

## Stress and Competition

### Celebration, not competition by OSHO

We come with empty hands and we will go with empty hands, so what is the point of claiming so much in the meantime? But this is what we know, what the world tells us: Possess, dominate, have more than others have. It may be money or it may be virtue; it does not matter in what kind of coins you deal— they may be worldly, they may be otherworldly. But be very clever, otherwise you will be exploited. Exploit and don't be exploited— that is the subtle message given to you with your mother's milk. And every school, college, university, is rooted in the idea of competition.

A real education will not teach you to compete; it will teach you to cooperate. It will not teach you to fight and come first. It will teach you to be creative, to be loving, to be blissful, without comparing yourself to others. It will not teach you that you can be happy only when you are the first— that is sheer nonsense. You can't be happy just by being first, and in trying to be first you go through such misery that by the time you become the first you are habituated to misery.

By the time you become the president or the prime minister of a country you have gone through such misery that now misery is your second nature. You don't know now any other way to exist; you remain miserable. Tension has become ingrained; anxiety has become your way of life. You don't know any other way; this is your very lifestyle. So even though you have become the first, you remain cautious, anxious, afraid. It does not change your inner quality at all.

A real education will not teach you to be the first. It will tell you to enjoy whatever you are doing, not for the result, but for the act itself. Just like a painter or a dancer or a musician...

You can paint in two ways. You can paint to compete with other painters; you want to be the greatest painter in the world, you want to be a Picasso or a Van Gogh. Then your painting will be second-rate, because your mind is not interested in painting itself; it is interested in being the first, the greatest painter in the world. You are not going deep into the art of painting. You are not enjoying it, you are only using it as a stepping-stone. You are on an ego trip, and the problem is that to really be a painter, you have to drop the ego completely. To really be a painter, the ego has to be put aside. Only then can existence flow through you. Only then can your hands and your fingers and your brush be used as vehicles. Only then can something of superb beauty be born.

Real beauty is never created by you but only through you. Existence flows; you become only a passage. You allow it to happen, that's all; you don't hinder it.

But if you are too interested in the result, the ultimate result— that you have to become famous, that you have to be the best painter in the world, that you have to defeat all other painters hitherto— then your interest is not in painting; painting is secondary. And of course, with a secondary interest in painting you can't paint something original; it will be ordinary.

Ego cannot bring anything extraordinary into the world; the extraordinary comes only through egolessness. And so is the case with the musician and the dancer. So is the case with everybody.

In the Bhagavad Gita, Krishna says: Don't think of the result at all. It is a message of tremendous beauty and significance and truth. Don't think of the result at all. Just do what you are doing with your totality. Get lost in it, lose the doer in the doing. Don't "be"— let your creative energies flow unhindered. That's why he said to Arjuna: "Don't escape from the war... because I can see this escape is just an ego trip. The way you are talking simply shows that you are calculating, you are thinking that by escaping from the war you will become a great saint. Rather than surrendering to the whole, you are taking yourself too seriously— as if there will be no war if you are not there."

Krishna says to Arjuna, "Just be in a state of let-go. Say to existence, 'Use me in whatever way you want to use me. I am available, unconditionally available.' Then whatsoever happens through you will have a great authenticity about it. It will have intensity, it will have depth. It will have the impact of the eternal on it."

Jesus says: Remember, those who are first in this world will be the last in the kingdom of God, and those who are the last will be the first. He has given you the fundamental law— he has given you the inexhaustible, eternal law: Stop trying to be the first. But remember one thing, which is very much possible, because the mind is so cunning it can distort every truth. You can start trying to be the last— but then you miss the whole point. Then another competition starts: "I have to be the last"— and if somebody else says, "I am the last," then the struggle, the conflict, begins again.

I have heard a Sufi parable:

A great emperor, Nadirshah, was praying. It was early morning; the sun had not yet risen, it was still dark. Nadirshah was about to start the conquest of a new country, and of course he was praying to God for his blessings, to be victorious. He was saying to God, "I am nobody. I am just a servant— a servant of your servants. Bless me. I am going on your behalf, this is your victory. But I am a nobody, remember. I am just a servant of your servants."

A priest was also by his side, helping him in prayer, functioning as a mediator between him and God. And then suddenly they heard another voice in the darkness. A beggar of the town was also praying, and he was saying to God, "I am nobody, a servant of your servants."

The king said, "Look at this beggar! He is a beggar and saying to God that he is nobody! Stop this nonsense! Who are you to say you are nobody? I am nobody, and nobody else can claim this. I am the servant of God's servants— who are you to say that you are the servant of his servants?"

Now you see? The competition is still there, the same competition, the same stupidity. Nothing has changed. The same calculation: "I have to be the last. Nobody else can be allowed to be the last." The mind can go on playing such games on you if you are not very understanding, if you are not very intelligent.

Never try to be happy at the expense of another man's happiness. That is ugly, inhuman. That is violence in the true sense. If you think you become a saint by condemning others as sinners, your saintliness is nothing but a new ego trip. If you think you are holy because you are trying to prove others unholy... That's what your holy people are doing. They go on bragging about their holiness, saintliness. Go to your so-called saints and look into their eyes. They have such condemnation for you! They are saying that you are all bound for hell; they go on condemning everybody. Listen to their sermons; all their sermons are condemnatory. And of course you listen silently to their condemnations because you know that you have made many mistakes in your life, errors in your life. And they have condemned everything— so it is impossible to feel that you can be good. You love food, you are a sinner. You don't get up early in the morning, you are a sinner; you don't go to bed early in the evening, you are a sinner. They have arranged everything in such a way that it is very difficult not to be a sinner.

Yes, they are not sinners. They go early to bed and they get up early in the morning... in fact, they have nothing else to do! They never commit any mistakes because they never do anything. They are just sitting there almost dead. But if you do something, of course, how can you be holy? Hence for centuries the holy man has been renouncing the world and escaping from the world, because to be in the world and be holy seems to be impossible.

My whole approach is that unless you are in the world, your holiness is of no value at all. Be in the world and be holy! We have to define holiness in a totally different way. Don't live at the expense of others' pleasures— that is holiness. Don't destroy others' happiness, help others to be happy— that is holiness. Create the climate in which everybody can have a little joy.

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## **Drop Competition, drop jealousy**

Osho – Society has exploited the individual in so many ways that it is almost impossible to believe. It has created devices so clever and cunning that it is almost impossible even to detect that they are devices. These devices are to exploit the individual, to destroy his integrity, to take away from him all that he has got – without even creating a suspicion in him, even a doubt about what is being done to him.

Jealousy is one of those tremendously powerful devices. From the very childhood every society, every culture, every religion teaches everybody comparison. And the child is bound to learn it. He is just a tabula rasa, a blank paper without any writing; so whatsoever the parents, the teachers, the priests write on him, he starts believing that is his destiny, it is his fate. Man comes into existence with all the doors open, all directions available; all the dimensions are for him to choose. But before he can choose, before he can be, before he can even feel his being, he is spoiled.

Jealousy is one of the greatest devices.

Look at it very closely: what does it mean?

Jealousy means to live in comparison.

Somebody is higher than you, somebody is lower than you. You are always somewhere on a middle rung of the ladder. Perhaps the ladder is a circle because nobody finds the end of the ladder. Everybody is stuck somewhere in the middle, everybody is in the middle. The ladder seems to be a round wheel.

Somebody is above you – that hurts. That keeps you fighting, struggling, moving by any means possible, because if you succeed nobody cares whether you have succeeded rightly or wrongly. Success proves you are right; failure proves that you are wrong. All that matters is success, so any means will do. The end proves the means right. So you need not bother about means – and nobody does bother. The whole question is how to climb on up the ladder. But you never come to the end of it. And whosoever is above you is creating jealousy in you, that he has succeeded and you have failed.

One would think that spending your whole life passing from one ladder to another ladder, always finding that somebody is still ahead of you – can't you simply jump off the ladder? No, you cannot jump. The society is very cunning, very clever. It has polished, refined its methods over thousands of years. Why can't you get out of the circle? – because somebody is below you and that gives you tremendous satisfaction.

Certainly, if you go on in this way – being jealous and competitive of everybody around you – how can you come to yourself? The world is too big, and there are so many people and you are in competition with everybody... and you are. Somebody has a beautiful face, somebody has beautiful hair, somebody has a beautiful, proportionate body, somebody has a great intellect, somebody is a painter, somebody is a poet.... How are you going to manage? All this, and you alone to compete? You will drive yourself nuts – and that is what all of humanity has done.

Drop competition, drop jealousy.

It is absolutely pointless.

It is absolutely a cunning device created by the priests so that you can never be yourself – because that is the only thing all the old religions are afraid of. If you are yourself you have found contentment, fulfillment, ecstasy.

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**Osho, Will you say something more about relaxation? I am aware of a tension deep at the core of me and suspect that I have probably never been totally relaxed. When you said the other day that to relax is one of the most complex phenomena possible, I glimpsed a rich tapestry in which the threads of relaxation and let-go were deeply interwoven with trust, and then love came into it, and acceptance, going with the flow, union and ecstasy....**

"Total relaxation is the ultimate. That's the moment when one becomes a buddha. That is the moment of realization, enlightenment, christ-consciousness. You cannot be totally relaxed right now. At the innermost core a tension will persist.

"But start relaxing. Start from the circumference – that's where we are, and we can start only from where we are. Relax the circumference of your being – relax your body, relax your behavior, relax your acts. Walk in a relaxed way, eat in a relaxed way, talk, listen in a relaxed way. Slow down every process. Don't be in a hurry and don't be in haste. Move as if all eternity is available to you – in fact, it is available to you. We are here from the beginning and we are going to be here to the very end, if there is a beginning and there is an end. In fact, there is no beginning and no end. We have always been here and we will be here always. Forms go on changing, but not the substance; garments go on changing, but not the soul.

"Tension means hurry, fear, doubt. Tension means a constant effort to protect, to be secure, to be safe. Tension means preparing for the tomorrow now, or for the afterlife – afraid tomorrow you will not be able to face the reality, so be prepared. Tension means the past that you have not lived really but only somehow bypassed; it hangs, it is a hangover, it surrounds you.

Remember one very fundamental thing about life:

"Any experience that has not been lived will hang around you, will persist: "Finish me! Live me! Complete me!" There is an intrinsic quality in every experience that it tends and wants to be finished, completed. Once completed, it evaporates; incomplete, it persists, it tortures you, it haunts you, it attracts your attention. It says, "What are you going to do about me? I am still incomplete – fulfill me!"

"Your whole past hangs around you with nothing completed – because nothing has been lived really, everything somehow bypassed, partially lived, only so-so, in a lukewarm way. There has been no intensity, no passion. You have been moving like a somnambulist, a sleepwalker. So that past hangs, and the future creates fear. And between the past and the future is crushed your present, the only reality.

"You will have to relax from the circumference.

The first step in relaxing is the body.

"Remember as many times as possible to look in the body, whether you are carrying some tension in the body somewhere – at the neck, in the head, in the legs. Relax it consciously. Just go to that part of the body, and persuade that part, say to it lovingly "Relax!"

"And you will be surprised that if you approach any part of your body, it listens, it follows you – it is your body! With closed eyes, go inside the body from the toe to the head searching for any place where there is a tension. And then talk to that part as you talk to a friend; let there be a dialogue between you and your body. Tell it to relax, and tell it, "There is nothing to fear. Don't be afraid. I am here to take care – you can relax." Slowly slowly, you will learn the knack of it. Then the body becomes relaxed.

Then take another step, a little deeper; tell the mind to relax.

"And if the body listens, mind also listens, but you cannot start with the mind – you have to start from the beginning. You cannot start from the middle. Many people start with the mind and they fail; they fail because they start from a wrong place. Everything should be done in the right order.

"If you become capable of relaxing the body voluntarily, then you will be able to help your mind relax voluntarily. Mind is a more complex phenomenon. Once you have become confident that the body listens to you, you will have a new trust in yourself. Now even the mind can listen to you. It will take a little longer with the mind, but it happens.

"When the mind is relaxed, then start relaxing your heart, the world of your feelings, emotions – which is even more complex, more subtle. But now you will be moving with trust, with great trust in yourself. Now you will know it is possible. If it is possible with the body and possible with the mind, it is possible with the heart too. And then only, when you have gone through these three steps, can you take the fourth. Now you can go to the innermost core of your being, which is beyond body, mind, heart: the very center of your existence. And you will be able to relax it too.

"And that relaxation certainly brings the greatest joy possible, the ultimate in ecstasy, acceptance. You will be full of bliss and rejoicing. Your life will have the quality of dance to it.

The whole of existence is dancing, except man.

"The whole of existence is in a very relaxed movement; movement there is, certainly, but it is utterly relaxed. Trees are growing and birds are chirping and rivers are flowing, stars are moving: everything is going in a very relaxed way. No hurry, no haste, no worry, and no waste. Except man. Man has fallen a victim of his mind.

"Man can rise above gods and fall below animals. Man has a great spectrum. From the lowest to the highest, man is a ladder.

Start from the body, and then go, slowly slowly, deeper. And don't start with anything else unless you have first solved the primary. If your body is tense, don't start with the mind. Wait. Work on the body. And just small things are of immense help.

"You walk at a certain pace; that has become habitual, automatic. Now try to walk slowly. Buddha used to say to his disciples, "Walk very slowly, and take each step very consciously." If you take each step very consciously, you are bound to walk slowly. If you are running, hurrying, you will forget to remember. Hence Buddha walks very slowly.

"Just try walking very slowly, and you will be surprised – a new quality of awareness starts happening in the body. Eat slowly, and you will be surprised – there is great relaxation. Do everything slowly...just to change the old pattern, just to come out of old habits.

"First the body has to become utterly relaxed, like a small child, then only start with the mind. Move scientifically: first the simplest, then the complex, then the more complex. And then only can you relax at the ultimate core.

"You ask me, "Will you say something more about relaxation? I am aware of a tension deep in the core of me and suspect that I have probably never been totally relaxed."

"That is the situation of every human being. It is good that you are aware – millions are unaware of it. You are blessed that you are aware, because if you are aware then something can be done. If you are not aware, then nothing is possible. Awareness is the beginning of transformation.

"And you say, "When you said the other day that to relax is one of the most complex phenomena possible, I glimpsed a rich tapestry in which the threads of relaxation and let-go were deeply interwoven with trust, and then love came into it, and acceptance, going with the flow, union and ecstasy...."

"Yes, relaxation is one of the most complex phenomena – very rich, multidimensional. All these things are part of it: let-go, trust, surrender, love, acceptance, going with the flow, union with existence, egolessness, ecstasy. All these are part of it, and all these start happening if you learn the ways of relaxation.

Your so-called religions have made you very tense.

"Because they have created guilt in you. My effort here is to help you get rid of all guilt and all fear. I would like to tell you: there is no hell and no heaven. So don't be afraid of hell and don't be greedy for heaven. All that exists is this moment. You can make this moment a hell or a heaven – that certainly is possible – but there is no heaven or hell somewhere else. Hell is when you are all tense, and heaven is when you are all relaxed. Total relaxation is paradise."

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### **PLEASE TELL US SOMETHING ABOUT THE TENSIONS AND RELAXATION OF THE SEVEN BODIES.**

The original source of all tension is becoming. One is always trying to be something; no one is at ease with himself as he is. The being is not accepted, the being is denied, and something else is taken as an ideal to become. So the basic tension is always between that which you are and that which you long to become.

You desire to become something. Tension means that you are not pleased with what you are, and you long to be what you are not. Tension is created between these two. What you desire to become is irrelevant. If you want to become wealthy, famous, powerful, or even if you want to be free, liberated, to be divine, immortal, even if you long for salvation, moksha, then too the tension will be there.

Anything that is desired as something to be fulfilled in the future, against you as you are, creates tension. The more impossible the ideal is, the more tension there is bound to be. So a person who is a materialist is ordinarily not so tense as one who is religious, because the religious person is longing for the impossible, for the far-off. The distance is so great that only a great tension can fill the gap.

Tension means a gap between what you are and what you want to be. If the gap is great, the tension will be great. If the gap is small, the tension will be small. And if there is no gap at all, it means you are satisfied with what you are. In other words, you do not long to be anything other than what you are. Then your mind exists in the moment. There is nothing to be tense about; you are at ease with yourself. You are in the Tao. To me, if there is no gap you are religious; you are in the dharma.

The gap can have many layers. If the longing is physical, the tension will be physical. When you seek a particular body, a particular shape – if you long for something other than what you are on a physical level – then there is tension in your physical body. One wants to be more beautiful. Now your body becomes tense. This tension begins at your first body, the physiological, but if it is insistent, constant, it may go deeper and spread to the other layers of your being.

If you are longing for psychic powers, then the tension begins at the psychic level and spreads. The spreading is just like when you throw a stone in the lake. It drops at a particular point, but the vibrations created by it will go on spreading into the infinite. So tension may start from any one of your seven bodies, but the original source is always the same: the gap between a state that is and a state that is longed for.

If you have a particular type of mind and you want to change it, transform it – if you want to be more clever, more intelligent – then tension is created. Only if we accept ourselves totally is there no tension. This total acceptance is the miracle, the only miracle. To find a person who has accepted himself totally is the only surprising thing.

Existence itself is non-tense. Tension is always because of hypothetical, non-existential possibilities. In the present there is no tension; tension is always future-oriented. It comes from the imagination. You can imagine yourself as

something other than you are. This potential that has been imagined will create tension. So the more imaginative a person is, the more tension is a possibility. Then the imagination has become destructive.

Imagination can also become constructive, creative. If your whole capacity to imagine is focused in the present, in the moment, not in the future, then you can begin to see your existence as poetry. Your imagination is not creating a longing; it is being used in living. This living in the present is beyond tension.

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**OSHO, Please talk about tension and relaxation. When I am alert, there is a subtle tension which I need to maintain this wakefulness. It winds me up like a spring and then I feel horrible. How can I stay awake without all this tension? How to find stillness, though busy?**

I will just tell a small anecdote.

One day a man from a small village in the mountains sees a tourist driving his car backwards up a narrow road towards the top of the mountain. The man stops him and says, "Why are you driving backwards?"

The tourist replies, "They told me that there is no room to turn a car around on top of the mountain."

The man says, "I have lived here all my life. I know there is enough space to turn around."

Half an hour later, he sees the tourist driving down again, backwards. He stops the car and says, "What are you doing now?"

The tourist replies, "You were right. There was enough room to turn around."

Whatever I have said is simple: Start being aware with day-to-day, routine actions, and while you are doing your routine actions, remain relaxed. There is no need to be tense. When you are washing the floor, what is the need to be tense? Or when you are cooking the food, what is the need to be tense?

THERE IS NOT a single thing in life which requires your tension. It is just your unawareness and your impatience.

I have not found anything -- and I have lived in all kinds of ways, with all kinds of people. And I have always been puzzled: why are they tense?

It seems tension has nothing to do with anything outside you, it has something to do within you. Outside you always find an excuse only because it looks so idiotic to be tense without any reason. Just to rationalize, you find some reason outside yourself to explain why you are tense.

But tension is not outside you, it is in your wrong style of life. You are living in competition -- that will create tension. You are living in continuous comparison -- that will create tension. You are always thinking either of the past or of the future, and missing the present which is the only reality -- that will create tension.

IT IS A QUESTION of simple understanding; there is no need of any competition with anybody. You are yourself, and as you are, you are perfectly good.

Accept yourself.

This is the way existence wants you to be. Some trees are taller; some trees are smaller. But the smaller trees are not tense -- neither are the taller trees full of ego. Existence needs variety. Somebody is stronger than you; somebody is more intelligent than you -- but in something, you also must be more talented than anybody else.

Just find your own talent. Nature never sends any single individual without some unique gift. Just a little search... perhaps you can play on the flute better than the president of the country can be a president -- you are a better flautist than he is a president.

There is no question of any comparison. Comparison leads people astray. Competition keeps them continuously tense, and because their life is empty, they never live in the moment. All they do is to think of the past, which is no more, or project in the future, which is not yet.

This whole thing drives people almost abnormal -- insane. Otherwise there is no need: no animal goes mad, no tree needs any psychoanalysis. The whole existence is living in constant celebration, except man. He is sitting aloof, tense, worried.

A SMALL LIFE, and you are losing it and every day death is coming closer. That creates even more angst -- "Death is coming closer and I have not even started living." Most people realize only when they die that they were alive -- but then it is too late.

Just live the moment.

And whatever qualities and whatever talents you have, use them to the fullest.

ONE OF THE MYSTICS in India, Kabir, was a weaver. He had thousands of followers and still he continued to weave clothes. Even kings were his followers.

The king of Varanasi asked him, "Master, it doesn't look good, it makes us feel embarrassed. We can take care of you. There is no need for you to weave clothes and every week on market day, go into the market to sell your clothes. Just think of us: people laugh at us."

Kabir said, "I can understand your problem but I have only one talent and that is to weave beautiful clothes. If I stop doing it, who will do it? And God comes in different faces, in different bodies, to purchase clothes every week in the marketplace."

He used to address every customer, "Lord, be very careful of the cloth. I have been weaving it, not just like any other weaver -- my songs are in it and my soul is in it. I have poured my whole being in it. Be careful, use it with tenderness and love and remember: Kabir has woven it especially for you, Lord."

And it was not something that he was addressing to anybody in particular -- any customer! This was his contribution. He used to say to his disciples, "What else can I do? I am doing my best: I can weave, I can sing, I can dance -- and I am immensely contented."

WHATEVER YOU ARE doing, if there is contentment and a feeling that this whole existence is nothing but the manifestation of godliness, that we are traveling on holy earth, that whomever you are meeting, you are meeting God -- there is no other way; only faces are different, but the inner reality is the same -- all your tensions will disappear. And the energy that is involved in tensions will start becoming your grace, your beauty.

Then life will not be just an ordinary, routine, day-to-day existence, but a dance from cradle to grave.

And existence will be immensely enriched by your grace, by your relaxation, by your silence, by your awareness.

You will not leave the world without contributing something valuable to it. But people are always looking at others, at what others are doing -- somebody is playing the flute and you cannot, and immediately there is misery; somebody is painting and you cannot, and there is misery.

WHATEVER YOU ARE doing, do it with such love, with such care that the smallest thing in the world becomes a piece of art. It will bring great joy to you. And it will create a world without competition, without comparison; it will give dignity to all people; it will restore their pride, which religions have destroyed.

In my whole life, I have never judged any person. If God is happy with him, why should I be worried whether he is a thief or a murderer? Perhaps that is the function existence wants him to do. All that is needed is that he should do it with as much artfulness and as much intelligence as he can gather -- with his totality.

Any act done with totality becomes your prayer.

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**Question - Lao Tzu Stresses inaction, Whereas Krishna lays stress on action. How do these two theories compare and contrast?**

Osho - These two theories are the two ends. Lao Tzu does not tell us to give up action. He tells us to act but act as if not acting. Do your actions as if you are not doing them. Rather, they are happening. Everything is happening – the breath comes and goes. You do not take the breath, you do not release the breath – it happens on its own. Life also is like that. You establish yourself in inaction and let all actions take place as they will.

Krishna says the same thing, but from the other end. He says, "Do not run away from action. Do your duty but do not become the doer. Let go of the feeling that you are the doer. God is the doer."

In Lao Tzu's system, there is no place for God because he says that even this suggestion gives rise to duality. He says: "By saying even this, that God is the doer, we plant our ego on God." Besides, it suggests some doer, even if it is God and not us. According to Lao Tzu, there is no doer. Actions take place on their own. This is a little difficult to understand. It is easy for us to accept God as the doer. If not us, God is the doer. Our logic remains intact.

But Lao Tzu says: "Why do you want to involve Him in this business of being the doer, when you yourself are not prepared to be the doer?" There is no doer; there are only happenings. The wind blows, the leaves rustle, the waves of the oceans rise and fall. The world is a collection of the happenings, there is no doer. When this comes within your understanding, then you let things happen. You are neither the doer nor the non-doeer. Then you let things happen as they will and you merely watch them happening. Then you reach the state that Krishna speaks of.

Krishna said to Arjuna, "Leave all this." Perhaps Arjuna was not as worthy a disciple of Krishna as Lao Tzu's disciples. Therefore Krishna had to say, "Leave everything to God. It is He who does everything. Do not interfere in His work. Take yourself only as a means that He employs in order to carry out a particular task."

Remember, if Lao Tzu were in Krishna's place he would never have given Arjuna such a long sermon. Lao Tzu, in the first place, would not have spoken at all. If Arjuna could read his silence, well and good.

Lieh Tzu says: "I have heard of teachers who teach with the help of words. And, there are teachers who teach without the medium of words."

Lieh Tzu stayed with Lao Tzu for twelve long years. Never did he ask Lao Tzu a single question nor did he receive a single answer. Lieh Tzu would sit in a corner and listen to Lao Tzu when he answered the questions of others. Years later, Lao Tzu himself asked him one day, "Have you nothing to ask?"

Lieh Tzu said, "If I have your permission I will ask."

"Why did you remain silent all these years?" Lao Tzu asked him.

Lieh Tzu replied. "I have gained so much understanding sitting silently with you that I did not want to cause a disturbance with words."

To this, Lao Tzu said, "It is, therefore, that I say that you are now eligible to ask. He who finds speech an obstruction is freed from the illness of speaking. Now we can converse because words will cause no hindrance. He who discovers the bliss of silence cannot be hindered by words. Now, we can safely exchange our views."

But the disciple who stands before Krishna is a different type altogether. The situation as well as the times are different. It is a time of battle. You could not afford to be silent for twelve years. The situation is very different. Besides, if Lao Tzu were to tell Arjuna, "There is no doer. Things happen,"

Arjuna would have run away. When there is no doer, there is no deserter. He would have run away although that would have been wrong on his part because in running away, he would have been the deserter. He would then have been deceiving his own self. We all are capable of deceiving ourselves; we are great adepts at this art. We are very clever at deceiving ourselves. We will run away and then philosophise, "It is happening. I am not the doer. I am only the witness."

If a man in the same mental state as Arjuna runs away, he is responsible for his actions. In fact, it is the sense of doer-ship that makes him think that he would be committing a sin by killing his near and dear ones. Therefore, he should run away. Krishna stops him from running away and explains to him that this feeling that 'I am doing' is wrong. If Arjuna had reached the stage where his ego had dropped, and then, if he had laid down his bow and arrow and walked away, Krishna would have been the last person to stop him. But then, that going would have been of different kind altogether.

Talking of Arjuna, I am reminded of a follower of Lao Tzu by the name of Rong Kong Unej. He was a very great marks-man. He used to say, "Pull the arrow but do not let the muscles of the arm move", because if the muscle so much as twitches, you become the doer. Then it is you who has shot the arrow.

Now this was a very difficult thing. The king heard about him. He called for him because he was curious to see this man. We can believe that a man, while pulling the arrow, may have the feeling of being only a medium and not the doer. He may have the attitude of being a witness to the happening but it is virtually impossible for him to shoot the arrow without using his muscles.

Unej came to the court and placed his bow on the ground. It is said that no one but he could lift his bow; it was so heavy. He lifted the bow. The king himself inspected the muscles of his arms. He found them soft and supple like a child's. The king was surprised. Unej said, "Now your majesty will believe me when I say the arrow is not shot; it shoots by itself."

If Arjuna came to this stage where he could say, "It is not I who am going; this going is taking place," then Krishna would never have stopped him. But Arjuna was not in this state. Arjuna was not fit to be a disciple of Lao Tzu. He belonged to the class of warriors, an outright masculine type; whereas all the teachings of Lao Tzu are for the feminine mind.

Arjuna is a symbol of masculinity. He was as a man should be. That is why, even Krishna, in order to bring his masculinity out to the fore, says, "You talk like an impotent man!" He shakes the man in him to the very bones. He tells him that people will call him a coward and he will go down in history as a warrior whose courage failed him in battle. Krishna tried to bring out the pride of the warrior in him so that he would pick up his bow and prepare for battle.

The teachings of Lao Tzu are essentially for a feminine mind. Therefore, his disciples are bound to be basically different. Whether feminine or masculine, the result is the same. One may drown one's ego in the service of God and not consider oneself to be the doer; or, like Lao Tzu, follow the path of non-action, where things happen by themselves and the sadhaka says he is not the doer.

Lao Tzu does not even ask his followers to act. Why should he? If things are happening, they are happening. If they are not, they are not. If they stop happening, they stop happening. You are no one to interfere or come in between. This, however, does not mean that the follower of Lao Tzu runs away from action. Nor does it mean that the followers of Krishna are always involved in actions.

Those who followed Lao Tzu have also fought wars. Uneji, about whom I spoke, was a warrior. He was well-versed in archery. We know of the so-called sannyasins of our country who run away from the world with the Gita in their hands, and yet maintain that the Gita is their very life.

What is one to do? What you should do is neither in the hands of Lao Tzu nor in the hands of Krishna. It is entirely in your hands. It has always been so. Actually, the teacher cannot do anything without your cooperation. And, the teacher can go only that far with you as you are prepared to go. Lao Tzu and Krishna have given the same message, but from very opposite points. One is a message for the male mind, and the other is a message for the female mind.

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### **Question - Why is there so much Frustration in the World?**

Osho - Because there is so much expectation. Expect, and there will be frustration. Don't expect, and there will be no frustration. Frustration is a byproduct: the more you expect, the more you create your own frustration. So frustration is not really the problem, it is the result. Expectation is the problem.

Frustration is just a shadow which follows expectation. If you don't expect even for a single moment, if you are in a state of mind where there is no expectation, then it is simple. You ask a question and the answer comes; there is a fulfillment. But if you ask with any expectations you will be frustrated by the answer.

Everything we do, we do with expectations. If I love someone, an expectation enters without my even knowing it. I begin to expect love in return. I have not yet loved, I have not grown into love yet, but the expectation has come and now it will destroy the whole thing. Love creates more frustration than anything else in the world because, with love, you are in a utopia of expectation. You have not even been on the journey yet and already you have begun to think of the return home.

The more you expect love, the more difficult it will be for love to flow back to you. If you expect love from someone the other will feel it as bondage; it will be a duty for him, something which he has to do. And when love is a duty it cannot fulfill anyone because love as a duty is dead.

Love can only be play, not a duty. Love is freedom and duty is bondage, a heavy burden that one has to carry. And when you have to carry something, the beauty of it is lost. The freshness, the poetry, everything is lost, and the other will immediately feel that it is only something dead which has been given. Love with expectation and you have killed love. It is abortive – your love will be a dead child. Then there will be frustration.

Love as play not as bargain, not because there is something you want to get out of it. Rather, love the other as an end in itself. Thank God that you have loved and forget about whether it is returned or not.

Don't make a bargain out of it and you will never be frustrated; your life will become filled with love. Once love has flowered in its totality there will be bliss, there will be ecstasy.

I use love only as an example. The same law applies to everything. There is so much frustration in the world that it is difficult to find someone who is not frustrated. Even your so-called saints are frustrated: frustrated because of their disciples, frustrated because they begin to have expectations about them that they should do this and not do that; they should be like this and not be like that. Then frustration is bound to come, it has come.

Your so-called workers are all frustrated because they have expectations. Whatever their ideal is, society must conform to it; whatever their utopia is, everyone must follow it. They expect too much. They think that the whole

world must be transformed immediately according to their ideals. But the world goes on in its own way, so they are frustrated.

It is very difficult to find a person who is not frustrated. And if you find such a person, know that he is a religious person. It makes no difference what the object, the cause, the source of frustration may be. One can be frustrated because of power, because of prestige, because of wealth. One can be frustrated because of love. One can even be frustrated because of God.

You want God to come to you. You begin to meditate and expectation comes in. I have seen people who meditate for fifteen minutes each day for seven days, and then they come to me and say, "I am meditating and I have still not realized the divine. The whole effort seems to be useless." They have devoted fifteen minutes to meditation for seven days and still God is nowhere to be seen. "I am still no nearer to God, so what should I do now?" Even in the search for the divine we have expectations.

Expectation is the poison. That's why there is frustration; it has to be so. Realize the falsity, the poisonousness of the expecting mind. By and by, if you can become aware of it, the expectations will drop and there will be no frustration.

So don't ask the question, "Why is there so much frustration in the world?" Ask "Why am I so frustrated?" Then the whole dimension changes. When someone wonders why the world is so frustrated, there is again an expectation that the world could be less frustrated. But whether the world is frustrated or not, you will remain frustrated.

The world is frustrated – that is a fact. Then you go and try to find out why you are frustrated. You will find that it is because of your expectations. That is the seed, the root cause. Throw it out!

Don't think about the world, think about yourself. You are the world and if you begin to be different the world begins to be different. A part of it, an intrinsic part, has begun to be different: the world has begun to change.

We are always concerned with changing the world. That is just an escape. I have always felt that people who are concerned with others' changing are really escaping from their own frustrations, their own conflicts, their own anxieties, their own anguish. They are focusing their minds on something else, they are occupying their minds with something else, because they cannot change themselves. It is easier to try to change the world than to change oneself.

Remember to find out the cause of your own frustrations. And the sooner you do so, the better. Situations differ, but the source of frustration is always the same: expectation.

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### **Question - What is Achievement, Greed?**

Osho - Sandesh, GREED is an effort to stuff yourself with something – it may be sex, it may be food, it may be money, it may be power. Greed is the fear of inner emptiness. One is afraid of being empty and one wants somehow to possess more and more things. One wants to go on stuffing things inside so one can forget one's emptiness. But to forget one's emptiness is to forget one's real self. To forget one's emptiness is to forget the way to God. To forget one's emptiness is the most stupid act in the world that a man is capable of.

But why do people want to forget? We are carrying an idea given to us by others that emptiness is death. It is not! It is a false notion perpetuated by the society. Society has a deep investment in the idea, because if people are not greedy THIS society cannot exist. If people are not greedy then who is going to be mad after money, after power? Then the whole structure of this power-oriented society will collapse. If people are not greedy, who is going to call Alexander 'the Great'? Alexander will be called 'the ridiculous' not 'the Great', 'the stupid' not 'the Great'. Then who is going to call the people who go on and on possessing things respectable? Who is going to give them respect? They

will be the laughing-stock! They are mad, they are wasting their lives. Then who is going to pay respects to the prime ministers and the presidents of the countries? Then people will think that they are neurotic.

And the world will be really beautiful when Adolf Hitler and Mussolini and Churchill and people like these are thought to be neurotic, when nobody pays any attention to them. The whole structure of politics will fall, because the politician is there only to get more and more attention. The politician is a child, he has not grown up. He wants everybody to be at his disposal, he wants everybody to look up to him, he wants everybody to go on being attentive, to pay attention to him.

Attention gives one intoxication; it is the greatest drug in the world. Just think of yourself passing through the whole town and nobody paying any attention, not even a dog barking at you; everybody ignoring you, even dogs; nobody taking any note, everybody thinking you are not! How will you feel? You will feel very bad – nobody saying "Hi! Hello, good morning. Where are you going? How are you?" – people simply not looking at you. If you become invisible and you walk around, and nobody looks at you because nobody can see you, and nobody says "Hello!", nobody pays any attention, how are you going to feel? You will feel like a non-entity, a nobody, reduced to nothingness. It will look like death.

Hence people are in search of more and more attention. If you cannot get attention by being famous then at least you can get attention by becoming notorious. If you cannot get attention by being a saint you can get attention by being a murderer. And psychologists say that basically many murderers commit murder not for any reason other than to get attention. When they murder their photos are on the front pages of newspapers, with their names in block letters. They are on the TV, on the radio, everywhere; they become somebody. At least for a few days they can enjoy that they are also famous; the whole world knows about them, they are not non-entities any more.

Just think of a world where people are not greedy – then the rich person will be thought neurotic, the politician will be thought neurotic. Then the people who are constantly hankering for attention will be thought retarded. And if people are not greedy we will have a totally different world, more beautiful. There will be fewer possessions certainly, but more joy, more music, more dance, more love. People may not have many gadgets in their houses, but people will be more alive. Right now we go on selling our life energies for gadgets. Gadgets go on accumulating and the soul goes on disappearing; machines go on growing and man goes on disappearing.

When the world is non-greedy, people will be playing on the guitar, on the flute. People may be sitting silently under trees, meditating. Yes, people will be doing things but only to the extent that is absolutely necessary. People will be fulfilling their needs, but needs are not desires; desires are unnecessary, needs are necessary. And desires never end. Needs are simple and can be fulfilled, but desires go on asking for more and more. They-go on desiring for even more of the same thing that you have. You have one car, the desire says have two; unless you have a two-car garage you are nobody. You have one house, desire says have two – at least one in the hills. And when you have two the desire says have three, one in the hills, one on the seashore, and so on, so forth.

Paddy was digging his garden one day, when he saw a little creature at his feet. He lifted his shovel up to kill it, but to his surprise it spoke. "Paddy, I'm a leprechaun. Spare my life and I will grant ye three wishes."

"Three wishes? Done!" said Paddy, then thought: "Well, I am thirsty from all this digging. I would like a bottle of cold Guinness."

The leprechaun snapped his fingers and Paddy found he was holding a bottle of Guinness.

"That there," said the leprechaun, "is a magic bottle. It will never empty – it will pour forever." Paddy took a swig. Lovely. "What are your next two wishes, Paddy?" asked the leprechaun Paddy thought, "I think I would like two more of these, please."

Now it is of no use, but that's how it goes on.... You have a million dollars – already you have more than you can use but you are asking for more, and it is never ending. Needs are small: yes, you need food, shelter, you need a few things. Everybody's needs can be provided for; the world has enough to fulfill everybody's needs; but desires... it is impossible. Desires cannot be fulfilled. And because people are fulfilling their desires millions of people's needs are not fulfilled.

But basically greed is a spiritual problem. You have been taught that if you don't have many things you are nobody, and you are also afraid. So people go on stuffing themselves. It does not help; at the most it gives you a temporary relief, but sooner or later you start feeling the emptiness again. Then you fill it again. And the inner emptiness is the door to God. But you have been told that the empty mind is the devil's mind or the devil's workshop; that is absolute nonsense that has been told to people.

The empty mind is the door to God. How can the empty mind be the devil's workshop? It is in the empty mind that the devil dies completely. The devil means the mind, the empty mind means no-mind. And greed is one of the most fundamental problems to be encountered. You have to see why you are greedy: because you want to keep yourself occupied with things. Possessing more and more you remain occupied, engaged. You can forget all about your inner world, you can go on saying to it, "Wait! Let me have this much more, and then I am going to turn towards you." And it is always death that comes before your desires are fulfilled. Even if you live for a thousand years your desires are not going to be fulfilled.

In India we have a very beautiful story. A great king, Yayati, was going to die. Death came.... It is an ancient story; in those days things were simple and the other world was not so far away. Death came and knocked on the door. Yayati opened the door and he said, "What? I have lived for only a hundred years, and here you are – and with no notice! At least some time should be given. I have not fulfilled my real desires yet. I have been postponing: tomorrow, tomorrow; and now you are here, and there will be no tomorrow. This is cruel! Be kind!"

Death said, "I have to take somebody, I cannot go empty-handed. But seeing your misery, your old age, I will grant you a hundred years more. But then one of your sons has to go with me."

Yayati had one hundred sons – he had one hundred wives – so he said, "That is simple!" It was not so simple as he had thought. He called his hundred sons and asked one to go. "Save your old father's life! Many times you have said, 'Father, we can die for you.' Now the time has come to prove it!"

But these things are always said; they are polite nothings. The sons started looking at each other. Somebody was seventy, somebody was seventy-five, somebody was sixty; they themselves were getting very old. The youngest was just twenty. The youngest son stood up and he said, "I am ready to go." Nobody could believe it! His ninety-nine brothers could not believe it; they thought he was a fool. And he had not lived yet, not at all. He was only twenty, just on the threshold of the beginning. Even Death felt compassion.

Death took the young man aside, whispered in his ear, "Are you a fool? Your older brothers are not ready, they have lived long. Seventy-five years somebody has lived – he is not ready. And you are ready? Your father does not want to die. He is a hundred years old, and you are only twenty."

The young man said something very beautiful, something of tremendous import. He said, "Seeing this, that my father has lived one hundred years and he has ALL that one can have, and he is still not satisfied, I see the futility of life. What is the point? I may live one hundred years and the situation will be the same. And if it was only my father then I would have thought, 'Maybe he is an exception.'

But my brothers – seventy-five, seventy, sixty-five, sixty – have also lived long. They have enjoyed every kind of thing; now what else is there to enjoy? They are getting old and they are not satisfied. So one thing is certain: this is not the way to become satisfied. Hence I am ready, and I am coming with you, not in any despair but in tremendous

understanding. I am coming with you with great cheerfulness that I have not to pass through this torture, these one hundred years of torture which my father has had to suffer. He has not yet become able enough to go with you.”

And the story continues. One hundred years again passed; they came and were gone, nothing was noticed. Again Death knocked. When Death knocked, only then did Yayati become aware again that one hundred years had passed. He said, “But I am not ready!”

And this went on happening, and each time a son went with Death, and for one thousand years Yayati lived. This is really a symbolic story. After one thousand years Death came, and Death said, “What do you think now?”

Yayati said, “I am coming. Enough is enough! I have seen that nothing can ever be fulfilled here. Desires go on growing; you fulfill one desire and ten others arise. It is a process ad infinitum. Now I am coming willingly, and now I can say that my first son who went with you and was only twenty years old had intelligence. I was stupid. It took one thousand years for me to see it and he could see it when he was only twenty. That is intelligence! ”

If you are intelligent you will see the futility of greed. If you are intelligent you will start living rather than preparing to live. Greed is preparing to live. And you can go on preparing, and the time to live will never come. If you are intelligent you will not miss today for tomorrow. You will not sacrifice this moment for another moment, you will live this moment in its totality. You will squeeze the whole juice out of this moment.

Jesus says to his disciples, “Think not of the morrow.” He is simply saying, “Don’t be greedy” – because whenever you think of the morrow you become greedy. It is greed that thinks of the morrow.

Jesus says to his disciples: Look at the lily flowers in the field. What is their secret? Why are they so beautiful? Even Solomon attired in all his grandeur was not so beautiful. What is their secret? Their secret is simple: they think not of the morrow, they live in the moment. This moment is all and all. There is nothing behind, nothing ahead. They enjoy this moment with their total being. Greed means postponing your life for tomorrow.

Try to see your greed. It can take so many forms: it can be worldly, it can be other-worldly. Beware! It may take the form of: “This life is not worth living so I will prepare for another life. This earth is not worth living on, I will prepare for paradise.” But this is greed!

Of your so-called saints ninety-nine percent are greedy people, far more greedy than the people you will find in the marketplace. The greed of the people who live in the marketplace is not that great, their greed is very ordinary. They are asking for more money – that is very ordinary. Your saints, your mahatmas say, “This is temporary. We ask for something permanent, we want something eternal. We will sacrifice the temporal for the eternal.”

There is a great motivation; out of the corner of their eyes they are waiting for paradise. There they will enjoy and there they will show these fools who were rushing in the marketplace, “Look, we had told you before, we had warned you. Now you have to suffer in hell, and we will enjoy all the heavenly joys.” But this is greed, and wherever greed is, there is no heaven. Greed is hell; it may be worldly, it may be otherworldly.

See the stupidity of greed. I am not saying “Renounce” – watch my words – I am saying see the stupidity of greed. In that very seeing it disappears, and your energy is free. Your consciousness is no longer entangled, entrapped, by things – money, power, prestige. Your consciousness is free. And the freedom of consciousness is the greatest rejoicing.

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