself - neither Christian, nor Hindu, nor Mohammedan... an unique flower. There are not two persons alike - how can there be so many Christians? How can there be so many Buddhists? And the whole of history is a proof of what I am saying.

For twenty-five centuries, millions of people in the East have tried the discipline and the teaching of Gautam Buddha - but not a single one has been able to become a Gautam Buddha. Nature does not allow two persons to be the same. Nature is not an assembly line where cars are produced... so you can see hundreds and thousands of Fords coming off the assembly line - the same, exactly the same. Nature is very creative, very innovative. It always creates a new man. It has created

millions and millions of people, but never two people the same. You cannot find even two leaves on a tree just exactly the same, or two pebbles on the seashore just exactly the same. Each has his own individuality.

I don't have a teaching; but whatever I have experienced, it is a living phenomenon I share with you - not words, not theories, not hypotheses. I can give you as much closeness as you need; just as when you bring an unlit candle close to a candle which is burning there is a point where suddenly the fire jumps from the lit candle to the unlit candle. The lit candle loses nothing, and there has not been a transfer of any teaching, but a transfer of fire.

Giulia, I would like to say that I don't have any teaching, but I have great fire in my heart, and whoever comes close to me becomes aflame.

These people here are not my followers. They are just friends who are sharing in an experience which can burn all that is false in them, and can purify that which is their essential individuality, their authentic potential. This is an alchemical school, a school of mystery. I am not a teacher; I don't have any ideas, concepts... but I have a life to share, I have a love to share, and to those who are ready, I am ready to give all that I have - and in no way will they be enslaved.

The closer they come to me, the more they understand me, the more they will be themselves: that is the miracle.

I don't believe that walking on water is a miracle - it is sheer stupidity. The real miracle is to wake you up, to bring the message of freedom to you - freedom from all fetters. And I do not replace your imprisonment with new fetters and new chains; I simply leave you in the open sky. I fly with you a little while so that you can gather courage: there is no need to be afraid - you also have wings, just like I have wings. You have not used them; you have never been told that you have wings.

So this is a place where I make every effort that you become aware of your wings, encourage you, push you into the infinite sky which belongs to you. This is a totally different place - it is not a church, it is not a temple, not a synagogue. I am not your savior, and I am not the messenger of any God. A messenger is just a postman and nothing else.

I don't have a message to give to you, but I have a fire to impart to you. And if this fire is not radical, then nothing else can be radical in the whole world.

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### **Beloved Master, Where do Rebellion and Surrender meet?**

Osho - Prem Raju, rebellion and surrender meet in the idea of the ego. Drop the ego and simultaneously surrender happens, and rebellion too. I know what you mean by your question. You mean that rebellion and surrender seem to be polar opposites -- how can they meet? How can one be rebellious AND surrendered? That's your question. That's how mind thinks about rebellion and surrender; through the mind you cannot see them meeting anywhere.

A man who is surrendered will look nonrebellious. A man who is rebellious will always be disobeying -- how can he surrender? He may die, but he will not surrender.

You know only one kind of surrender: the surrender that is forced on you, the surrender that is not done by you but you are made to do it -- at the point of a dagger you are forced to surrender. That is not the surrender I am talking about.

I am talking of a totally different kind of surrender. You are not forced -- you see the ugliness of the ego, you see the misery of the ego, you see the stinking ego, and you use the master as an excuse to drop the ego. The master is always an excuse -- remember.

When you surrender to me you are not surrendering to anybody in particular -- because I am not there as a person. And when you surrender I am not accepting your surrender, remember -- because there is nothing to surrender, just a false idea of the ego.

It is like a man who believes that he is rich and he is not, and he comes to me and he says, "I surrender my whole kingdom to you." I say, "Okay, I accept."

I accept so that you can get rid of this nonsense. You don't have it, so it is not going to create any trouble for me.

Two hippies were resting under a tree. It was a full-moon night, and they were really high. One looked long at the moon and then said, "I would like to purchase it, and I am ready to pay any price."

The other said, "Forget all about it, because I am not going to sell it."

When you surrender your ego you are not surrendering anything which is real, just an idea. If it was really something, then the master would be burdened by so many egos, he would be killed! He would have to carry a Himalaya of egos; it would be impossible for him to live; even to walk, even to breathe.

I have one hundred thousand sannyasins in the world -- now, if I have to keep one hundred thousand egos, then Vivek will go mad! She goes mad about other things she has to arrange. So many presents come to me and she wants to dispose of them immediately, because it becomes a burden on her to go on collecting them and to keep track of where they are and to keep them clean.

Now she is very much worried about my fountain pens. She goes on asking every day, "When are you going to distribute these?" -- because it is becoming a problem for her. I think I must have two hundred or more, and I am waiting so that at least I can give one fountain pen to each sannyasin -- I am waiting! Right now it will be a problem for me; whom to give and whom not to give, so I go on telling Vivek, "Wait a little, wait." And I tell many people, "Go on bringing them!" Now Niranjana is going especially to the West to bring as many fountain pens as possible. But if I have to keep all these egos it will be impossible -- Lao Tzu House is too small!

I accept your ego happily because there is no problem in accepting it. You are not giving anything to me, I am not taking anything from you. But you are getting rid of an idea, a fantasy, and your getting rid of it is the point. It is not surrender forced on you; it is surrender out of your own understanding.

And then rebellion happens on its own accord, because a man without the ego is the most rebellious in the world. Again remember: when I use the word 'rebellion' I don't mean it in the political sense. A man without the ego cannot have any politics. Politics needs great egoists; the whole game of politics is the game of ego, it is an ego trip.

When you are no longer burdened by the ego, when you have been unburdened, when the master has taken your so-called ego away from you, your life will be that of a rebel, of tremendous revolution. You will not be a Hindu and you will not be a Mohammedan and you will not be a Christian and you will not be a Jaina. This is revolution. You will not be a German and you will not be a Japanese and you will not be an Indian. This is revolution. You will not belong to any religion, to any sect, to any society, to any tradition. This is revolution.

And because there is no ego, God can flow through you; great creativity becomes possible. THIS is revolution! And you will live now in a total let-go; in fact God will live through you -- not you. And God cannot be a slave, and God cannot be reduced to any slavery, and you cannot be reduced to any slavery either now.

Prem Rajo, rebellion and surrender certainly meet -- in dropping the ego. But don't just go on trying to understand these things theoretically. Do something existential so that what I am saying becomes your experience -- because only experience liberates.

Source - Osho Book "The Dhammapada, Vol4"

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## **Rebellion is Individual**

Rebellion is individual action; it has nothing to do with the crowd. Rebellion has nothing to do with politics, power, violence. Rebellion has something to do with changing your consciousness, your silence, your being. It is a spiritual metamorphosis.

And each individual passing through a rebellion is not fighting with anybody else, but is fighting only with his own darkness. Swords are not needed, bombs are not needed; what is needed is more alertness, more meditateness, more love, more prayerfulness, more gratitude. Surrounded by all these qualities you are born anew.

Rebellion is a very silent phenomenon that will go on spreading without making any noise and without even leaving any footprints behind. It will move from heart to heart in deep silences, and the day it has reached to millions of people without any bloodshed, just the understanding of those millions of people will change our old primitive animalistic ways.

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### **Bauls, the singing rebels**

Only a connoisseur of the flavors of love

can comprehend the language of a lover's heart,

others have no clue.

The taste of lime rests in the core of the fruit,

and even experts know of no easy way to reach it.

Honey is hidden within the lotus bloom

but the bee knows it.

Dung beetles nestle in dung,

discounting honey.

Submission is the secret of knowledge.

I am tremendously happy to introduce you to the world of the Bauls. I hope you will be nourished by it, enriched by it. It is a very bizarre world, eccentric, insane. It has to be so. It is unfortunate but it has to be so, because the world of the so-called sane people is so insane that if you really want to be sane in it you will have to be insane. You will have to choose a path of your own. It is going to be diametrically opposite to the ordinary path of the world.

The Bauls are called Bauls because they are mad people. The word baul comes from the Sanskrit root vatul. It means mad, affected by wind. The Baul belongs to no religion. He is neither Hindu nor Mohammedan nor Christian nor Buddhist. He is a simple human being. His rebellion is total. He does not belong to anybody; he only belongs to himself. He lives in the no man's land: no country is his, no religion is his, no scripture is his. His rebellion goes even deeper than the rebellion of the Zen masters – because at least formally they belong to Buddhism, at least formally they worship Buddha. Formally they have scriptures – scriptures denouncing scriptures, of course – but still they have them. At least they have a few scriptures to burn.

Bauls have nothing – no scripture, not even to burn; no church, no temple, no mosque – nothing whatsoever. A Baul is a man always on the road. He has no house, no abode. God is his only abode, and the whole sky is his shelter. He possesses nothing except a poor man's quilt, a small, handmade one-stringed instrument called an ektara, and a small drum, a kettledrum. That's all that he possesses. He possesses only a musical instrument and a drum. He plays with one hand on the instrument and he goes on beating the drum with the other. The drum hangs by the side of his body and he dances. That is all of his religion.

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### **When Buddhas Rebel...**

I am aware that you are still "so much in doing," and you are expressing and exposing yourself very authentically. You are saying to me, "Doing is much more natural than being." Just one thing you are not aware of: you can compare two things only if you know them both.

You know doing, but you don't know being; hence, please don't compare. Being is only an empty word for you - doing is full of excitement. But this is how people go on living: in deceptions.

Doing can give you excitement.

Being can give you ecstasy.

Excitement is very mundane, very ordinary - any idiot can afford it. You are not an idiot, you are an intelligent being. So first, I am not saying that you have to change from doing to being; I am saying, first at least have a little taste of being, and then you are free to choose. I am certain that nobody has ever chosen doing, once he has known being.

It does not mean that the man of being becomes useless, that he stops doing things. No; the man of being does things more beautifully, more gracefully, more aesthetically. The man of being transforms his doings from their mundane quality into something sacred. So there is no opposition; it is not a question of choosing - it is not a question of to be or not to be.

When you know only doing, you are unaware of your great potential. I want you to know being, too.

And it will not destroy your doing, it will simply beautify it; it will make each act a prayer, each act an art, each act a deep fulfilment. Being will flow through your doing; it will make your life more colorful.

Otherwise, soon you will get fed up with your doings, because they are the same again and again, again and again - how long can you remain excited about them? But if your doing flows from your being, then each doing has a different flavor, a different individuality, a different fragrance.

You say "To me doing is much more natural than being" - because doing is superficial.

And the whole society teaches you to be a doer, nobody is concerned with your being. Otherwise being is your deeper nature. There is no antagonism between doing and being, just that being will bring depth, significance, to your doings.

So if you really want to be a doer, you have to enter into the realm of being. You are saying, "And in this way I feel to express my love and devotion to you." It is true: through your doings you express your love and your devotion to me - but you don't know that there are greater things possible in you.

The same acts of love, of devotion, will have such profundity, such eternity, that you will be amazed that you were satisfied only with the surface and never dived deep into the water. But without diving deeper into the water you cannot find the pearls. On the surface you can find the white foam on top of the waves, shining in the sun, and it looks beautiful - but it is nothing but air bubbles. If you take the foam in your hand, soon you will find it has disappeared, just leaving your hand wet.

You are asking me, "But is it true love?" It is. But love has many, many depths. It is only the beginning, the first rung of the ladder. When you are capable of reaching to the highest rung, why be satisfied with a poorer state of your consciousness?

I know you are a rebel - and that is what you are excited about, rebellious acts - but your rebellion cannot be more than a little excitement; it cannot transform you, and it cannot transform society. If you want to be really a rebel, first you have to find your being. Then each of your acts will be not only an act of love and devotion, it will also be an act of tremendous revolution - in your life and in other people's lives. Your love is true, but very small.

I want your love to be as big as possible - bigger than the sky. It should have no limits to it. And out of that love arises the true rebel, the true rebellion.

The whole of history is full of the failures of revolutions; and the reason for their failure is that they were not coming from being - they were only coming from doing. Neither Karl Marx had any idea of being, nor Lenin, nor Mao Tse-tung. All these

great revolutionaries have done much. But because they themselves were very superficial their revolutions have remained superficial, just a kind of whitewash - not a revolution which comes from the very roots.

My sannyasins are going to be rebels, but rebels not in the ordinary sense of the word. Before they become rebels they have to become buddhas. Only then will the world know true revolution - when buddhas rebel.

In Hindi, we have a very beautiful word; it has the same root as 'buddha' - it is BUDDHU. 'BUDDHU' means the idiot, and 'buddha' means the highest peak of consciousness. Strange people! the same root - the same word - becomes 'buddha,' and the same root becomes the word 'buddhu.' All the revolutions that have happened in the world have happened through the 'buddhus.' I would like revolutions to come from the deepest core of the 'buddhas.' I will not take your doing away; I only want to enrich it, to intensify it, to transform it from excitement to ecstasy.

You are saying, "Many years ago, I told You that I felt to be like a warrior in the West. Also now I have the same feeling. Does that mean that I don't move much on the path to become a meditator?"

You are misunderstanding; I am not against the warrior - I want you all to be warriors. But before you become a warrior, you must be.

Who is going to become a warrior? You don't know even who you are. This ignorance in the center... and you become a warrior? Then naturally your being a warrior is going to be destructive, not creative. It is arising out of ignorance. I would like you to be warriors out of silence, purity, innocence.

But you have a fixed idea as if the meditator and the warrior are two different parts. It has been so in the past, because the past has not been able to create the whole man. My effort is to give you wholeness in all the dimensions possible.

Be a meditator, and then whatever you do - you can be a rebel, you can be a warrior - the world will not be harmed by you, the world will be beautified by you. And that is the only gratitude we can show to existence. When you leave the world, leave it a little better than when you entered into it - just a little better, just a little more beautiful, a little more humane, a little more loving, a little more colorful, a little more holy.

To me there is no contradiction between a meditator and a warrior, but the priority is for the meditator.

Only a meditator can be relied upon - that the sword in his hand is not going to destroy but to save; that the power that he has come to feel through meditation is going to be a creative energy, so whatever he touches is going to become gold.

I want you all to become magicians - magicians in the sense that your meditation will transform everything that you touch.

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## The Cosmic Individual

The new man accepts the whole man. It does not divide. It teaches an organic unity. Its fundamental philosophy is that you are one whole, not body and soul, not this world and that world. Your body is only the visible part of your soul. Your soul is only the invisible part of your body. This world contains that world within it. Just you have to go deep into it. In each experience, if you are intense and total, you will find within this world that world too. This contains that. They are not separate. There is no guilt, there is no sin. Yes, you can commit mistakes, which is absolutely human. And you commit mistakes because you are not aware. I say to you, you are allowed to commit mistakes, but don't repeat the same mistake again and again. That means unawareness. When you commit a mistake for the first time, it is perfectly okay, because you have never committed it before, so how you can be aware of it. So it is a good learning. Learn something out of the mistake. And be aware that it is not repeated. So commit as many mistakes as you can. But they have to be always new, so you go on learning and you go on growing in awareness.

So all the rituals of religions, and all their prayers and all their mantras and chantings, are reduced to a simple method: awareness. All their sins are reduced only to mistakes. The original meaning of the word sin is good. It means forgetfulness. So don't commit the same mistake again, otherwise it becomes a sin; it becomes a forgetfulness. But I would not like to use

the word sin, because it has become so much associated with guilt, and guilt is the heaviest load on humanity. To take it away, we can make people so light that they can almost fly.

The new man will not have any guilt. The new man will not have any split. The new man will have only one religion; that is awareness. The new man will have only one world, this world. Because that world is hidden behind it. This world is like a circumference, and that world is the center. And I call the whole man the holy man; then he becomes Zorba the Buddha.

Then the whole life, with its whole spectrum, all the colors of the rainbow, you can live without any fear, without any guilt. You can dance like a Zorba, you can meditate like a Buddha, and I don't see there is any contradiction. In fact, if you have danced totally, deeply, so deeply that the dancer disappears in the dance, that is the time to start meditation.

And when you have meditated, and you are full of silence and peace and blissfulness, so much so that not that you are blissfulness, but you can bless the whole world, that is the moment to dance. Your dance then will be a showering of blessings to the whole world. I don't see any contradiction. That's why I say, drop the old completely. It was sick, it was schizophrenic. And let us have a new man; organic, healthy, whole. And with the new man comes a new world into existence, which will not be divided by politics into nations; which will not be divided by religions into different sections, fighting, murdering, killing, burning living people.

We can make this earth a paradise, if we are together. If there are no nations and no churches, no religions, nothing dividing man from man. Then we will have so much energy available which is being involved into wars, into fighting, into organizing; that this whole earth can blossom into new flowers of consciousness.

Osho, The Last Testament, Vol. 5, Talk #27

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### **The Rebel is just Still**

There has been a long misunderstanding about these two things: keeping the mind still and mindlessness. There have been many people who have thought that they are synonymous. They appear to be synonymous, but in reality they are as far apart as two things can be, and there is no way to bridge them.

So first let us try to find the exact meanings of these two words, because the whole of Ta Hui's sutra this evening is concerned with the understanding of the difference.

The difference is very delicate. A man who is keeping his mind still and a man who has no mind will look exactly alike from the outside, because the man who is keeping his mind still is also silent. Underneath his silence there is great turmoil, but he is not allowing it to surface. He is in great control.

The man with no mind, or mindlessness, has nothing to control. He is just pure silence with nothing repressed, with nothing disciplined -- just a pure empty sky.

Surfaces can be very deceptive. One has to be very alert about appearances, because they both look the same from the outside -- both are silent. The problem would not have arisen if the still mind was not easy to achieve. It is easy to achieve. Mindlessness is not so easy to achieve; it is not cheap, it is the greatest treasure in the world.

Mind can play the game of being silent; it can play the game of being without any thoughts, any emotions, but they are just repressed, fully alive, ready to jump out any moment. The so-called religions and their saints have fallen into the fallacy of stilling the mind. If you go on sitting silently, trying to control your thoughts, not allowing your emotions, not allowing any movement within you, slowly slowly it will become your habit. This is the greatest deception in the world you can give to yourself, because everything is exactly the same, nothing has changed, but it appears as if you have gone through a transformation.

The state of no-mind or mindlessness is just the opposite of stilling the mind -- it is getting beyond the mind. It is creating such a distance between yourself and the mind that the mind becomes the farthest star, millions of light years away, and

you are just a watcher. When the mind is stilled you are the controller. When the mind is not, you are the watcher. These are the distinguishing marks.

When you are controlling something you are in tension; you cannot be without tension, because that which is controlled is continuously trying to revolt against you, that which is enslaved wants freedom. Your mind sooner or later will explode with vengeance.

A story I have loved....

In a village there was a man of a very angry and aggressive type, so violent that he had killed his wife, for something trivial. The whole village was afraid of the man because he knew no argument except violence.

The day he killed his wife by throwing her into a well, a Jaina monk was passing by. A crowd had gathered, and the Jaina monk said, "This mind full of anger and violence will lead you to hell."

The situation was such that the man said, "I also want to be as silent as you are, but what can I do? I don't know anything. When anger grips me I'm almost unconscious, and now I have killed my own beloved wife."

The Jaina monk said, "The only way to still this mind, which is full of anger and violence and rage, is to renounce the world." Jainism is a religion of renunciation, and the ultimate renunciation is even of clothes. The Jaina monk lives naked, because he is not allowed to possess even clothes.

The man was of a very arrogant type, and this became a challenge to him. Before the crowd he threw his clothes also into the well with the wife. The whole village could not believe it; even the Jaina monk became a little afraid, "Is he mad or something?" The man fell down at his feet and said, "You may have taken many decades to reach the stage of renunciation.... I renounce the world, I renounce everything. I am your disciple -- initiate me."

His name was Shantinath, and shanti means "peace." It often happens...if you see an ugly woman, most probably her name will be Sunderbhai, which means "beautiful woman." In India people have a strange way...to the blind man they give the name Nayan Sukh. Nayan Sukh means "one whose eyes give him great pleasure."

The Jaina monk said, "You have a beautiful name. I will not change it; I will keep it, but from this moment you have to remember that peace has to become your very vibration."

The man disciplined himself, stilled his mind, fasted long, tortured himself, and soon became more famous than his master. Angry people, arrogant people, egoistic people can do things which peaceful people will take a little time to do. He became very famous, and thousands of people used to come just to touch his feet.

After twenty years he was in the capital. A man from his village had come for some purpose, and he thought, "It will be good to go and see what transformation has happened to Shantinath. So many stories are heard -- that he has become a totally new man, that his old self is gone and a new, fresh being has arisen in him, that he really has become peace, silence, tranquility."

So the man went with great respect. But when he saw Muni Shantinath, seeing his face, his eyes, he could not think that there had been any change. There was none of the grace which necessarily radiates from a mind which has become silent. Those eyes were still as egoistic -- in fact they had become more pointedly egoistic. The man's presence was even more ugly than it used to be.

Still, the man went close. Shantinath recognized the man, who had been his neighbor -- but now it was beneath his dignity to recognize him. The man also saw that Shantinath had recognized him, but he was pretending that he did not. He thought, "That shows much." He went close by Shantinath and asked, "Can I ask you a question? What is your name?"

Naturally, great anger arose in Shantinath because he knew that this man knew perfectly well what his name was. But still he kept himself in control, and he said, "My name is Muni Shantinath."

The man said, "It is a beautiful name -- but my memory is very short, can you repeat it again? I have forgotten...what name did you say?"

This was too much. Muni Shantinath used to carry a staff. He took the staff in his hand...he forgot everything -- twenty years of controlling the mind -- and he said, "Ask again and I will show you who I am. Have you forgotten? -- I killed my wife, I am the same man."

Only then did he recognize what had happened....

In a single moment of unconsciousness he realized that twenty years have gone down the drain; he has not changed at all. But millions of people feel great silence in him.... Yes, he has become very controlled, he keeps himself repressed, and it has paid off. So much respect and he has no qualification for that respect -- so much honor, even kings come to touch his feet.

Your so-called saints are nothing but controlled animals. The mind is nothing but a long heritage of all your animal past. You can control it, but the controlled mind is not the awakened mind.

The process of controlling and repressing and disciplining is taught by all the religions, and because of their fallacious teaching humanity has not moved a single inch -- it remains barbarous. Any moment people start killing each other. It does not take a single moment to lose themselves; they forget completely that they are human beings, and something much more, something better is expected of them. There have been very few people who have been able to avoid this deception of controlling mind and believing that they have attained mindlessness.

To attain mindlessness a totally different process is involved: I call it the ultimate alchemy. It consists only of a single element -- that of watchfulness.

Gautam Buddha is passing through a town when a fly comes and sits on his forehead. He is talking to his companion, Ananda, and he just goes on talking and moves his hand to throw off the fly. Then suddenly he recognizes that his movement of the hand has been unconscious, mechanical. Because he was talking consciously to Ananda, the hand moved the fly mechanically. He stops and although now there is no fly, he moves his hand again consciously.

Ananda says, "What are you doing? The fly has gone away...."

Gautam Buddha says, "The fly has gone away...but I have committed a sin, because I did it in unconsciousness."

The English word "sin" is used only by Gautam Buddha in its right meaning. The word "sin" originates in the roots which mean forgetfulness, unawareness, unwatchfulness, doing things mechanically -- and our whole life is almost mechanical. We go on doing things from morning to evening, from evening to morning, like robots.

A man who wants to enter into the world of mindlessness has to learn only one thing -- a single step and the journey is over. That single step is to do everything watchfully. You move your hand watchfully; you open your eyes watchfully; you walk, you take your steps alert, aware; you eat, you drink, but never allow mechanicalness to take possession over you. This is the only alchemical secret of transformation.

A man who can do everything fully consciously becomes a luminous phenomenon. He is all light, and his whole life is full of fragrance and flowers. The mechanical man lives in dark holes, dirty holes. He does not know the world of light; he is like a blind man. The man of watchfulness is really the man who has eyes.

Ta Hui slowly, slowly is penetrating into the deeper secrets of inner transformation. He says, Though you may not fully know whether the teachers of the various localities are wrong or right, if your own basis is solid and genuine, the poisons of wrong doctrines will not be able to harm you....

He says it is useless to think who is right and who is wrong. There are thousands of doctrines, hundreds of philosophies, and if you go on searching for truth in those words, you will be lost in a jungle where you cannot find the path. All that you know is to attain to a solid basis within yourself.

..."Keeping the mind still," and "forgetting concerns" included. If you always "forget concerns" and "keep the mind still," without smashing the mind of birth and death, then the delusive influences of form, sensation, perception, volition, and consciousness will get their way, and you will inevitably be dividing emptiness into two.

Let go and make yourself vast and expansive....

It is not a question of controlling yourself separate from existence; it is a question of letting-go and becoming vast -- as vast as existence itself. And in watchfulness you become infinite: that is the only thing within you which has no limits.

Just have a look at your watching, witnessing. It is unlimited. No beginning, no end...it is formless.

This absolute stillness of the mind is exactly no-mind or mindlessness. It is not control, it is not discipline; it is not that you are putting all your pressure on your mind and keeping it silent. No, it is simply not there. The house is empty. There is nobody to control and there is nobody to be controlled. All concerns for control have disappeared into a simple watchfulness. This watchfulness is expansive. Once you have tasted it a little, it goes on expanding to the very limits of the universe.

When old habits suddenly arise, don't use your mind to repress them. At just such a time, it's like a snowflake on a red-hot stove.

He is reminding you that even when you are moving on the path of watchfulness, sometimes old habits may revive. But don't be concerned; they are like snowflakes on a red-hot stove, they will disappear of their own accord. You simply watch. Don't get concerned, don't get disturbed, don't be worried.

Sometimes there will be anger, sometimes there will be a desire, sometimes there will be an ambition, but they cannot disturb your watchfulness. They will come and they will go without leaving a trace on your mirror-like purity. But you have only to remember one thing: not to start fighting with them, smashing them, destroying them, throwing them away. It comes very naturally to the mind that if something wrong is happening, jump on it and destroy it. This is the only thing you have to be aware of, because this is what never allows a man to get beyond the mind. Old habits will come -- and old habits are very old, many, many lives old. Your awareness is very fresh and very new; your mechanicalness is ancient, so it is very natural that it will come back.

Somebody insults you -- you don't have to be angry, but suddenly you find anger arising. It is not an effort, it is just an old habit, an old reaction. Don't fight with it, don't try to smile and hide it. Just watch it, and it will come and it will go...Like a snowflake on a red-hot stove.

For those with a discerning eye and a familiar hand, one leap and they leap clear. Only then do they know lazy Jung's saying: right when using mind, there's no mental activity. If a man has learned the art of watchfulness he can use his mind too, and still he has no mental activity.

I am talking to you, and I am using my mind because there is no other way.

Mind is the only way to convey any message in words; that is the only mechanism available. But my mind is absolutely silent, there is no mental activity: I'm not thinking what I'm going to say, and I'm not thinking what I have said. I'm simply responding to Ta Hui spontaneously without bringing myself into it.

It is as if you go into the mountains and you shout and the mountains echo: the mountains are not doing any mental activity, they are simply echoing. When I am talking on Ta Hui, I am just a mountain echoing.

Right when using mind, there's no mental activity. Crooked talk defiled with names and forms, straight talk without complications. Without mind but functioning.... This is a strange experience, when you can use mind without any mental activity.... Without mind but functioning, always functioning but non-existent.

I was from my very childhood in love with silence.

As long as I could manage I would just sit silently. Naturally my family used to think that I was going to be good for nothing - and they were right. I certainly proved good for nothing, but I don't repent it.

It came to such a point that sometimes I would be sitting and my mother would come to me and say something like, "There seems to be nobody in the whole house. I need somebody to go to the market to fetch some vegetables." I was sitting in front of her, and I would say, "If I see somebody I will tell...."

It was accepted that my presence meant nothing; whether I was there or not, it did not matter. Once or twice they tried and then they found that "it is better to leave him out, and not take any notice of him" -- because in the morning they would send me to fetch vegetables, and in the evening I would come to ask, "I have forgotten for what you had sent me, and now the market is closed...." In villages the vegetable markets close by the evening, and the villagers go back to their villages.

My mother said, "It is not your fault, it is our fault. The whole day we have been waiting, but in the first place we should not have asked you. Where have you been?"

I said, "As I went out of the house, just close by there was a very beautiful bodhi tree" -- the kind of tree under which Gautam Buddha became awakened. The tree got the name bodhi tree -- or in English, bo tree -- because of Gautam Buddha. One does not know what it used to be called before Gautam Buddha; it must have had some name, but after Buddha it became associated with his name.

There was a beautiful bodhi tree, and it was so tempting for me.

There used to be always such silence, such coolness underneath it, nobody to disturb me, that I could not pass it without sitting under it for some time. And those moments of peace, I think sometimes may have stretched the whole day.

After just a few disappointments they thought, "It is better not to bother him." And I was immensely happy that they had accepted the fact that I am almost non-existent. It gave me tremendous freedom. Nobody expected anything from me. When nobody expects anything from you, you fall into a silence.... The world has accepted you; now there is no expectation from you.

When sometimes I was late coming home, they used to search for me in two places. One was the bodhi tree -- and because they started searching for me under the bodhi tree, I started climbing the tree and sitting in the top of it. They would come and they would look around and say, "He does not seem to be here."

And I myself would nod; I said, "Yes, that's true. I'm not here."

But I was soon discovered, because somebody saw me climbing and told them, "He has been deceiving you. He is always here, most of the time sitting in the tree" -- so I had to go a little further.

There used to be a Mohammedan cemetery....

Now people ordinarily don't go to graveyards. Of course, everybody has to go once, but except that, people don't like going to graveyards. So that was the most silent place...because dead people don't talk, they don't create nuisance, they don't ask you unnecessary questions, they don't even ask you who you are or for introductions.

I used to sit in the Mohammedan graveyard. It was a big place, with many graves, with trees, very shadowy trees. When my father came to know that I was sitting there he said, "This is too much!" He came one day to find me and he said, "You can start sitting in the bodhi tree, or under the bodhi tree, and nobody will disturb you. This is too much, this is dangerous -- and in fact, when somebody goes to the graveyard he should take a bath and change his clothes. You have been sitting here the whole day and sometimes at night, and when you come home we don't know from where you are coming."

This is usual, that when you come back from the graveyard.... Ordinarily nobody goes there unless they are sent, and they have to go; so, reluctantly they go. From the graveyard people normally go directly to the river to take a bath, to change their clothes, and only then do they enter the house. So my father said, "I don't know how long you have been doing this."

I said, "Since you disturbed me on the bodhi tree. I had to find some place...." And I told him, "Even you will enjoy it once in a while. When you get tired and too tense, just come here -- no dead man disturbs anybody."

He said, "Don't talk to me about dead men -- and particularly in a Mohammedan grave...." Mohammedans are poor; their graves are mud graves. In the rain, sometimes a dead body will appear. The mud has washed away and you can see the dead body -- somebody's head is showing, somebody's leg is showing. He said, "Don't ever tell me to go there. Just the idea that one day I will be in such a position, with my head showing out of a grave, makes me feel so frightened...you are a strange boy!"

I said, "What is wrong with it? The poor fellow is dead, he cannot do anything. It is raining, he cannot manage to have an umbrella, what can he do? If one of his legs is showing, what can he do? He cannot pull it in -- if he pulls it in then too there will be trouble, so he keeps silent and lets things be as they are."

A love of silence and a love of being absent has helped me so tremendously that I can understand when he says, Always functioning but non-existent -- the mindlessness I speak of now is not separate from having mind. These are not words to deceive people.

Ta Hui is saying, "I am not using these words to deceive anyone; I am not trying to show my knowledge; I am not trying to pretend that I am more knowledgeable than you are. I am saying these words just to share my experience that no-mind and mind can exist together. There should be no repressive methods used, only pure watchfulness...and slowly, slowly mind loses all content. It becomes no-mind."

So mindlessness and mind are not separate. Mindlessness is mind without any content, without any thought. It is just like a mirror not reflecting anything.

The silence of being a mirror not reflecting anything is the greatest bliss that existence allows man to have. And from there things go on expanding -- mysteries upon mysteries...no questions, no answers, but tremendous experiences...nourishing, fulfilling, giving contentment to the hungry soul which has been wandering for lives upon lives.

It is time to stop this wandering.

To stop this wandering there is a simple method, and that is to start watching your mind, your body, your actions. Whatever you are doing or not doing, one thing you have to be alert of -- that you are watching. Don't lose the watcher -- then it doesn't matter whether you are a Christian or a Hindu or a Jaina or a Buddhist.

The watcher is no one. It is just pure consciousness.

And this pure consciousness can only bring a new humanity, a new world, where people will not discriminate against each other for stupid reasons. Nations, races, religions, doctrines, ideologies -- those are just for children to play with, not for mature people. For mature people there is only one thing in existence, and that is watchfulness.

...A monk is going to spread Gautam Buddha's message. He himself is not enlightened yet; that's why Gautam Buddha calls him and tells him, "Remember, I have to say this because you are not enlightened yet...you are articulate, you speak well, you can spread the message. You may not be able to sow the seeds but you may be able to attract a few people to come to me -- but use this opportunity also for your own growth."

The monk asked, "What can I do, how can I use this opportunity?"

And Buddha said, "There is only one thing that can be done in every opportunity, in every situation, and that is watchfulness. You will sometimes find people irritated by you, angry because you have hurt their ideologies, their doctrines, their prejudices. Remain silent and watchful. You may have days when you cannot get food because the people are against you, they will not even give you water. Watch...watch your hunger, watch your thirst...but don't get irritated, don't get annoyed. What you will be teaching people is of less importance than your own watchfulness.

If you come back to me watchful, I will be immensely joyful. How many people you approached does not matter; how many people you spoke to does not matter. What ultimately matters is whether you have come home, whether you yourself have found the solid basis of witnessing. Then all else is insignificant."

This is the only meditation there is; all other meditations are variations of the same phenomenon.

So this sutra of Ta Hui is one of the most fundamental ones.

Okay, Maneesha?

Yes, Osho.

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### **The new man, Homo Novus**

My message is simple. My message is a new man, homo novus. The old concept of man was of either/or; materialist or spiritualist, moral or immoral, sinner or saint. It was based on division, split. It created a schizophrenic humanity. The whole past of humanity has been sick, unhealthy, insane. In three thousand years, five thousand wars have been fought. This is just utterly mad; it is unbelievable. It is stupid, unintelligent, inhuman.

Once you divide man in two, you create misery and hell for him. He can never be healthy and can never be whole, the other half that has been denied will go on taking revenge. It will go on finding ways and means to overcome the part that you have imposed upon yourself. You will become a battle-ground, a civil war. That's what has been the case in the past.

In the past we were not able to create real human beings, but humanoids. A humanoid is one who looks like a human being but is utterly crippled, paralysed. He has not been allowed to bloom in his totality. He is half, and because he is half he is always in anguish and tension; he cannot celebrate. Only a whole man can celebrate. Celebration is the fragrance of being whole.

Only a tree that has lived wholly will flower. Man has not flowered yet.

The past has been very dark and dismal. It has been a dark night of the soul. And because it was repressive, it was bound to become aggressive. If something is repressed, man becomes aggressive, he loses all soft qualities. It was always so up to now. We have come to a point where the old has to be dropped and the new has to be heralded.

The new man will not be either/or; he will be both/and. The new man will be earthy and divine, worldly and other-worldly. The new man will accept his totality and he will live it without any inner division, he will not be split. His god will not be opposed to the devil, his morality will not be opposed to immorality; he will know no opposition. He will transcend duality, he will not be schizophrenic. With the new man there will come a new world, because the new man will perceive in a qualitatively different way and he will live a totally different life which has not been lived yet. He will be a mystic, a poet, a scientist, all together. He will not choose: he will be choicelessly himself.

That's what I teach: homo novus, a new man, not a humanoid. The humanoid is not a natural phenomenon. The humanoid is created by the society -- by the priest, the politician, the pedagogue. The humanoid is created, it is manufactured. Each child comes as a human being: total, whole, alive, without any split. Immediately the society starts suffocating him, stifling him, cutting him into fragments, telling him what to do and what not to do, what to be and what not to be. His wholeness is soon lost. He becomes guilty about his whole being. He denies much that is natural, and in that very denial he becomes uncreative. Now he will be only a fragment, and a fragment cannot dance, a fragment cannot sing, and a fragment is always suicidal because the fragment cannot know what life is. The humanoid cannot will on his own. Others have been willing for him -- his parents, the teachers, the leaders, the priests; they have taken all his willing. They will, they order; he simply follows. The humanoid is a slave.

I teach freedom. Now man has to destroy all kinds of bondages and he has to come out of all prisons -- no more slavery. Man has to become individual. He has to become rebellious. And whenever a man has become rebellious.... Once in a while a few people have escaped from the tyranny of the past, but only once in a while -- a Jesus here and there, a Buddha here

and there. They are exceptions. And even these people, Buddha and Jesus, could not live totally. They tried, but the whole society was against it.

My concept of the new man is that he will be Zorba the Greek and he will also be Gautam the Buddha: the new man will be Zorba the Buddha. He will be sensuous and spiritual, physical, utterly physical, in the body, in the senses, enjoying the body and all that the body makes possible, and still a great consciousness, a great witnessing will be there. He will be Christ and Epicurus together.

The old man's ideal was renunciation; the new man's ideal will be rejoicing. And this new man is coming every day, he is arriving every day. People have not yet become aware of him. In fact he has already dawned. The old is dying, the old is on its death-bed. I don't mourn for it and I say please don't mourn for it. It is good that it dies, because out of its death the new will assert. The death of the old will be the beginning of the new. The new can come only when the old has died utterly.

Help the old to die and help the new to be born! And remember, the old has all the respectability, the whole past will be in his support; and the new will be a very strange phenomenon. The new will be so new that he will not be respected. Every effort will be made to destroy the new. The new cannot be respectable, but with the new is the future of the whole of humanity. The new has to be brought in.

My work consists in creating a Buddhafield, an energy-field, where the new can be born. I am only a midwife helping the new to come into a world which will not be accepting of it. The new will need much support from those who understand, from those who want some revolution to happen. And the time is ripe, it has never been so ripe. The time is right, it has never been so right. The new can assert itself, the break-through has become possible.

The old is so rotten that even with all support it cannot survive; it is doomed! We can delay, we can go on worshipping the old; that will be just delaying the process. The new has to come: at the most, we can help it to come sooner, or we can hinder it and delay its coming. It is good to help it. If it comes sooner, humanity can still have a future, and a great future: a future of freedom, a future of love, a future of joy.

I teach a new religion. This religion will not be Christianity and will not be Judaism and will not be Hinduism. This religion will not have any adjective to it. This religion will be purely a religious quality of being whole.

My sannyasins have to become the first rays of the sun that is going to come on the horizon. It is a tremendous task, it is an almost impossible task, but because it is impossible it is going to seduce all those who have any soul left in them. It is going to create a great longing in all those people who have some adventure hidden in their beings, who are courageous, brave, because it is really going to create a brave new world.

I talk of Buddha, I talk of Christ, I talk of Krishna, I talk of Zarathustra, so that all that is best and all that is good in the past can be preserved. But these are only a few exceptions. The whole humanity has lived in great slavery, chained, split, insane.

I say my message is simple, but it will be very hard, difficult, to make it happen. But the harder, the more impossible, it is, the greater is the challenge. And the time is right because religion has failed. science has failed. The time is right because the East has failed, the West has failed. Something of a higher synthesis is needed in which East and West can have a meeting, in which religion and science can have a meeting.

Religion failed because it was other-worldly and it neglected this world. And you cannot neglect this world; to neglect this world is to neglect your own roots. Science has failed because it neglected the other world, the inner, and you cannot neglect the flowers. Once you neglect the flowers, the innermost core of being, life loses all meaning. The tree needs roots, so man needs roots, and the roots can only be in the earth. The tree needs an open sky to grow, to come to a great foliage and to have thousands of flowers. Then only is the tree fulfilled, then only does the tree feel significance and meaning and life becomes relevant.

Man is a tree. Religion has failed because it is talking only of the flowers. Those flowers remain philosophical, abstract; they never materialise. They could not materialise because they were not supported by the earth. And science has failed because it cares only about the roots. The roots are ugly and there seems to be no flowering.

The West is suffering from too much science; the East has suffered from too much religion. Now we need a new humanity in which religion and science become two aspects of one man. And the bridge is going to be art. That's why I say that the new man will be a mystic, a poet and a scientist.

Between science and religion only art can be the bridge -- poetry, music, sculpture. Once we have brought this new man into existence, the earth can become for the first time what it is meant to become. It can become a paradise: this very body the Buddha, this very earth the paradise!

Osho, from: "Zorba The Buddha"

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